KEY SUCCESS FACTORS OF THE SHIP FOR THE SOUTHEAST ASIAN AND JAPANESE YOUTH PROGRAM IN DIFFUSING JAPANIZATION PARADIGM TO ASEAN COUNTRIES

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ABSTRACT

Title of Dissertation	Key Success Factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN Countries
Author	Mr. Pichit Thi-in
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The objectives of this research were: 1) to study the status, history, and development of the Ship for Southeast Asian and Japanese Youth Program (SSEAYP), 2) to study key success factors of the SSEAYP in diffusing Japanization Paradigm to ASEAN countries, 3) to study the patterns of Japanization Paradigm diffusion of the SSEAYP to ASEAN countries, and 4) to find guidelines applied from the research findings for producing youth-camp activity media in Thai context. The methodology of this research was mixed methods: qualitative and quantitative.

The research findings were: 1) the SSEAYP is an international relations activity in the form of youth-camp activity media to comply with the cooperation between Japan and ASEAN member countries. It also communicates the Japanization Paradigm to ASEAN countries. From the study of the SSEAYP's history, the SSEAYP was established by the intention of Japanese government after World War II to alleviate and resolve image crisis of Japan and severe protest against Japanese products and economy by Southeast Asian countries. Besides, the SSEAYP was aimed to respond to Japanese national security, Japan-ASEAN international relations, and ASEAN Community policies. Hence, the SSEAYP was established in 1974 and has been operated continually and yearly for over five decades up to present. The history of the SSEAYP was divided into five periods: the prehistory of the SSEAYP, the beginning of the SSEAYP history, the SSEAYP and network development, prosperity

of ASEAN, and Japan-ASEAN parallel development. Development of each period was found to be varied in different dimensions: activity, communication, network, and cooperation. As a result, the SSEAYP has been widely accepted as an effective program with high potential, which can be applied as a success prototype for organizing a youth-development project. 2) Key success factors of the SSEAYP found from qualitative research were participation, network, incentives, and reputation. Such success factors were connected in order. Specifically, participation led to network establishment and development, to provide incentives, and to bring about reputation sequentially. However, from multiple regression analysis, only three factors were found to be related to the success of the SSEAYP with statistical significance: participation, incentives, and reputation. 3) Two patterns of the Japanization Paradigm diffusion to ASEAN countries of the SSEAYP were found: cultural integration and cultural imperialism. Both were based on the process of intercultural communication composing of 15 sub-activities. Each activity was planned to achieve the same goal of improving Japan's image and of diffusing Japanization Paradigm to ASEAN society. Moreover, six dominant Japanese culture or Japanization Paradigm were reflected in the sub-activities of the SSEAYP: Japanese discipline, critical thinking, and management style, Japanese costume, Japanese performance and plays, Japanese food, and Japanese rituals. Furthermore, it was found that concrete or material cultures were diffused by cultural integration while non-material culture by cultural imperialism. 4) The findings and the body of knowledge from this study can be used as guidelines and a prototype for creating a youth-camp activity media in Thailand. Besides, the results also induced the organizations responsible for youth development, i.e., the National Scout Organization of Thailand (NSOT), the Children and Youth Council of Thailand (CYCT), and the Student Union of Chandrakasem Rajabhat University towards shared learning and exchange on the development of youth activities. This shared learning and exchange eventually led to an agreed policy in establishing the confederation of children and youth networks, functioning as a coordination center of the network to promote and develop collaborative learning for children and youth.

ACKNOWLEDGMENT

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ABBREVIATIONS

Symbol	**Meaning**
$\overline{\mathrm{X}}$	Mean
S.D.	Standard Deviation
h^2	Communality
λ	Eigen Value

Abbreviations	**Equivalence**
AA	Alumni Association
ASSEAY	Association of the Ship for Southeast Asian Youth of Thailand
AYL	Assistant Youth Leader
BPY	Brunei Participating Youth
COC	Cruise Operating Committee
COP	Council of President
CPY	Cambodia Participating Youth
DG	Discussion Group
GL	Group Leader
IPY	Indonesia Participating Youth
IYEO	International Youth Exchange Organization
JPY	Japan Participating Youth
JYGC	The Japanese Youth Goodwill Cruise Program
KABESA	Keluarga Kapal Belia Asia Malaysia
LPY	Laos Participating Youth
LSAA	Lao SSEAYP Alumni Association

MAPY	Malay Participating Youth
MYPY	Myanmar Participating Youth
NL	National Leader
OBSC	On Board the Ship Conference
PDT	Pre-Departure Training
PPT	Pre-Program Training
PPA	Post-Program Activity
PPY	Philippines Participating Youth
PY	Participating Youth
ROB	Reunion on Board
SCA	Social Contribute Activity
SG	Solidarity Group
SI	SSEAYP International
SIGA	SSEAYP International General Assembly
SPY	Singapore Participating Youth
SSEAYP	The Ship for Southeast Asian and Japanese Youth Program
TPY	Thai Participating Youth
VA	Volunteer Activity
VACYF	Vietnam Alumni Club of Youth Friendship Exchange Program
VPY	Vietnamese Participating Youth
YL	Youth Leader

CHAPTER 1

INTRODUCTION

1.1 Background and the Significance of the Problem

The Japanese history after Meiji Restoration in 1867 can be considered as the starting of new Japanese history in which governance power of Shokun was returned entirely to the dynasty or Royal family and the Institution of Monarchy. At that time, Japan gave high importance to the development of the country in every way, especially economics and the military, to protect itself from western colonialism. Such development brought about a developmental leap for Japan as the super-power country or Great Powers of East Asia. The prosperity of Japan at the said period was called, "the Era of Japanese Empire or Imperial Japan" where Japan expanded its military force by the nationalism policy under the slogan, "Asia for Asians". After that, on November 3, 1938, Japan declared the new-order policy in East Asia and the Greater East Asia Co-Prosperity Sphere, which led to the Greater East Asia War in the majority of the land of the Pacific Ocean and East Asia. Later, the war sphere moved into the Second World War when Japan, joining Axis powers, Germany, and Italy, declared war against Alliances comprising the following leading countries: Great Britain, France, and the U.S.A. The war ended in August 1945 after the U.S.A. detonated two atomic bombs over the Japanese cities: Hiroshima and Nagasaki, causing such massive destruction that Japan declared a surrender with no condition. Consequently, Japan, in the nineteenth century after the Second World War, faced the worst situation in history. Besides, the Empire of Japan collapsed, and the consequences of the defeat caused Japan a loss of more than 2 million populations, extensive damages throughout the country, and substantial economic declines. A large number of resources were used up for making the war while almost all past savings outside the country collected during the period of economic growth was compensated for the war indemnity. Therefore, the status

of Japan was not so different from a bankrupted person. (Duangthida Ramet, 2016, pp. 137-175; Yosakrai S. Tansakul, 2016, pp. 76-79).

Regarding the historical phenomenon of Japan where supreme prosperity declined to the lowest, Takahashi (2015, pp. 51-70) expressed his idea that Japan learned an essential lesson from its defeat in the Second World War, which was the remorse of painful and deep-rooted memory of all Japanese people. However, Japanese people were able to turn the crisis to be an opportunity, and thus development was a significant drive for them in doing so after the Second World War until they could become the Great Powers of the world again within few decades.

Nevertheless, it was not easy for them to reach their goal of restoring their country to be the Great Power because, during the war, Japan invaded many neighboring countries widely covering East Asia to Southeast Asia. It caused considerable damages to people' lives and property, and it can be considered as the gigantic distress in the history of these regions. Accordingly, after the war ended, intense hatred and negative attitudes among Southeast Asian people towards the Japanese is prevalent as it was deeply rooted and was a sensitive issue. (Narut Charoensri, 2008, pp. 119-138)

Furthermore, Chaiwat Kamchoo (2006) stated that for the first stage of the economic restoration of Japan after the Second World according to their security policy was to restore the basic domestic financial system by dependence and close support of the U.S.A. War. At the next step, they modified their strategies by specifying the use of foreign policy in parallel in the form of proactive multilateralism and gave high importance to economic benefits in Southeast Asia area to comply with the Plaza Accord. It meant that Japan needed to move its production base to Southeast Asia to lower their production and labor cost for higher competitiveness in the world market. By doing so, it could create a trade balance and maintain economic stability. (Narut Charoensri, 2008, pp. 119-138)

Considering the image crisis of Japan from the perspective of Southeast Asian countries in relations with their international relations policy between Southeast Asian countries and Japan in terms of economic benefits, these two occurrences seemed to be contradictory. Specifically, while Japan tried to promote its international relations with these countries, these countries oppositely had a negative and embedded attitude toward Japan very severely. Consequently, after the Second World War, in Southeast

Asia, an ethnophaulism of calling the Japanese "the Economic Monster" took place. This calling meant that Japan had no sensitivity and righteousness in developing its country because it mainly focused on the exploitation of power and national economic benefits. In Thailand, this feeling could be witnessed in the demonstration led by the Student Center of Thailand protesting against the purchase of Japanese products and this trend was expanded to other neighboring countries in the region. Until, in early 1974, the Prime Minister of Japan, Tanaka Kakuei, had a formal visit to five ASEAN nations amidst the demonstrations by intellectual students in every visiting country. On the other hand, from a cultural perspective, a Thai literary work called "Khoo Kam" (Fate Couple) was firstly published in 1971. This novel reflected the hatred of Thai people towards Japanese soldiers during the Second World War. These events as mentioned above all pointed to the same impression on the Japanese and frequently happened during 1971-1974. Finally, such problem led the Japanese government to determine some concrete policies and resolutions at a later time. (Katsuyuki Takahashi, 2015, p. 58; Wimol Siripaiboon, 2008; Atcharaporn Sanartid, 2013-2014, pp. 107-127).

The Ship for Southeast Asian and Japanese Youth Program" (commonly referred as the Ship for Southeast Asian Youth Program in the earlier time) is an international relations activity at the youth level under the cooperation between Japan and other ASEAN member countries. It was firstly operated in 1974, which was the same time as the issuance of the problem-solving policy on ASEAN of the Japanese government. (Cabinet Office, 2017, pp. 222-225). Therefore, it can be applied that the "The Ship for Southeast Asian and Japanese Youth Program" is an operational mechanism of international relations policy of Japan and ASEAN countries and is one of the ways for helping to resolve image crisis of Japan in the eyes of ASEAN communities.

Based on the communication perspective, the program is a pattern of international youth camp as a kind of cultural activity. Kanjana Kaewtheop (2009, pp. 185-203) describes that the unique characteristics of this activity or media are that it is a planned media, not a random one, with specific purposes or goals, and is an integrated media of all forms. Accordingly, it enables this camp activity to be used as a tool for development communication widely.

The program as an activity media with the primary purpose for tightening the relationship between ASEAN countries and Japan and as a stage for cultural-exchange learning is organized regularly every year and is well-known globally. On the other hand, it is widely accepted that the program has an excellent and effective management system with high achievement. The attendants in the program are thus relatively high-potential outcomes. Hence, any youth who participates in the program gains a great opportunity and experience. As Warapark Maitreephun (personal communicaton, October 19, 2017) stated that "Whoever has a chance to join in this Ship Program once in his or her life is considered to receive a priceless and worthy honor and experience that cannot be easily found in ones' life."

The motive for studying this useful and exciting social phenomenon has been inspired by the researcher's experience and participation in the program as a representative of Thai youths in 2007 (the 34th year) during October 22 to December 12, 2007). Furthermore, after the completion of the program, the researcher still has some roles relating to some continuing activities of the program. Some previous experiences were an executive committee of the Association of the Ship for Southeast Asian Youth of Thailand (ASSEY), a working group organizing an institutional visit at Chandrakasem Rajabhat University when the ship stopped to do activities in Thailand, and a volunteer taking care of the youth during the Homestay activities in Thailand. Moreover, he was the director of Rak Ban Kird Project (Hometown Love Project) which is the Post-Program Activity (PPA), including other supporting works under the program, i.e., Reunion on Board (ROB), Open Ship and Send-off Ceremony, the SSEAYP International General Assembly (SIGA), etc. The connection and engagement in participating in various missions of the program enable the researcher to obtain detailed information about the program, which should be a highly valuable and enchanting body of knowledge.

For that reason, if this program is used as a case study with appropriate research methodologies, it should be creative lessons learned and be useful in being a prototype for producing youth camp activities as a learning media. Besides, this will be beneficial for the use of media for developing and raising the standard of the youth's potential in other similar context, especially offices responsible for the

missions of National Scout Organization of Thailand (NSOT), the Children and Youth Council of Thailand (CYCT), and Student Organization at the Higher Education.

1.2 Research Objectives

1) To study the status, background, and development of the Ship for Southeast Asian and Japanese Youth Program.

2) To examine factors affecting the success of the Ship for Southeast Asian and Japanese Youth Program in diffusing the Japanization Paradigm to ASEAN countries.

3) To explore the patterns of diffusion of the Japanization Paradigm in the context of the Ship for Southeast Asian and Japanese Youth Program.

4) To apply the success prototype of the Ship for Southeast Asian and Japanese Youth Program gained from the research for producing creative youth camp activity media in Thai context.

1.3 Research Questions

1) What is the status, background, and development of the Ship for Southeast Asian and Japanese Youth Program? With what issues or policies does it have any corresponding relationship?

2) What are the factors affecting the success of the Ship for Southeast Asian and Japanese Youth Program in diffusing the Japanization Paradigm to ASEAN countries?

3) What are the patterns of the Ship for Southeast Asian and Japanese Youth Program for diffusing the Japanization Paradigm to ASEAN countries? Do they have any corresponding relationship with the activities of the Ship for Southeast Asian and Japanese Youth Program? And how? How can they be explained by the structure and roles of such phenomena in general?

4) Can the success prototype of the Ship for Southeast Asian and Japanese Youth Program in diffusing the Japanization paradigm to ASEAN countries be applied for producing an effective youth-camp activity media in the Thai context? And how?

1.4 Scope of the Research

This study used mixed methods of both qualitative and quantitative research within the following scope:

1.4.1 Unit of Analysis

As this research studied the overall communication process through activity media at the international level, the unit of analysis, in general, is Macro analysis or is a group unit by focusing on its entity at the national and regional level for analyzing the found phenomena towards lessons learned. However, parts of the research, especially quantitative research, is Micro Analysis or the unit of analysis is an individual unit to study the factors affecting the success of the program in diffusing the Japanization Paradigm to ASEAN countries.

1.4.2 Population

The population of this research was the totally 13,703 former youths who attended in the Ship for Southeast Asian and Japanese Youth program from Japan and 10 ASEAN member countries during the first operation of the program in 1974 up to present (2018).

1.4.3 Variables

The researcher specified four groups of variables according to Stufflebeam's CIPP Evaluation Model, which covered two kinds of variables: independent and dependent variables as follow:

1) Independent Variables Comprising

(1) Contextual variables, i.e., status, background, and development of SSEAYP.

(2) Input or success variables, i.e., participation, network, incentive, and reputation or image.

(3) Process variables or all activities of the program: a training for preparing to join in the program or Pre-Program training , the opening ceremony and welcome party, Japan-ASEAN exchange program, a discussion of academic issues

program, cultural exchange activities, solidarity and recreation group, a visit to pay respect to essential persons or courtesy call, field trips to meaningful places or institutional tours, voluntary and social contribution activities, alumni party or reunion on board (ROB), a stay with a voluntary family or homestay, opening and farewell ceremonies or open ship and send-off ceremonies, post-program activities, closing and farewell ceremonies, and annual general assembly of the members of the Ship for Southeast Asian and Japanese Youth Program.

2) Dependent variables: The success of the program in diffusing the Japanization Paradigm to ASEAN countries. In this study, it means the level of attitude after attending the Ship for Southeast Asian and Japanese Youth Program, which is measured on three variables: a feeling of consent, imitation, and a desire to change.

1.5 Operational Definitions

1.5.1 The Ship for Southeast Asian and Japanese Youth Program

An activity media in the form of international youth camps. It is a cultural exchange project to comply with the joint agreement between the government of Japan and ASEAN community members aimed to

1) Promoting friendship and mutual understanding among the youths of the Southeast Asian countries and Japan to broaden their perspective on the world, and furthermore, to strengthen their spirit of international cooperation and practical skills for international collaboration.

2) To exchange opinions on social, economic, political, and cultural issues, including educational topics by recommending problem-solving guidelines at the youth level.

3) To disseminate decent traditions and culture of each country

4) To train the youth to the group and contribute common benefits together

5) To increase learning experiences for useful application for the country in the future.

Most of the expenses are responsible by the Japanese government. The program comprises the following sub-activities relating to the program as following:

1) Training for preparing to join in the program or a pre-departure training

2) The opening ceremony and welcome party

3) Japan-ASEAN exchange program

4) A discussion of academic issues program

5) Cultural exchange activities

6) Solidarity and recreation group

7) A visit to pay homage to significant persons or courtesy calls field trips to famous places or institutional tours

8) Voluntary and socially beneficial activities

9) Alumni party or reunion on board (ROB)

10) A stay with a voluntary family or homestay

11) Opening and farewell ceremonies or open-ship and send-off ceremonies

12) Post-program activities

13) Closing and farewell ceremonies

14) The annual general assembly of the members of the Ship for Southeast Asian and Japanese Youth Program

1.5.2 ASEAN Countries

The outcome or cultural production process in human lives of those who are the population of ASEAN community members:

1) Brunei Darussalam

2) The Kingdom of Cambodia

3) The Republic of Indonesia

4) The Lao People's Democratic Republic

5) The Republic of the Union of Myanmar

6) Malaysia

7) The Republic of the Philippines

8) The Republic of Singapore

9) The Kingdom of Thailand

10) The Socialist Republic of Vietnam

In this study, all 10 ASEAN countries is counted as one united unit of analysis, which is multicultural, comprising a diversity of sub-cultures, which is the national culture of each nation of the ASEAN community.

1.5.3 Japanization Paradigm

The process of analysis, practices, and guidelines for living in Japanese culture, which can be diffused to other culture in the form of "soft power," covering economic, social, and cultural dimensions. For the context of this study, it is limited only in Japanese culture, which is diffused to ASEAN countries via activity media or the Ship for Southeast Asian and Japanese Youth Program. Japanese culture, in this study, is divided into six categories:

1) Japanese disciplines

2) Japanese critical thinking and management style

3) Japanese costumes

4) Japanese performances and plays

5) Japanese food and eating behaviors

6) Japanese rites and rituals

1.5.4 Key Success Factors of the Ship for Southeast Asian and Japanese Youth Program

Factors or variables affecting the success of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanese Paradigm to ASEAN countries, composing of four factors or variables:

1) Participation: Four levels of participation

(1) Participation at the receiver level

(2) Participation at the producer/actor level

(3) Participation at the issuance of rules and regulations or planning level

(4) Participation at the policy-making and problem-solving level

2) Network: Seven levels of network effectiveness

          (1) A network with common perception and perspectives

          (2) A network with a common vision

          (3) A network with members' various participation in operating a project

          (4) A network with mutual enhancement

          (5) A network with mutual support and dependence

          (6) A network with common interest or benefits

          (7) A network with symbolic interaction

      3) Incentive: Seven levels of incentives

          (1) Incentives that respond to physical needs

          (2) Incentives that respond to safety needs

          (3) Incentives that respond to belonging and love needs

          (4) Incentives that respond to esteem needs

          (5) Incentives that respond to knowledge seeking needs

          (6) Incentives that respond to aesthetic needs

          (7) Incentives that respond to achievement needs

      4) Reputation: Four levels of reputation

          (1) Good feeling/good impression

          (2) Accountability/faith

          (3) Respect/admiration

          (4) Dignity/fame in the eyes of the public

1.5.5 Cultural Diffusion

The patterned cultural diffusion from one area to another area by two kinds of cultural diffusion:

1) Cultural integration or a pattern of diffusion focusing on learning exchanges between two cultures or among cultures.

2) Cultural dominance or cultural imperialism or a pattern of diffusion focusing on a diffusion from the predominant culture or Japanese culture to local (ASEAN) culture.

The effect of cultural diffusion by the Ship for Southeast Asian and Japanese Youth Program in this study focused on "the perceived effect" by adopting the

concept of Kelman's attitudinal changes in three aspects: compliance, identification, and internalization as follow:

      1) Compliance: A feeling of being ready to comply.

      2) Identification: A sense of being prepared for an imitation.

      3) Internalization: A desire to change

1.6 Expected Benefits from the Study

    1) Lessons learned from a success prototype of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries can induce the creation of principles and practices for developing youth-camp activity media with maximal effectiveness and efficiency for concerned organizations, i.e. The National Scout Organization of Thailand, the Children and Youth Council of Thailand, Student Organization at the Higher Education, etc. Namely, the knowledge from the research can be applied to practices that are beneficial for a society genuinely.

    2) The findings of the study can fulfill the experience in intercultural communication and communication for development. The results found in this research might be useful for supporting, confirming, or arguing with some theoretical communication concepts. The results of the study that explain the negative phenomena in the form of cultural imperialism via activity media can help ASEAN members to be aware and use their judgment in analyzing and understanding it more thoroughly to get some immunity against negative cultural hegemony and to conserve their traditional culture as a national heritage in future.

CHAPTER 2

CONCEPTS, THEORIES, AND RELATED LITERATURE

This research used the following concepts, theories, and related literature as a conceptual framework, including for the design, analysis, and discussion for this study:

2.1 General Information about Ship for Southeast Asian and Japanese Youth Program

2.2 Concepts and Theories on Japanization Paradigm

2.3 Concepts and Theories on Activity Media

2.4 Concepts and Theories on Cultural Studies and Intercultural Communication

2.5 Concepts and Theories on Development Communication

2.6 Related Studies

2.1 General Information about Ship for Southeast Asian and Japanese Youth Program

The presentation of general information of the Ship for Southeast Asian and Japanese Youth Program is based on the significant content as shown in the overall structure as shown below.

```
┌──────────────┐     ┌──────────────┐          ┌──────────────┐
│ (1) Objective│     │(2) Action plan│         │  (3) Budget  │
└──────┬───────┘     └──────┬───────┘          └──────┬───────┘
       │                    │                         │
       ↓                    ↓                         ↓
   ┌─────────────────────────────────────────────────────┐
   │      The Ship for Southeast Asian and Japanese       │
   │             Youth Program (SSEAYP)                    │
   └─────────────────────────────────────────────────────┘
       ↑              ↑              ↑              ↑
┌──────────────┐ ┌──────────────┐ ┌──────────┐ ┌───────────────────┐
│(7) Evaluation│ │(6) Sub-activities│ │(5) Process│ │(4) Organization chart│
└──────────────┘ └──────────────┘ └──────────┘ └───────────────────┘
```
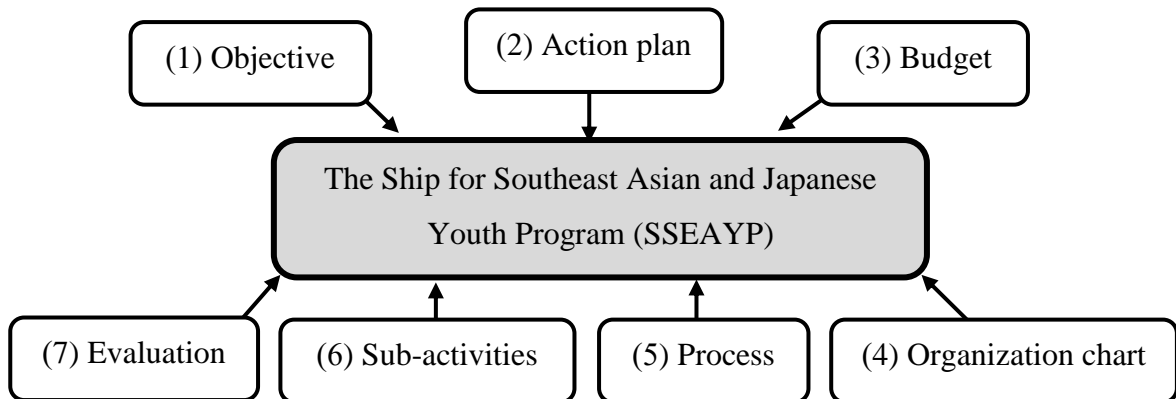
Figure 2.1 General Information about Ship for Southeast Asian and Japanese Youth
Program

From Figure 2.1, it illustrates the primary content to be studied in this study: objectives, action plan, budget, organization chart, process, sub-activities, and evaluation, the details of which are helpful for the basic understanding of the program.

For literature review of this part, information from documentary research, especially printed governmental documents of concerned offices, i.e. the Secretariat of the Cabinet, Japanese government, government offices responsible for the missions for children and youth development of each ASEAN nation and the Association of the Alumni of Ship for Southeast Asian and Japanese Youth program who attended the program.

2.1.1 Objectives

Cabinet Office (2018, p. 18) publicized information about the objectives of the Ship for Southeast Asian and Japanese Youth Program in the report of the International Youth Exchange 2017 in the 44th Ship for Southeast Asian and Japanese Youth Program as follow:

> This Program aims to promote friendship and mutual understanding among the youths of Japan and the ten Southeast Asian countries, to broaden their perspective on the world, and furthermore, to strengthen their spirit of international cooperation and practical skills for international collaboration. As

a result, it is expected to cultivate the youth who are capable of exercising their leadership skill in various fields in the globalizing society and of contributing to the society in the areas such as youth development. These aims can be achieved through sharing their lives onboard the ship, introducing each other about their countries, and participating in discussions and various exchange activities both onboard and in the countries to be visited.

The objectives as mentioned above of the Program accord with the information distributed officially by the Department of Children and Youth (2018) as follow:

1) To promote friendship and mutual understanding among the youths of Japan and the Southeast Asian countries

2) To exchange ideas, i.e., social, economic, cultural, and educationalissues, including problem-solving guidelines at the youth level.

3) To disseminate decent traditions and culture of each country

4) To train the youth to the group and contribute common benefits together

5) To increase learning experiences for useful application for the country in the future.

2.1.2 Action Plans

The Program has clear action plans as annual activities as shown in Table 2.1

Table 2.1 Yearly Action Plans of the Ship for Southeast Asian and Japanese Youth
Program

Timeline (Month)	Activities
January-February	Post-Program Activity
March-May	Selection of Participating Youths
April-May	SSEAYP International General Assembly
June	The first conference of the Representatives of the Ten Southeast Asian Countries and Japan. (June conference)
July-December	Establishment of the Administration
August	Facilitators Meeting
August-September	➲ Pre-Program (Training of PYs) ➲ Pre-Program (Consultation visit by the Cabinet Office)
September	National Leaders Meeting
October-November	Country program in Japan
November-December	Activities on board (Cruise)
December	Post-Program training
March (The next year)	The second conference of the Representatives of the Ten Southeast Asian Countries and Japan. (March conference)

Source: Adapted from the document of Cabinet Office, 2008, p. 18, 2014, p. 18, 2018,
p. 18.

From Table 2.1, it shows that action plans of the Program are run all through
the year and are organized to have dispersed frequency of activities almost every month,
especially at the last half year since June. Most of the activities are main activities,
starting in January and February, which is the period of running the post-program
activity (PPA). Later, from March to May, the Japanese government and those of the

ASEAN member countries will select their representatives to participate in the Program. From April to May, the Association of the Alumni of Ship for Southeast Asian and Japanese Youth Program of every country will help organize the SSEAYP International General Assembly (SIG) yearly. After the Assembly in June, a management board will be assigned to be responsible for the Program of that year. The operation will start from July to December.

Meanwhile, in August, the Japanese government will organize a joint meeting among leaders or facilitators of an academic-topic discussion to determine and summarize all concerned details for such activity. From August to September is the pre-departure or Pre-Program training to prepare the attendants before joining in the Program. During such period, the Cabinet Office will randomly visit some countries to provide knowledge, make some understandings, and give a consultation. In September, the Japanese government will organize the National Leaders Meeting (NLs meeting) of every country. The main activities of the Program will fall in November and December, in which the main events are divided into two parts: one part is organized in Japan and the other onboard or on the Ship. After finishing the activities, a Post-Program training will be held in the last month or December while another operation is run across the year for preparing the organization of the Program next year. A meeting of representatives of all countries related to the Program is organized, whose objective is to give an evaluation report of the past Program. Usually, the Japanese government will hold it around March (March conference). In short, the Ship for Southeast Asian and Japanese Youth Program has a continuation of the activities all through the year.

In case of any change of the operation format or action plans, this is a significant issue and thus is not shared. Generally, the evolution of main action plans took place once in many years, and the planning and preparation must be conducted earlier at least for a year. For a change in minor or trivial activities or formats, the Japanese government will let them proceed according to the process mechanism, which can be consulted in a regular meeting in June (June conference).

Action plans of the Program seldom change. Japan is highly explicit in conducting the Program as planned. Each phase of the action complies with the stipulated plans strictly as if they were annual traditions. Whenever a change is requested, an

advance meeting and clarification need to be done at least a year in advance. (Gumpanat Boriboon, personal communication, December 11, 2017)

Still, some activities are not specified in Table 2.1 because they are not main activities and most of them are extended activities. Therefore, the numbers and frequency of the overall activities accomplished in each year are increasing.

For a public or social benefits practice after the completion of the Program or what is called 'Post-program activity' or PPA, it will be organized by alumni and ex-PTs of each country, depending on the appropriate time. Mostly, it will be organized around early of January or February, in which the Program has just finished, and no so many main activities remain. If it is postponed to other phases, there will be other activities in line. Notably, at the end of the year, it is hopeless. Therefore, from placing all these activities into the time table, it seems to be plenty. Let's imagine that each country has one PPA, but some countries have ex-PYs of more than one year. Thus, alumni of some years are active, so lots of PPA are organized. When we combine all of them into the overall picture, it is gigantic. Activities are organized every month, everywhere, in every country of ASEAN. (Visit Dejkamthorn, personal communication, December 11, 2017)

2.1.3 Budget

The Department of Children and Youth (2018) publicized information about the budget in joining the Ship for Southeast Asian and Japanese Youth Program, which are divided into three parts:

Part 1 Responsible by the Japanese Government:

1) A round-trip air ticket (Bangkok-Japan-Bangkok) of economy class
2) Food and beverage served on board
3) Transportation of scheduled field trips
4) Accommodation and food during the stay in Japan

5) Medical expenses in case of sickness or accidents during the Program.

Part 2 Responsible by Thai Government:

1) Expenses during the selection of the youth to join the Program

2) Expenses for a Pre-Departure or Pre-Program training

3) Costs of uniforms/dresses (except government officers and state enterprise workers)

4) Domestic transportation cost (i.e., between residence and the airport)

5) Passport fee

6) Other expenses related to the activities or the Program

Part 3 Responsible by the selected youths or the affiliated organization (Depending on circumstances):

1) Expenses on physical examination and some preventive medical cares, i.e., Vaccine for influenza, chickenpox, measles, etc.

2) Expenses required for organizing some activities as agreed by the representatives of concerned countries i.e. shared the budget for managing performance equipment, cultural performance dress, portfolio, documents about Thai culture for a display, etc.

In short, most of the budgets of the Program will be responsible by the Japanese government and other general expenses in running the activities relating to the Program will be paid by the government of each ASEAN country and the selected youths.

2.1.4 Organization Chart

Cabinet Office (2018, p. 19) explained about the organizational structure and members of the 44th Ship for Southeast Asian and Japanese Youth Program in 2017 as follow:

1) Administration:

a. One Administrator represented the Government of Japan, managed and coordinated the overall program.

b. One Deputy Administrator assisted the Administrator. The Deputy Administrator would take up the position in case the Administrator could not perform his duties.

c. 27 Administrative staff members performed their duties under the Administrator's instructions.

d. Eight Facilitators implemented the Discussion Program under the Administrator's guidance.

2) National Leaders (NLs):

Each government selected one National Leader (NL). The NLs supervised the Participating Youths and gave them guidance and advice as necessary. The NLs formed the Cruise Operating Committee (COC), which discussed and decided on the programs of the onboard activities, rules for life onboard, etc., under the guidance and advice of the Administrator.

3) Participating Youths (PYs):

Each government selected its Participating Youths (PYs) who met the necessary requirements stipulated below. The PYs for the Program shall be:

a. 18 to 30 years old as of a specific day in 2018 designated by each government.

b. Able to participate throughout the Program.

c. Having a good command of English to join in the activities both onboard and in the countries to be visited.

d. Sound mind and body.

e. Cooperative and adaptable to orderly group life in accordance with the Program schedule.

f. Having an interest and good understanding in the participating countries.

One Youth Leader (YL) and one Assistant Youth Leader (AYL) were appointed among the PYs of each contingent. The YLs were in charge of liaison and coordination of activities of the PYs of their respective units. The AYLs assisted the YLs.

The YL and AYL of each contingent were of the opposite genders.

In summary, the organization chart or structure of the Ship for Southeast Asian and Japanese Youth Program in 2018 consisted of three types of members:

1) Administrator: totally 37 administrators: 1 person as a manager, 1 person as assistant manager, 27 administration staffs, and 8 academic discussion leaders or facilitators.

2) National Leaders (NLs): totally 11 leaders (1 person/ 1 country) selected by each country to perform as the leader of each nation in the Program. At the same time, they also function as Cruise Operating Committee (COC) as well.

3) Participating Youths (PYs) In 2018, there were 313 youth representatives selected by the government of each ASEAN country with the general qualifications.

The selected youths of the Program from each country have to choose one Youth leader (YL) and one Assistant Youth Leader 9AYL). Both of them are of the opposite sex

Cabinet Office (2018: 54) explained that beyond these three main types of members, youths were also classified by the mission of each activity, such as Solidarity Group (SG), Discussion Group (DG) and Group Leaders (GLs). The connection between the roles of each group was also given.

Visit Dejkamthorn (personal communication, December 1, 2012) clarified that the role and status of each PY in the Program were inconsistent, depending on each kind of activities that were run in each period.

> Whoever is 'PY' or Program youths will understand the intention of Japan well, including their intelligence in planning. Namely, the system is created to teach us. The Program is very complicating. As an example, a PY from Thailand when he or she is grouped in the whole group, he or she will be TPY or Thai participating youth. When he or she joins in an ice-breaking activity, that PY will be affiliated with SG. After the operation is over or the recreation activity is finished, he or she will enter an academic discussion group, so he or she has to belong to the new group, which is divided by the topics of the discussion. PY who is outstanding then will be selected as YL so there will be another role he or she has to play alternatively. Furthermore, after the Program is over, he or she has to affiliate to the Alumni group. Some of the Alumni may be a director or some just an ordinary member. Additionally, the Program also creates some more systems, i.e., A Bus Guide activity in which former PYs have to take care of new PYs when they come to do exercises in the country of that ex-PY. Some alumni may offer to be a host family. The changing roles of PY teach us to be

able to adapt to each situation appropriately. It teaches us to analyze the right time and right place to do something. Accordingly, we cannot learn such things if the Program takes only a few months. It seems to be very complex; on the contrary, we will understand and learn how to adapt ourselves. It is very beneficial and is what Japanese people adhere to as their life philosophy as a developed country. For ex-PYs like us, the experiences we gained from the Program help us to work and do activities with a variety of people. We will be skillful and very experienced. We can survive and can achieve high social growth.

The summarized management structure of the 44th Ship for Southeast Asian and Japanese Youth Program is shown in Figure 2.2
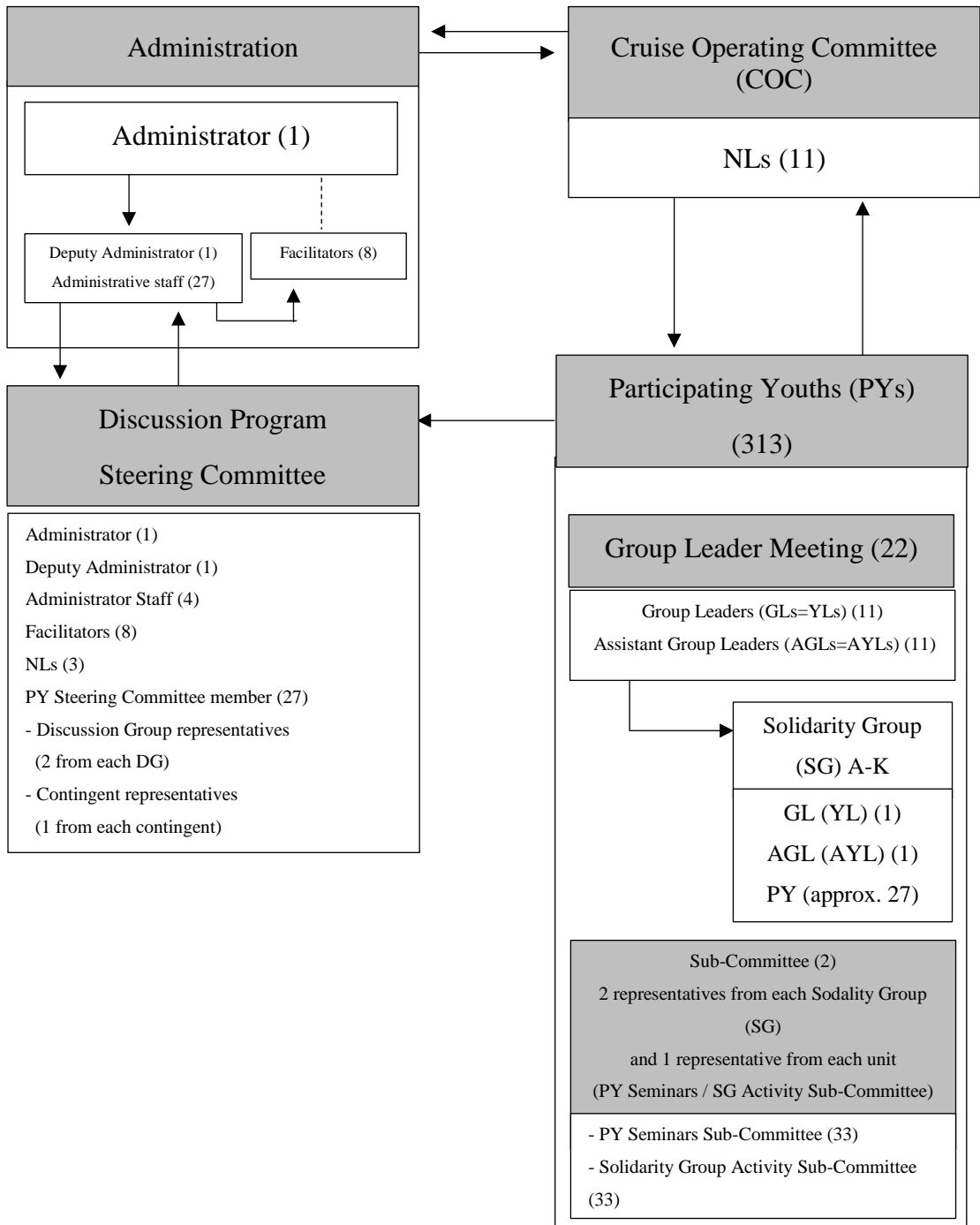
Figure 2.2 Organization Chart of the Ship for Southeast Asian and Japanese Youth Program

Source: Cabinet Office, 2018, p. 54.

From Figure 2.2, the structure shows three groups additionally:

Group 1: Discussion Program Steering Committee or Discussion Group (DG) comprising 1 manager, 1 assistant manager, 4 administration staffs, 8 discussion leaders, and 3 National leaders (NLs). Each year, the topics of discussion contain 8 topics covering social, economic, political, cultural, and educational issues. For the selection of discussion leaders, the youths can apply if they have the required qualification and used to attend the Program before. Each Discussion Group (DG) of each topic consists of 2 representatives and one person represents one country

Group 2: Solidarity Group (SG). The formation pattern of this type of group is to divide the groups by English alphabets from A to K, totally 11 groups. Each group must have members from different countries and contain 1 Youth Leader (YL), 1 assistant youth leader (b) and 11 participating youths (PYs) from different countries. The numbers of countries in each group will base on almost equal ratio, approximately 27 persons for 1 Solidarity Group (SG).

Group 3: Group Leaders (GL) composing of 11 Youth Leaders (1YL: 1country), 11 Assistant Youth Leaders (AYL) (1 AYL: 1 country), totally 22 GLs.

Another distinguished pattern of the Program is a Sub-Committee. There are two sub-committees: one takes care of the seminars (PY Seminars Sub-Committee) and the other Solidarity Group activity (SG Activity Sub-Committee). The structure of these two sub-committees is the same by comprising 2 participating youths (PYs) from different SG group and 1 PY from one country.

In brief, these additional three groups of the Program (DG, SG, and GL) are specified with various patterns, including another two Sub-Committees, with well-planned structure, and this reflects the thought and mechanism behind the management of Japanese people interestingly.

2.1.5 Process or Operational Steps

According to the report of the International Youth Exchange 2017 in the 44th Ship for Southeast Asian and Japanese Youth Program, containing 7 chapters (Cabinet Office. 2018, p. 4):

Chapter 1: General information about the Program

Chapter 2: Planning and Preparation

Chapter 3: Activities in Japan

Chapter 4: Activities onboard (on the cruise and during the stop in some countries)

Chapter 5: Academic Discussion and Post-Program activities

Chapter 6: A message from the Japanese leader and leaders of each ASEAN country

Chapter 7: Evaluation and suggestion

In the report, the following process or steps of operation of the Program is displayed as shown in Figure 2.3
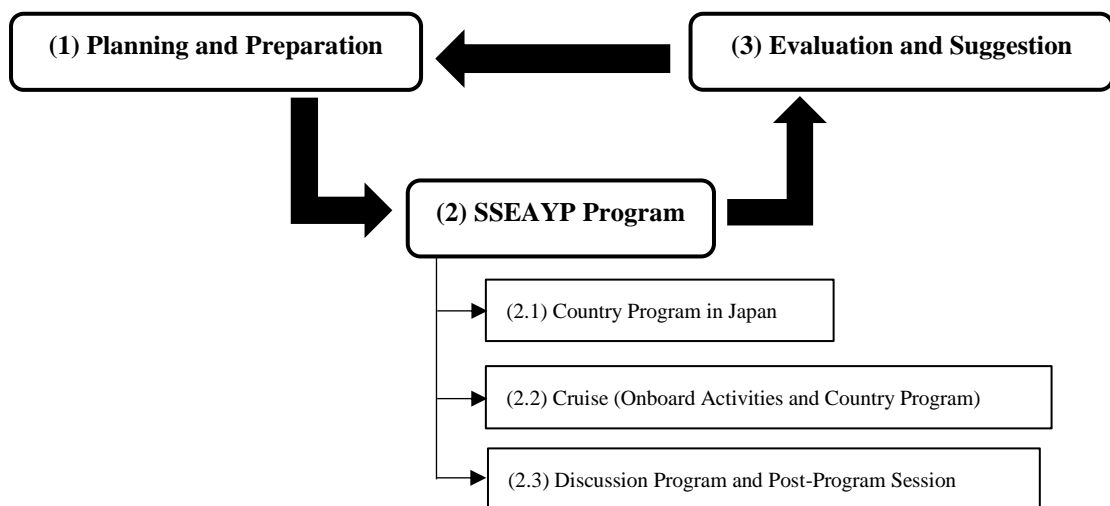
Figure 2.3 The Process of Ship for Southeast Asian and Japanese Youth Program
Source: Adapted from Cabinet Office, 2018.

From Figure 2.3, it can be summarized that the process of Ship for Southeast Asian and Japanese Youth Program is divided into 3 main steps: planning and preparation, operation of activities, and evaluation and suggestion. Concerning the events during the operation step, they compose of three main groups of activities: activities in Japan, onboard (on the Ship and during the stops in some countries joining the Program), and discussion and Post-Program activities.

2.1.6 Sub-Activities

According to Cabinet Office (2018); Youth Affairs Administration (1995); Prime Minister's Office (1984); and Department of Children and Youth (2018), 15 sub-activities of the Program were mentioned.

1) Pre-Program Training (PPT)
2) Inauguration Ceremony and Welcome Reception
3) Japan-ASEAN Youth Exchange Program
4) Discussion Program
5) Cultural Exchange Activity
6) Solidarity Group Activity (SG Activity)
7) Courtesy Call
8) Institutional Visit
9) Voluntary Activity (VA) and Social Contribution Activity (SCA)
10) Reunion on Board (ROB)
11) Homestay
12) Open Ship and Send-off Ceremony
13) Post-Program Activity (PPA)
14) Farewell Ceremony and Farewell Party
15) The SSEAYP International General Assembly (SIGA)

Additionally, in some of these sub-activities, there are even sub-activities under them, i.e., Flag Cheer/Flag Waving, Photo Session, Flag Hoisting Ceremony, National Presentation, Gift Exchange, etc.

2.1.7 Evaluation

Cabinet Office (2018, pp. 170-185) presented the report from the 44th Ship for Southeast Asian and Japanese Youth Program in 2017, which is divided into three parts: the descriptive report of the Program manager, the feedback or evaluation from the participating youths, and a message from the Ship captain.

The evaluation of the Program gathered from 11 NLs and 313 PYs in the form of statistics. The evaluation composes of 5 parts: the assessment of the overall Program, on the activities onboard, on discussion activities, on institutional visits, and homestays of the voluntary members.

Besides, the above evaluation reflects two perspectives: one from the perspective of the management team of the Program and the other from the perspective of participating youths. The assessment will be conducted after the completion of the Program. However, no evaluation report before the operation or during the Program appears in the report.

From the evaluation during the Program, some mechanisms were found in sub-activities, i.e., Contingent Meeting, SG Meeting, GLs Meeting, etc.

Regarding the activities conducted during the stop in some countries, most of them are activities under the responsibility of those visited countries, and a separate questionnaire performs the evaluation. All of these are also considered as evaluation during the operation of the Program.

The below structure of the evaluation of the Program displays the connection of each part to others as follow:

Planning and Preparation	**SSEAYP Activity**	**Evaluation and Suggestion**
➲ June Conference	➲ COC Meeting	➲ The Administrator's Report
➲ March Conference	➲ GLs Meeting	➲ PYs Evaluation
➲ Facilitators Meeting	➲ SG Meeting	➲ Message from the Captain
➲ NLs Meeting	➲ Contingent Meeting	
	➲ Sub-Committee Meeting	
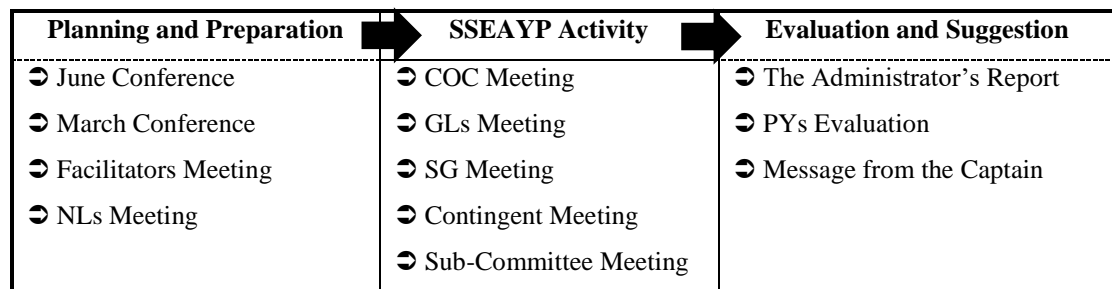
Figure 2.4 Evaluation Structure of the Ship for Southeast Asian and Japanese Youth
Program
Source: Adapted from Cabinet Office, 2018.

Figure 2.4 illustrates the connection of the evaluation of the Program at various steps. The first two steps are in the meeting form while the last step in the way of a report.

Before the Program or the planning and preparation step. Four meetings were found: June conference, March conference, Facilitators meeting, and NLs meeting.

During the operation of main activities. Five meetings were found: COC meeting, GLs meeting, SG meeting, Contingent meeting, and Sub-Committee meeting.

After the completion of the Program. The evaluation was presented in the form of an annual report, divided into three main parts: a report from the management team of the Program, participating youths, and a message from the Ship captain.

In general, the evaluation covers all stages of the Program but mostly is conducted in the form of a meeting rather than by an evaluation form.

2.2 Concepts and Theories on Japanization Paradigm

From the review of the Japanization Paradigm, the overall knowledge of this concept is illustrated as follow:
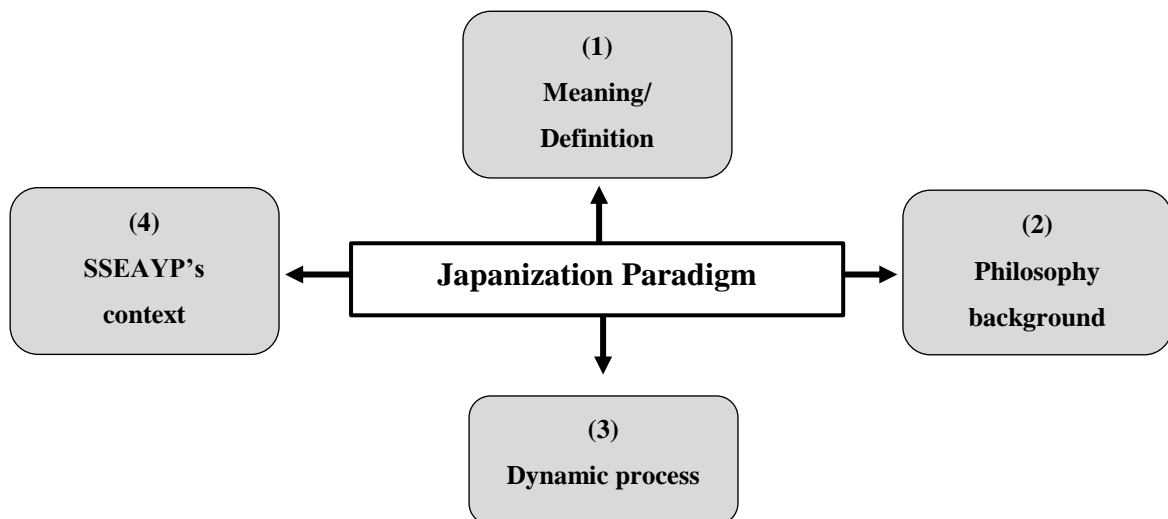
Figure 2.5 The Structure of the Concept of Japanization Paradigm

From Figure 2.5, the main topics for this study on Japanization Paradigm are the meaning and general definition of "Japanization", the fundamental philosophy of Japanization, the process of driving the Paradigm, and the Japanization Paradigm in the context of Ship for Southeast Asian and Japanese Youth Program. The content of each part has significant structural connection leading to the understanding of Japanization Paradigm more profoundly.

2.2.1 Meanings and General Definitions of "Japanization Paradigm"

Koichi (2002) describes "Japanization" as a social phenomenon occurring during the trends of globalization in the Post Modern Period. The significant nature of Japanization is the Japanese cultural diffusion to the global society through domination via media and Pop culture. The concept of Japanization is the concept that occurred from the resistance trends against western development influenced by the Great Power like the U.S.A. Therefore, it is a kind of Paradigm shift from western development to the eastern one. On the other hand, it is imperialism through media and culture. Accordingly, Japanization is not different from Americanization, the ideology used by the U.S.A. and being highly successful during the Industrial Revolution in world history.

Towards the same direction of the meaning of Japanization as aforementioned, Atthachak Sattayanurak (2012, pp. 166-182) who coined the word "Japanization" in Thai explains that it is the flow of Japanese culture to other nations in the form of Soft power, or it is a cultural diffusion in the form of a penetration through economic, social, and political system. This kind of diffusion yields a long-term impact and covers all roles of human ways of life in this world. Besides, Surachart Bamrungsuk (2014, pp. 1-75) gives an additional explanation on "Soft power" that it emerged from the concept of the use of power to enhance international relations by using a flexible way without any use of coercive power. It is the presentation of the absorbing power to gain consent or voluntary acceptance. Therefore, the Soft power with this sense of meaning can be easily used in the context of cultural patterns, social values, and political policies.

2.2.2 Fundamental philosophy constructing Japanization Paradigm

Christopher (2011); Atthachak Sattayanurak (2012); Duangthida Ramet (2016); and Yosakrai S. Tansakul (2016) analyzed the Japanese history based on the foundation of Japanese thinking patterns and their unique philosophy. From the review of these studies, all studies pointed that social heritage of Japanese people that helped their country to be restored from the lowest failure after Post World War II to the rapid leaps of economic growth until being one of the Great Powers of the world was "Japanese wisdom."

Japanese wisdom or philosophy has been inherited, accumulated, transferred, and absorbed from generation to generation and formed by the religious belief and patriotism foundation (Yosakrai S. Sansakul, 2016).

Moreover, Pensri Kanchanomai (1981) states that the traditional belief of Japanese people was adopted from Chinese culture, which was hybridity between Buddhism, Confucianism, and Tao. Such creed or cult is called "Shinto." Thus, it is the religious belief in Japanese style, based on the assumption that in this world there are many gods, and each god takes care of each kind of nature, i.e., soil or earth, water, wind, fire, mountain, trees, etc. without centering on either god or particular belief specifically. As a result, the fundamentals of Japanese thinking perceive nature and everything as the truth or reality.

Concerning the religious belief of Shinto, many religious philosophers criticized that actually "Shinto" should not be called as a religion since it has no spiritual master or founder, which is the most critical element of being a religion. On the other hand, the abolishment of Shinto as the national religion of Japan was found in Japanese history after the Second World War. However, Shinto philosophy seems not to disappear from Japanese society; on the contrary, it was embedded deeply as the firm foundation of Japanization Paradigm up to present. (Duangthida Ramet, 2016, pp. 171-175).

According to the traditional way of Shinto thinking, a strong tie between religious belief and politics is apparent. Japanese wisdom by Shinto doctrine gives high importance to the emperor system and admire the emperor as the mighty person over all kinds of nature. It does not adhere to any perceivable god and is highly abstract. Moreover, Shinto philosophy also cultivates Japanese people to hold firmly "the ways of keeping honor" in parallel to the nationalism ideology focusing on the Emperor system distinctly. From tracing to Japanese history, some empirical evidence illustrates that Shinto philosophy occurred and was developed at the same time as the evolution of Japanese ethnicity. As a consequence, the Shinto spirit is embedded deeply in every corner of Japanese ways of life. In short, social tradition, cultural paradigm, ways of living, and sacred rituals of Japanese people reflect the Japanese's philosophical model.

From Yupa Klangsuwan (1999), Japanese culture is the culture filled with strong nationalism ideology and has its unique characteristics, including the

harmonious relations between public/political administration and religious beliefs. The general administration of Japan emphasizes the Emperor system, shokun, and samurai while Shinto is the central religious belief. According to Japanese culture, the Emperor is the lineage or descendant of the god, and because of this belief, political administration is tied with the same paradigm and gives high importance to the same goal. As a consequence, this induces Japanese people to have high loyalty, strong nationalism and patriotism, and high sacrifice and becomes the fundamental identity in accordance with Japanese philosophy, which is reflected in various classical ways of thinking, such as Bushido's ways, Spirit of Samurai, Kai-Zen philosophy, and leadership philosophy based on the Book of Five Rings. On the other hand, new Japanese philosophy is the evolution, creation, and extension from the old traditional Japanese philosophy and emphasizes relatively more contemporary concepts. Some examples are the philosophy behind the brand image creation of Uniglo, "serenity or tranquility overcomes movement and slowness conquers quickness", the philosophy of corporate social responsibility by Toyota's ways, the concept of the marketing with Niche mass market, and characteristics of some Japanese cartoons, i.e. Pokemon, Doraemon, and Kitty. (Yosakrai S. Tansakul, 2016)

2.2.3 The Driving Process of Japanese Paradigm

This topic relates to the study of social phenomena at the global level, which happened during the Industrial Revolution and the world has learned about the development by the concept of modernization. Somsuk Hinwiman (2011, pp. 250-255) explains about this kind of growth that it bases on the political economy perspective emphasizing economic development by dominant imperialism, the center of which is the western development, especially the U.S.A. Social phenomena that happened during that period were mass culture, media imperialism, cultural commodity, etc.

Chatchai Chansri (2001) studied the cultural diffusion through Hollywood films and found that it was the American's effort in presenting American culture as universal culture and in gaining broad acceptance around the world that American culture is civilized cultural standard and every country should follow as a model for their development. Examples of American culture are fast food, genes dress, riding American cars, reading-newspaper habit, etc. This phenomenon is called

"Americanization," and the success of this process is highly influenced by mass media eminently.

While the trend of Americanization was popular and reached full growth, in a short time the world moved to the era of technological and communication development or the age of "globalization." Communication then plays a vital role in developing global society since communication technology can make the world smaller or shrink the world and eliminate time and space limitation. This trend even facilitates and supports the world towards Americanization more distinctly through the concept of the creation of the same standard and same cultural consumption around the globe (Somsuk Hinwiman, 2011, p. 236)

Nevertheless, the development based on the concept of modernization originated by western society started to be criticized and opposed since it was perceived as an economic development only but caused unfair income and large financial gaps and inequality. It was then said, "modernized but not developed" or "modern but no development." Subsequently, the concept of modernization declined and so did consumerism. Until in 1980, the world faced a paradigm shift and moved towards an alternative paradigm of development. The new line of development or "localization" gained more attention than internationalization, and the concept of modernization by the western world was neglected with a new focus towards alternative eastern philosophy of development, i.e., the trends towards Japanization Paradigm, etc. (Kanjana Kaewthep, 2005)

Iwabushi Koichi (2002) explains that the diffusion process of Japanization Paradigm is not different from that of Americanization since both of them use communication and culture as tools in driving the process. Examples of such diffusion can be witnessed in the spread of Pop culture, i.e., cartoons, films, music, fashion, hairstyle, and food. Therefore, the driving process is relatively a copy of Americanization paradigm to Japanization Paradigm. The same phenomena can be witnessed more like a trend in Chinese, Indian, and Korean culture respectively. (Watchara Suyara, 2013; Wasana Pannuam, 2012).

2.2.4 Japanese Paradigm in the Context of the Ship for Southeast Asian and Japanese Youth Program

From the review of general information of the Ship for Southeast Asian and Japanese Program, especially on the operation of activities and sub-activities of the Program, and from the review of Japanization Paradigm, it was found that Japanization Paradigm can be considered as the portrayal of Japanese culture as a whole while Japanese culture appearing in the Program is only partial.

While Japanization Paradigm covers Japanese culture in all dimensions: economic, political, and social, including covering all classes, ages, and sexes, the paradigm is inherited and presented mainly through mass media. However, only some parts of Japanese culture and Japanization Paradigm appeared in Ship for Southeast Asian and Japanese Program, especially in the cultural dimension at the youth level. Therefore, in the analysis, the cultural aspect relating to the youth was focused with some mentions on an economic and political dimension, but not as focal importance.

Japanese culture or Japanization Paradigm related to the Program is divided into six categories:

1) Japanese disciplines, i.e., honesty, patience, austerity, politeness, discreetness, responsibility, on time, etc.

2) Japanese critical thinking and management style, i.e., pay attention to every detail, systematic planning, clear-goal determination, and coherent-structure design

3) Japanese costumes, i.e., national dress, proper dressing to time and place, simple design, etc.

4) Japanese performances and plays, i.e., drum performance, dances with fans and umbrellas, paper-folding, top playing, etc. sushi, sashimi, noodles, etc.

5) Japanese food and eating behaviors, i.e., sushi, sashimi, noodles, etc.

6) Japanese rites and rituals, i.e., tea ceremony, etc.

2.3 Concepts and Theories on Activity Media

In communication research, media is often found as playing significant roles in diffusing culture and in intercultural communication between Japanese and Thai people. For analyzing the media, the communication elements of David K. Berlo was used.

The Ship for Southeast Asian and Japanese Youth Program involves communication on Japanese culture and intercultural communication between Japanese and members of the ASEAN countries. The sender of the communication process in this study was the Japanese government or Japan. The sender created knowledge, communicated or disseminated the content or message about Japanization Paradigm or Japanese culture, and created the acceptance-gaining of the message through a determined channel or communication tool, which was activity media in the form of international youth camp, to the receivers or ASEAN and Japanese youth who participated in the Program.

Regarding "a camp" as a kind of activity media, Kanjana Kaewthep (2009, pp. 174-265) explains the fundamental characteristics of a camp as activity media in details. From the review of literature, the topics of this study in regards to the activity media were categorized and shown in Figure 2.6 as follow:
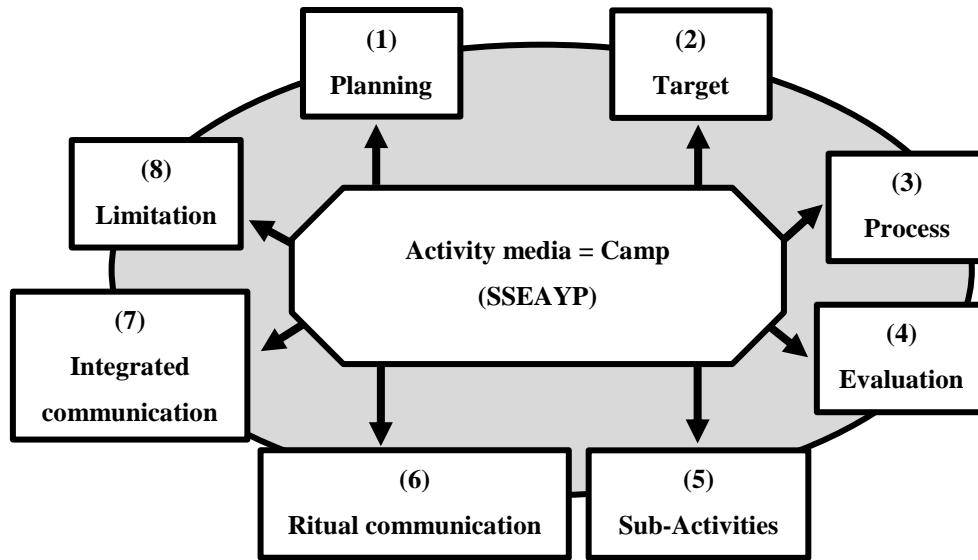
Figure 2.6 Characteristics of a Camp as Activity Media
Source: Adapted from Kanjana Kaewthep, 2009, p. 187.

From Figure 2.6, characteristics of camp-activity media in the context of the Ship for Southeast Asian and Japanese Youth Program were divided into eight topics: planning, target, process, evaluation, sub-activities, ritual communication, integrated communication, and limitation.

2.3.1 Planning

Sin Panpinit (2013, pp. 9-70) describes the importance of the project planning by comparing it with a piling. Every project or activity always needs to plan. In general preparation, it will start with the drawing of the overall picture or policy and then put details into each operation to be congruent and in the same direction. Similarly, to produce camp-activity media requires planning and management with clear goals. Therefore, the camp-activity media does not go freely without plans but is intentionally operated. (Kanjana Kaewthep, 2009, p. 187)

In the specific context of the Ship for Southeast Asian and Japanese Youth Program, the planning of activity media is very complex, so roles and status of every participant need to determine and clarified clearly and appropriately according to types of each activity. For unique Japanese culture, planning of camp activity is well

structured and systematic. Each role and responsibility connect and relate to one another. Such philosophy is also transmitted clearly in the operation of the Program. For instance, a participant who used to attend the Program as a PY can transfer his or her role to be a host family after the completion of the Program to host the next PY. He or she can also be a volunteer performing the role of a facilitator in a discussion group (DG) or to be a representative of the alumni responsible Onboard the Ship Conference (OBSC). Such planning of structural system creates a continual engagement with the Program endlessly. The emphasis on the variety of roles and responsibilities brings about a feeling that the Program is a part of life. (Thaweechai Toemkunanon, personal communication, October 19, 2017)

2.3.2 Target

Kanjana Kaewthep (2009, pp. 188-189) explains about the distinguishing characteristics of the goal of the camp or activity organization that it is an open-ended goal. In spite of specific forms of activities, i.e., kind of events, time, and place, etc., the content can be adaptable and modified to suit the facing situation. However, it does not mean that a camp organization does not plan content, but content is flexible and adjusted.

Furthermore, Kanjana Kaewthep adds that the goal or objective of a camp activity is to form a person, build up activities, establish networks, and create knowledge. Therefore, in the context of the Program, in spite of various goal-setting, it mostly highlights the international relations in developing the youth and in exchanging their cultures. All of these are to enhance the potentials of the child and to refine them to be good people. That is why several creative and inspiring activities are found in the Program. In terms of network-building, broad networks are involved in the Program: government, civil society, alumni, etc. Lastly, for the creation of knowledge, activities of the Program, especially a discussion of academic topics, provide broad expertise and open an opportunity for the youth from different countries to have shared learning.

2.3.3 Process

Due to the essential characteristics of a camp activity of having a clear goal, the planning on the process or steps of operation is highly vital. For producing camp-activity media, generally, it consists of three main stages: pre-production, production, and post-production.

Cabinet Office (2018) states that the evaluation of the operation on the Ship for Southeast Asian and Japanese Youth Program of each year will be reported by evaluating the results of the process of all activities. The report presents three main stages as aforementioned. The planning and preparation are in Chapter 2, which is the stage of the pre-production. The evaluation of the activities in Japan is in Chapter 3, the assessment of the activities onboard and at the countries where the Ship stops in Chapter 4, and the evaluation of an academic discussion and social contribution activities in chapter 5. Thus, from Chapter 3 to Chapter 5, it is the stage of production. The last step: post-production is shown in the evaluation of the overall Program and suggestion in Chapter 7.

2.3.4 Evaluation

Sin Panpinit (2013, pp. 132-330) explains the principles of evaluating projects or activities that they are a judgment of a project's success based on the specified goals or objectives before the operation. Therefore, to obtain clear criteria for evaluation, an indicator of progress needs to be, and the indicator can be either quantitative or qualitative. Since the Program is both a project and covers the activities as media, the evaluation is required on both aspects. In terms of communication, the review of media is receiver-oriented while the plan may need to measure the success in the eyes of target groups and the success of the process. Therefore, the evaluation approach of the Program can be varied: evaluation on the receivers or participants and evaluation on the whole process. The method nowadays often uses the evaluation pattern Stufflebeam's CIPP Model. (Sin Panpinit, 2013)

For the Ship for Southeast Asian and Japanese Youth Program, the evaluation is conducted from two perspectives: from the executives or the management team and from the youth who participate in the program. Mostly, it evaluates the satisfaction with

the activities and with the overall operation as a process. (Cabinet Office, 2018, pp. 170-185)

2.3.5 Sub-Activities

Another critical element of camp-activity media is time for an activity. Typically, at least more than one day is considered sufficient for organizing a camp activity. Therefore, actions to be held in each day needed to be well planned and concern about numbers of events, kinds of activities, and the goal of each activity. All of these need to be well-balanced and proper, be interesting and can draw participation from the participants.

From general information of the Ship for Southeast Asian and Japanese Youth Program, each year the Program consists of 15 sub-activities, which are planned to be continual and connected, mainly aimed towards the same goal. The operation of significant activities of the Program in the form of a complete camp takes almost two months every day in 24 hours consecutively. It enables the Program to reach high accomplishment due to its time factor and the continuity of the activities.

Owing to the nature of the camp activity, the high numbers and diversity of sub-activities are standard. However, the success needs a congruence between the objectives of sub-activities and the core or corporate objective of the Program. Accordingly, to produce quality camp-activity media requires skills and experiences in designing the activities and in planning the operation of all parts towards the same direction. (Kanjan Kaewthep, 2009, pp. 174-265)

2.3.6 Ritual Communication

Kanjana Kaewthep (2009, pp. 200-202) compares the characteristics of ritual communication with those of camp-activity media in 6 aspects as follow:

1) Ritual communication is a practice differently from normal daily activities. Likewise, a camp is also a way of spending life differently from everyday activities.

2) Ritual communication contains bright patterns, steps, practices, and traditions, the same as a camp organization, which has precise schedules and timetable.

3) Ritual communication is a matter of sign, meaning, and the interpretation of the meaning behind the rituals. A camp activity often applies some hidden meanings through some symbols, i.e., the certificate ceremony, a welcome party, a salute to the national flag or recreation games, etc.

4) Most of the ritual communication uses emotional appeals. Similarly, a camp activity often arouses a feeling of excitement, regrets, engagement, mourning, etc.

5) Ritual communication specifies certain people, roles, time, place, and activities while in a camp organization, each participant is determined to have specific roles: organizer, participant, or audience, etc.

6) Ritual communication creates a situation to arouse some profound feeling, i.e., sacrifice, bravery, or harmony. Similarly, each camp activity also stimulates some kinds of consciousness. Notably, in the international camp or a cultural exchange program at the international level, the primary purpose is to create a good understanding and harmony.

2.3.7 Integrated Communication

Due to the nature of activity media, which is a patterned communication within time and space limit while several sub-activities have to be accomplished within such limitation, the possibility to use a wide range of communication patterns is high. Besides, the integration of communication elements is possible. In the context of the Ship for Southeast Asian and Japanese Youth Program, the activities require various communication levels, i.e., intrapersonal, interpersonal, international, intercultural, and mediated-communication, and multiple types of media, i.e., personal, printed, specific, and online media.

However, in spite of a diversity of communication, all have the same focal point. For the Ship for Southeast Asian and Japanese Youth Program, the focal point is the intention of the Japanese government to design and plan to implement all kinds and patterns of communication towards the expected goals with precise arrangement and structure. Pichit Thi-in (2010) summarized from the study of Office of the National Counter Corruption Commission (NCCC) on the use of media for a campaign against corruptions during 1999-2010 and found that to select media for an integration suitable

for a project or activity needed to study the nature of each kind of media, its appropriateness, and limitation. Some media will be ideal for a particular communication context while some other types of communication are not suitable for such a situation at all. Therefore, integrated communication is both science and arts, which calls high capability and specific skills of the sender or organizer.

Another unique aspect of camp-activity media is the communication that combines all communication elements within the limit of time and place. Kanjana Kaewthep (2009, pp. 174-265) summarizes that activity media is the combination of four substance or essence, namely sender, receiver, message or content, and channel or media, within the same range of time and space. This essence accords with the principles of effective communication, which requires two-way communication with feedback from the receiver back to the sender to acknowledge the result and the success of his or her communication.

2.3.8 Limitation

Kanjana Kaewthep (2009, p. 203) specifies three limitations of camp-activity media:

1) Camp-activity media can be applied the best and with maximum benefits when all parties involved have the needs and readiness as conditioned. If participants of the activity have no enough time to join all through the program, have physical problems, or do not like to interact with other people, the program cannot reach full success. Therefore, readiness and needs in doing activities are significant variables for producing this kind of activity media.

2) Camp-activity media is costly and full of miscellaneous expenses. Either side, sender or receiver, has to invest, depending on the proportion of investment and payment, which will be different. This limitation of budget and expenditure causes the camp-activity media not so popular.

> Every year, Japanese government approves a budget from the national budget of Japan to support the Ship for Southeast Asian and Japanese Youth Program around hundreds million baht, such as expenses of a ship rental, air tickets of 300-400 participant youths, accommodation, and food, etc. The government has

to pay approximately one million baht per person while Thai government pays a small part or few percents of the total expenses, i.e., for the selection of PY, training cost, welcome party when the ship stops in Thailand, etc. In spite of these few expenses, the Thai government has to pay up to million baht as well. When Japan invests huge money in this Program, a worthy consequence is expected too. Otherwise, the Program would not have been long-lasting for more than 40 years. (Sangdao Aree, personal communication, December 11, 2017)

3) The situation occurs in the camp activity is only a simulation. Hence, success, feeling, or perception that is experienced during the activity cannot be assured if it will be able to be applied in the real daily situation. For the Ship for Southeast Asian and Japanese Youth Program, although PYs may get some attachment, harmony, understanding, and love gained from the activities all through two months they spend time together, will those feelings still remain or disappear after the completion of the Program and they have to go back to their real daily life, it is uncertain.

Sometimes, I think we're very committed to the SSEAYP. We lived together for so long. At the end of the Program, I feel crazy. When I was back to Brunei, I then thought about everything. I missed the cabin, missed the SSEAYP's life, and missed Japan. I want to say 'thank you' to the Japanese government for this super experience. I brought onboard principles back to Brunei. However, I do not believe that it was just for the beginning. Later it gradually disappeared. Up to today, it was five years already. Many things are forgotten and hardly recalled. (Christopher NG Ming Yew. personal communication, November 25, 2017)

2.4 Concepts and Theories on Cultural Studies and Intercultural Communication

Cultural studies cover a broad scope of the study because it involves many perspectives: anthropology, social science, and communication. Each perspective

emphasizes different content. Cultural studies are dynamic and are always developed. It covers a wide range of studies, i.e., sign, power, ideology, representation, self, identity, cultural assimilation, culture in daily life, sub-culture, and intercultural communication. (Somsuk Hinwiman, 2011, pp. 419-440). For this communication study, cultural studies and cross-cultural communication perspectives were used since the primary focus was the diffusion process of Japanization Paradigm as shown in Figure 2.7 as follow:
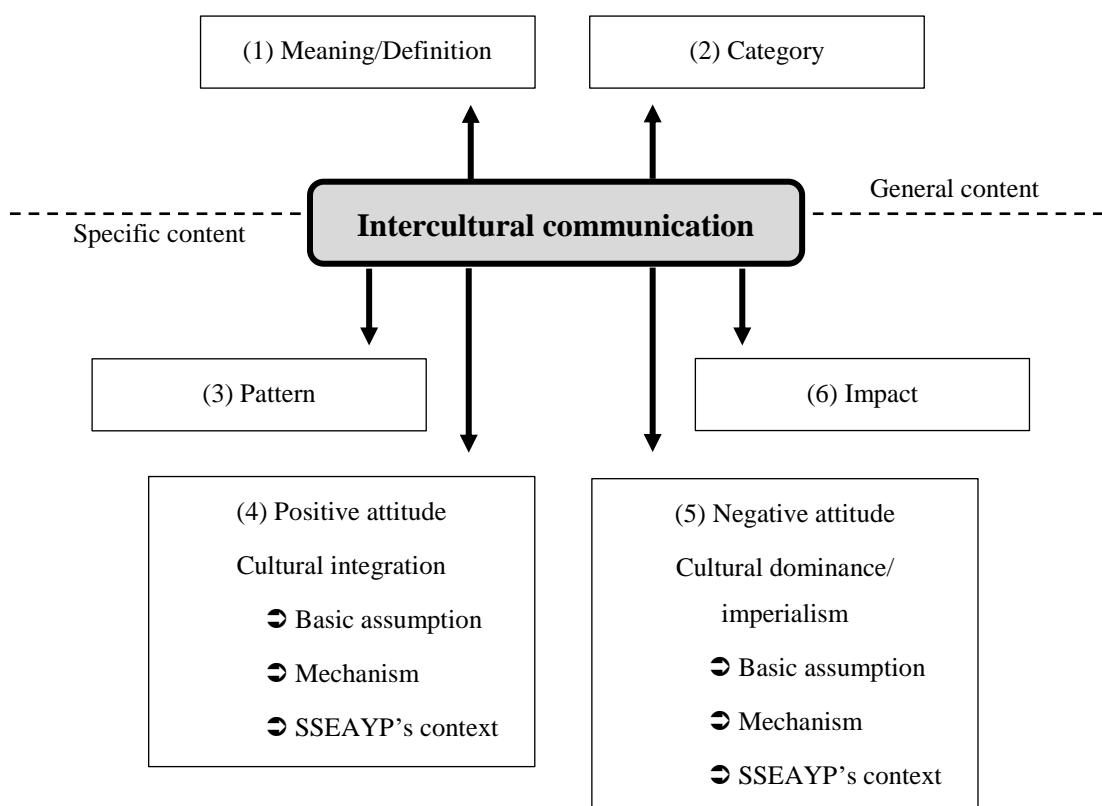
Figure 2.7 The Scope of the Literature Review on Intercultural Communication

Figure 2.7 illustrates the overall concepts of intercultural communication that were used in this study, which were divided into six topics in two scopes: general and specific content. The general content covered definitions and types of culture while the particular content, which was the essence of this study, contained types of intercultural communication, cultural integration, cultural imperialism, and the impact of intercultural communication. The details were shown as follow:

2.4.1 Definition of "Culture"

According to the National Culture Act in 2010, announced in Royal Thai Government Gazette, Book no. 127, Section 69A (or ก in Thai) on November 12, 2010, culture is defined as follows:

> Culture means a way of life, though, belief, values, tradition, rituals, and local wisdom, which are created, accumulated, cultivated, inherited, learned, modified, and changed by groups of people or society towards the growth and goodness of the society, of both spiritual or material, in a peaceful and sustainable way.

Wikipedia, the free encyclopedia (April 27, 2018) defines "culture" with some explanations as follow:

> In general, culture means a pattern of human activities and typical structure that enable a certain activity to be predominant and significant. It is a way of living, which are behaviors and what a group of people creates and learn from one another. It is what a group of people shared and used. Culture can be changed by time and appropriateness. However, in the subject of Civic Duty, culture is what human beings change for growth and is inherited.

Parts of culture can be expressed or reflected through music, literature, drawing/painting, sculpture, drama or performance, film, etc. Some people define it as a matter of consumption and commodity, i.e., high culture, low culture, folk culture, pop culture, etc. On the other hand, from general anthropologists, culture does not cover only commodity or products but also include the production process and the significance of meaning to each product. It also covers social relations and social practices enabling objects or material and the process to be merged. From anthropologists, culture includes technology, arts, science, and moral system.

Regarding regional culture, culture can be influenced by interaction with other regions in several ways, i.e., colonization, commerce, immigration or migration, mass media, religion, and belief system. Notably, in human history, religion always has a significant influence on culture.

Kanjana Kaewthep and Somsuk Hinwiman (2014, pp. 27-28) points out the essence of culture. Culture is a collective consciousness of people in a society. It is individuated in each area. However, culture needs to be adapted, changed, and developed. It is dynamic. Accordingly, it is common for culture to be transmitted and diffused from generation to generation or from one area to another area.

For this study, the operational definition of Japanese culture was based on "Japanization Paradigm," which was a philosophy and body of knowledge. The word "paradigm" was used to represent the concepts of Japanese culture in general.

2.4.2 Types of Culture

Metta Vivatananukul (2016, pp. 11-12) classifies culture to be "Material culture" and "Non-Material culture." Material culture is a concrete object or what human beings create while non-material culture is an abstract idea, value, language, tradition, belief, and rituals, which are created by human beings as well but are untouchable.

Besides, a classification of culture is also found in the National Culture Act 1942 (cited in the type of culture, February 1, 2018).

National Culture Act 1942 divides culture into four types:

1) Morality culture is the culture relating to principles of living. Mostly, it is spiritual and originated from religion. It is used as guidelines for social practice, i.e., sacrifice, diligence, gratitude, endurance, economy, good deeds, etc.

2) Legal culture is the laws, regulations, or traditions that are counted as necessary as the rules to make people live together happily.

3) Social culture is the etiquettes or manner required in social Interactions, i.e., proper behaviors on a table, behaviors in contacting people of different status in society, etc.

4) Material culture, such as apparels, medicines, accommodation, constructions (i.e. bridges, roads, etc.) invention (i.e. cars, computers), etc.

Regarding types or kinds of culture, it is found that a variety of criteria can classify culture. However, for this study, kinds of culture were based on what existed in Japanese culture and could be found in Ship for Southeast Asian and Japanese Youth Program, which were classified into six categories:

1) Japanese disciplines

2) Japanese critical thinking and management style

3) Japanese costumes

4) Japanese performances and plays

5) Japanese food and eating behaviors

6) Japanese rites and rituals

2.4.3 Patterns of Intercultural Communication

The review of literature in this part was gathered from the concepts and studies of cultural studies and intercultural communication specifically.

Metta Vivatananukul (2016, pp. 1-29) defines "intercultural communication" as a communication process between people of different cultures and describes some specific names and patterns of adaption found in intercultural communication, i.e., acculturation, assimilation, etc., including the dominance of one culture over the other in the form of cultural imperialism.

Kanjana Kaewthep (2014) explains that the transformation and exchange of culture are common, either in intercultural communication or in cross-cultural communication, and thus is perceived as positive for human interaction in cultural context as it focuses on a two-way adjustment. Another communication phenomenon takes place in a cultural context as well but is perceived as unfavorable since it focuses on a one-way adaptation and one culture dominates another culture, and this phenomenon is called "cultural dominance" up to "cultural imperialism."

However, the focus of this study is on "cultural diffusion" in the meaning of a transferring of one culture to another culture or other cultures. To specify the direction of cultural diffusion, the researcher thus combined the types of intercultural adjustment with the concept of cultural diffusion and divided the direction of cultural diffusion into two trends: cultural integration and cultural dominance or cultural imperialism, which in this study means Japanization, as shown in Figure 2.8.
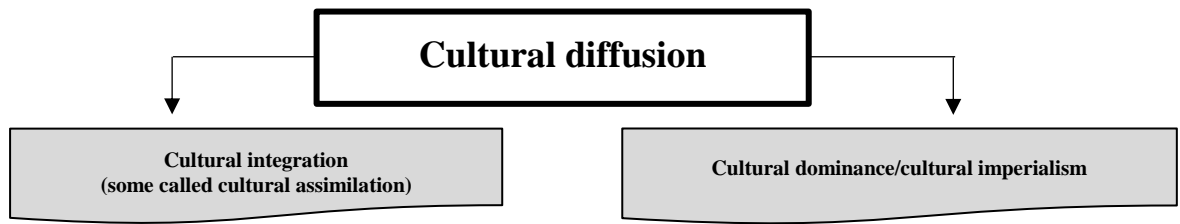
Figure 2.8 Directions or Types of Cultural Diffusion

2.4.4 Cultural Integration

The following topics of cultural integration are presented:

1) Basic concept: Kanjana Kaewthep (2014, pp. 152-157) summarizes the underlying assumption of intercultural communication in the direction of cultural integration as a positive approach for cultural diffusion process since culture is various but, on the other hand, has its own unique identity. Thus, each culture has both commonalities and differences from others. The commonalities of cultures bring about good coordination while the differences in cultures can cause misunderstanding and conflicts. Furthermore, by nature, culture is dynamic and can be changed or adapted. This kind of cultural interaction and reinforcement can produce a cultural development and wealth simultaneously, which is called as "cultural enrichment."

Somsuk Hinwiman (2011, pp. 431-432) changed the word of cultural enrichment to "cultural integration" and defines it as an agreement on the cultural differences and cultural diversity. The agreement on cultural differences was influenced by the theories in Postmodernism that rejected a separation between "high culture" and "low culture" and paid more attention to the question, "To whom does this culture belong?" The philosophers of cultural studies, i.e., Richard Hoggart modifies the definition of "culture" as the most decent thing human beings ever thought or did to a new meaning that covers ways of living in daily life or "Lived culture," which reflects from the perspective of lower-class people of the society. Raymond Williams extends the idea by dividing the cultural criteria into two types: Lived culture and Recorded culture of the period. The latter is important and worth to be recorded in history, reproduced, and inherited. In brief, the concept of this group emphasizes that culture is a difference. (Somsuk Hinwiman, 2011, pp. 39-393, 395-398, 416-417).

Another agreement on cultural diversity is the fundamental agreement from the academic disputes of western cultural-studies scholars who explain "culture" in two ways: "Culture" with "C" capital and "cultures" with "c" small alphabet and in plural form. "Culture" means the dominant culture while "cultures" means sub-cultures. This type of classification reflects sub-cultures in plural form, which means a diversity of culture, sex, class, and age. The concept of this group is influenced by the ideology of Antonio Gramsci and the concept of the power of Michel Foucault. In short, these concepts reflect the cultural diversity in the world and is the background of cultural diffusion as well. (Somsuk Hinwiman, 2011, pp. 413-414; Kanjana Kaewthep, 2014. pp. 693-695)

2) Methods: From the definition of "intercultural communication" as a process of exchanging and interpreting symbols in a specific context in which persons in the communication process have substantial cultural differences at a certain level that causes different interpretation and expectation towards proper behaviors or leads to an altered perception of meanings. (Lustig & Koester, 1996 as cited in Metta Vivatananukul, 2016, p. 1), such definition can be applied to display the process of diffusing culture from one place to another in a dynamic way and can be adjusted for shared learning.

Somsuk Hinwiman (2011, pp. 431-432) explains the process of "cultural hybridization" that it is based on the agreed assumption that culture is different and diverse so it can open for a new space and new meaning all the time. It is an integration of two cultures that leads to cultural adaptation. Metta Vivatananukul (2016, p. 27) further explains that the concept of cultural hybridization believes that no culture is pure since each culture has always mixed with other cultures and this induces the concept of "transculture".

3) Context of the research: For this study, the cultural diffusion in the dimension of cultural integration focused on concrete culture that was truly witnessed during the conduction of activities in the Program, i.e. dress, performance, plays, food, etc. As an example, during the Program, there was a Noodle party, which was the participants' use of free time in organizing some activities together, and in this activity, participants brought instant noodles of their own country to share with others. (Warapark Maitreephun, personal communication, April 27, 2018).

2.4.5 Cultural Dominance/Cultural Imperialism

To help understand the concept of cultural dominance used in this study, the basic concepts, methods, and context of the study are reviewed and presented as follow:

1) Basic concept: The concept of cultural dominance has been perceived as "negative" from the perspective of cultural studies. Kanjana Kaewthep (2014, pp. 194-199) explains that the concept of cultural dominance is based on World System Theory and Dependency Theory, which are the theoretical concepts from Political-economic approach that relies on the correlations between economic, political, and cultural system.

World System Theory is based on Communication Technology Theory, i.e., Marshall McLuhan of the Toronto School explains that the world in the new era is like the global village where all human beings are connected through shared cultural, economic, political, and communication system. The standard time and currency mechanism will be jointly organized globally. This phenomenon is thus like an implosion or a merge of human experiences. However, the World System Theory facilitates some centered developments and induces an inequality in economic, political, and information systems. This imbalance leads to the phenomenon of "cultural dominance" up to "imperialism" via media or "media imperialism." (Kanjana Kaewthep, 2014, pp. 191-224).

Dependency Theory of Dependent Development Paradigm is another phenomenon in the current of global development. The development is divided into two polar: developed countries and underdeveloped countries. The underdeveloped countries need to rely on or depend on the standards or development plans of the developed countries. By doing so, it reflects a dominance of the developed countries over underdeveloped countries. (Kamjohn Louisyapong, 2014, pp. 1-18). More details were presented in the concept of development communication.

Nevertheless, Kanjana Kaewthep (2010, pp. 192-211) adds that cultural imperialism through mediated communication originated from the thinkers in Frankfurt school, who try to explain the phenomena of Cultural Industry, Cultural Commoditization, Mass Culture, and Cultural Centralization. This school of thought believes that all cultures have the same standardized patterns and have been inherited

until concerned concepts are all connected: philosophies in Political Economics, Development Communication Paradigm, World System Theory, and Globalization.

2) Methods: Concerning cultural diffusion in the form of cultural dominance, the unique aspect is that it is the diffusion from universal or global culture to local culture or from the developed countries to underdeveloped countries. Such a form of spread mostly uses mass media as a tool. However, for some approaches, cultural dominance may occur through the use of Soft power. In other words, it is the use of culture to dominate the economic, political, and information system gradually. (Kanjana Kaewthep, 2010, pp. 191-224; Kanjana Kaewthep & Somsuk Hinwiman, 2010).

3) Context of the Study: For the cultural diffusion in the form of cultural dominance, mostly abstract culture was found, i.e. Japanese disciplines, critical thinking and management style, rituals, etc. This kind of culture appeared in every sub-activity under the operation of the Ship for Southeast Asian and Japanese Youth Program. Mainly, due to the long period of almost two months for operating major activities with PYs, cultural dominance was thus clearly seen.

Moreover, cultural diffusion may be analyzed from the process of cultural adaptation. Metta Vivatananukul (2016, pp. 317-321) describes two approaches to cultural adaptation. The first approach is Tseng's concept (1977) that comprises five ways of adjustment of culture: One-way adjustment, Alternative adjustment, Mid-point adjustment, Mixing adjustment, and Creative adjustment. Another approach is the concept of Berry, Kim, Minde, and Mok (1987), which emphasizes cultural identity. Berry et al. (1987) divide the adaptation of cultural identity into four directions. The first adaptation direction is the steadfast adherence to one's identity or culture with little or no adoption of a new culture (ethnic-oriented identity). The second is the maintenance of own identity or culture in combination with the adaptation or adoption of a new culture (Bicultural identity). The third is no adherence to one's own identity but adopting most or almost all of the new culture (assimilation). The fourth is neither adherence to one's own identity nor the adoption of the new culture, so a person does not feel that he or she belongs to either his or her ethnicity nor to the new ethnicity. (Marginal identity). In spite of their seemingly different focus, the perspectives of cultural dominance or Japanization and cultural integration and the views from Tseng's

concept (1977) and Berry et al. (1987) regarding cultural adaptation can be used complementarily for analyzing cultural diffusion in this study.

Another finding from the review of literature is the unit of analysis. The studies on cultural assimilation and adaptation were found at both individual levels, which mostly studied on an exchange of learning between persons and at a social level while most studies on cultural dominance were conducted at a national or regional level. In this study, ASEAN culture as a whole was studied as one unit, so 10 ASEAN countries were not treated as ten separate units of analysis and the word "ASEAN socio-culture" was used to represent ASEAN's social and cultural aspects as a unified unit.

2.4.6 The Effect Found in Intercultural Communication

Metta Vivatananukul (2016, pp. 297-329) explains about "acculturation process", which is the process of one's moving to a new or a host country, is inevitable and is found in our daily life, i.e. from school to university, from university to a workplace, from working in Thailand to working in Japan, etc. In the acculturation process, some phenomena can be faced, i.e. culture shock, cultural adaptation, etc. Moving to a new or unfamiliar culture can cause an effect on individuals and society as a whole.

In this study, the analysis will focus on two levels of effect: effects at the macro level and the micro level. At the macro level, the impact of acculturation was studied by documentary research from the literature review of textbooks, articles, previous studies, etc. while at the micro level, data were collected from individual respondents who used to attend the Program by online questionnaires. The perception of the results or effect of the Program on the youth participants' attitude.

Kelman (1958, pp. 51-60) explains that the process of attitudinal change can affect human behaviors in three levels: compliance, identification, and internalization. For this study, the research applied this concept at only perceived effects at the attitudinal, not behavioral level, as no actual behavioral changes were covered in this study and used them to find their relationship with Japanization Paradigm from the perception of the online respondents or the youth participants in the Program.

The relations between theoretical concepts of camp-activity media and intercultural communication in this study means the relationship between the Ship for

Southeast Asian and Japanese Youth Program as a kind of camp or activity media and Japanization Paradigm. One of these activities included a cultural training.

Metta Vivatananukul (2016, p. 380) explains that the purposes and status of a cultural training are as follow:

> A cultural training in Thailand is still limited due to several trends and factors. Besides, the study of intercultural communication in Thailand is not widespread. Mostly, it is only a course in some fields of study in a university, i.e. communication, management, etc., especially at the graduate level. Furthermore, cross-cultural studies or the study of differences across cultures is more popular than a study of intercultural communication that emphasizes the interaction between people of different cultures. Nevertheless, intercultural communication, especially a cultural training, might be paid more attention in the era of the present time.

2.5 Concepts and Theories on Development Communication

Development communication is a hybrid concept between "communication" and "development." Kamjohn Jouisyapong (2014, pp. 1-18) describes the evolution of development communication that it appeared the first time in the Post World War II during the Industrial Revolution. It was a global development trend where communication was used in mobilization to increase people's economic, social, and cultural wellness. For this study, the following framework from the literature was used as shown in Figure 2.9.
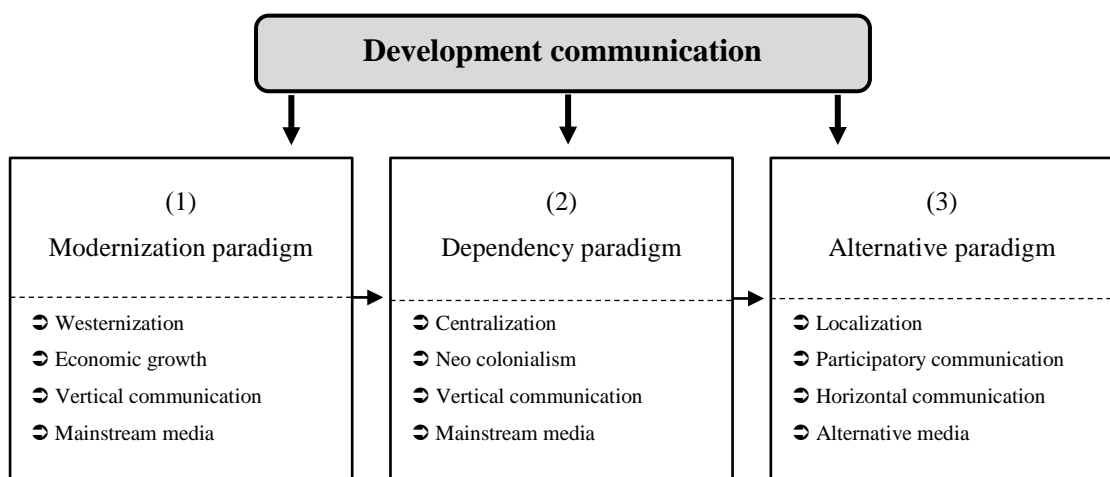
Figure 2.9 Concepts of Development Communication

From Figure 2.9, it illustrates the evolution of communication in three periods: pioneer, dependence, and alternative. In each period, the underlying paradigms are different, depending on the surrounding context at each time. Besides, it reflects different goals of development and various communication tools or devices.

2.5.1 Pioneer Period

Development communication started in 1960 amidst the currents of the Industrial Revolution or in the Renaissance Period where civilization and new science was immensely flourished. Therefore, it was called in several names, such as the period of growth, the era of development, the period of scientific growth, or the mainstream period, etc. During this period, Modernization paradigm, emphasizing western development, was highlighted, especially in the dimension of economic growth. The planning was mostly centralized while mass media, especially mainstream media, were used as communication tools for development. (Kanjana Kaewthep, Kamjohn Louisyapong, Rujira Supasa, & Weerapong Polnigongit, 2000; Singhal & Stapitanond, 1996 as cited in Phuangchompoo Chaiyala Saeng Rungruengroj, 2013, pp. 26-29)

Kamjohn Louisyapong (2014, p. 7) raises up examples of the thinkers in the Modernization Paradigm. For instance, Daniel Lerner, who wrote "Passing of Traditional Society in 1958. The major content of the book is the development of modernization in the western world. For Lerner, "modernization" means an adjustment of values towards being a modern man by the use of mass media mechanism to heighten the development level. Other thinkers are Paul Lazarsfeld and Elihu Katz. These two thinkers present the concept of mass media power via the roles and importance of opinion leaders. The lastly mentioned thinker is Everett M. Rogers, who gives the idea and model of Diffusion of Innovation, which greatly influenced the development of paradigms and paradigm shifts in the later period.

The development based on Modernization Paradigm was widely mentioned and criticized and thus was vehemently opposed because it gave high importance to only economic growth without paying attention to the quality of life and sustainable growth. Most of all, it caused a wide gap between developed and underdeveloped countries with biased development direction. Therefore, in this era, it was called "modern but not developed."

2.5.2 The Period of Dependent Development Communication

Kamjohn Louisyapong (2014, pp. 7-8) narrates about the history and background of the development in this period that it was based on Dependency paradigm, derived from Marxism. It was firstly found in Latin American. The central concept of this group believes in the "top-down approach." Likewise, underdeveloped countries need to depend on developed countries. In other words, the developing countries are the center of the development while undeveloped countries are marginal countries or surrounding followers. Neo-Colonialism, which uses media and culture in dominating people or through Soft Power approach also appeared in this period. It can be said that the paradigms in this period are based on the World System Theory and the Concept on Media Imperialism and Cultural Imperialism.

The article of Pichit Thi-In (2014, pp. 133-150), a part of this research, gathered information from his experiences and participation in the Ship for Southeast Asian and Japanese Youth Program organized in many countries. From his comparison of the same Program of the Democratic People's Republic of Korea and of People's Republic of China, he found that the Program of both countries applied the Soft-Power approach for their gradual dominance over other ASEAN countries, as their target groups, for turning them to be the Great Powers of East Asia. Thus, the development based on Dependency Paradigm was not only a phenomenon found in Ship for Southeast Asian and Japanese Youth Program but in other countries like Democratic People's Republic of Korea and People's Republic of China as well.

Still, the development pattern of this paradigm was perceived as similar to that in the Pioneer period or Modernization Paradigm. The problem of inequality and unfairly distributed development still existed. Another weak point of Dependency Paradigm is its overlook of development from internal perspectives or needs but

external instead. Underdeveloped countries have to leave from the dependency of the central nations to free themselves from this circle. A policy of self-reliance was thus introduced and replaced the previous paradigms. However, their independence from the centered countries may be only peripheral. The core internal problems still exist, i.e., political, corruption, and environmental problems, etc. (Phuangchompoo Chaiyala Saeng Rungruengroj, 2013, p. 28)

2.5.3 Alternative Period

This concept is based on Post- modernism, occurring from a critical black-and-white approach or is called as "Alternative Paradigm." Kamjohn Louisyapong (2014, pp. 8-14) compares three kinds of Paradigms: Modernization, Dependency, and Alternative, and points out that the first two paradigms focus on "universalistic" attributes while Alternative Paradigm on "Localistic" attributes. Moreover, the old paradigms emphasize vertical communication whereas the new paradigm horizontal communication. The alternative, instead of mainstream, media is used increasingly as development mechanisms, i.e., community media, activity media, ritual media, and folk media, etc.

The origin of Alternative Paradigm came from the new global philosophy giving importance to manhood dimension and trying to understand the diversity and differences, including distributing development in all aspects: economic, social, political, and cultural. It believes that each society consists of different contexts and environments requiring different patterns of development, so they are incomparable. (Singhal & Stapitanond, 1996, as cited in Phuangchompoo Chaiyala Saeng Rungruengroj, 2013, pp. 28-29)

Furthermore, Kanjana Kaewthep et al. (2000) observe that the Alternative Paradigm is highly idealistic and the concept beneath the paradigm is very abstract, i.e., the idea of participation, etc. Accordingly, to apply this paradigm in practice requires clear and concrete planning and implementation.

In short, the three periods of development and the occurring paradigms contain different patterns of thought and communication mechanism towards development. What is significant for this study is the knowledge that cultural diffusion in the direction of cultural dominance is a phenomenon that originated in the era of Dependency

Development and this led to the trends of Americanization. For Japanization, though the cultural diffusion is through Soft-power approach as well, it evolved in the Alternative Period after the doubts on Dependency Paradigm. Since western development started to be rejected, more attention has been turned to eastern development like that of Japan. Still, for this study, the overlapping between cultural dominance or Japanization and localization is a striking issue.

2.6 Related Studies

The previous studies for this research were divided into two groups:

2.6.1 Previous Studies on Japanese History and Culture

1) Sida Sornsri (2008) Trends in Japanese Studies in Thailand (1907-1995).

2) Napasin Plaengsorn (2009) An Analysis of Japanese Folktales.

3) Atcharaporn Sanartid (1972) National Ideology of Thai University Students and the Boycott of Japanese Products B.E. 2515

4) Katsuyuki Takahashi (2015) ASEAN from the perspective of Japan: Reflections on Asianism, popularity, and popularity from the writings of intellectuals in the journal Gaiko Forum and Gaiko

5) Chutima Tanuthamatat (2003) Japanese Culture in Comics.

6) Kraiengkai Patanakunkomat (2006) Concepts and Japanese Socio-Cultural Contexts in Ghibli Studio Animation

7) Chayanute Pattanasuwan. (2006). Japanization of Thai Youth: A Case Study of J-Pop Fans.

8) Patama Boriraksa (2008). The Construction of Japanese and Korean Cultural Meanings through Symbolic Interactions in www.exteen.com, weblog community.

9) Natnicha Vattanapanich (2009) Teenagers' Exposure to Japanese Popular Culture in Mass Media and the Motivation to Study Japanese Language.

2.6.2 Previous Studies on Youth Camp-Activity Media

   1) Areerat Mahinkong (2008) Public Relations Strategies and Factors Affecting Decisions to Participate in Activities of International Budd

   2) Nanmanat Sungkaphituk (2009). Participation of Youth in the Managing for Social Activities.

   3) Rut Rakngarm (2009) Youth Participation in Activity Development of Bangkok Metropolitan Youth Council: A Case Study of Sapansung District

   4) Kittikan Hankun (2015) Process of Enhancing Youth for Social Changes in the 21st Century.

   5) Pichit Thi-In (2016) Participatory Communication to Revive Death Tourism Attraction with Social Capital and Cultural Capital.

   Sida Sornsri (2008) Trends in Japanese Studies in Thailand (1907-1995). The study was conducted by documentary research on printed media about Japanese written or publicized in Thailand. The results found that the content of the written work on Japan: books, articles, and research depended on the situation of each period. However, the number of works kept increasing since Post World War II. It was found that there was very few research on Japanese studies, compared with books and articles. The content found the most in written works was economics, commerce, investment, agriculture, international relations and policies, ways of living, culture, and tourism, politics, history, and Japanese language.

   Napasin Plaengsorn (2012-2013, pp. 62-75) An analysis of Japanese Folktales. Japanese folktales were gathered and classified to analyze Japanese ways of living reflected in the folktales. The results found that from 12 categories of Japanese folktales, Japanese ways of living, occupation, beliefs, tradition, and values were reflected. Most of the Japanese folktales reflected a role model of desirable behaviors in a society. Folktales were found to play roles in transmitting Japanese livelihood and were a major foundation for using alternative media for developing economics, society, science, and technology.

   Atcharaporn Sanartid (1972) National Ideology of Thai University Students and the Boycott of Japanese Products B.E. 2515. Historical research was conducted to study the nationalism of Thai students involved in the boycott of Japanese product as an indicator to express their disagreement with the government in solving economic problems at that time. Thus economic-nationalism ideology was used to call attention

from people and mass media, including creating a channel for accessing and criticizing the work of the government indirectly.

Katsuyuki Takahashi (2015) ASEAN from the perspective of Japan: Reflections on Asianism, popularity, and popularity from the writings of intellectuals in the journal Gaiko Forum and Gaiko. This article aimed to analyze the perception of Japanese intellectuals towards ASEAN by analyzing articles in two journals: Gaiko Forum and Gaiko, which were related to Japanese diplomacy. From the analysis in the dimension of the history, international relations with neighboring countries, and the establishment of ASEAN, the results revealed that the perception of Japanese intellectuals towards ASEAN was based on the deeply-embedded attitude on Orientalism or on the impression that Japan was the developed country while ASEAN countries were the developing countries

Chutima Tanuthamatat (2003) Japanese Culture in Comics. The study aims to study cultural content presented through Japanese comics by textual analysis to find cultural meanings in long-story Japanese comics translated in Thai with an emphasis on an analysis on the core theme of the story relating to values, ways of living, and the existence of main characters. The results found that the main issues of most Japanese comics reflected the characters' accomplishment because of their athletic endeavor and effort, which was the distinct characteristics of Japanese people. Regarding culture in the form of values, a lot of traditional Japanese values were found in the comics, i.e., values and consciousness of collectivism, endeavor and endurance, honesty and loyalty, and bravery, disciplines. However, some changes in traditional values were also found, i.e., qualification and competence were valued higher than age and individualism higher than collectivism. For the characters' ways of life, the comics reflected a well-balanced and congruence between past and present ways of life.

Kraiengkai Patanakunkomat (2006) Concepts and Japanese Socio-Cultural Contexts in Ghibli Studio Animation. The study was conducted by textual analysis by analyzing the content presented in the dimension of Japanese socio-cultural contexts in the films produced by Ghibli Studio Animation. The results found that the cartoon animation produced by Ghibli Studio contained ten main or primary themes. These ten themes were learning to accept and live with the problems, an effort to accomplish the goal, love and engagement in family, War is cruel, learning to live by oneself, a

retrospection of the past to find one's actual needs, natural conservation, human values depending on self-discovery and value expression, the search for missing self, and payback obligation. Furthermore, 22 secondary or supporting themes were found. These themes are natural conservation, anti-war, politics and classes, love and sacrifice, sins, kindness, love and engagement in family, the importance of education, the importance of work, an endeavor against hardship, criticism on urban society and admiration on rural society, group society, women and marriage, feminism, learning and living with problems, criticism on Japanese education system, criticism on family institution changes, social etiquettes, and a growth across ages. Social contexts appeared the most were social problems and toxic environment problems. Seven cultural artifacts were found: values, beliefs, literature, tourism attractions, dressing, accommodation, and sports. Moreover, the results found that the products from Japanese cultural root were complexly cultural-encoded and the connection between texts and contexts was apparent. However, the complexity did not come from the presented story but the narration techniques, using the integration of social context, Japanese culture, historical background, signs representing the background of the director to convey complicating meanings. Therefore, the audience or the receivers needed to have an analytical mind and have some basic knowledge in Japanese society and culture to get benefits and aesthetic from exposing to such media.

Chayanute Pattanasuwan (2006) Japanization of Thai Youth: A Case Study of J-Pop Fans. The behaviors of Thai youth who were J-Pop fans were studied in three aspects: behaviors in an online community, behaviors in private life, and behaviors relating to other Japanese popular culture. The results found that most of the behaviors in an online community were to take the information. The factors or variables drawing attention to the group were chats, the use of language, a request, and manner or obedience to the community's rules. The effect was on early, and middle more than late teenagers and female youth had more behavioral changes than male. For behaviors in private life, child was interested in leisure activities that related to their prior interest and their actions were stimulated by personal preference and from imitating other fans. Male youth were interested in music while female youth in collecting products of the artists and in fan-fiction reading. Regarding behaviors related to different Japanese popular culture, most youths were interested in cartoons, animation, TV programs, and

series drama since they were familiar, and they did not adhere to what was in trends. Besides, their interest depended on two factors: money and personal preference.

Patama Boriraksa (2008) The study aims to study the Construction of Japanese and Korean Cultural Meanings through Symbolic Interactions in www.exteen.com, weblog community, including through the study of behaviors, opinion expressions, and the use of cultural consumption. The results found that Japanese web-users reflected their identity through "cosplay" activity by dressing like cartoon characters or J-Pop, i.e., Manga (cartoons) and Anime (cartoon animation), video games, and Fantasy films. While the Korean web-users often created symbols and presented their musical identity, i.e., singer bands. The creation of cultural representation induced the emergence of online communities and weblogs were the channel for looking for friends and reflecting their cultural consumption behaviors according to the current of

Natnicha Vattanapanich (2009) Teenagers' Exposure to Japanese Popular Culture in Mass Media and the Motivation to Study Japanese Language. Media exposure of teenagers to six types of J-Pop media: comics, animated films, music, drama, novels, and computer games were studied. The results found that most samples knew J-Pop culture from the animation on television and personal media, especially friends, played the most influential roles in their consumption of media content. Besides, the follow of Pop culture on mass media was found to be related to the motivation in learning the Japanese language and with personal experiences. Moreover, a part of the results found that friends, parents, schools, and the youth's aptitude were found as variables leading to the development of integrated motivation and inducing the youth to love and pay attention to Japan and Japanese Pop culture. Besides, they also affected the youth's socialization pattern and their interest in vocational paths.

Areerat Mahinkong (2008) Public Relations Strategies and Factors Affecting Decisions to Participate in Activities of International Buddhist Society. The study aimed to study public relations strategies of the International Buddhist Society. The results found that the Path Progress Peace Education Quiz Project and Global Moral Restoration Project used communication and network-building as the main strategies. The factor affecting the participation in the project the most was personal media, i.e., institutional juniors and seniors, friends, and the Society staffs respectively. Similar results were found in the Global Morality Restoration Project in which the primary

public relations strategies were communication, persuasion, and networks. The factor affecting the participation in this project was personal media, i.e., teachers, voluntary students, and friends respectively.

Nanmanat Sungkaphituk (2009) Participation of Youth in the Managing for Social Activities. The study aimed to explore the youth's participation, obstacles in participation, and types of the youth's participation in organizing social activities. The results found that the activities the youth participated the most were sports and recreation. The mostly specified reason was a desire to develop their relations with others. The type of participation found the most was participation assigned or recommended by adults. The most perceived problem was the allocation of budgets and matching time. Besides, some guidelines were recommended, i.e., adults should allow the youth to participate voluntarily, to express their ideas freely, to let them participate in decision-making, to have a role in following and monitoring the activities, and to allow the youth to specify the details and policies of the events. Besides, to organize a social activity, more public relations should be promoted, the information center of the youth should be established, a stage for idea exchanges should be provided, and rewards for the youth with good deeds or outstanding activities should be given. Another important thing was to organize an activity during the weekends better than during the vacations. Regarding the activities needed to support were activities relating to agriculture, politics, and vocational promotion.

Rut Rakngarm (2009) Youth participation in Activity development of Bangkok Metropolitan Youth Council: A case study of Sapansung District. The study aimed to study participation, activity development, needs on activity participation of Bangkok Metropolitan Youth Council. The results found that most of the activities in which the youth participated were lectures, arts, and recreation. Most youths played a role as participants. The activity in which the youth participated the most was the shared-benefits receipt. Besides, family and accommodation variables were found to be related with the youth's participation, attitude, and behavior. Guidelines for organizing the activities for the Bangkok Metropolitan Youth Council were also recommended, including a suggestion for giving an opportunity for the youth to participate more in the process starting from the step of planning up to evaluation.

Kittikan Hankun (2015) Process of Enhancing Youth for Social Changes in the 21st Century. The study aimed to study concepts, patterns, and ways of organizing proper learning for the youth in the modern time. The results found that the patterns suitable for organizing learning to create new generation comprised the following factors: original interest of the participants, detailed information of each objective for each activity, congruent content of the activities with the target groups whose learning ways were different, proper timing stipulation, and a creation of novel and interesting learning space. Nevertheless, the significant factor was the fundamental understanding of the new generation that could be created through a participatory learning process, which supported internal learning. In doing so, activity organizers needed to have empirical knowledge and competency. The research findings further revealed that good education required safe learning space, an emphasis on learning by doing, support of experiment process and production, and an opportunity to be able to solve the problems by the participants themselves.

Pichit Thi-In (2016) Participatory Communication to Revive Death Tourism Attraction with Social Capital and Cultural Capital. The research aimed to study the meaning and death tourism attraction in Thailand, the variables affecting the death of tourism attractions and affecting the revival of death tourism attraction by participatory action research. The participation in all phases of the investigation, especially in conducting community plans, was designed and the Bosang Village was selected as an area of a case study. The results found that death tourism attractions faced changes in their popularity and revenue. The primary factor causing the death of tourism attraction at Bosang-village was no promotion of tourism selling points, too little public relations, no enough quality public utilities, and underutilization due to low social and cultural capital. The death of Bosang-Village tourism was revived towards sustainable development through the strategies of participatory communication and the development of social and cultural capital. The success of this participatory research was to enhance an increased number of tourists and revenue. Still, a development towards sustainable growth required the continuity and proper management in gaining collaborations from all concerned parties through a participatory communication as a significant mechanism in the development and problem-solving process.

CHAPTER 3

CONCEPTUAL FRAMEWORK AND RESEARCH METHODOLOGY

3.1 Conceptual Framework of the Study

This research applied the CIPP model of project evaluation of Stufflebeam, which analyzes the project activities with a holistic view while giving importance to each connecting element in the process: context, input, process, and product as illustrated in Figure 3.1
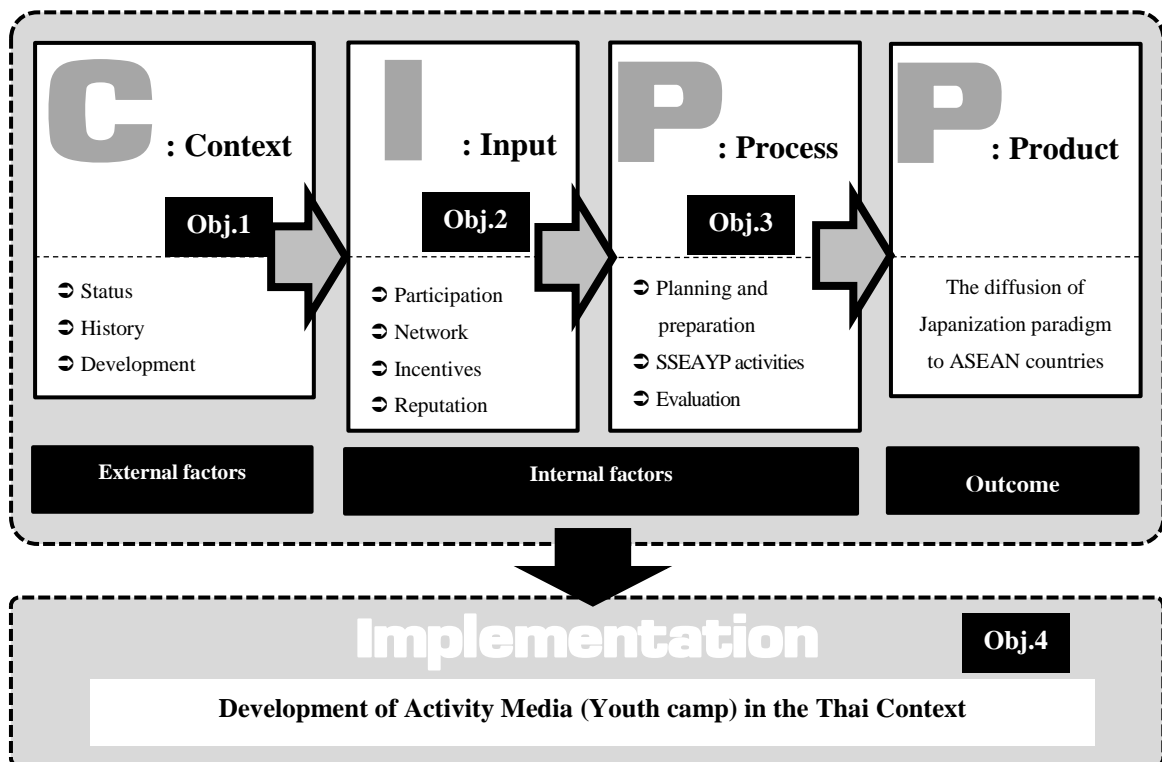
Figure 3.1 Conceptual Framework of the Study

Figure 3.1 illustrates the structure of the analysis of key success of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries. The analysis started with the study of environmental factors as external factors, i.e., the study of the status, history, and development of the Ship for Southeast Asian and Japanese Youth Program, which were presented in the first objective of this study. The next step was a study of internal factors of the Program, which were divided into the study of input factors and the study of the process. The survey of input factors was the research objective no. 2, which covered the study on the factors influencing the success of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries: participation, network, incentive, and reputation. The next step was the research objective no. 3, which studied the patterns of diffusion of Japanization Paradigm by analyzing activities at each stage of operating the Program starting from planning and preparation, operation of sub-activities under the Program (the SSEAYP activities) and evaluation of the Program. Lastly, it was the step of utilizing the findings from the study to develop youth camp-activity media for Thai society.

The variables of this study consisted of dependent variables and independent variables. Independent variables comprised external factors or environmental factors and internal factors (input variables and the process) of the Ship for Southeast Asian and Japanese Youth Program while dependent variables were the perceived effect of the diffusion of Japanization Paradigm to ASEAN countries.

3.2 Research Methodology

This research is applied research studying the key success or success factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries. The expected benefits of the research were lessons learned from the Program to develop effective youth camp-activity media for Thai society since it was a distinguished, and widely accepted Program with high potential and success, including being able to be a prototype for developing activity media in similar contexts. In other words, the result of the study can be useful for the generalization of future activity media.

The research used mixed methods of both qualitative and quantitative research to study all dimensions of each element in a holistic view of the operational process of the Program. Therefore, various research methods were used for each step of the research: Participatory observation, documentary analysis, in-depth interview, focus group interview and survey research by online questionnaires.

Such a variety of research methodology was to achieve complete, more explicit, more well-rounded, and more credible findings and to confirm, verify, and fulfill the results gained from each research method. Therefore, to study some issues, the conclusions were gained from different perspectives and finally were synthesized to obtain more well-rounded findings but could reflect all viewpoints. For instance, the research question on success factors of the Program in diffusing Japanization Paradigm to ASEAN countries, quantitative research by online questionnaires was conducted from the samples or youth participants of the Program through Emic approach while qualitative research by in-depth interviews was conducted with key informants from outsider of the Program to obtain an Etic view. After that, findings from both methodologies and both viewpoints were synthesized for one same summarized body of knowledge.

For research procedure, the research conduction was divided into 5 phases (in priority) as shown in Figure 3.2
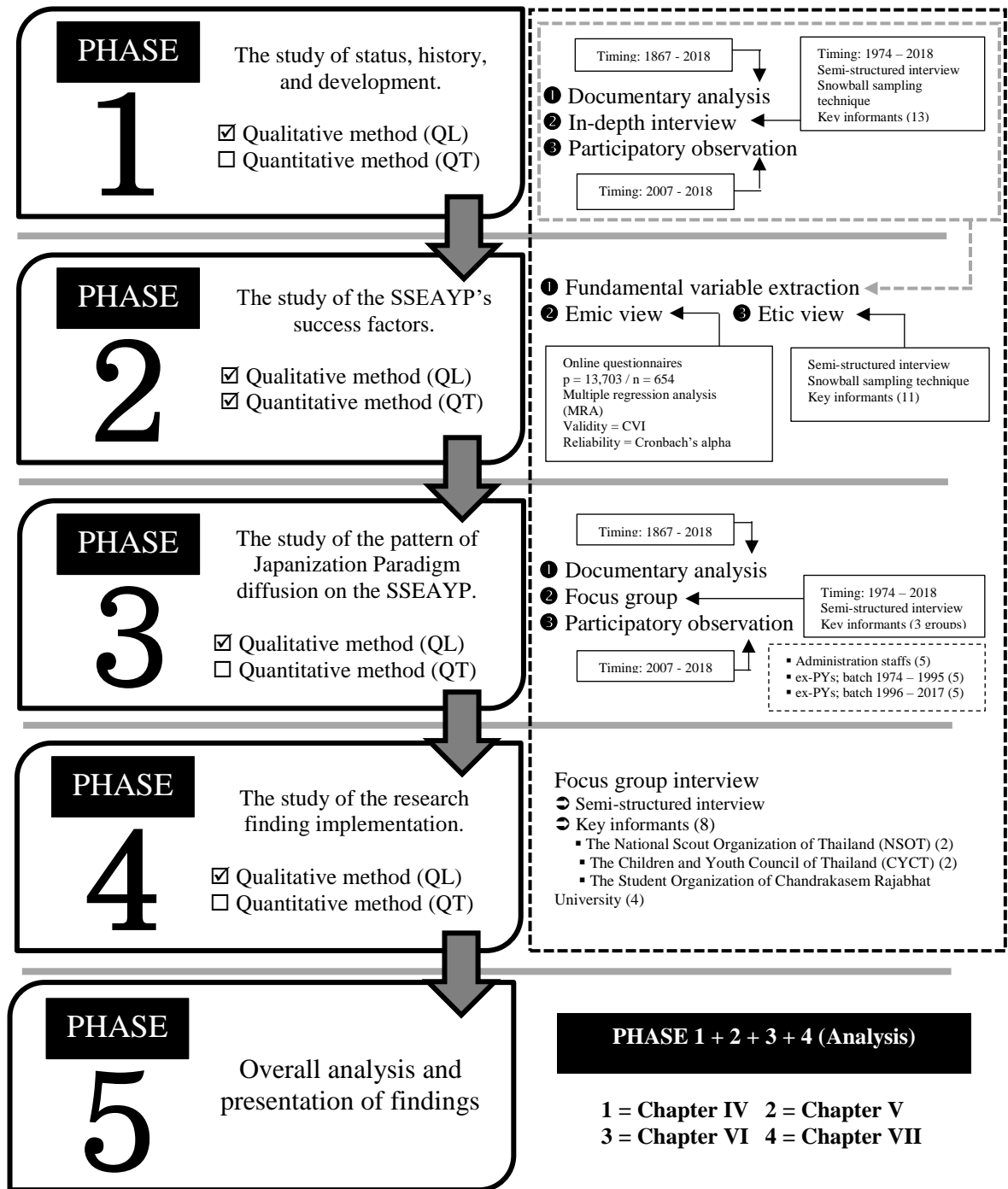
Figure 3.2 The Structure of Research Procedure

Figure 3.2 illustrates the research procedure in parallel to the research objectives and conceptual framework of the study. The process was divided into five phases.

Phase 1 is the study of the status, history, and development of Ship for Southeast Asian and Japanese Youth Program.

Phase 2 is the study of factors affecting the success of the Program in diffusing Japanization Paradigm to ASEAN countries.

Phase 3 is the study of the patterns of diffusion of Japanization Paradigm to ASEAN countries.

Phase 4 is the study of guidelines in applying the prototype of the key success of the Program gained from the research towards the development of creative youth-camp activity media for Thai society.

Phase 5 is the synthesis of all findings in general as a process in one unified body of knowledge in a clear and complete summary.

3.2.1 Phase 1: The Study of the Status, History, and Development of the Ship for Southeast Asian and Japanese Youth Program

The first phase of this study was historical research, which is qualitative research, to study the status, history, and development of the Ship for Southeast Asian and Japanese Youth Program. The research methods were documentary research, in-depth interview, and participant-observation respectively.

3.2.1.1 Documentary Research:

1) The sample was data or informative evidence from five sources of the document as follow:

(1) Annual evaluation reports on the operation of the Ship for Southeast Asian and Japanese Youth Program, totally three years: 34th year in 2007, 40th year in 2013, and 44th year in 2017.

(2) Anniversary commemorative books the Ship for Southeast Asian and Japanese Youth Program, totally two books: the 10th anniversary commemorative book in 1984 and the 20th anniversary commemorative book in 1995.

(3) Commemorative or Memorial books and annual general assembly report of the members of the Ship for Southeast Asian and Japanese Youth Program (SIGA).

(4) Textbooks, books, and academic papers related to the ASEAN community, international relations, Japanese security policies, and Japanese history.

(5) Public Relations media.

2) Time scope of data collection. Data and documentary evidence from 1867 (the starting period of the Meiji Revolution or New Japanese History period) to 2018, totally 151 years was the time scope of data collection.

3) The verification of data credibility. The data were collected from reliable sources, such as from the formal network of the Program, accredited textbooks and academic documents, and official public relations media.

3.2.1.2 In-Depth Interview:

1) Research Tool: A semi-structured interview sheet with question checklist on the knowledge and understanding of the status, history, and development of the Ship for Southeast Asian and Japanese Youth Program, including other related issues, i.e., ASEAN community policies, Japanese security policies, Japan-ASEAN relations policies, and Japanese history.

2) Time scope of data collection. Data collected from related persons from the first year of the Program (1974) until the 44th year (2018). The data collection was conducted for three months.

3) The population were 13,703 persons used to participate in the Ship for Southeast Asian and Japanese Youth Program in the roles of managers or participants since the first year in 1974 up to the 44th year in 2018 to obtain an Emic view. (Cabinet Office, 2018, p. 225)

4) Samples or Key informants were persons with the qualifications as mentioned above. The size of the key informants was determined to have more than 30 or until the collected data was saturated. The sampling used snowball sampling technique, and there were 13 key informants for this study as shown below:

(1) Mr. Masato Shibata

Director General for Policies on Cohesive Society, Cabinet Office, Government of Japan.

(2) Mr. Haruko Arimura

Minister of State for Youth Affairs, Cabinet Office, Government of Japan.

(3) Mr. Shiratori Masanobu

The administrative staff of the 44th Ship for Southeast Asian and Japanese Youth Program in 2017.

(4) Miss Sangdao Aree

Ex-TNL. (the 34th year)

(5) Mr. Thaweechai Toemkunanon

Ex-TPY. (the 1st year)

(6) Mr. Visit Dejkamthorn

Ex-TPY. (the 2nd year)

(7) Mr. Chai Nimakorn

Ex-TPY. (the 4th year)

(8) Mr. Siripong Preutthipan

Ex-TPY (the 18th year) and Former President of the ASSEAY.

(9) Mr. Gumpanat Boriboon

Ex-TPY (the 24th year) and Secretary-General of the ASSEAY.

(10) Mr. Warapark Maitreephun

Ex-TPY. (the 34th year)

(11) Mr. Christopher NG Ming Yew

Ex-BPY. (the 34th year)

(12) Mr. Songwut Wattanaphan

Ex-TLY. (the 35th year)

(13) Mr. Namba Shuhei

Ex-JPY (the 44th year)

5) The verification of data credibility. The reliability of the persons based on their experiences, knowledge, competence, education, and status in the society was concerned to ensure the credibility of key informants.

3.2.1.3 Participant Observation:

1) Research method. Participant observation was conducted. The researcher played the role of a complete participant as a part of the studied phenomenon by both covert/undisclosed and overt/disclosed observation.

2) Time scope of data collection. The gathering of the data for this study started in 2007 (the 34th year) until 2018 (the 44th year), totally ten years.

3) Status of the researcher. The researcher played roles as a participant in the Ship for Southeast Asian and Japanese Youth Program in two ways:

(1) Covert/undisclosed participants. During the participation in the Ship for Southeast Asian and Japanese Youth Program since 2007-2014, for seven years, the researcher was in the status of youth participants in 4 conditions. a) youth representatives of Thailand in the 34th year (2007) during October 22-December 12, 2007, totally 52 days, b) alumni of the Program, c) permanent member of the Association of the Ship for Southeast Asian Youth of Thailand, and d) former youth participant responsible for organizing sub-activities of the Program, i.e. voluntary activities after the Program, farewell party, the SSEAYP International General Assembly (SIGA), etc.

(2) Overt/disclosed participant. The researcher revealed himself to other participants of the Program during his participation in sub-activities between 2014 and 2018 (totally almost four years) that he was a researcher and wanted to collect data for his study.

4) The verification of data credibility. For this study, the researcher tried to use his discreetness, knowledge, and observation during his participation to ensure the reliability of the data, including the dimension of frequency, consistency, and the continuation that can enhance the credibility as the credible of the data received depended on the reliability of the researcher as well.

The last stage was the stage of gathering and analyzing all information from all research methods: documentary, in-depth interview, and participant observation. The findings were arranged in sequence, i.e., arrangement by time for historical research (Pre-history, history, network development, the prosperity of ASEAN, and Japanese-ASEAN parallel development), and by cause and effect sequentially.

3.2.2 Phase 2: The Study of Factors Influencing the Success (Key Success) of the Ship for Southeast Asian and Japanese Youth Program in Diffusing Japanization Paradigm to ASEAN Countries

Multi-methodological research was conducted to explore the objective mentioned above. Quantitative analysis was used to obtain the point of view of insider or participants in the studied phenomena (Emic approach) in combination with qualitative research with outsiders (Etic approach). Two kinds of research tools were used: online questionnaires and in-depth interview respectively.

The study framework in this Phase is illustrated in Figure 3.3
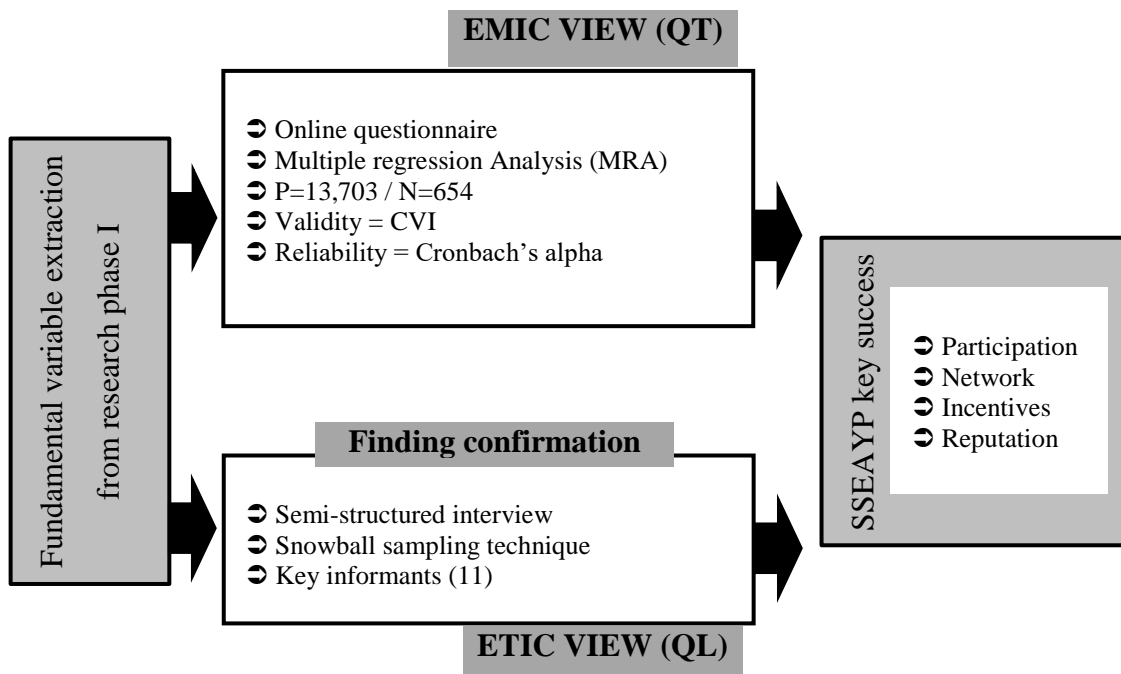
Figure 3.3 The Framework for Studying Key Success Factors of the SSEAYP in Diffusing Japanization Paradigm to ASEAN Countries

Figure 3 .3 illustrates the framework for studying key success factors in diffusing Japanization Paradigm to ASEAN countries. According to the frame of this study, the researcher applied the findings on the status, history, and the development of the Program to extract factors to be studied as preliminary variables for quantitative research. After that such variables were developed as questions in online questionnaires,

a tool of quantitative research, to gather information from participants or insiders of the phenomena. On the other hand, the collected data was synthesized as a framework for a qualitative research through the use of a semi-structured in-depth interview was conducted with outsiders of the phenomena. Finally, the findings of both quantitative and qualitative research were analyzed to portray the overall findings.

The details of the research tools were as follow:

3.2.2.1   Online questionnaires:

1)   Details of the tool. The online questionnaire used Google form program, comprising three parts:

(1)   Part 1: general information of a respondent, i.e. sex, age, country, and year of participation in the Ship for Southeast Asian and Japanese Youth Program.

(2)   Part 2: the questions on key success factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanese paradigm, consisting of the variables of participation, network, incentives, and reputation.

(3)   Part 3: the questions on variables on the perceived effect of Japanization Paradigm on ASEAN countries.

The questions of Part 2 and 3 used 5-level of Likert Scale.

2)   Population. The population was insiders in the studied phenomena or the Ship for Southeast Asian and Japanese Youth Program, namely the participants or persons who used to participate in the Program from the first class (1974) to the 44th year (2018). The size of the population was 13,703 participants (Cabinet Office, 2018, p. 225)

3)   Sample size. According to the criteria of Kalaya Vanichbancha (2006, p. 11), the sample size should not be less than ten times of the questions measuring the variables needed to be studied. Therefore, the size of the samples for this study was 654, which accords with the criteria of Youth Kaiwan (2013, p. 73) and Taro Yamane (1973), which requires no less than 400 samples. The comparison across tests of the sample size was to help decrease the variation and increase the robustness of the study.

4)   Sampling. Purposive sampling of 10 ASEAN countries and Japanese samples participating in the Program was used for this part of the survey by

asking for cooperation from the alumni associations of the Ship for Southeast Asian and Japanese Youth Program of every participating nation. Besides, at least 50 samples of each country were randomly selected from an online network and snowball sampling technique. The sampling took only seven sevens due to high numbers of members who were active online users, who entered such network regularly.

           5) Variables. the dependent and independent variables of this part of the study were as follow:

           (1) Independent variables: key success factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries comprising four variables:

           a) Participation variables were measured by 4 observed variables: the participation as a receiver or at receiver level, as a producer/actor or at the producer/actor level, as a policymaker or at the policy-making level, and as implementation or problem-solving level.

           b) Network variables were measured by 7 observed variables: the common perception and perspectives, shared visions, the participation of all members in the network, a mutual reinforcement, interdependence, common interest and benefits, and exchange interaction.

           c) Incentives variables were measured by 7 observed variables: incentives responding to physiological needs, to safety needs, to belonging and love needs, to ego or esteem needs, to learning-inquiry needs, to aesthetic needs, and to accomplishment needs.

           d) Reputation variables were measured by 4 observed variables: good feeling, faith, respect and appreciation, and public reputation.

           (2) Dependent variables. After the completion of the Ship for Southeast Asian and Japanese Youth Program, three observed variables of the participants' attitude towards the perceived effect of the Ship for Southeast Asian and Japanese Youth Program on ASEAN countries were measured. They are compliance or the feeling of being ready to comply, identification or the feeling of being prepared to imitate, and a desire to change.

6) The verification of the validity of the online questionnaire. The researcher used to verify the validity of the online questionnaire by Content validity index (CVI) from 3 experts, comprising 2 scholars in communication and 1 former participant in the Ship for Southeast Asian and Japanese Youth Program who is knowledgeable in quantitative research. The lists of the experts are as follow:

(1) Professor Yubol Bencharongkij, Ph.D.

Deans of the School of Communication Arts and Management Innovation. The National Institute of Development Administration.

(2) Associate Professor Boonsri Prommapun, Ph.D.

Vice-President of University Assets Sukhothai Thammathirat Open University

(3) Ajarn Gumpanat Boriboon, Ph.D.

Instructor of the Faculty of Education, Srinakharinwirot University Secretary-General of the ASSEAY

From the verification of the validity of the online questionnaire by three abovementioned experts, the results of the verification are displayed in Table 3.1

Table 3.1 The Results of the Verification of the Validity of the Online Questionnaire by Three Experts

Question No.	The Level of the Experts' Opinion			Result
	Expert 1	Expert 2	Expert 3	
1	✓	✓	✓	Pass
2	✓	✓	✓	Pass
3	✓	✓	✓	Pass
4	✓	✓	✓	Pass
5.1	✓	✓	✓	Pass
5.2	✓	✓	✓	Pass
5.3	✓	✓	✓	Pass
5.4	✓	✓	✓	Pass
5.5	✓	✓	✓	Pass

Table 3.1 (Continued)

Question No.	The level of experts' Opinion			Result
	Expert 1	**Expert 2**	**Expert 3**	
5.6	✓	✓	✓	Pass
5.7	✓	✓	✓	Pass
5.8	✓	✓	✓	Pass
5.9	✓	✓	✓	Pass
5.10	✓	✓	✓	Pass
6.1	✓	✓	✓	Pass
6.2	✓	✓	✓	Pass
6.3	✓	✓	✓	Pass
6.4	✓	✓	✓	Pass
6.5	✓	✓	✓	Pass
6.6	✓	✓	✓	Pass
6.7	✓	✓	✓	Pass
6.8	✓	✓	✓	Pass
6.9	✓	✓	✓	Pass
6.10	✓	✓	✓	Pass
7.1	✓	✓	✓	Pass
7.2	✓	✓	✓	Pass
7.3	✓	✓	✓	Pass
7.4	✓	✓	✓	Pass
7.5	✓	✓	✓	Pass
7.6	✓	✓	✓	Pass
7.7	✓	✓	✓	Pass
7.8	✓	✓	✓	Pass
7.9	✓	✓	✓	Pass
7.10	✓	✓	✓	Pass
8.1	✓	✓	✓	Pass
8.2	✓	✓	✓	Pass

Table 3.1 (Continued)

Question	The Level of Experts' Opinion			Result
No.	Expert 1	Expert 2	Expert 3	
8.3	✓	✓	✓	Pass
8.4	✓	✓	✓	Pass
8.5	✓	✓	✓	Pass
8.6	✓	✓	✓	Pass
8.7	✓	✓	✓	Pass
8.8	✓	✓	✓	Pass
8.9	✓	✓	✓	Pass
8.10	✓	✓	✓	Pass
9.1	✓	✓	✓	Pass
9.2	✓	✓	✓	Pass
9.3	✓	✓	✓	Pass
9.4	✓	✓	✓	Pass
9.5	✓	✓	✓	Pass
9.6	✓	✓	✓	Pass
9.7	✓	✓	✓	Pass

Source: The Verification form was Adapted from Patchanee Cheyjunya, 2015, p. 160.

From Table 3.1, the verification of the validity of the online questionnaire by each expert of all 51 questions was between level 3 and 4, so the content validity index (CVI) was 1.0 as shown below.

$$CVI = \frac{51}{51} = 1.0$$

Therefore, the questions of the online questionnaire were verified as passing the criteria of content validity.

7) The verification of the reliability of the online questionnaire. 104 sets of questionnaires (or 17% of all questionnaires) were tested with the samples of similar qualification as the actual-study samples to find the reliability of the questionnaire of Part 2 and 3. Alpha Cronnbach's Coefficient of all variables were verified, and all were proved as reliable as shown below:

    (1) Questions on participation   Alpha = 0.827

    (2) Questions on network   Alpha = 0.851

    (3) Questions on incentives   Alpha = 0.718

    (4) Questions on reputation   Alpha = 0.874

    (5) Questions on attitude   Alpha = 0.732

8) Criteria of analysis evaluation. The researcher determined a criterion of scoring for a measurement of the variables from the literature review of quantitative research in social science and related studies and adjusted it to be suitable for the context of the study. The scoring criteria were as follow:

(1) Participation variables of 5 levels: 5 scores for extremely agree, 4 for strongly agree, 3 for neutral, 2 for strongly disagree, and 1 for extremely disagree. Besides, the scores were calculated for means and degree of agreement as follow:

Means	4.21 – 5.00	Extremely agree
	3.41 – 4.20	Strongly agree
	2.61 – 3.40	Neutral
	1.81 – 2.60	Strongly disagree
	1.00 – 1.80	Extremely disagree

(2) Network variables of 5 levels: 5 scores for extremely agree, 4 for strongly agree, 3 for neutral, 2 for strongly disagree, and 1 for extremely disagree. Besides, the scores were calculated for means and degree of agreement as follow:

Means	4.21 – 5.00	Extremely agree
	3.41 – 4.20	Strongly agree
	2.61 – 3.40	Neutral
	1.81 – 2.60	Strongly disagree

1.00 – 1.80   Extremely disagree

(3) Incentives variables of 5 levels: 5 scores for extremely agree, 4 for strongly agree, 3 for neutral, 2 for strongly disagree, and 1 for extremely disagree. Besides, the scores were calculated for means and degree of agreement as follow:

Means   4.21 – 5.00   Extremely agree

3.41 – 4.20   Strongly agree

2.61 – 3.40   Neutral

1.81 – 2.60   Strongly disagree

1.00 – 1.80   Extremely disagree

(4) Reputation variables of 5 levels: 5 scores for extremely agree, 4 for strongly agree, 3 for neutral, 2 for strongly disagree, and 1 for extremely disagree. Besides, the scores were calculated for means and degree of agreement as follow:

Means   4.21 – 5.00   Extremely agree

3.41 – 4.20   Strongly agree

2.61 – 3.40   Neutral

1.81 – 2.60   Strongly disagree

1.00 – 1.80   Extremely disagree

(5) The attitude of 5 levels: 5 scores for extremely agree, 4 for strongly agree, 3 for neutral, 2 for strongly disagree, and 1 for extremely disagree. Besides, the scores were calculated for means and degree of agreement as follow:

Means   4.21 – 5.00   Extremely agree

3.41 – 4.20   Strongly agree

2.61 – 3.40   Neutral

1.81 – 2.60   Strongly disagree

1.00 – 1.80   Extremely disagree

9) Data analysis. After data collection, all data were coded and processed by SPSS for Windows with the following statistics:

(1) Descriptive analysis. Frequency and percentage were used to explain general information of the respondents and mean for explaining variables.

(2) Multiple regression analysis (MRA) was used to measure the predictor variables or key success factors of the Ship for Southeast Asian and Japanese Youth Program: participation, network, incentives, and reputation, including attitude towards the perceived effect.

3.2.2.2 In-Depth Interview:

1) Research tool. A semi-structured interview sheet with question checklist containing two main topics: the questions on the key success of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries and the questions on the perceived effect of the diffusion of Japanization Paradigm

2) Time scope of data collection. The data collection from key informants took one month.

3) Population. The population was outsiders or persons who did not participate in the Program, which was an infinite population.

4) Samples or key informants were persons with the qualifications as mentioned above. The size of the key informants was determined to have more than 30 or until the collected data was saturated. The sampling used snowball sampling technique, and there were 11 key informants for this part as shown below:

(1) Mrs. Yupin Chinnachote

Senior Professional Practitioner Office of Anti-Corruption Bureau, State Enterprise and Private Business, The Office of the National Anti-Corruption Commission (NACC)

(2) Ajarn Chanida Leelasuwansiri, Ph.D.

Instructor of the School of Business Administration the Faculty of Management Science Chandrakasem Rajabhat University

(3) Mr. Juan Sawaddee

Community or local wisdom scholar philosopher Tambon Huay-Ngoo, Amphur Hanka, Chainat

(4) Mr. Ratchata Sribunrat

President of the Children and Youth Council of Thailand

(5) Mr. Senjo NAKAI, Ph.D.

Instructor of the Faculty of Communication Arts, Chulalongkorn University

(6) Mr. Rudolf Bastian

General secretary, Indonesia Youth CSO Forum, Indonesia.

(7) Mr. Nanat Boonnao

President of Thai Teenagers Funds, Development of Thai Young Entrepreneur and Working Age Association

(8) Mr. Anirut Saiboonphang

Director Pang Ma Pha Center School in the Royal Initiative, Project, Tambon Sobpong, Amphur Pang Ma Pha, Mae Hong Son

(9) Mr. Piyanat Bunfu

President of Young Group Chiangmai, Amphur San Kamphaeng, Chiangmai

(10) Mr. Supakit Sukrote

President of Volunteer Pigeon Club, Chandrakasem Rajabhat University

(11) Ajarn Somporn Meesuwan

Instructor of Dara Academy School, Chiangmai

The last step of this part was to gather and synthesize the findings from both online questionnaires and in-depth interviews to compare and find the commonalities and differences to explain about key success factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries from both insiders and outsiders of the Program.

3.2.3 Phase 3: The Study of Diffusion Patterns of Japanization Paradigm to ASEAN Countries of the Ship for Southeast Asian and Japanese Youth Program

The study in this phase emphasized the study of intercultural communication. Qualitative research was conducted by documentary research, focus group interview, and participant observation respectively.

3.2.3.1 Documentary Research:

1) Source of information. 5 kinds of sources were searched:

(1) Annual evaluation reports on the operation of the Ship for Southeast Asian and Japanese Youth Program, totally 3 years: the 34th year in 2007, the 40th year in 2013, and the 44th year in 2017.

(2) Anniversary commemorative books the Ship for Southeast Asian and Japanese Youth Program, totally 2 books: the 10th anniversary commemorative book in 1984 and 20th anniversary commemorative book in 1995.

(3) Commemorative or memorial books and annual general assembly report of the members of the Ship for Southeast Asian and Japanese Youth Program (SIGA).

(4) Textbooks, books, and academic papers related to ASEAN community, international relations, Japanese security policies, and Japanese history.

(5) Public Relations media.

2) Time scope of data collection. The data collection gathered from key informants took six months.

3) The verification of the data credibility. The data were collected from reliable sources, such as from government offices, a formal network of the Program, accredited textbooks, academic documents, and official public relations media.

3.2.3.2 Focus Group Interview:

1) Research tool. A semi-structured interview sheet with question checklist containing two main topics: the questions on key success of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries and the questions on the perceived effect of the diffusion of Japanization Paradigm

2) Time scope of data collection. The data collection from key informants of specific groups took three days.

3) Population. The populations were 13,703 insiders or persons who participated or used to participate in the Program, either in the role of managers or of

participants, from the first year (1974) to the 44th year (2018) (Cabinet Office, 2018: 225)

4) Samples or key informants were persons with the qualifications as mentioned earlier. The size of key informants was determined to have a total of 15 samples, divided into three groups (5 samples each). The qualification and criteria for selecting and classifying the samples were identified as shown in the following list:

Group 1: Persons who used to perform in the roles of managers of the Ship for Southeast Asian and Japanese Youth Program.

(1)   Mr. Komagata Ken-ichi

The administrator of the 44th Ship for Southeast Asian and Japanese Youth Program in 2017.

(2)   Mr. Leong Fook Seng

Ex-SNL of the 44th Ship for Southeast Asian and Japanese Youth Program in 2017.

(3)   Mr. Sreang Kimlee

Ex-CNL of the 39th Ship for Southeast Asian Youth Program in 2012.

(4)   Ms. Angelie S. Azcuna

Facilitator of the 39th Ship for Southeast Asian Youth Program in 2012.

(5)   Mr. Katsuro UEYAMA

The administrator of the 34th Ship for Southeast Asian and Japanese Youth Program in 2007.

Group 2: Persons who used to participate in the Ship for Southeast Asian and Japanese Youth Program from the first year (1974) to 22nd year (1995).

(1)   Mr. Visit Dejkamthorn

Ex-TPY of the 2nd Ship for Southeast Asian and Japanese Youth Program.

(2)   Ms. IDA Farida

Ex-IPY of the 18th Ship for Southeast Asian Youth Program in 1991.

(3)   Ms. Ho Pui Ching

Ex-SPY of the 19th Ship for Southeast Asian Youth Program in 1992.

(4)   Ms. Yukiko Nakajima

Ex-JPY of the 19th Ship for Southeast Asian Youth Program in 1992.

(5)   Ms. IDA Farida

Ex-MAPY of the 21st Ship for Southeast Asian Youth Program in 1994.

Group 3: Persons who used to participate in the Ship for Southeast Asian and Japanese Youth Program from the 23rd year (1996) to the 44th year (2018).

(1)   Miss Supang Jirarattanawanna

Ex-TPY of the 23rd Ship for Southeast Asian and Japanese Youth Program.

(2)   Miss Paew Pirom

Ex-TPY of the 34th Ship for Southeast Asian and Japanese Youth Program.

(3)   Mr. Khonetavanh Banouvong

Ex-LPY of the 34th Ship for Southeast Asian Youth Program in 2007.

(4)   Mr. Kyaw Htet Soe

Ex-MYPY) of the 40th Ship for Southeast Asian Youth Program in 2013.

(5)   Ms. Ito Yuki

Ex-JPY of the 44th Ship for Southeast Asian Youth Program in 2017

3.2.1.3 Participant Observation:

1) Research method. Participant observation as a complete participant, of both covert/undisclosed and overt/disclosed observation was conducted

2) Time scope of data collection. The researcher observed the phenomena during 2007-2018 or from the 34th to 44th Ship for Southeast Asian and Japanese Youth Program, totally ten years.

3) Status of the researcher. The researcher played roles as a participant in the Ship for Southeast Asian and Japanese Youth Program in two ways:

(1) Covert/undisclosed participants. During the participation in the Ship for Southeast Asian and Japanese Youth Program since 2007-2014, totally 7 years, the researcher was in the status of youth participants in 4 conditions: a) youth representatives of Thailand in the 34th year (2007) during October 22-December 12, 2007, totally 52 days, b) alumni of the Program, c) permanent member of the Association of the Ship for Southeast Asian Youth of Thailand, and d) former youth participant responsible for organizing sub-activities of the Program, i.e. voluntary activities after the Program, farewell party, the SSEAYP International General Assembly (SIGA), etc.

(2) Overt/disclosed participant. The researcher revealed himself to other participants of the Program during his participation in sub-activities between 2014 and 2018 (totally almost four years) that he was a researcher and wanted to collect data for his study.

4) The verification of data credibility. For this study, the researcher tried to use his discreetness, knowledge, and observation during his participation to ensure the reliability of the data, including the dimension of frequency, consistency, and the continuation that can enhance the credibility as the credible of the data received depended on the reliability of the researcher as well.

The last stage was the stage of gathering and analyzing all information from all research methods: documentary, focus group interview, and participant observation. All findings across research methods were compared. Furthermore, sub-activities under the Program were studied and classified to examine the realistic and clear patterns of diffusion of Japanization Paradigm to ASEAN countries.

3.2.4 Phase 4: The Study of Guidelines for Applying the Key-Success Prototype of the Ship for Southeast Asian and Japanese Youth Program for Producing Creative Youth-Camp Activity Media in Thai Society

The study of Phase 4 is applied research to study guidelines for applying the key-success prototype of the Ship for Southeast Asian and Japanese Youth Program for producing creative youth-camp activity media in the Thai context. Qualitative research was conducted by a focus group interview through small group discussions.

3.2.4.1 Research methods:

The study used a focus group interview as a method of gathering information for this part in the form of structured small group discussion with the following agenda:

1) Agenda for the informative purpose was the report of the findings of objective 1-3 in this research.

2) Agenda for consideration purpose was a shared exchange learning of group participants in the conclusions of the study and was to open an opportunity for them to recommend and consult about cooperation in applying the findings into actual practice for further development and creation of activity media.

3.2.4.2 Time scope of data collection:

The group discussion took one day.

3.2.4.3 Population:

The population of this part was executives, leaders or representatives of organizations responsible for conducting activities for youth and children development, which was infinite population.

3.2.4.4 Samples or group participants:

There were eight group participants in the group discussion. The qualification and selection criteria of group participants were executives, leaders, or representatives of the concerned organizations as follow:

1) The National Scout Organization of Thailand (2 persons)

(1) Mr. Panya Srisamran

Director of Secretary-General Office

(2) Mr. Adulrat Nimcharoen

Foreign or International Relations Officer

2) The Children and Youth Council of Thailand (2 persons)

(1) Mr. Jakarin Siew Seng

Member of Children and Youth Council, Prachinburi

(2) Mr. Nawapol Ho Tek

Member of Children and Youth Council, Uthai Thani

3) The Student Organization of Chandrakasem Rajabhat University (4 persons)

(1) Miss Porntip Kraithavorn

Director of the Division of Student Development

(2) Mr. Wachirawit Mardwichian

President of the Student Organization

(3) Mr. Pairote Thongsuksang

Vice-President of Student Organization

(4) Miss Kessaree Sunpawut

Secretary of Student Organization

The last step of this phase was to gather and analyze all the information. The result of the discussion was reported and organized in the form of meeting agenda and meeting report. However, for further extension, evaluation, and development of the application of the research findings towards policy-making for sustainable success requires time, continuity, coordination, and implementation genuinely.

3.2.5 Phase 5: A Synthesis of Overall Findings and Research Presentation

This last phase was the step of synthesizing all findings for a holistic view to explain the overall phenomena of the diffusion process of Japanization Paradigm via the Ship for Southeast Asian and Japanese Youth Program to ASEAN countries. All findings from Phase 1-4, comprising the study of status, history, and development of the Ship for Southeast Asian and Japanese Youth Program, environmental factors, key success factors of the Program in the form of input variables, and the pattern of diffusion of Japanization Paradigm in the form of a process, were compared and analyzed with the CIPP model of project evaluation of Stufflebeam. Besides, the confirmed relationship between independent variables and dependent variables in

influencing the success of diffusing Japanization Paradigm to ASEAN countries was also testified.

Furthermore, the findings from Phase 4 helped to fulfill the research to be complete and well-rounded. On the other hand, they also reflected the importance of the methods of returning useful information to society for further research development and an application in many ways: academic, professional, and policy-making.

After this chapter, the findings of the study were organized and presented in Chapter 4 to Chapter 8 as follow:

Chapter 4: Status, history, and development of the Ship for Southeast Asian and Japanese Youth Program

Chapter 5: Key success factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries.

Chapter 6: Patterns of Diffusing Japanization Paradigm to ASEAN countries

Chapter 7: The application of the prototype success of the Ship for Southeast Asian and Japanese Youth Program for producing Youth-camp activity media in Thai society.

Chapter 8: Summary, Discussion, and Recommendation.

CHAPTER 4

STATUS, HISTORY, AND DEVELOPMENT OF THE SSEAYP

4.1 Status of the Ship for Southeast Asian and Japanese Youth Program

In studying the status of the Ship for Southeast Asian and Japanese Youth Program, several kinds of data sources were used: primary, secondary, and tertiary, including information from documentary research and personal interviews to explain the status of the Program clearly. Still, the facts found are various depending on the interpretation of each source and each key informant. For the study of this chapter, three major preliminary propositions were determined.

　　　　1) The central unit of analysis is Nation unit or covers national governance office, which means the government of each nation.

　　　　2) The focal point of analysis of the studied phenomenon is Japanese government centered.

　　　　3) The research approach is based on the communication approach.

The conceptual framework of the study of the Ship for Southeast Asian and Japanese Youth Program is illustrated in Figure 4.1
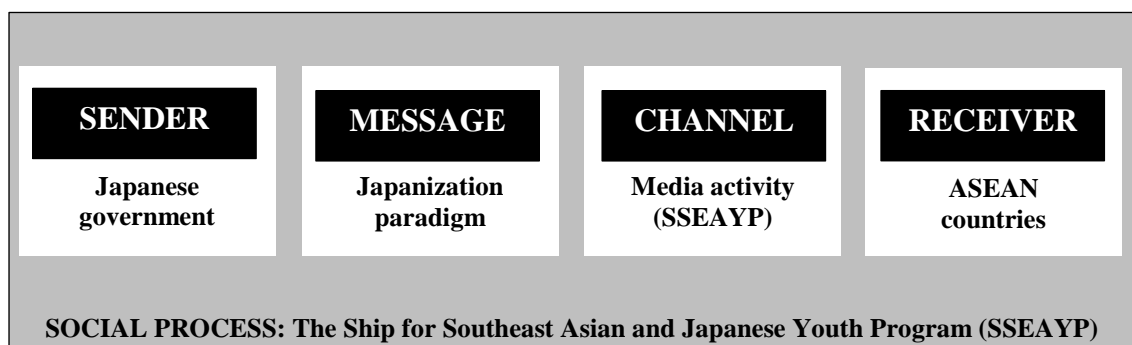
Figure 4.1 The Study of the Status of the Ship for Southeast Asian and Japanese Youth Program

Source: Adapted from Berlo, 1960.

From Figure 4.1, it shows that the study of the status of the Ship for Southeast Asian and Japanese Youth Program is based on three preliminary propositions as aforementioned. The study applies the communication model, comprising sender, message, channel, and receiver. Two dimensions were analyzed: The Program as a pattern of the communication process and the media studied as an activity media in a specific form of youth-camp activity media.

For further details, the Ship for Southeast Asian and Japanese Youth Program is a communication process, comprising the Japanese government as "the sender" of the principal host of the Program. The sender is responsible for disseminating or transmitting creative and useful knowledge and content as "message," which covers social, economic, political, and cultural content, through "channel" or "media." Media in this study is the Program in the form of camp activities for Japanese and ASEAN youth who are "receivers" of the Program, including others involved, i.e., alumni, local youths, volunteers' family, etc. who plays a supporting role for a sender.

Furthermore, some other preliminary assumptions of this part include:

1) The objectives of the Program reflect general communication purposes, namely, to inform or provide knowledge, to entertain, and to persuade/inspire.

2) The key persons involved in the Program are youth representatives from Japan and ASEAN countries.

3) All sub-activities of the Program are communication process, most of which involve intercultural communication, image communication, public relations, development communication, communication for creating shared understanding, and communication for developing academic knowledge.

4) Communication is a basic daily practice of human beings. Therefore, the operation of sub-activities under the Program relies on the concept of communication inevitably. In other words, both the operation of the Program and communication is the unit of the same social process structure.

4.2 History of the Ship for Southeast Asian and Japanese Youth Program

The study of the Program is historical research, so it gives importance to the information inquiry from past evidence. The findings were summarized, sequentially organized from the past to present with the cause-and-effect relationship, verified, and confirmed.

The time frame for this study was determined by evidence and historical data found, which starts from 1868 CE or 2411 BE (the first era of the Meiji Restoration in Japan) up to 2018 CE or 2561 BE, totally 150 years, which were divided into two main periods for this study.

1) From 1868 CE or 2411 BE to 1973 CE or 2516 BE (The period before the establishment or the first Ship for Southeast Asian and Japanese Youth Program), totally 105 years.

2) From 1974 CE or 2517 BE (after the establishment of the Program or the first Ship for Southeast Asian and Japanese Youth Program) up to 2018 CE or 2018 BE (the 44th Ship for Southeast Asian and Japanese Youth Program), totally 44 years.

From the historical research of the Program that has been operating consistently every year for almost five decades and from analyzing the development of the Program in parallel to the evolution of Japanese history, these two major periods are sub-divided into five periods: The Pre-SSEAYP History, the Beginning of SSEAYP History, the SSEAYP Development, the Prosperity of ASEAN, and Japan-ASEAN Parallel Development.

The history and development of the Program is summarized and illustrated in Figure 4.2

Year	
1868-1973	**PERIOD OF THE PRE-SSEAYP HISTORY**
1974 (1)	**PERIOD OF THE BEGINNING OF SSEAYP HISTORY**
1975 (2)	
1976 (3)	↺The establishment of the 1st SSEAYP
1977 (4)	↺SI Indonesia establishment
1978 (5)	↺Conference on the Development of the Post-Program Activities of the Ex-Participants establishment
1979 (6)	↺The 1st issue of SSEAYP News
1980 (7)	↺SI Malaysia & SI Philippines establishment
1981 (8)	↺SI Thailand & SIS establishment
1982 (9)	↺SSEAYP Information Secretariat establishment
1983 (10)	↺The declaration of independent of Brunei, join the 6th ASEAN member and SSEAYP observation
1984 (11)	
1985 (12)	
1986 (13)	**PERIOD OF THE SSEAYP DEVELOPMENT**
1987 (14)	
1988 (15)	↺The formal of the SSEAYP participating of Brunei
1989 (16)	↺BERSATU or SI Brunei Darussalam establishment
1990 (17)	↺Brunei proposed to gratitude host family
1991 (18)	↺SSEAYP International establishment
1992 (19)	↺The 1st SIGA at Malaysia
1993 (20)	↺Cambodia join the 7th ASEAN member and SSEAYP observation
1994 (21)	
1995 (22)	
1996 (23)	**PERIOD OF THE PROSPERITY OF ASEAN**
1997 (24)	
1998 (25)	↺Laos and Myanmar join the 8th and 9th ASEAN member and SSEAYP observation
1999 (26)	↺ASEAN Vision 2020 and ASEAN+3
2000 (27)	↺Cambodia ASEAN join the 10th ASEAN member
2001 (28)	↺Cambodia enter the SSEAYP observation
2002 (29)	↺Brunei stop join the SSEAYP because Ramadan fasting
2003 (30)	↺Accident in Brunei
2004 (31)	↺SI Cambodia establishment
2005 (32)	
2006 (33)	
2007 (34)	**PERIOD OF THE JAPAN-ASEAN PARALLEL**
2008 (35)	**DEVELOPMENT**
2009 (36)	
2010 (37)	↺JENESYS establishment
2011 (38)	↺ AJCEP agreement
2012 (39)	↺ ASEAN charter
2013 (40)	↺ The 40th ASEAN-Japan international relation
2014 (41)	↺ Add "Japanese" on the SSEAYP
2015 (42)	↺ ASEAN community
2016 (43)	
2017 (44)	

Figure 4.2 An Overview of the History of the Ship for Southeast Asian and Japanese

Youth Program

Figure 4.2 displays the history of the Ship for Southeast Asian and Japanese Youth Program from 1868-2018, which divides into five periods:

1) Period of the Pre-SSEAYP History (from 1868–1973, totally 105 years)

2) Period of the Beginning of SSEAYP History (from 1974-1984, totally 11 years)

3) Period of the SSEAYP Network Development (from 1985-1995, totally 11 years)

4) Period of the Prosperity of ASEAN (from 1996-2006, totally 11 years)

5) Period of Japan-ASEAN Parallel Development (from 2007-2018, totally 11 years)

It was found that in every decade of the Program, activities, and goals of the operation of the Program were adjusted, developed, or added; thus, the emergent difference of each decade is apparent and therefore can be used as criteria for dividing the periods. Each period is named per the requirements or with the main event of each decade.

4.2.1 Period of the Pre-SSEAYP History

As aforementioned, this period covers from 1868 to 1973, totally 105 years, which was the time before the establishment of SSEAYP and started with the Meiji Restoration. This period may not be involved with SSEAYP directly but reflects the root and rationale for the establishment and operation of the Program very well.

The reason why Meiji Restoration Era was chosen as the starting period to be studied in this research is that in this period, there were huge changes in Japan or the growth leap of Japan, which enabled Japan to be accepted and admired by other nations to be one of the Great Power of the world. Nevertheless, after the Meiji Restoration until 1973, Japan faced a high fluctuation or faced both extreme prosperity and decline. The major incident that affected Japan tremendously was the Second World War, which also led to the establishment of SSEAYP.

The significant occurrences in the sequence of this period were as follow:

1868 The end of Shogun after Shogun of Tokugawa lineage returned their power to the monarchical institution or Japanese Dynasty. It was the starting year of the Meiji Restoration, which gave high importance to the Emperor as sovereign of the nation. Due to this kind of governance, Japan had inherited such a concept to expand the power of Japan. According to Japanese history, this period is at the same period as the King Rama V of the Chakri Dynasty (Duangthida Ramet, 2016, pp. 137-142)

1868-1912 It was the period in which Japan opened its country and adopted new science and technology. From historical evidence, it specified that Japan used a large ship as a learning and development media for their youths or 127 samurai and 5 Japanese girls, totally 132 teenagers selected the Emperor by sending them by the Ship to study in Europe. The round-trip journey took several months. During this long journey, the youth spent time together and had a chance to share their learnings. By doing so, this journey was compared to "the first floating university of the world." It was also mentioned that this youth group developed themselves to be pioneers after returning to Japan, and brought prosperity to Japan in the new era" (Thaweechai Toemkunanon, personal communication, November 25, 2016)

1928 It was the starting year of Thai-Japanese cultural relations, and Thailand was the first Southeast Asian country that Japan initiated this kind of relationship. At the beginning of the relationship, most of the cooperation was at the civil society level, and the roles of government were minimal. The examples were the establishment of Senra Kyokai, Shamu Kyokai in 1928, Japan Siam Association, Nagoya in 1935, Japan-Siam Association, Kobe in 1936, and the Institute of Japano-Thai Culture in 1938. (Nipaporn Ratchatapattanakul, 2013, pp. 57-69)

1932 A Siamese Revolution took place in Thailand, and the system of government changed from the Absolute Monarchy to Constitutional Monarchy with the King as the Head of the Country. In this period, the People's Party as the Government declared the new foreign policy with the main content of "being a neutral or nonaligned country on the international stage and independent of Great Britain. It helped to strengthen the relationship between Thailand and Japan more obviously, especially in terms of weapon-of-war commerce. (Charnvit Kasetsiri, 2017)

1933 The Siamese Coup d'Etat took place. The military successfully overthrew the constitutional government of Phraya Manopakornnitithamtada by Phraya Phahonphayuhasena and Luang Piboonsongkram with the war weapons supported by Japan, so the relationship between Thailand and Japan was fully developed until the arrival of the Second World War. (Charnvit Kasetsiri, 2017; Sida Sornsri, 2008, pp. 31-47)

1938 It was the beginning of decade where Japan declared the use of nationalism policy with the slogan "Asia for Asiatic" and the support of the policy of "New Order in East Asia" and "the Greater East Asia Co-Prosperity Sphere." At the same time, Japan joined the Axis Powers: Germany and Italy, to declare World War II. The first goal of Japan was to seize the Republic of China, which led to the Pacific War or The Greater East Asia War and expanded to be World War II finally. (Pinyo Trisuriyatamma, 2013; Yosakrai S.Tansakul, 2016; Duangthida Ramet, 2016). Because of the Japanese nationalism policy, after World War II, Japan was hated by neighboring countries, especially Southeast Asian countries. This hatred can be considered as the initiation of the Ship for Southeast Asian and Japanese Youth Program.

1939 (June 24) Thailand declared to change the name of the country officially from "Siam" to The Kingdom of Thailand according to the announcement of Popular State (Rat Niyom) No. 1 or Version 1 in the period of Field Marshal Plak (or Por) Pibulsongkram to be parallel to what was called the people of nation or "Thai" in compliance with the universal standard. (Narong Phophrueksanan, 2013)

1945 At the end of World War II, the Alliance Powers announced a victory over the war while the Axis accepted their defeat. The events that indicated the end of the war was the end of the war in Europe where the Red Army could seize Berlin, Germany successfully on August 8, 1945, and enabled Germany to surrender unconditionally. One month later, the U.S.A. deployed two atomic bombs over the cities of Hiroshima and Nagasaki, Japan, which devastated the country and led to the unconditional surrender of Japan officially on September 2, 1945. (Pinyo Trisuriyatamma, 2013; Yosakrai S. Tansakul, 2013; Duangthida Ramet, 2016)

1946-1954 It was the period in which Japan executed the mainstream security policy to comply with Yoshida Doctrine, which was announced by the government of Mr. Shigeru Yoshida, the Japanese Prime Minister at that time. The main essence of the Doctrine was the restoration of national economics after World War II by the support of the U.S.A., especially national security. (Chaiwat Kamchoo, 2006)

1946 (July 4) The Republic of the Philippines declared complete independence from the U.S.A. Earlier, the Republic of the Philippines had been a colony of Spain for over 300 years until 1868; the U.S.A. colonized it after Spain. Later, a war against Americans (Philippine-American War or Filipino-American War or the Tagalog Insurgency) occurred. The consequence of the war led to the independence of the Republic of the Philippines eventually. (Narong Phophrueksanan, 2013).

1948 (January 4) Republic of the Union of Myanmar declared independence from Great Britain. After that, in 1962 a coup d'etat occurred, causing the Dictatorship government and the closure of the country. In the past, Republic of the Union of Myanmar was called "Burma" and changed to a new official name as "Republic of the Union of Myanmar" in 1989. (Narong Phophrueksanan, 2013).

1949 (December 27) Republic of Indonesia declared absolute independence from the Netherlands as voted by the United Nations. This country had been a colony of the Netherlands for over 300 years. Later, during the Second World War, Japan seized the country, but after the defeat of Japan, the Republic of Indonesia was freed on August 17, 1945. However, the Netherlands did not accept such independence and returned to seize the Republic of Indonesia again. This independence brought about severe conflicts and was the reason why the Republic of Indonesia appealed to the United Nations and got voted for complete freedom for the second round up to present. (Narong Phophrueksanan, 2013)

1953 (November 9) The Kingdom of Cambodia was freed from France; however, it gained complete independence in the following year to comply with the agreement on Geneva Conventions. (Narong Phophrueksanan, 2013). In the same year, Lao People's Democratic Republic declared absolute independence from France. In the past, Lao People's Democratic Republic was "Lan Chang Kingdom" under the governance of Nan Kingdom. Later, it was governed by Siam or the Kingdom of Thailand for 114 years until the occurrence of Crisis 112 (or called French-Siam war). Siam gave all Laotian

areas to France, but after World War II it was colonized by Japan. However, after Japan was defeated, Lao was freed from Japan but was seized by France again. Until France lost the war in Dien Bien Phu, Vietnam, Lao acquired independence finally in 1953 up to present. (Narong Phophrueksanan, 2013)

1957 (August 31) Malaysia or the Federation of Malaya declared independence from England. This land was a colony of Portugal, the Netherlands, Siam (some areas), and Great Britain respectively. After the independence declaration, the country was named "the Federation of Malaya and enlarged the country by the accession of the states of Singapore, Sabah (formerly British North Borneo) and Sarawak. The name "Malaysia" was adopted from that date. However, Brunei and Singapore separated to be independent afterward. (Narong Phophrueksanan, 2013)

1959 It was the first time that the Japanese government initiated the development project for Japanese youth leaders under the name of "The Japanese Youth Goodwill Mission Program."

The International Youth Exchange Programs of the Cabinet Office, Government of Japan started in 1959, by launching "the Japanese Youth Goodwill Mission Program" proposed by the then Prime Minister Nobusuke Kishi, to commemorate the royal wedding of His Majesty the Emperor, who was His Imperial Highness the Crown Prince at the time. (Cabinet Office, February 14, 2018)

1961 (July 31) It was the year in which Southeast Asian countries comprising the Federation of Malaya, Republic of the Philippines, and the Kingdom of Thailand formed a group called, "the Association of South East Asia or ASA" to enhance international cooperation in economics, society, and culture. However, the group was disintegrated due to the political problem between the Federation of Malaya and the Republic of Indonesia. Later, after the said two countries reunited their foreign relations, the concept of restoration and economic cooperation in Southeast Asia was established and was the beginning of the ASEAN community establishment. (Narong Phophrueksanan, 2013)

1962 Japanese government started to invite foreign youth to participate in the youth activities under the project called, "The Invitation of Foreign Youth Program," which was a training program hosted and paid mostly by the Japanese government. It was the first start of the international relations policy at the youth level of Japan and became a model or prototype of camp-activity for youth at the international level in the later time. (Cabinet Office, February 14, 2018)

1965 (August 9) Republic of Singapore disintegrated from Malaysia and became an independent country with pure democracy. In the past, the Republic of Singapore used to be a colony of Portugal, and then Great Britain until, during the World War II, it was seized by Japan but became a colony of Great Britain again after the defeat of Japan in the World War II.

Until 1963, the Republic of Singapore was freed from Great Britain for the first time but decided to be integrated as a part of Malaysia. Nevertheless, due to several conflicts, two years later in 1965, Singapore disintegrated from Malaysia and became an independent country up to now. (Narong Phophrueksanan, 2013)

1967 Japanese government organized the 100th anniversary to celebrate "Centennial of the Meiji Restoration" throughout the country all year. In the same year, Japanese government adjusted the Japanese Youth Goodwill Mission Program (or JYGC), which had been operated since 1959, to be more challenging and useful in developing higher potentials for Japanese youths. Toward the determined goal, Japanese government selected 120 Japanese teenagers from all Japanese cities to have an educational trip abroad by boat (to foreign countries, most of which were western countries) and to have activities together for totally 43 days. At the same time, five additional youths from other countries were picked up from the countries the boat stopped to join the activities with Japanese youths. The destination or the end of the program was in Japan. For foreign youths, they traveled back to their countries by plane. The main objective of this program was to create an opportunity for youth leaders to spend their time together and share their cultural and academic learning, including developing the harmony and relationships or engagement among the youths who joined in the program. After the program, it was found that the program was highly successful and satisfactory. (Thaweechai Toemkunanon, personal communication, November 25, 2016; Cabinet Office, February 14, 2018)

1967 (August 8) The Association of Southeast Asian Nations or ASEAN was firstly established, which was a reunion effort from the collapse of the former group formation among Southeast Asian countries. ASEAN was founded by Bangkok declaration at Saranrom Palace, Bangkok, certified by the Ministers of Foreign Affairs of 5 founder members: Republic of Indonesia, Malaysia, Republic of the Philippines, Republic of Singapore, and the Kingdom of Thailand. The reasons of the ASEAN integration were the regional grouping to promote economic, social, and cultural cooperation among ASEAN members, including protecting ASEAN from the invasion and diffusion of Communism that was widespread during the Cold War. Besides, the members intended to develop their economic system in the same ways as European countries. Even up to now, the integration has been expected to create more negotiation power on the global competitiveness empirically and to buoy up ASEAN nationalism ideology. (Narong Phophrueksanan, 2013)

1968-1973 According to Thai history, this was a period of severe anti-Japanese products. Katsuyuki Takahashi (2015, pp. 51-70); Charnvit Kasetsiri (2017); Narut Charoensri (2008, pp. 119-138); Nipaporn Ratchatapattanakul (2013, pp. 57-69); Atcharaporn Sanartid (2013-2014, pp. 107-127) presented historical evidence as follow:

(1968) Mr. Kukrit Pramoj wrote an article reflecting the effect of Japanese economics in Thai society. His first article compared Japanese poem-writing style (called Haiku) with Japanese people's characteristics, which reflected that Japanese's writing of Haiku poem used very economical words similar to Japanese people who were highly economical. This article further reflected Thailand trade deficit with Japan and claimed that Thai people were unconsciously careless in terms of their consumption. He also claimed that Thai people might not know, but the Japanese knew so Thai people had to know more about themselves; otherwise, they would face a huge trade deficit with Japan. From the message of this article, it caused the first stage of a protest-current against Japanese products in Thai society.

(1970) Mr. Boonchana Atthakorn, the Minister of Economics at that time, wrote an article against Japan as shown in a part of his article,

Japanese came to Thailand by Japanese Airline, stayed at Japanese hotels, used Japanese buses, had meals in Japanese restaurants, …..Therefore, we should not welcome such Japanese tourists to behave in those ways." The content in his article supported the idea of MR Kukrit Pramoj obviously and became another current to stimulate a protest against Japanese economics.

In the same year, students of the Kasetsart University gathered as Students' organization under the name of "Anti- Japanese Products Club." These students announced a protest of Thai people against the economic invasion of Japan. On the other hand, lots of campaigns were conducted to promote the purchase of Thai products. Besides, they organized a seminar on an analysis of Thailand trade deficit, and this increased the opposition against Japanese economics heavily and the protest expanded to other universities throughout the country.

1972 (April) The academic journal, "Journal of Social Science," publicized an article against Japan with the main message that Japanese were insincere and could be compared to "Economic Animal" who wanted mainly to exploit Thailand's economics.

1972 (August) Mr. Teerayut Boonmee, the Secretariat of the National Students Centre of Thailand (NSCT), the leading students' organizations comprising students' organizations of 11universities, who played a role as a Central Committee, declared to found the Division of Japanese Research through Thairath Newspaper to prepare a plan to protest Japanese products in November, 1972.

1972 (November 6) Mr. Teerayut Boonmee announced a General Assembly in November at Sala Phra Kiew, Chulalongkorn University with the main theme of protesting Japanese products. The Assembly was organized during November 20-30, 1972 in which he submitted a drafted letter signed by the President of Students' Organization and the President of Students' Clubs, which were the members of NSCT, to Mr. Tanaka Kakui at the Embassy of Japan. The letter contained the content on trade deficit between Thailand and Japan, a protest against Japanese economic, and the expression of discontentment towards the economic-problem solutions of Japan. Besides, some guidelines in promoting mutual economic and shared mobilization of growth were offered. Furthermore, some concrete examples of the protests could be witnessed widely. The examples are a call to stop consuming and buying Japanese

products, a campaign to promote Thai products, a refrain of using Japanese airlines and using Thai airlines instead, a boycott on Japanese food and on shopping at Japanese department stores or any department stores that sold Japanese more than Thai products, etc.

1972 (November 12) NSCT conducted a massive active campaign by placing stickers all over Rajdamri shopping plaza, Daimaru Department Store, and Japanese shops in the center of Bangkok. In other provinces, the university networks in the urban areas, i.e., University of Khon Kaen, Chiangmai University, Prince of Songkla University, etc. protested through printed and activity media by the support of affiliate networks of Higher Education Institutions all through the country. The impact was pervasive throughout the country. Moreover, allies from neighboring countries, i.e., a telegram from Hong Kong Federation Student (HKFS) to support the NSCT's movement in Thailand, a letter from Asia Student Association confirming the effect of Japanese economics on other Asian countries, i.e., Hong Kong, etc. Besides, foreign mass media also played a role in disseminating their support more widely. Notably, the Straits Times of Singapore published its headline, "Does Japan aim to make Thailand economic slaves and depend on Japan forever?" to stimulate heavier protests.

1972 (November 14) The Ambassador of the Japan Embassy in Thailand reported protest currents against Japanese products in Thai society to the Japanese government. This induced Japan to send 19 delegations for investigating the facts in the Republic of the Philippines, Hong Kong, Republic of Indonesia, and the Kingdom of Thailand. Regarding the Japanese newspaper, they warned their government and Japanese businesspeople that the highlight of the international trade deficit problems could widen the issues and the Japanese government should solve the issues urgently.

1972 (November 20-30) It was the week of Japanese-product protest organized by NSCT.

Earlier, in 1971 Wimol Siripaiboon pen named "Thommayanti" published a novel entitled, "Khu Kam" whose plot reflected hatred of Thai people against Japanese soldiers during the World War II very clearly. It can be considered as the first literary work that illustrates Thai people's negative attitude towards Japan. (Wimol Siripaiboon, 2008)

1973 (October 14) Around 100,000 Thai students gathered for a political rally towards a call for democracy. A lot of people were shot dead by the military government, and a large number of people disappeared. Parts of this civil war were a flow-on effect from the protest against Japanese economic. Nevertheless, the rally was ended by the military coup d'etat and the government were exiled. (Charnvit Kasetsiri, 2017)

In the same year, the new decade of informal ASEAN-Japan relationship started with several unofficial evidence, including the Ship for Southeast Asian and Japanese Youth Program. (Boonchai Jaiyen, 2013)

4.2.2 Period of the Beginning of SSEAYP History

This period was the first decade of the Ship for Southeast Asian and Japanese Youth Program, which the first program started in 1974 until the 11th in 1984. The significant events that happened during this period were presented in sequence as follow:

1974 (January) Mr. Tanaka Kakui, the Prime Minister of Japan at that time, visited the Kingdom of Thailand, the Republic of Indonesia, and Malaysia officially. While visiting Thailand, a demonstration against Japanese products and a burning of symbols representing Japanese products by students took place. After Thailand, Mr. Kakui visited the Republic of Indonesia, and Malaysia respectively and during the visit of both countries, similar demonstrations also occurred but with a higher degree. (Atcharaporn Sanartid, 2013-2014, pp. 107-127)

From the violent reaction upon the appointment of Mr. Tanaka Kakui in all three countries, the Japanese government proposed plans for strengthening formal international relations to the government of the three countries; thus, SSEAYP was initiated, which was adapted from JYGC. (Thaweechai Toemkunanon, personal communication, November 25, 2016)

1974 (October 10-November 30) The 1st SSEAYP was operated for 52 days by dividing into onboard activities (43 days) and operations in Japan (10 days). 180 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the

Kingdom of Thailand) and 37 operational staffs, totally 217 persons attended the Program. (Cabinet Office, 2018, p. 222)

1975 (September 30-November 29) The 2nd SSEAYP was operated for 61 days by dividing into onboard activities (50 days) and operations in Japan (11 days). 180 youth representatives from 6 Southeast Asian countries (Republic of Indonesia, Japan, Malaysia, Republic of the Philippines, Republic of Singapore, and the Kingdom of Thailand) and 27 operational staffs, totally 207 persons attended the Program. (Cabinet Office, 2018, p. 222)

1976-1978 Japan announced the alternative security policy or Fukuda Doctrine on August 18, 1977, which was the policy giving importance to Southeast Asian counties and considered as the policy with new various dimensions: economic, cultural, and academic. Besides, it was the policy that originated the financial loans from Japan to other nations. The evidence supported this was the establishment of the Japan Foundation. During this period, the Prime Minister of Japan was Mr. Takeo Fukuda (Sudo, 2015)

1976 (September 28-November 26) The 3rd SSEAYP was operated for 60 days by dividing into onboard activities (49 days) and operations in Japan (12 days). 180 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 29 operational staffs, totally 209 persons attended the Program. (Cabinet Office, 2018, p. 222)

1977 (June) The SSEAYP alumni association was established in the Republic of Indonesia entitled, " Purna Caraka Muda Indonesia." (PCMI) Later, it changed to "the SSEAYP International Indonesia, Inc." (SI Indonesia) (Prime Minister's Office, 1984: 116; The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 131)

1977 (September 27-November 26) The 4th SSEAYP was operated for 61 days by dividing into onboard activities (51 days) and operations in Japan (11 days). 180 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 24 operational staffs, totally 204 persons attended the Program. (Cabinet Office, 2018, p. 222)

1978 (October) The Conference on the Development of the Post-Program Activities of the Ex-Participants: a meeting among participating youths (PY) and former participating youths (ex-PY) was organized to find ways for developing activities after the completion of the Program. For this conference, 2-3 ex-PYs of each participating country attended the meeting on board for tightening communication between SSEAYP and Ex-YP Association. Hence, this Conference has been organized continually since then, starting in the 5th SSEAYP.

> The Conference on the Development of the Post-Program Activities of the Ex-Participants started in 1978 for seeking better communication among the alumni associations in the participating member countries. Every year three or two members from each country joined the SSEAYP cruise to have the meeting on board. (Youth Affairs Administration, 1995, p. 22)

1978 (September 28-November 28) The 5th SSEAYP was operated for 62 days by dividing into onboard activities (51 days) and activities in Japan (12 days). 210 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 23 operational staffs, totally 233 persons attended the Program. (Cabinet Office, 2018, p. 222)

1979 The first SSEAYP news was produced to publicize the information of the SSEAYP (Cabinet Office, 2017). The announcement contained a summary of the most recent SSEAYP evaluation, an overview of the operation of Ex-PYs association of each country. The selection of content, the production and the publication of the news, including budgets in operating the report were the cooperation of all concerned parties of the SSEAYP. However, the participation ways for each party were different. The ruling party responsible for this was the association of x-PYs of ASEAN countries.

1979 (September 29–November 27) The 6th SSEAYP was operated for 60 days by dividing into onboard activities (49 days) and activities in Japan (12 days). 208 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of

Singapore, and the Kingdom of Thailand) and 24 operational staffs, totally 232 persons attended the Program. (Cabinet Office, 2018, p. 222)

1980 (April) The association of Ex-YPs of Malaysia was established under the name of "Keluarga Kapal Belia Asia Malaysia" (KABESA). Later, it changed to "the SSEAYP International Malaysia, Inc. (SI Malaysia) (Prime Minister's Office, 1984: 116; The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 132)

1980 (September 27-November) The 7th SSEAYP was operated for 61 days by dividing into onboard activities (50 days) and activities in Japan (12 days). 205 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 23 operational staffs, totally 228 persons attended the Program. (Cabinet Office, 2018, p. 222)

In the same year, the association of Ex-YPs of the Republic of the Philippines was established under the name of " the Ship for Southeast Asian Youth Alumni Association" (SSEAYPAA). Later, it changed to "the SSEAYP international Philippines, Inc." (SI Philippines) (Prime Minister's Office, 1984: 116; The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 132)

1981 (April) The Association of the Ship for Southeast Asian Youth of Thailand (ASSEAY) was established. Later, it changed to "the SSEAYP international Thailand, Inc." (SI Thailand) (Prime Minister's Office, 1984, p. 116; The Association of the Ship for Southeast Asian Youth of Thailand, 2010, pp. 132-133)

From the establishment of the SSEAYP International (SI) of each country, one by one, it was found that most of them were initiated and grouped by the former youths who attended the Program to tighten the relationship among members and to create their networks. After that, the government of the participating countries and the Japanese government ran some mechanisms for supporting the establishment and the network development of each country. Later, some arrangements were developed to support the establishment of the center for coordinating SSEAYP networks at the regional level.

1981 (September 25-November 21) The 8th SSEAYP was operated for 58 days by dividing into onboard activities (50 days) and activities in Japan (9 days). 208 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia,

Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 23 operational staffs, totally 231 persons attended the Program. (Cabinet Office, 2018, p. 222)

1981 (December) The association of Ex-PYs in the Republic of Singapore was established under the name of "the Alumni of the Southeast Youth Ship Participants" (the SSEAYP Alumni). Later, it changed to "the SSEAYP International Singapore" (SIS) (Prime Minister's Office, 1984, p. 116; The Association of the Ship for Southeast Asian Youth of Thailand, 2010, pp. 132-133).

1982 (September 22-November 17) The 9th SSEAYP was operated for 57 days by dividing into onboard activities (49 days) and activities in Japan (9 days). 210 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 23 operational staffs, totally 233 persons attended the Program. (Cabinet Office, 2018, p. 222)

1983 (October) SSEAYP Information Secretariat was established for functioning as the facilitating center for coordinating Alumni Association (AA) of each country. The Japanese government specified that each AA had to submit its quarterly report of the operation results of extended activities or Post-Program Activity (PPA) and to host the annual Information Secretariat Conference in each country alternatively. These activities were another mechanism of the Japanese government to develop AA networks supported by Japanese government offices patently.

> In 1983, it was agreed to establish the "SSEAYP Information Secretariat" to help to enforce the ties among the alumni associations in the countries concerned. The member countries by turns. The secretariat country of the year hosted the annual Information Secretariat Conference. (Youth Affairs Administration, 1995, p. 22)

1983 (September 20-November 17) The 10th SSEAYP was operated for 59 days by dividing into onboard activities (51 days) and activities in Japan (9 days). 210 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the

Kingdom of Thailand) and 23 operational staffs, totally 233 persons attended the Program. (Cabinet Office, 2018, p. 222)

1984 (January 1) Brunei Darussalam declared independence from the United Kingdom. It used to lose their land for Spain and the Netherlands. After 1956, Brunei signed in the treaty consenting to be the jurisdiction or protected state of the United Kingdom due to its fear of losing the land to European colonialism. Subsequently, it had been protected by the United Kingdom for 95 years. (Narong Phophrueksanan, 2013)

1984 (January 7) Brunei Darussalam joined as the sixth member country of ASEAN. (Narong Phophrueksanan, 2013)

Mid of 1984 Thailand hosted the 1st Annual Information Secretariat Conference. (Youth Affairs Administration, 1995, p. 22). It reflected a real success of AA network development policy agreed jointly by SSEAYP member countries in October 1983.

1984 (September 19-November 14) The 11th SSEAYP was operated for 57 days by dividing into onboard activities (49 days) and activities in Japan (9 days). 216 youth representatives from 6 Southeast Asian countries (the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 23 operational staffs, totally 239 persons attended the Program. (Cabinet Office, 2018, p. 222)

During this period, it appeared historical evidence that the song "Nippon Maru" composed by Augusto Francisco Jasmin Meyer, a Filipino, was used as the song of the SSEAYP since this beginning of the Program up to present (2018) (Prime Minister's Office, 1984, p. 115)

Pichit Thi-In (2014, pp. 133-150) stated that the song "Nippon Maru" was disseminated in almost every kind of SSEAYP media, which reflected an effort in creating a perception and a reminder to all parties related with SSEAYP. Although in some years of the SSEAYP, the ship "Nippon Maru" was not used as a vehicle for the journey of SSEAYP, it has still been used as the song or the symbol of the SSEAYP. The text of the song is as follow:

Nippon Maru, sailing the blue, blue ocean.You are riding the waves over the deep blue sea. Can you tell me how much you can cover a

day? Can you tell me how long you have gone to bring together young heart and mind?

Nippon Maru, sailing the blue, blue ocean chasing the wind over the deep blue sea. Can you take me with you to the ports of the world with the message of love and peace? Can you take me to the nations where caring is only a word to say?

If you carry us over and out to the world. There's a chance we can speak to them all. There's a chance we can tell them the world's but home and all people's family. (Pichit Thi-In, 2014, pp. 143-144)

4.2.3 Period of the SSEAYP Network Development

This period appeared a vast and diligent development of the SSEAYP network after the establishment of AA of each country and the founding of the SSEAYP Information Secretariat. Besides, a new event occurred. The SSEAYP International General Assembly (SIGA), a particular network activity, reflected the solidarity and high potential of the network, covering the second decade of SSEAYP or from the 12th (in 1985) to 22nd SSEAYP (in 1995). The details were presented as follow:

Mid of 1985 The Republic of Singapore hosted the second Annual SSEAYP Information Secretariat Conference. (Youth Affairs Administration, 1995, p. 22)

1985 (September 24-November 26) The 12th SSEAYP was operated for 64 days by dividing into onboard activities (54 days) and activities in Japan (11 days). 244 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 25 operational staffs, totally 269 persons attended the Program. (Cabinet Office, 2018, p. 223)

1986 (July) The Republic of Indonesia hosted the 3rd Annual Information Secretariat Conference but faced a lot of obstacles, i.e., a postponement (twice), ETC. Still, the conference continued but the form of activity was improved, and a new network coordination office was established subsequently, which was contained in the fourth Annual Information Secretariat Conference.

Communication and correspondence with our Indonesia friends were not always secure. Our partner there worked very hard to hold the 3rd annual conference in Indonesia. Unfortunately, however, we could not get enough participation from the member countries besides Indonesia and Japan, due to the schedule which had been changed twice and the domestic situation of each country. . . As a result, we, the Japanese members, realized the difficulty of continuing the SSEAYP Information Secretariat Conference. Therefore, we felt it essential to prepare the common grounds which all the partners could rely on to take one more step ahead. We proposed in this conference to establish the Charter of the Organization and to obtain understanding from other member countries before the next 4th conference scheduled in Japan. The purpose of the charter was to establish a joint base for the Japanese and the ASEAN alumni associations to expand their activities, by putting their relationships into more internationally linked network with each association of equal status for the typical single purpose without persisting the sentimental memories of the ship program. (Youth Affairs Administration, 1995, p. 22)

1986 (September 29-November 26) The 13th SSEAYP was operated for 59 days by dividing into onboard activities (53 days) and activities in Japan (7 days). 245 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 24 operational staffs, totally 269 persons attended the Program. (Cabinet Office, 2018, p. 223)

1987 (May) Japan hosted the fourth Annual Information Secretariat Conference. As a result, the SSEAYP International (SI) Federation was initiated and the annual assembly, the SSEAYP International General Assembly (SIGA), changed to cover former youth who used to attend the Program (ex-YP). (Youth Affairs Administration, 1995, pp. 22-26)

Therefore, this period was the initiation of the Federation of International Secretariat officially under the official support by the Japanese government. Although Japan itself organized the first assembly, later all participating countries or concerned parties were planned to get more involvement. Also, in the later time, Japan decreased

its role as the principal host to be a member of SI. Thus, this period was named "the Period of SSEAYP Network Development."

Thus, in this period, the official network development of SI has been moved from the activity at the individual level to a group level or association level and the groups of associations or the federation, continually up to present.

1987 (June) Brunei Darussalam established SSEAYP International Brunei Darussalam, Inc. (SI Brunei Darussalam) under the name of "Persatuan BERSATU" (BERSATU, 2018: February 14th; The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 132)

1987 (September) The official federation of SI was firstly established concretely by International Youth Exchange Organization (IYEO) and SI of six participating countries. It was responsible for acting as an administrative and coordination center for SI of each country. The office is located in Japan. The organizational structure composed of Secretary General of SSEAYP International, selected among members. The Chief of the International Division of IYEO of the first period was Miss Tetsue Nozaki, former participating youth (ex-PY) of the 4th SSEAYP in 1977, the second period was Mr. Masahide Morita, former participating youth (ex-PY) of the 11th SSEAYP in 1984, and the third period was Mr. Noppadon Pattama, former participating youth (ex-PY) of the 8th SSEAYP in 1981.

To specify the original purpose of the SSEAYP Information Secretariat Conference, we planned the first half of the forum for the meeting of the representatives from each country (the Representatives' Conference) to discuss drafting a charter and for the group discussion by the Japanese and the foreign ex-participants focusing on the 'Alumni Activities and the SSEAY Program.' . . . The representatives resolved to establish the charter and the 'SSEAYP International' as of September 1, 1987. They also decided that the secretariat office of the 'SSEAYP International' was to be placed in Japan, and Ms. Tetsue Nozaki, the Chief of the International Division of IYEO, was appointed to the first Secretary General of the 'SSEAYP International.' All alumni associations were requested to complete the necessary domestic

procedure in their own countries by September 1987. *(*Youth Affairs Administration, 1995, p. 23)

1987 (September 29-November 27) The 14th SSEAYP was operated for 60 days by dividing into onboard activities (53 days) and activities in Japan (8 days). 244 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 25 operational staffs, totally 269 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1988 SI Malaysia hosted the first General Annual Conference of SIGA in Malaysia. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

The General Annual Conference of Ex-YPs, a significant activity originated from the operation of SI and mobilized by Alumni Association (AA) of each country. The hosting and the maintenance of the conference depended on the agreed opinions among AA, which considered which SI of which country would be the host yearly, but the hosting would be alternative. The budgets for the yearly conference came from registration fees of former participating youths (ex-YPs) while the miscellaneous expenses besides the activity arrangement, food, and accommodation were supported by the hosting Alumni Association, which asked for a support from local government or private offices in exchange with a publicity or advertising for their products or services.

1988 (October 1-November 29) The 15th SSEAYP was operated for 60 days by dividing into onboard activities (52 days) and activities in Japan (9 days). 245 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 24 operational staffs, totally 269 persons attended the Program. (Cabinet Office, 2018, p. 223)

In the same year, the Japanese government developed JYGC to be the program for the youth around the world under the name of " The Ship for World Youth" or "SWY." The operation of SWY was similar to that of JYGC, but only some scopes and forms were adjusted. For instance, the participating youths were 140 Japanese

youths and 120 youths from other countries. These youths would do activities together for approximately two months. However, SWY was organized every two years and relatively did not possess fixed patterns: activities, ship routes, or youth representatives like SSEAYP which was more patterned and continual. (Thaweechai Toemkunanon, interview, February 25, 2016; Cabinet Office, February 14, 2018)

SWY was to extend the SSEAYP of Japanese government from ASEAN regional level to global level. It reflects continuous development of the scope of the Japanese Ship program from the national to regional (ASEAN) and then to the worldwide level. Most of the activities and patterns of the programs were almost identical but with broader scope of the program and some structures were adjusted for being more appropriate.

Mid of 1989. SI Philippines hosted the 2nd SIGA conference in the Republic of the Philippines (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 30)

1989 (September 26–November 23) The 16th SSEAYP was operated for 59 days by dividing into onboard activities (52 days) and activities in Japan (8 days). 244 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 25 operational staffs, totally 269 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1990. BERSATU or SI Brunei Darussalam hosted the 3rd SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1990 (October 5-November 30) The 17th SSEAYP was operated for 58 days by dividing into onboard activities (50 days) and activities in Japan (9 days). 245 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 25 operational staffs, totally 270 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1991 SI Indonesia hosted the 4th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1991 (September 15-November 9) The 18th SSEAYP was operated for 56 days by dividing into onboard activities (49 days) and activities in Japan (8 days). 312 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 26 operational staffs, totally 338 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1992. SIS hosted the 5th SIGA Conference in the Republic of Singapore. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 30)

1992 (September 25-November 18) The 19th SSEAYP was operated for 55 days by dividing into onboard activities (47 days) and activities in Japan (9 days). 339 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 26 operational staffs, totally 313 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1993 ASSEAY hosted the 6th SIGA Conference in Thailand. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1993 (September 24-November 16) The 20th SSEAYP was operated for 54 days by dividing into onboard activities (46 days) and activities in Japan (9 days). 311 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 26 operational staffs, totally 337 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1994. IYEO hosted the 7th SIGA Conference in Japan. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

The 7th SIGA Conference was the first time in which Japan was the host. Previously, the roles of Alumni Association (AA) or SI of each country in Southeast Asia was the mechanism that created the participation and let AA of each country have an equal role.

1994 (September 29-November 22) The 21st SSEAYP was operated for 55 days by dividing into onboard activities (47 days) and activities in Japan (9 days). 314 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the

Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 26 operational staffs, totally 340 persons attended the Program. (Cabinet Office, 2018, p. 223)

1995 (July 28) The Socialist Republic of Vietnam joined as the seventh member country of ASEAN. (Narong Phophrueksanan, 2013)

Mid of 1995. SI Malaysia hosted the 8th SIGA Conference in Malaysia. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1995 (September 8-November 21) The 22nd SSEAYP was operated for 55 days by dividing into onboard activities (47 days) and activities in Japan (9 days). 317 youth representatives from 7 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand) and 28 operational staffs, totally 345 persons attended the Program. For this year, the Socialist Republic of Vietnam sent one national youth leader and seven youth representatives to observe the Program. (Cabinet Office, 2018, p. 223)

In the same year, ASEAN had several concrete economic conglomerations, i.e. an initiation of service-commerce cooperation among ASEAN countries by organizing the ASEAN Framework Agreement on Service (AFAS) to strengthen the service-providing capacity of the Region, the establishment of ASEAN Investment Area (AIA) to enhance ASEAN as an investment magnet of both inside and outside ASEAN. (Narong Phophrueksanan, 2013)

Furthermore, during the early period of developing SSEAYP network or after Brunei Darussalam participated in the Program officially in 1985 (the 12th SSEAYP), the representatives of Brunei Darussalam offered some suggestions from their observation on the Program to the SSEAYP Committee. They proposed that the Host Families should be rewarded for their cooperation and assistance in the Program by selecting and inviting their representatives to play some parts in the Program's activities on board for that year. However, in the later time, the representatives of the Host Families were just invited to participate as honorable guests in the opening ceremony of the Program in Japan and flew back to their own countries after the ceremony was over by the expenses of the Japanese government. (Visit Dejkamthorn, personal communication, December 11, 2017)

4.2.4 Period of the Prosperity of ASEAN

In this period, the integration of ASEAN became complete and more evident. Different from the past, ASEAN could be founded by the cooperation of some countries only while some others had not been ASEAN members yet despite their adjacent land. From the evidence since 1997, it reflected that ASEAN had expanded their cooperation in various forms after their declaration on ASEAN Vision 2020, i.e., ASEAN+3 relations, the three additional ASEAN member countries, etc. This integration covered all area of the Region ultimately which could be considered as ASEAN prosperity. During this period, ASEAN integration and ASEAN member countries in SSEAYP were almost identical. Specially, once some ASEAN countries were integrated as new members in ASEAN community, they also were invited to join in the SSEAYP as well. This period thus covered the third decade of SSEAYP from 1996 (the 23rd SSEAYP) to 2006 (the 33rd SSEAYP). The findings were reported by time sequences as follow:

Mid of 1996 SI Philippines hosted the 9th SIGA Conference in the Republic of the Philippines. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1996 (September 27-November 26) The 23rd SSEAYP was operated for 61 days by dividing into onboard activities (53 days) and activities in Japan (9 days). 352 youth representatives from 8 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, the Kingdom of Thailand, and the Socialist Republic of Vietnam) and 31 operational staffs, totally 383 persons attended the Program. (Cabinet Office, 2018, p. 223)

Mid of 1997 SI Brunei Darussalam hosted the 10th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 31)

1997 (August) Asian financial crisis or Tom Yum Koong Phenomenon took place in many Asian countries, including Thailand. Such crisis caused a massive economic devastating situation throughout the continent. (Narong Phophruenksanan, 2013). Although this phenomenon yielded a negative direct impact on Southeast Asian countries and Japan, the SSEAYP continued.

1997 (July 28) Lao People's Democratic Republic and the Republic of the Union of Myanmar joined to be the 8th and 9th member countries of ASEAN respectively. Besides, in the same year, ASEN Vision 2020 was declared with the goals of raising ASEAN economics to become a more stable and wealthier economic-consolidated group with high potentials towards competitiveness on the global stage. The agreement was to collaboratively mobilize the policies of free movement of products, service, investment, and capitals among ASEAN member countries. Moreover, ASEAN also expanded the economic collaboration with East Asian countries: Japan, Korea, and the Republic of China in the form of ASEAN+3. (Narong Phophrueksanan, 2013).

1997 (September 22-November 20) The 24th SSEAYP was operated for 59 days by dividing into onboard activities (52 days) and activities in Japan (8 days). 346 youth representatives from 8 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Malaysia, the Republic of the Philippines, the Republic of Singapore, the Kingdom of Thailand, and the Socialist Republic of Vietnam) and 34 operational staffs, totally 380 persons attended the Program. This year, three new member countries participated in the Program: the Kingdom of Cambodia, Lao People's Democratic Republic, and the Republic of the Union of Myanmar. Each of these new countries sent 1 national youth leader and 2 youth representatives to observe the Program. (Cabinet Office, 2018, p. 224)

Mid of 1998. SI Philippines hosted the 11th SIGA Conference in the Republic of the Philippines. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 30)

1998 (September 30-November 25) The 25th SSEAYP was operated for 57 days by dividing into onboard activities (49 days) and activities in Japan (9 days). 316 youth representatives from 10 Southeast Asian countries (Brunei Darussalam, the Republic of Indonesia, Japan, Lao People's Democratic Republic, the Republic of the Union of Myanmar, Malaysia, the Republic of the Philippines, the Republic of Singapore, the Kingdom of Thailand, and the Socialist Republic of Vietnam and 35 operational staffs, totally 351 persons attended the Program. This year, the Kingdom of Cambodia sent 1 national youth leader and 4 youth representatives to observe the Program. (Cabinet Office, 2018, p. 224)

In this year, Japan announced a scheme of particular Yen loan for Asian countries for assistance for infrastructure development to contribute to economic-stimulating, employment-promoting, and economic structural reforms of Asian countries. 60,000 million yens were granted since the budget year of 1999-2001. At the same time, Mr. Keizo Obushi, Japanese Prime Minister, offered the "Obushi Plan," according to the suggestion of Asian Economic Restoration Committee, for establishing networks in developing and exchanging personnel, including supporting the disadvantaged in the society to raise up the countries' living standard. The operation would be conducted through the Asian Development Bank and World Bank (Boonchai Jaiyen, 2013).

1999 (April 30) Kingdom of Cambodia joined as the 10th ASEAN member country. (Narong Phophrueksanan, 2013)

Mid of 1999 SIS hosted the 12th SIGA Conference in the Republic of Singapore. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 31)

1999 (October 29-December 18) The 26th SSEAYP was operated for 51 days by dividing into onboard activities (43 days) and activities in Japan (9 days). 300 youth representatives from 9 Southeast Asian countries (Republic of Indonesia, Japan, Lao People's Democratic Republic, Republic of the Union of Myanmar, Malaysia, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 34 operational staffs, totally 334 persons attended the Program. This year, the Kingdom of Cambodia sent 1 national youth leader and 6 youth representatives to observe the Program. (Cabinet Office, 2018, p. 224)

Nevertheless, in the 26th SSEAYP, Brunei Darussalam did not join in the program because the Ramadan (also known as Ramadhan or Ramzan) started earlier than regular schedule. (Cabinet Office, 2018, p. 225)

Mid of 2000 SI Indonesia hosted the 13th SIGA Conference in the Republic of Indonesia. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 31)

2000 (October 24-December 15) The 27th SSEAYP was operated for 52 days by dividing into onboard activities (43 days) and activities in Japan (10 days). 325 youth representatives from 10 Southeast Asian countries (Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic

of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 35 operational staffs, totally 360 persons attended the Program. This year, Brunei Darussalam did not send any youth leader nor youth representatives to participate in the Program like the previous year (1999) (Cabinet Office, 2018, p. 225)

Mid of 2001 ASSEAY hosted the 14th SIGA Conference in the Kingdom of Thailand. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 31)

2001 (September 3-October 16) The 28th SSEAYP was operated for 44 days by dividing into onboard activities (35 days) and activities in Japan (10 days). 315 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 37 operational staffs, totally 352 persons attended the Program. (Cabinet Office, 2018, p. 225)

During the activity trip in Brunei Darussalam, an accident took place, so the Japanese government canceled the rest of the program and thus the program of that year ended. (Cabinet Office, 2018, p. 225)

Mid of 2002 IYEO hosted the 15th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 31)

2002 (September 8-October 29) The 29th SSEAYP was operated for 52 days by dividing into onboard activities (43 days) and activities in Japan (10 days). 317 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 38 operational staffs, totally 355 persons attended the Program. (Cabinet Office, 2018, p. 225)

In the same year, the 8th ASEAN Summit was held in Phnom Penh, the Kingdom of Cambodia, in which ASEAN elites agreed to determine a precise

operation towards the goal of ASEAN Economic Community (AEC) (Narong Phophrueksanan, 2013)

2003 (September 8-October 29) The 30th SSEAYP was operated for 53 days by dividing into onboard activities (43 days) and activities in Japan (11 days). 318 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 37 operational staffs, totally 355 persons attended the Program. (Cabinet Office, 2018: 225)

2003 (October 7) The 9th ASEAN Summit was held at Bali Island, the Republic of Indonesia, and the Declaration of ASEAN Concord II (Bali Concord II) was approved to establish ASEAN Community within 2020, comprising of three main pillars: ASEAN Economic Community (AEC), ASEAN Socio-Cultural Community, and Political and Security Community) (Narong Phophrueksanan, 2013)

The year 2003 was the 30th year of ASEAN-Japan relations, and the relationships were raised to be a strategic partnership. During the ASEAN–Japan Commemorative Summit held in Tokyo, Tokyo Declaration for the Dynamic and Enduring ASEAN-Japan Partnership in the New Millennium and ASEAN–Japan Plan of Action were signed. (Boonchai Jaiyen, 2013)

Mid of 2004 SI Malaysia hosted the 16th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 31)

2004 (August 31-October 22) The 31st SSEAYP was operated for 53 days by dividing into onboard activities (44 days) and activities in Japan (10 days). 314 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 38 operational staffs, totally 352 persons attended the Program. (Cabinet Office, 2018, p. 225)

2004 The Alumni Association was established in the Kingdom of Cambodia under the official name of "SSEAYP International Cambodia, Inc." (SI Cambodia). (Masato Shibata. Interview, November 21, 2016)

Mid of 2005 VACYF hosted the 17th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 32)

2005 (October 31-December 20) The 32nd SSEAYP was operated for 51 days by dividing into onboard activities (43 days) and activities in Japan (9 days). 316 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 47 operational staffs, totally 363 persons attended the Program. (Cabinet Office, 2018, p. 225)

Mid of 2006 SI Brunei Darussalam hosted the 18th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 32)

2006 (October 23-December 12) The 33rd SSEAYP was operated for 51 days by dividing into onboard activities (43 days) and activities in Japan (9 days). 315 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 46 operational staffs, totally 361 persons attended the Program. (Cabinet Office, 2018, p. 224)

During this period, the integration of ASEAN member countries was very successful in terms of the consolidation of countries in the same geographic areas and the development of the ASEAN community. Such a relationship was connected to SSEAYP as illustrated by the fact that the new members of ASEAN community and the new membership of SSEAYP occurred in parallel.

4.2.5 Period of ASEAN-Japan Parallel Development

This period was the fourth decade of SSEAYP operation and could be considered as the peak development of ASEAN community. On the other hand, Japan could still

maintain its tense relations with ASEAN. It indicated that the policy of the ASEAN-Japan relationship had been reinforced continually up to present. Besides, the participation of ASEAN member countries on Program management was at a higher degree and dispersed to Alumni Associations more widely. On the other hand, the form and content of the activities have been adjusted all the time and focused on shared learning between ASEAN and Japan. It can be witnessed by the title or name of the Program that added the word "Japanese" which conveyed equal relations between Japan and ASEAN countries. The period covers from the year 2007 (or the 34th SSEAYP) to 2017 (or the 44th SSEAYP)

Mid of 2007 SI Cambodia hosted the 19th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 32)

2007 (October 22-December 12) The 34th SSEAYP was operated for 52 days by dividing into onboard activities (42 days) and activities in Japan (11 days). 312 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 48 operational staffs, totally 360 persons attended the Program. (Cabinet Office, 2018, p. 224)

In this year, the Japanese government included the Republic of China and the Republic of Korea into the youth exchange program, "Japan-East Asia Network of Exchange for Student and Youths" (JENESYS). It was the beginning of the relationship between Japan and other countries in East Asia. (Cabinet Office, February 14, 2018)

This exchange program with other parts of the world beyond ASEAN countries was the expanded scope of Japan's youth exchange program, which covered groups of countries in Pacific Ocean area, Oceania, North America, Asia, Europe, Latin America, and Caribbean Islands. The main target were workers of various kinds of organizations, who would play important roles in the future.

Comparing all three programs at different levels: ASEAN, East Asia, and the globe, it illustrated the development of Japan's international youth programs. Both SSEAYP (ASEAN) and SWY (Globe) were youth programs and had similar formats and activities but were different in the number of countries and the nationality of

participants. However, for the programs with East Asian countries, the participants were not only youth but also adults who worked in various fields. The activities focused on the exchange of learning in economics, society, politics, environment, and education with specific topics each year. Therefore, the scope of exchange was broader, and the issues were less fixed.

Furthermore, this year, the Cebu Declaration on the Acceleration of the Establishment of the ASEAN Community in 2015 was a significant event. All ASEAN leaders agreed and signed in Cebu Declaration to rush the finishing of the establishment of ASEAN Community five years earlier, from the original date in 2020 due to the stiff competition of the world while large countries like India and the Republic of China had a leap-growth economic development. (Narong Phophrueksanan, 2013)

Mid of 2008 SI Philippines hosted the 20th SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 32)

2008 (October 21-December 11) The 35th SSEAYP was operated for 52 days by dividing into onboard activities (42 days) and activities in Japan (11 days). 311 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 48 operational staffs, totally 359 persons attended the Program. (Cabinet Office, 2018, p. 224)

2008 (December) ASEAN Charter was declared to specify the organizational structure and standard practices towards shared goals, including the establishment of the ASEAN Community. The Treaty of Amity and Cooperation in Southeast Asia (TAC) was also declared. The following content is declared:

1) respect for the independence, sovereignty, equality, territorial integrity and national identity of all ASEAN Member States;

2) shared commitment and collective responsibility in enhancing regional peace, security, and prosperity;

3) renunciation of aggression and of the threat or use of force or other actions in any manner inconsistent with international law;

4) reliance on peaceful settlement of disputes;

5) non-interference in the internal affairs of ASEAN Member States;

6) respect for the right of every Member State to lead its national existence free from external interference, subversion and coercion;

7) enhanced consultations on matters seriously affecting the common interest of ASEAN;

8) adherence to the rule of law, good governance, the principles of democracy and constitutional government; 7 respect for fundamental freedoms, the promotion and protection of human rights, and the promotion of social justice, etc.

Besides, the ASEAN-Japan Comprehensive Economic Partnership (AJCEP) was signed in April 2008. The Agreement covers trade in goods, trade in services, investment, and economic cooperation. (Boonchai Jaiyen, 2013)

Mid of 2009 SI Indonesia hosted the 21st SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010, p. 32)

2009 (October 27-December 18) The 36th SSEAYP was operated for 53 days by dividing into onboard activities (43 days) and activities in Japan (11 days). 313 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 49 operational staffs, totally 362 persons attended the Program. (Cabinet Office, 2018, p. 225)

2009, the critical historical event of ASEAN countries was the 14th ASEAN Summit held in Cha-am Hua Hin, Thailand and the Cha-Am Hua Hin Declaration on the Roadmap for ASEAN Community was signed. (Narong Phophrueksanan, 2013)

Mid of 2010 ASSEAY hosted the 22nd SIGA Conference. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 32)

2010 (October 25–December 16) The 37th SSEAYP was operated for 53 days by dividing into onboard activities (43 days) and activities in Japan (11 days). 316 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines,

Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 49 operational staffs, totally 365 persons attended the Program. (Cabinet Office, 2018, p. 225)

2010 Malaysia tried to integrate the economic cooperation with the East Asian countries: Japan, the Republic of Korea, and the Republic of China, but the proposal failed because of weighty objection from the U.S.A. and Japan. (Narong Phophrueksanan, 2013)

Mid of 2011 SIS hosted the 23rd SIGA Conference in the Republic of Singapore. (The Association of the Ship for Southeast Asian Youth of Thailand, 2010: 32)

2011 (October 25-December 16) The 38th SSEAYP was operated for 53 days by dividing into onboard activities (43 days) and activities in Japan (11 days). 317 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 48 operational staffs, totally 365 persons attended the Program. (Cabinet Office, 2018, p. 225)

Mid of 2012 IYEO hosted the 24th SIGA Conference in Japan. (SSEAYP International, February 14, 2018)

2012 (October 23-December 14) The 39th SSEAYP was operated for 53 days by dividing into onboard activities (43 days) and activities in Japan (11 days). 310 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 48 operational staffs, totally 358 persons attended the Program. (Cabinet Office, 2018, p. 225)

Mid of 2013 LSAA hosted the 25th SIGA Conference in the Lao People's Democratic Republic. (SSEAYP International, February 14, 2018)

2013 (October 28-December 16) The 40th SSEAYP was operated for 51 days by dividing into onboard activities (41 days) and activities in Japan (11 days). 315 youth representatives from 11 Southeast Asian countries (Brunei Darussalam,

Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 49 operational staffs, totally 364 persons attended the Program. (Cabinet Office, 2018, p. 225)

This year was the 40th Anniversary of ASEAN-Japan Friendship and Cooperation. Two important documents were certified at the ASEAN-Japan Commemorative Summit in Tokyo, "Shared Vision, Shared Identity, Shared and Future" and "Implementation Plan on Joint Statement of the ASEAN–Japan Commemorative Summit on hand in hand, facing regional and global challenges." At the same time, Japan established Japan–ASEAN Integration Fund (JAIF) to support ASEAN integration as the major supporter, especially with an emphasis on the development of CLMV: The Kingdom of Cambodia, Lao People's Democratic Republic, the Republic of the Union of Myanmar, and the Socialist Republic of Vietnam. Besides, Japan also initiated the Mekong-Ganga Cooperation (MGC) to decrease the gap in developing the said region. The proactive multilateral foreign policy, emphasizing the security role of Japan in the area, was also announced. Additionally, a roundtable meeting between the Ministers of Defense of ASEAN and Japan for a consultation on the new form of threats. (Boonchai Jaiyen, 2013)

Mid of 2014 SI Malaysia hosted the 26th SIGA Conference. (SSEAYP International, February 14, 2018)

2014 (October 29-December 18) The 41st SSEAYP was operated for 51 days by dividing into onboard activities (42 days) and activities in Japan (10 days). 315 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 47 operational staffs, totally 362 persons attended the Program. (Cabinet Office, 2018, p. 225)

This year, Japan changed the English name of "The Ship for Southeast Asian Youth Ship Program" to be "The Ship for Southeast Asian and Japanese Youth Ship Program" by adding the word "Japanese" but kept the same abbreviation of "SSEAYP."

From the 41st program of last year, the Program was renamed to 'Ship for Southeast Asian and Japanese Youth Program' according to the proposal from the ASEAN members to add 'Japanese' which made Japanese people feel strong sense of unity with ASEAN people. The Government of Japan will make further efforts to enrich this program as well as to support its alumni activities. (Haruko Arimura. Personal communication, December 11, 2017)

The intention of adding the word "Japanese" in the name of the program was to create the perception of the Japanese people's participation in SSEAYP Program and the reason for using the old abbreviation (SSEAYP) was to keep the long-time familiarity of general people with the word to avoid different interpretation and feeling.

Mid of 2015 VACYF hosted the 27th SIGA Conference in the Socialist Republic of Vietnam. (SSEAYP International, February 14, 2018)

2015 (October 27-December 17) The 42nd SSEAYP was operated for 51 days by dividing into on-board activities (42 days) and activities in Japan (10 days). 309 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 47 operational staffs, totally 356 persons attended the Program. (Cabinet Office, 2018, p. 225)

2015 (December 1) ASEAN moved to the status of "ASEAN Community" ultimately.

Mid of 2016 SI Cambodia hosted the 28th SIGA Conference. (SSEAYP International, February 14, 2018)

2016 (October 25-December 15) The 43rd SSEAYP was operated for 52 days by dividing into onboard activities (42 days) and activities in Japan (11 days). 318 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam)

and 47 operational staffs, totally 365 persons attended the Program. (Cabinet Office, 2018, p. 225)

Mid of 2017. SI Philippines hosted the 29th SIGA Conference in the Republic of the Philippines. (SSEAYP International, February 14, 2018)

2017 (October 23-December 13) The 44th SSEAYP was operated for 52 days by dividing into onboard activities (42 days) and activities in Japan (11 days). 313 youth representatives from 11 Southeast Asian countries (Brunei Darussalam, Kingdom of Cambodia, Republic of Indonesia, Japan, Lao People's Democratic Republic, Malaysia, Republic of the Union of Myanmar, Republic of the Philippines, Republic of Singapore, the Kingdom of Thailand, and Socialist Republic of Vietnam) and 48 operational staffs, totally 361 persons attended the Program. (Cabinet Office, 2018, p. 225)

From the research on the history of SSEAYP since the first operation year in 1974 up to 2017, it illustrates a long history. Though the development or change is joint, the development and changes of SSEAYP relate to Japanese history, ASEAN history, Japanese security policies, and ASEAN-Japan international relations policies. All of these connections can reflect the background and historical consequences

The overview of the development of SSEAYP is presented to reflect another standpoint of the analysis on the background or history of SSEAYP as follow:

4.3 The Development of SSEAYP

From the study on the development of SSEAYP from the beginning of Meiji Restoration in 1868 to 2018, for 151 years, the development of SSEAYP was divided into five levels, based on the same criteria as being used to distribute the periods of SSEAYP. Namely, they were the Level of Pre-history of formal SSEAYP development, the level of SSEAYP foundation development, the level of SSEAYP network strength development, the level of ASEAN coverage development, and the level of strengthening ASEAN-Japan parallel relationship development.

4.3.1 The Level of Pre-History of Formal SSEAYP Development

From the Meiji Restoration up to the initial stage of SSEAYP, it was over a decade. The rationale behind the establishment of SSEAYP was from the national policies after the change of government in Japan (Meiji Restoration Era). Japan tried to build its economic power on the world stage by declaring the new order policies in Greater East Asia Co-Prosperity Sphere, leading to Great East Asia War (or Pacific War) and the Second World War II subsequently. Such strategies enhanced the utmost prosperity but also caused the lowest decline eventually from the defeat of Japan in the Second World War as well as the hatred and negative attitude of neighboring countries in the region, especially Southeast Asian and other East Asian countries towards Japan. At the same time, Southeast Asian countries started to have an attempt to create more negotiation power in the world stage by being integrated into one unity. Due to these historical occurrences, Japan turned attention to develop a good relationship with Southeast Asian countries, reflected in security policies of Japan, i.e., Yoshida and Fukuda Doctrine.

However, the policies of creating alliances for their national development with Southeast Asian countries were not so smooth or successful at the initial stage due to the embedded and cultivated a negative attitude of the people of these countries towards Japan and Japanese people. Notably, the pretest current against Japan, especially against Japanese products, in the Southeast Asian countries severely increased and expanded until becoming regional problems.

Accordingly, the Japanese government adopted their formerly successful youth-leader development at the national level to be a mechanism in interweaving their relationship with Southeast Asian countries and being a tool for protecting and solving the problems. In brief, SSEAYP is an important mechanism and is considered as the pioneer project aimed to correct the image of Japan from the perception of Southeast Asian countries and to be a tool to create a sustainable relationship between Japan and ASEAN countries.

4.3.2 The Level of SSEAYP Foundation Development

First decade (the 1ˢᵗ SSEAYP in 1974 to 11ᵗʰ 1984) was the first phase of SSEAYP operation, which was the level of trying to make the Program as complete as it could be, i.e., by additional activities from the few core activities. In the first year (1974), there was only an educational trip to some remarkable places and recreation activity. Then, in the second year (1975), a discussion on academic topics was added. The fifth-year (1978), there was a meeting activity between the former participants (Ex-YP) and youth participants (YP) of that year and the post-program event (PPA). Such a meeting led to the creation and development of SSEAYP networks, as witnessed by the establishment of the Alumni Association, SSEAYP Information Secretariat, International Youth Exchange Office (IYEO). These developments in relations to the SSEAYP network mostly were initiated and mobilized by former youth participants in SSEAYP, which was an initiation at the individual level. For the roles of government sectors on the part of the Japanese government, and member countries participating in the Program were just a supporting role.

In developing the SSEAYP network during the initial stage to establish a stable and sustainable foundation for the Program, some communication mechanisms were found to play this role. One of them was the production and dissemination of SSEAYP Newsletter. In the 6ᵗʰ SSEAYP, Alumni Association (AA) played a significant role in producing and disseminating SSEAYP information while Information Secretariat Office and IYEO played a supporting role and played a role of policy supporters.

In general, it could be summarized that the development of SSEAYP was the increased activities to accomplish the goals more completely and all increased activities have been practiced regularly every year up to present.

4.3.3 The Level of SSEAYP Network Strength Development

This development level started in the second decade or from the 12ᵗʰ SSEAYP in 1985 to the 22ⁿᵈ in 1995. This level of development highlighted on strengthening SSEAYP networks. The indicators of this were the accomplishment in founding Alumni Association or SI of all countries participating in the Program in 1987, including the development of Information Secretariat Office and IYEO. These networks

induced a new activity, the first SIGA, which was the annual general assembly in 1988 in Malaysia. After the development of SSEAYP networks was achieved and practical, all the concerned conferences and meeting, as forms of SSEAYP network development, have been conducted continually every year up to present.

4.3.4 The Level of ASEAN Coverage Development

The distinguished development of SSEAYP coverage could be seen during the third decade or from the 23rd SSEAYP in 1996 to the 32nd in 2005 in which the numbers of ASEAN member countries accorded with the numbers of SSEAYP member countries. During the first period of SSEAYP, there were only five ASEAN member countries: The Republic of Indonesia, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand. These five countries were also the pioneer group who established ASEAN Community. Later, the coverage of SSEAYP member countries was broader, or the numbers of ASEAN member countries in SSEAYP increased in parallel to the increased numbers of ASEAN member countries in the ASEAN community as follow:

In 1984, Brunei Darussalam joined as the 6th member country of ASEAN community, and in the same year, Brunei joined SSEAYP as an observer and joined SSEAYP officially the following year or in 1985 or the 12th SSEAYP. In 1995, the Socialist Republic of Vietnam participated in the ASEAN community as the 7th member country and as observers in the same year until 1996 became an official member country to join SSEAYP or in the 23rd SSEAYP. The Lao People's Democratic Republic and the Republic of the Union of Myanmar joined as the 8th and 9th ASEAN member countries respectively in 1997. In the same year, both countries observed the Program and became official member countries of SSEAYP in 1998 or the 25th SSEAYP.

The participation in SSEAYP of the Kingdom of Cambodia was different from other countries in the way that they participated as observers altogether three times: in the 24th SSEAYP in 1997, the 25th in 1998, and 26th in 1999. The Kingdom of Cambodia joined ASEAN community in 1999 as the 10th member country and participated officially in SSEAYP in 2000 or the 27th SSEAYP.

Due to the absence of Brunei Darussalam in the 26th SSEAYP in 1999 and in 27th in 2000 because of the Ramadan, which is the essential religious period of Islam, Japanese government as the primary supporter and mobilizer of the Program postponed their regular schedule of the Ship to avoid clashing with the Islamic critical period for the convenience of Muslim participants. Still, the adjusted schedule still was close to the traditional period or by the end of the year and such adjusted period has been held as SSEAYP new schedule for the Program up to now.

In short, during the third decade, the level of development emphasizes on the group formation of SSEAYP member countries that can cover all 10 ASEAN countries, corresponding with the full coverage of 10 member countries in ASEAN community.

4.3.5 The Level of Strengthening ASEAN-Japan Relationship Development

For the development of SSEAYP in the fourth decade, it was the lateral mutual-reinforcement development between the development of Japan and the ASEAN countries in parallel. The leap growth of ASEAN member countries interested Japan to create trade alliances with them, and at the same time, this also could help to develop their country as one of the Great Powers as witnessed in Japan's effort in acquiring regional cooperation in the form of ASEAN+Japan and ASEAN+3.

Due to the expansion from SSEAYP to JENESYS whose targets were not only the youth but also adult workers in the various organizations, it illustrates that Japan did not only develop their relationship with ASEAN member countries but also with countries of other regions as well.

One distinctive issue that can be considered as the highlight of SSEAYP development is the well-planned and well-designed activities of the Program in the form of shared learning between Japanese youths and ASEAN youths. For instance, "Club activities" at the earlier time were developed to be a "PY seminar" which was an exchange of knowledge in society and culture of Japan and ASEAN. The seminar gave importance to a learning exchange rather than a one-way lecture from a speaker to the audience or the youth. Besides, the lecturers or facilitators of the seminar were not all Japanese but were those who were selected and proposed by AA or SI of each country for the Japanese government's approval. One requisite qualification that a

seminar facilitator needed to possess was his or her status as the former youth participant in SSEAYP.

Therefore, it was evident that the fourth decade reflects clearly that each sub-activity under the SSEAYP is a patterned activity with various forms of participation from all concerned parties and allies.

In summary, Chapter 4 dealing with status, history, and development of SSEAYP, indicates that SSEAYP is a kind of activity media aimed by the Japanese government to communicate the right image of Japan and to create an understanding between ASEAN member countries and Japan by giving importance to the role of intercultural communication. Besides, the social, economic, environmental, and educational dimension of all involved countries is also concerned.

The study on the history of SSEAYP reflects a procedural development, starting from the Pre-History of SSEAYP or since the Meiji Restoration in Japan before the establishment of SSEAYP. It portrays a starting from the Program for Japanese national youth leaders to correct Japanese image and of solving the protest problems in Southeast Asia. From an overview of the study, it indicates that SSEAYP seems to be successful in accomplishing the desired goals, possibly due to the well-arranged and regular operation that has been conducted regularly every year up to present. Besides, the development of SSEAYP is progressive or the event from the foundation to complete networks with high effectiveness. Furthermore, not only has the Program itself been developed but also the growth of ASEAN integration. Lastly, the development of the Program goes together reciprocally with the development of ASEAN member countries in parallel. Besides, from the preliminary analysis, the key success of SSEAYP were four essential factors: participation, network, incentives, and reputation of SSEAYP, which was analyzed and presented in the next chapter.

CHAPTER 5

KEY SUCCESS FACTORS OF SSEAYP IN DIFFUSING JAPANIZATION PARADIGM TO ASEAN COUNTRIES

Four main interrelated steps were determined for studying key success factors of the SSEAYP as illustrated in Figure 5.1
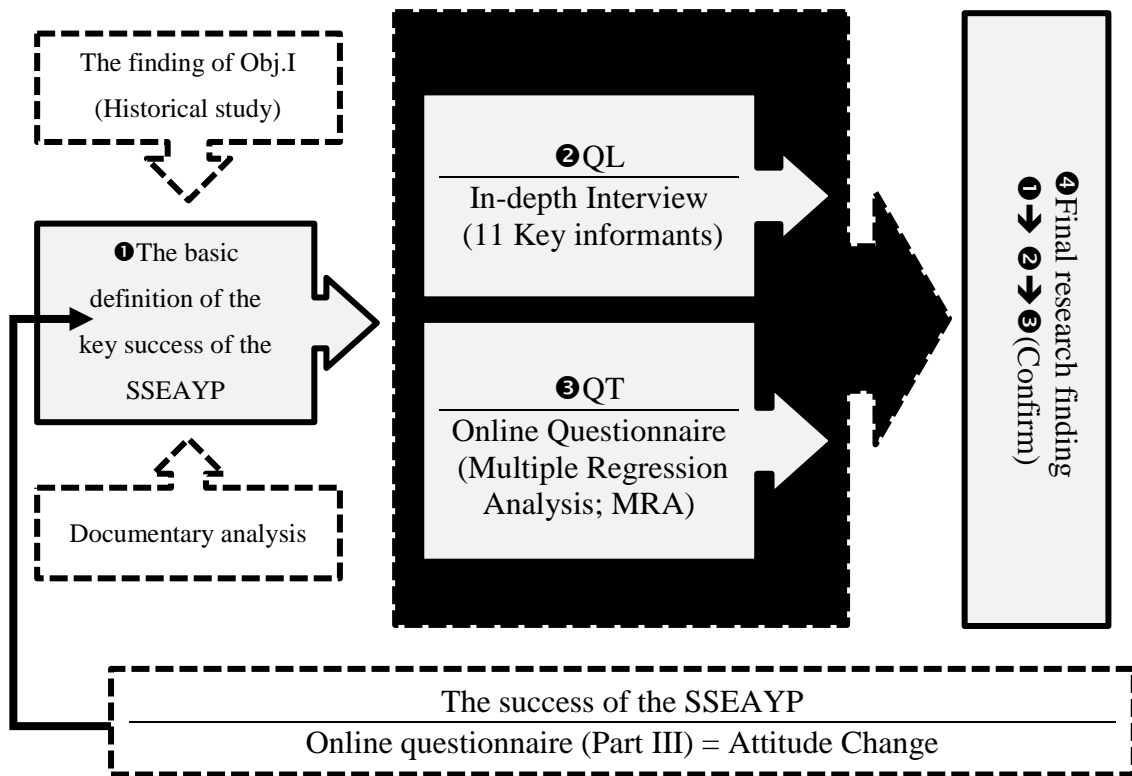
Figure 5.1 The Structural Framework of the Study on the Key Success Factors of the SSEAYP

Figure 5.1 illustrates the structural framework of the study on the key success factors of the SSEAYP. The findings from the survey of status, history, and the development of the Program (objective 1) can indicate some factors towards its success partly. Besides, the findings from the literature review of the success of its

activities and of the Program were used for the qualitative research by in-depth interviews. From the study, some success factors were found and used in Step 3 for quantitative research by online questionnaires. Thus, quantitative research was developed in step 1 and 2. The findings were testified by statistical analysis by Multiple Regression Analysis (MRA), and the results of key success factors were presented in this chapter.

5.1 The Findings of Qualitative Research

From the study on the status, history, and development of the SSEAYP (Objective 1) presented in Chapter 4, in combination with the findings from literature review on the activity and the Program evaluation, the findings were in the same direction, which were used further in Step 2 for the study of this chapter. (Objective 2)

The first part of the findings in Chapter 4 came mostly from documentary research on the status, history, and development of the SSEAYP, including Japan history, and ASEAN history. The findings of the first part were confirmed by the opinions of 13 key informants (who participated and involved directly with the Program) from in-depth interviews and the participant-observation by the researcher as a former youth participant in the SSEAYP and as an Ex-PY after the completion of the Program for many consecutive years. Accordingly, the information gained from this study is the emic view (from the perspective of people participating in or involving the Program). In step 2 on the review of the key success of SSEAYP, an etic view (from the perspective of people outside in the Program) is also included by interviewing 11 key informants who did not get involved directly with the Program but mostly were scholars in the field of child or youth and educational development, to obtain more well-rounded findings.

Furthermore, in this step some more concepts and theories were used for analysis as follow:

1) The concept of the level of participation of Kanjana Kaewthep and research findings of Apinan Thammasena, Saithong Bunpanya, and Surang Sirimahawan

2) The concept of network components of the Office of Welfare Promotion and Protection of Children, Youths, Underprivileged, Disabled and Elderly, Ministry of Social Development and Human Security and the concept of Thana Pramukkul.

3) The Hierarchy of Needs of Abraham Maslow

4) The concept of the measurement of reputation level of Leonard J. Ponzi, Charles J. Frombrun and Naomi A. Gardberg

5) The concept of Attitude Change of Herbert C. Kelman.

From the synthesis of findings from qualitative of both steps, it can be concluded that the key success factors of the SSEAYP are the following independent variables: 1) participation 2) network 3) incentives, and 4) reputation, which affects the dependent variable or attitude towards Japanization Paradigm, that is believed, affecting the success of the SSEAYP in this study.

The success of the SSEAYP, according to the concept of Attitude Change in combination with the opinion of the key informant from in-depth interviews, namely Anirut Saiboonphang (personal communicatin, January 12, 2017) could be defined and measured by the youth's positive attitude towards Japanization Paradigm.

I have known SSEAYP for over ten years after the first time Ajarn Pichit introduced it to me for the asking to organize the Children's Day activity at the school with some of his foreign friends. I was told that it is the stipulated program after the completion of the SSEAYP aimed for a social contribution. The said program is called "Rak Ban Kerd" (Our Beloved hometown) project, which is organized regularly every year. Now, it's the 11th year. Besides, he also took some of our hill-tribe students to do activities in Bangkok and welcome Japanese people while the ship stopped in Bangkok. The children had a chance to get on the ship of the Program, a huge ship, and to participate with other international students. Is the Program successful? If measured from our participation in the activities, either directly or indirectly, and our feeling after attending the activities, do we love Japan? Can we adopt Japanese culture in Thai society? What did we absorb or learn from Japanese people? Or most

importantly, is our good attitude towards Japan increased? If we say "yes," that is the success of Japan in its investment on this project.

Besides, the success factors were also synthesized from the quantitative research, from which the following factors were found: participation, network, incentives, and reputation

5.1.1 Participation

From the findings of documentary research on the status, history, and development of the SSEAYP, it showed a sequential growth of the sub-activities of the SSEAYP from the past to present (2018) during these four decades. Each activity was enlarged and extended from the old activity, and it reflected that the SSEAYP dispersed participation for all concerned parties. Besides, the participating role of each party or unit in each activity was determined. Some activities were the primary responsibility of the Japanese government, some were of ASEAN member countries, and some were of other participating parties, i.e., Alumni Association (AI) or SI. Besides, the findings from the documentary analysis, Yuphin Chinnasod (personal communicatin, November 1, 2017) gave her opinion as follow:

I know the SSEAYP because I used to be a host family for foreign youths of the Program for a couple of days for many consecutive years. I think they designed this program very well. Everybody had a participation in the Program but with different level of participation depending on their roles and status in the Program. Interestingly, I could witness several activities, and each activity determined the major role of each party differently. For instance, when I accepted to be a host family, they organized the activity called, "Homestay Matching," hosted by the Ministry of Social Development and Human Security or under the responsibility of Thai government. Besides, the youths who stayed with us told us that most of the activities on board were supervised fully by Japanese administrative teams. Especially, for the activities during the first period, all ASEAN youths had to travel to Japan, the Japanese government took care of everything. Recently, I have known more people

involving in the SSEAYP. I knew that they had an annual assembly of the alumni of the SSEAYP or was called "SIGA." For this activity, I was told that the alumni association was responsible for all. I think as Japan conducts this kind of project by having all parties participate in it, this program is not perceived as belong to anyone specifically, but all involved. Thus, I am not surprised why people think it is a good and successful program.

5.1.2 Network

SSEAYP is a collaborative program between the Japanese government and the government of 10 ASEAN member countries, which has been operated for many decades. Therefore, it involves a large number of stakeholders and people at both the national and individual level. Due to the long history of its operation, the SSEAYP produced a large number of experienced people. According to Cabinet Office (2018: 225), 13,703 youths were participating in the SSEAYP from the first year up to 2018, including a large number of various sub-activities. These are the origin and the development of the SSEAYP, which are apparent and perfect networks.

The findings from documentary research and the study from people in the Program are congruent with the results from people outside the Program. In short, the network of the SSEAYP is a vast and robust network, which has been operated regularly every year. Supphakit Sukroj (personal communicatin, November 18, 2017) stated about this issue,

I used to accept the youth from Japan and Malaysia to stay with my family. It was the first time that I knew this Program. I think it is an outstanding program and they have done it very well. Japanese government succeeded in doing so. Partly, I think it is because of their networks. They have networks at the national level or the governmental level of at least 11 countries, and in every country, they have an alumni association, including other parts like me, who help or support the program. I think as far as I mention that's a lot already. If we multiply it by eleven countries and by many years, that's huge. It is a vast network. One person of the web means one voice for the Program. These people love the SSEAYP and love Japan. Once the network is big, the amount

of positive thinking towards Japan or Japanese people is increased too. Especially after running the program for a long time or many years, the network is enlarged, so is the love and faith. As long as the SSEAYP continues its program, the Program will keep growing with new participants every year. It even makes the Program much firmer and more stable based on its vast network." (Ratchata Sriboonrat, personal communicatin, November 19, 2017) added as follow.

The SSEAYP network is solid. I used to help in the Program. The youth gathered to organize an activity of taking orphans, the disabled, and the mentally disabled to play in the sea. Their network is over thousands, and the youths from many classes came to help. Some youths came from abroad to help organize activities very seriously. Besides, the Japanese government gave importance to it. Thus, it became an image of large and various collaborative network. I used to ask a person who participated in the Program with which he was impressed. He uttered "the SSEAYP family." This short word reminded me of my family: my parents, siblings, grandma, and grandpa, etc. The program has several generations, networks, and members living together as a family. I love one another, have a good feeling, and good act towards one another. It is the success of the Program, or simply called, "family warmth."

5.1.3 Incentives

From the study, it was found that the incentives of the SSEAYP that outsiders perceived positively were free participation without costs, an opportunity to travel to many countries during the program, a chance to know same-age friends from various nations, and a chance to be accepted by the society as a high competent student or as the national youth representative.

Free participation in the Program was a desirable incentive as the Program was supported mainly by the Japanese government while the government of all 10 ASEAN member countries supported the expenses only partially. The total cost of the Program was about hundreds of billion baht whereas the participants almost paid nothing, except their expenses. On the other hand, the image of the SSEAYP was

perceived as elegant, comfortable, and very worthwhile, especially traveling abroad to many countries by plane and by cruise. Piyanat Bunfu (personal communicatin, November 22, 2017) narrated about this as follow:

> My friend used to attend the SSEAYP. He told that he traveled to Japan for free and the host welcomed him very well because he was assigned as a Thai representative. Japan paid for all: a round-trip air ticket, etc. Thai government paid for transportation costs, dresses, and coordinated the Program well. In Japan, they took him to the important places and to stay with his Japanese host family. Japan paid for all traveling tickets, food, accommodation, etc. We did not pay at all. After his activities in Japan finished, he took a long cruise, like Titanic, along with many ASEAN countries. On board, he had some enjoyable activities. When the cruise stopped in Thailand, people also welcomed him, and took him to many places, including hosting him. I think the expenses per head should reach a million baht. All free Program like this could not fail. It's worth more than you can imagine. If I could have an opportunity to join the Program like this, I think I would love Japan exceedingly."

Regarding the incentive of an opportunity to travel to several countries simultaneously, most people understand well that to join the SSEAYP takes about two months for visiting at least five countries. It is the opportunity that many people expressed their interest and desire to attend the Program; as a consequence, this can reflect the success of the SSEAYP at some level.

> All said the coolest youth camp at the national level must be the SSEAYP. I used to read the brochure of this Program and listened to many people who used to participate in the Program and talked about the Program ceaselessly that they participated in the SSEAYP, had had a chance to do activities on a big ship, like Titanic, for almost two months. They did not work nor study. They dropped classes for a while. Each time it traveled to several countries. The activities were interesting, and the Ship visited some ASEAN countries, at least 5-6 countries. The most awesome one was to go to Japan and to go to other ASEAN countries

was their life benefits. (Nanat Boonnao, personal communicatin, November 19, 2017)

My father and my brother used to join the SSEAYP, but I've never been to join it. They told me that it is such a wonderful experience by traveling most of Asia continental. Especially, joining the SSEAYP was welcome liked you were the country leader. It is the feeling that not the same as a traveler but more than traveling. . . My father said that his batch, he had a chance to visit all countries. However, nowadays the program was a drop in some countries, not all." (Rudolf T. Bastian, personal communicatin, November 19, 2017)

Besides, the incentive of having a chance to visit many foreign countries, the opportunity to know the youth of the same age from several countries, or 10 ASEAN countries including Japan, was also publicized in the SSEAYP's PR document as the youth's benefits to join the Program. Youth people have high needs for this opportunity because to travel abroad means learning and the enhancement of life skills. Besides, traveling is often defined as a kind of recreation. The study found all feelings as mentioned above of the youths and also the feeling of performing their duties as the national representatives and doing activities whose content related to their nation.

Most youths knew that they would have a chance to meet representatives from many countries, totally over 300 teenagers. Therefore, this was their great opportunity to know and learn to live with the youth of the same age in a multicultural context. In some activities, i.e., homestay with their voluntary family, they also knew a foreign family of a different culture, which was one of their worthiest experience. Notably, in educating and developing the youth's life quality, sociability and cross-cultural learning are highlighted. This incentive also fulfills human needs of inquiring knowledge and experience for improving themselves.

It is good to join the SSEAYP because it takes 50-60 days and it gives a chance to meet new friends from Japan and other 10 ASEAN countries. Each year, it is said that there are about 300-400 youths. In two months, participants can know

200-300 people, so that's a good opportunity for them. It is not just meeting people on the Ship, but when the ship stops in each country, they have to chance to stay with a host family of that country as well. My friend, who is a teacher now, told me that she went to Singapore, Malaysia, Indonesia, and Vietnam, and stayed with a host family of those countries. Therefore, after she got back, she has the family of each visiting country as her second family. It includes a Japanese family too because she did her activities in Japan as the first country. That sounds very interesting. When we stay with any family, and they call us as sons or daughters. After the completion of the Program, addresses and telephone numbers are exchanged, and they still can contact one another. It is a huge network and makes participants know more people and learn other culture when they stay with foreign families. They can gain many experiences. Therefore, I will not be surprised when someone compliments that it's a good program. That's considered the success of the Program. (Chanida Leelasuwansiri, personal communicatin, November 21, 2017)

5.1.4 Reputation

The reputation in this study means the perception towards the right image or proper performance of the SSEAYP, which is what outsiders of the Program perceive towards the Program. From the study, it was found that most of the interviewees acknowledged the success of the SSEAYP from its legend, its utility, and its reputation.

The reputation from the legend of the Program comes from the perception of the general public not participants or insiders of the Program. Most of them perceived the Program as a program of a long history of over five decades that has been organized continually every year. It was seen to be hugely successful due to this aspect. Due to its large budget and long continuity, it acquires a steady accumulation of experiences. This kind of reputation is thus hard to be deteriorated.

The reputation in terms of utility means the perception of outsiders of the Program towards the benefits of the Program for all concerned parties: government, society, and the nation, including the youth. It emphasizes creative utility. For general outsiders, the advantages or benefits of the Program was to create an opportunity for

the Japanese and ASEAN teenagers to live together and exchange their cultural experiences. However, for outsiders who know the purpose of the Program more deeply, they understood that the Program also helped to enhance an effective and sustainable development of the Region.

The reputation in the meaning of honor means the perception of the young participants themselves. These youths felt that they were competent, skillful, and had high potential as the national youth leaders. This perception was at an individual level, which reflects the success of the SSEAYP in specific ways.

Accordingly, this incentive involves honor, reputation, and social acceptance as a highly competent person or as the national representative. This incentive is an intrinsic motivation since the SSEAYP is an international collaborative program but with limited numbers of the participants of each country, or approximately 30-50 can be selected to join the Program. Accordingly, only those who are highly knowledgeable and competent with high potential are selected. Thus, the selected youths are counted as the leading or quality youths of the country. Piyanat Bunfu (personal communicatin, November 22, 2017) stated,

When I studied at Naresuan University, I got the news that some students joined the SSEAYP. They often gathered to do activities together. Remarkably, all these students, about 4-5 students I know, are competent and very smart. They are top of each Faculty. When I knew about this, I wanted to join the Program. It seems to be awesome. It's like we are the top of the country. That would make our parents and family very proud. We also should be proud of ourselves. I asked people who used to participate in the Program how they could do it. They said they had to take an English test with multiple choices and by writing an essay. Then, they were interviewed to express their competence in art and culture. During the interview, they were interviewed in English. They said before they could be selected to join the Program, it was tough. You cannot pass it if you are not competent. Therefore, to be able to participate in the Program is evidence of your competence so if you can do it, that's great. Therefore, it is said only competent students can join the Program to Japan, and the most distinctiveness is it is Japanese Program.

At the same time, Juan Sawaddee (personal communicatin, November 22, 2017) added,

I know that only competent youths can join the SSEAYP. I dream that one day, my grandson can join it. My son missed that chance because he's over 30 now. The reason I want my son or my grandson to participate in this Program is that our government will select only 20-30 youths, but there are many steps they have to pass. I do believe that if my grandson can be selected, he will gain an outstanding experience. Whenever my dream becomes true, I will close the village for a celebration. It is fame and honor. When people get to this point in life, money or valuable things are not so valuable as fame or reputation. It is worthwhile.

The reputation perceived by different dimensions still connects. The higher the reputation and the more aspects is perceived, the more successful of the SSEAYP is achieved. Therefore, reputation is one of the key success factors towards the success of the SSEAYP and is the mechanism in mobilizing the overall SSEAYP operation.

The SSEAYP had collected a good reputation for a long time. Both positive and constructive reputation He has gained a reputation over takes time. The function of the new generation is to maintain and keep my reputation up over time. For the reputation of the SSEAYP, most ASEAN and Japanese youth must have reminded. (Senjo Nakai, personal communicatin, November 19, 2017)

5.2 The Findings of Quantitative Research

The quantitative research was conducted by online questionnaires with 654 samples. The variables, both dependent and independent, studied in this research were preliminarily synthesized from the findings of qualitative research in Step 1 and 2 of this chapter.

The questionnaire was divided into three parts:

Part 1: General information of the respondents

Part 2: Success Factors of the SSEAYP

Part 3: The measurement of the attitudinal change of the respondents towards Japanese cultures.

Data analysis consists of the descriptive analysis in the form of frequency, percentage, mean, and standard deviation, and multiple regression analysis (MRA) to measure the predictor variables towards the success of the SSEAYP. The independent variables are participation, network, incentives, and reputation and the dependent variable is the attitudinal change towards Japanization Paradigm or Japanese culture, which were analyzed from the questions of Part 2 and 3 in the questionnaire.

The basic assumptions were tested ti verify the validity and reliability of the data by three methods:

1) Sample size. The proper size of samples, according to the underlying assumptions, must exceed 150 samples. In this study, the examples are 654.

2) Correlation. According to the underlying assumptions by Wiersma (1991), the size of the correlation coefficient should be $>.30$, and the test of the correlation coefficient of all variables in this study exceeds .30.

3) Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett Test of Sphericity. The results of the test were as follow:

Table 5.1 The Test of KMO and Bartlett Test of Sphericity

Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO)		.910
Bartlett Test of Sphericity	Approx. Chi-Square	8149.758
	Df	780
	Sig.	.000

From Table 5.1, the value of KMO is .910 or higher (or greater) than .50 (KMO>.50), and the value is close to 1 indicates that all 40 variables are suitable for the Factor analysis. Regarding the value of Bartlett Test of Sphericity, the value of Chi-Square is 8149.758 at .000 p-value (Sig.), indicating that correlation coefficient matrix of all 25 manifest variables is not a unit or elementary model and confirms the

suitability of these variables for multiple regression analysis in the next step. (Kalaya Vanichbancha, 2013)

Table 5.2 The Summary of the Test of Suitability of the Data Used for the study

Basic Assumption	Criteria	Statistic	Analyzed Output
Sampling Size	Sampling Size>150	654	Pass
Correlation	Correlation>0.30	Overall>0.30	Pass
KMO	higher than .50	.910	Pass
Bartlett's Test	p-value less than .05	.000	Pass

From Table 5.2, it confirms that the sample size of 654 respondents is suitable for multiple regression analysis.

From the analysis of quantitative research by questionnaires, the findings were summarized as follow:

5.2.1 Descriptive Analysis

The analysis of the questionnaire of the three parts is illustrated in the following table.

Table 5.3 General Information of the Respondents

Variable		Frequency	Percentage
Gender			
- Male		331	50.6
- Female		323	49.4
	Total	654	100.0
Age			
- 19 – 30 years old		245	37.5
- 31 - 45 years old		319	48.8
- 46 - 60 years old		74	11.3
- older than 60 years old		16	2.4
	Total	654	100.0

Table 5.3 (Continued)

Variable		Frequency	Percentage
Status (Contingent)			
- Ex-BPY (Brunei Darussalam)		60	9.2
- Ex-CPY (Kingdom of Cambodia)		55	8.4
- Ex-IPY (Republic of Indonesia)		57	8.7
- Ex-JPY (Japan)		51	7.7
- Ex-LPY (Lao People's Democratic Republic)		52	8.0
- Ex-MAPY (Malaysia)		53	8.1
- Ex-MYPY (Republic of the Union of Myanmar)		54	8.3
- Ex-PPY (Republic of the Philippines)		60	9.2
- Ex-SPY (Republic of Singapore)		54	8.3
- Ex-TPY (Kingdom of Thailand)		101	15.4
- Ex-VPY (Socialist Republic of Vietnam)		57	8.7
	Total	654	100.0
Batch (Year of Attendance)			
- 1974 – 1984		28	4.3
- 1985 – 1995		76	11.6
- 1996 – 2005		230	35.2
- 2006 – 2017		320	48.9
	Total	654	100.0

From Table 5.3, most respondents are male (50.6%) and female (49.6%) respectively. Most of them are aged 31-45 years old (48.8%), 19-30 (37.5%), 46-60 (11.3%), and older than 60 (2.4%) respectively. Concerning the status of the respondents, all of them are former youth participants or Ex-PY of the following countries: Thailand (15.4%), Brunei Darussalam and the Republic of the Philippines (9.2%), the Republic of Indonesia and the Socialist Republic of Vietnam (8.7%), the Kingdom of Cambodia (8.4%), the Republic of the Union of Myanmar (8.3%), Malaysia (8.1%), The Lao People's Democratic Republic (8.0%), and Japan (7.7%) respectively. Most respondents are youth participants of SSEAYP in the year 2006 - 2017 (48.9%), 1996-2005 (35.2%), 1985 – 1995 (11.6%), and 1974 – 1984 (4.3%) respectively.

From the analysis of population dispersion, the respondents aged 31-45 years old is close to the SSEAYP the most and next are those aged 13-30 respectively.

These two ranges of age are the youth who are participating in the Program or have just finished the Program not so many years ago. Therefore, these two groups should be the most suitable group to reply to the questionnaire. On the other hand, the respondents aged over 46 years old were found much less than the first two groups because they have finished the program a long time ago. This finding accords with the analysis of the years the respondents participated in the SSEAYP, which found that the proportion of respondents in the third and fourth decade is more substantial or more prominent than that in the first and second decade and these findings can be explained with the same explanation.

However, for the analysis of the population dispersion of the country of the respondents, it was found that the frequency and mean of each country is about 8-10% of all respondents equally, except those from Thailand (15.4%). It can be explained that the researcher is Thai and researched in Thailand. On the other hand, the network of Ex-TPY is quite extensive, so when the researcher distributed his questionnaire online, the chance of accessing this group is high, and it makes the proportion of frequency and percentage is more extensive than other countries.

Table 5.4 Success Factors of the SSEAYP in Diffusing Japanization Paradigm to ASEAN Countries

Variable	Mean	S.D.
1. Participation		
1.1 All PYs get to know the latest news and event details and thoroughly understood.	4.95	.25
1.2 All PYs can share and spread the culture of their respected country equally.	4.91	.30
1.3 All PYs are responsible for making cultural performance to other participating countries.	4.87	.35
1.4 Activities under the SSEAYP are defined and designed by participating youth each year such as cultural performance and club activity etc.	4.83	.41
1.5 All PYs have the right to issue regulations to coexist and work together equally.	4.75	.50

Table 5.4 (Continued)

Variable	Mean	S.D.
1.6 Regulations in the coexistence of PYs are an agreement that everyone accepts one another. All participants own most of the suggestions.	4.66	.53
1.7 Everyone in the SSEAYP network has the right to determine the topic of discussion group through the government agency of his country and the Alumni Association.	4.44	.59
1.8 SSEAYP networks have the right to set guidelines and pattern of post-program activity (PPA) while the Japanese government agency and the Alumni Association are supporting sectors.	4.54	.54
1.9 The evaluation of the SSEAYP is a mechanism for designing and prototyping activities, including improving further SSEAYP operation.	4.53	.55
1.10 Whenever there is any SSEAYP problem or obstacle encountered in the implementation, members of the SSEAYP networks will gather together and find a solution together.	4.53	.55
	4.71	
2. Network		
2.1 Everyone in the SSEAYP network shares common perception: a mutual recognition that Japan and ASEAN are the same families and under the SSEAYP family boat to help support each other.	4.90	.31
2.2 "Once a PY, forever a PY" reminds all SSEAYP members of their lifetime and honorable status.	4.88	.31
2.3 Everyone in the SSEAYP network has the same goal of creating unity among the member countries of ASEAN and Japan.	4.87	.33
2.4 The SSEAYP event has continued every year. Yearly, there will be a variety of activities that enable all members of the SSEAYP to engage continually and consistently.	4.85	.36
2.5 Everyone in the SSEAYP network has the right to participate in and involve equally as a host family, a local youth volunteer on the country program, the reunion on board (ROB) participation, SIGA participation, a candidate for a facilitator of a discussion group activity and an alumni representative to join the post-program activity (PPA).	4.86	.36

Table 5.4 (Continued)

Variable	Mean	S.D.
2.6 The participating youths are recruited by diverse abilities. Some are excellent in language skill, some are good at cultural shows, and some have outstanding academic performance. It complements their relationship and increases their potential.	4.70	.49
2.7 There are a variety of professions in the SSEAYP network that helps to increase their benefits: politicians, businessman, academician, social workers, and students.	4.52	.54
2.8 Everyone in the SSEAYP network has high performance and leadership and dedicate oneself to serve the nation in diffusing one's culture and sharing mutual understanding among ASEAN countries and Japan.	4.50	.56
2.9 The SSEAYP networks continue their expansion and their creation of new-generation leaders and disseminate their network from generation to generation.	4.51	.56
2.10 The SSEAYP Networks uses a variety of media: publications, journals, website, social media and activity media for their information exchange and for maintaining the network.	4.51	.56
	4.71	
3. Incentive		
3.1 The youth participating in the SSEAYP have an opportunity to travel abroad (about two months) by a luxurious cruise, supported mostly by the government of Japan and ASEAN government agency.	4.92	.26
3.2 The SSEAYP security is the primary concern of the Japan government and ASEAN partnership members to assure the confidence of all PYs.	4.90	.30
3.3 Japan government provides warm hospitality and official host agency for all PYs equally.	4.84	.36
3.4 All PYs are recognized as the national youth representatives who have potentially suitable for joining the international youth program.	4.79	.42
3.5 All members of the SSEAYP network, both PYs and Ex-PYs are well recognized as the "SSEAYP Family" and valuable persons.	4.67	.48
3.6 The acting as the national youth ambassadors in the SSEAYP is a pride.	4.60	.49

Table 5.4 (Continued)

Variable	Mean	S.D.
2.6 The participating youths are recruited by diverse abilities. Some are excellent in language skill, some are good at cultural shows, and some have outstanding academic performance. It complements their relationship and increases their potential.	4.70	.49
3.7 National costume (Attire A) worn in the SSEAYP creates a sense of pride in expressing the country's cultural uniqueness and beauty.	4.53	.53
3.8 All statuses on the SSEAYP network, of both PYs and Ex-PYs, raise the social status and reputation of its members to be more well-known.	4.56	.54
3.9 Courtesy calls during the country-program activity inspire PYs as the honorable national guests who are deserved for being respected and welcomed.	4.58	.52
3.10 The SSEAYP membership is meaningful and valuable as being a part of the legendary relationship between ASEAN member countries and Japan.	4.51	.53
	4.69	
4. Reputation		
4.1 The SSEAYP is internationally renowned. Most youths dream to have an opportunity once in their life to attend the project.	4.92	.30
4.2 The SSEAYP is well known in the ASEAN member countries and Japan. Whoever can participate in the SSEAYP is considered as highly competent at the national level.	4.89	.32
4.3 People generally believe that the SSEAYP is a top forum for exchange and dissemination of culture.	4.86	.35
4.4 Using a cruise as a vehicle for the SSEAYP reinforces the sense of luxury and safety of traveling in the sea and gives a pleasure of visiting the unique landscape of the islands of Japan and ASEAN.	4.83	.40
4.5 Being a national representative PY creates pride and a reputation for the institution and lineage.	4.73	.47
4.6 The yearly continuous operation for over 40 years of the SSEAYP builds an image of high stability and wealth of the SSEAYP.	4.71	.50
4.7 The SSEAYP network in part of the alumni association in each member country acts as a charitable organization that helps to strengthen the reputation of the SSEAYP as well.	4.60	.55

Table 5.4 (Continued)

Variable	Mean	S.D.
4.8 During the 40s year of SSEAYP, news, and information of the SSEAYP has been positively publicized through media without negative feedback. It even confirms and supports the reputation of the SSEAYP.	4.57	.56
4.9 Since the project investment of the SSEAYP by Japanese government spends a massive budget, in combination with the official cooperation of ASEAN governments, this induces an image of the SSEAYP's wealth and it is paying importance to national policy for young people of ASEAN countries and Japan.	4.53	.57
4.10 The participation in the SSEAYP is one of the most exceptional experience for PYs because two months in 24 hours is long enough for them to learn intercultural communication and to share mutual understanding among one another. This outstanding experience makes every young people eager to join the SSEAYP.	4.55	.54
	4.72	

From Table 5.4, it shows that the success factors of the SSEAYP in every set have a high mean. "Reputation" is the factor with the highest mean (4.72), next are "participation" and "network" (4.71) and "incentive" (4.69) respectively.

Accordingly, the analysis shows that the respondents strongly agree that reputation, participation, network, and incentive are success factors of the SSEAYP.

Table 5.5 Attitude Change towards Japanization Paradigm or Japanese Culture

Variable	Mean	S.D.
Attitude change		
1. After joining the SSEAYP, you had a good feeling towards Japan and Japanese culture.	4.82	.35
2. After joining the SSEAYP, you felt that Japanese culture is pretty good and valuable, and you wanted to take it as a model in your life.	4.70	.53
3. After joining the SSEAYP, you adopted and applied Japanese culture in your everyday life.	2.36	.30
4. After joining the SSEAYP, you took some of the Japanese culture to adapt your lifestyle and daily life.	2.12	.50
5. After joining the SSEAYP, you wanted to change your original culture to be like Japanese culture.	2.29	.59
6. After joining the SSEAYP, you consumed more Japanese cultural products: Japanese food, Japanese products, and a trip to Japan.	4.28	.35
7. After joining the SSEAYP, your attitudes towards traditional Japanese ways of life, disciplines, and ways of thinking changed.	4.38	.59
	3.57	

From Table 5.5, it is found that the attitude change towards Japanization Paradigm or Japanese culture of the former youth participants in the SSEAYP is at a high level. (3.57)

From comparing the findings of this part with the concept of Attitude Change of Herbert C. Kelman, which divides the level of attitude change into three levels: compliance, identification, and internalization, it was found that the compliance level or the question no. 1 and 2 (mean = 4.82 and 4.70 respectively), the identification level or the question no 3 and 4 (mean = 2.36 and 2.12 respectively), and the internalization level or the question no. 5,6, and 7 (mean = 2.29, 4.28, and 4.38 respectively).

Therefore, from the analysis of the dependent variables of success factors towards Japanization paradigm or Japanese culture, which is measured by the degree of attitude change, it was found that the level of attitude change is at "the compliance level" or "internalization level," which is the attitude expressing the needs of Ex-PYs

to change or adopt Japanese culture only. The attitude change has not reached the level of identification or imitation yet.

5.2.2 Multiple Regression Analysis (MRA)

From the multiple regression analysis of the predictor variables or the variables that can predict the attitude change of the respondents who used to participate in the SSEAYP towards Japanization Paradigm or Japanese culture, the findings are shown as follow:

Table 5.6 Multiple Regression Analysis of Predictor Variables of the Attitude Change towards Japanization Paradigm or Japanese culture

Independent variables	R^2	R^2 Change	Regression coefficient		t	Sig.
			B	Beta		
(fixed value)			1.371		3.215	0.001
Incentive	0.054	0.054	0.529	0.230	4.886**	0.000
Participation	0.066	0.012	-0.333	-0.186	-3.886**	0.000
Reputation	0.075	0.009	0.272	0.143	2.672*	0.008

Note: *at the 0.01 statistical significance level

**at the 0.001 statistical significance level

From Table 5.6, the predictor variables of attitude change towards Japanization Paradigm or Japanese culture or the variables that can jointly predict the success of the SSEAYP at the 0.01 and 0.001 statistical significance level are the incentive, participation, and reputation (7.5%). "Incentive" is the variable that can predict the attitude change the most (5.4%), and the regression coefficient equals 0.23.

5.3 A Synthesized Summary of the Findings of Qualitative and Quantitative Research

The findings of this part are the summary of success factors affecting the success of the SSEAYP. It was determined previously that the results of the objective 1, the study of the status, history, and development of the SSEAYP from the qualitative research by documentary analysis, in-depth interviews, and participant observation, reflected some parts of the success of the SSEAYP. However, from the insiders or participants in the Program, it would be used to study in parallel to the findings from the perspective of outsiders of the SSEAYP or from those involved in the Program indirectly to obtain more well-rounded and complete results.

Accordingly, the second stage was the conduction of qualitative research by in-depth interviews with key informants who had indirect status or relationship with the SSEAYP. Both emic (insiders' perspective) and etic (outsiders' perspective) approach were analyzed in combination with the documentary analysis related to the success factors of the SSEAYP. The study of the success of the SSEAYP emphasized the SSEAYP activities as a camp-activity media in diffusing Japanization Paradigm or Japanese culture to change the attitude of participate youths (PYs) and former youth participants (Ex-PYs). From the analysis, four principal components found to affect the success of the SSEAYP: Participation, Network, Incentive, and Reputation.

The last part of this objective was to confirm the findings by quantitative research conducted by online questionnaire to find multiple regression value to predict the independent variables affecting the success of the SSEAYP, which was the dependent variable of this study. The success in diffusing Japanization Paradigm or Japanese culture was the main focus of this study.

To determine indicators of the success of the SSEAYP, the researcher used the previous documentary research, together with the concept of Attitude Change of Herbert C. Kelman, and divided the key success factors of the SSEAYP on Attitude Change into three levels: compliance, identification, and internalization to measure the respondents' attitude from the quantitative research conducted by online questionnaires.

From the confirmation of the suitability of all four independent variables by statistical analysis in combination with the findings of part 3 from the survey questionnaires, it was found that only three variables can be used as predictor variables for predicting the attitude change of the respondents towards Japanization Paradigm or Japanese culture. These three variables are incentive, participation, and reputation respectively.

The reason why "network" was not found to be predictor variables for predicting the respondents' attitude change towards Japanization Paradigm or Japanese culture may be that the long-time and effective operation of the SSEAYP has produced a broad, durable, quality, and highly effective network. The network thus is the consequence or the success of the SSEAYP. Therefore, to use "network" as a predictor variable to predict the achievement is not explainable since the network is the success of the SSEAYP by itself.

Consequently, it illustrates that the predictor variables (incentive, participation, and reputation), independent variables, that were found to be related with the attitude change towards Japanization Paradigm or Japanese culture, the dependent variable, are all distinctive physical attributes of the SSEAYP perceived by most people, both insiders, and outsiders. These physical attributes are easily observed. For example, tangible or extrinsic incentive can be witnessed by the luxury, comfort, etc. The participation can be seen from the collaboration among government, private, civil society, and mass media, which also helps to disseminate the reputation of the SSEAYP to be well known widely. Accordingly, these three variables are key success factors of the SSEAYP in diffusing Japanization Paradigm or Japanese culture to ASEAN countries.

CHAPTER 6

THE PATTERNS OF JAPANIZATION PARADIGM TO
ASEAN COUNTRIES OF THE SSEAYP

In this study, the Ship for Southeast Asian and Japanese Youth Program (SSEAYP) is specified as a youth-camp activity media at international level and is a process of diffusing the paradigm of Japanization or Japanese culture to ASEAN countries, which is the study in the field of intercultural communication. Four main basic assumptions are summarized as follow.

    1) The definition of the key terms

    In this study, the word "Japanization Paradigm" is used with the same meaning as "Japanese culture." According to Wikipedia: Free Encyclopedia (April 30, 2018), "paradigm" is defined as follow:

> Paradigm is a group of theories developed from management and organization of a certain science by gathering congruent theoretical concepts of theorists, of the same period, same decades, or following decades, that support one another. Whenever a different or more diverse views of other theorists are newly offered, the prior established paradigm will be abolished and be replaced by the new paradigm called a Paradigm Shift.

    On the other hand, for the word "culture," as reviewed and summarized in Chapter 2, it means everything on earth that is created by human beings in both concrete and abstract form of ideas, i.e., rules, tradition, values, etc. Therefore, the meaning of culture is very vast.

    In parallel, Japanese culture is thus everything created by Japanese people and is a unique identity of Japanese, in both concrete and abstract forms. "Japanization Paradigm" is the concept whose meaning is constructed and based on Japanese cultural imperialism. The word "Japanization Paradigm" comes from the

combination of the word "Paradigm" and "Japanization." It can be said in the scope of Japanese culture after the Industrial Revolution, in which Japan intended to diffuse Japanese culture effectively to the outside world so that it can be accepted and applied. Japan then can also be considered as the nation of such culture's origin and this can lead to the public benefits in social and economic development.

The word "Japanization," according to the concepts in development communication theories, is adapted from "Americanization." Japanization thus means the process of enabling everything to be like Japanese style or culture. In other words, it means "everything is Japanese culture."

Most of the time in this study, the word "Japanization Paradigm" is used to replace the word "Japanese culture" to include the process of enabling everything to be Japanese culture through the goal-accomplishment activities towards Japanese social and economic benefits. Hence, the word "Japanization Paradigm" covers a wider meaning than "Japanese culture."

Accordingly, in this study, both terms are used with the same meaning but with different size of the scope covered. "Japanese culture" is used to mean relatively still status of the culture while "Japanization Paradigm" reflects a more specific and dynamic movement of the culture intending to be achieved as its hidden meaning. The "Paradigm" in this research focuses on the patterns or the process of cultural diffusion from the dominant culture, namely Japanese culture.

2) Unit of analysis

The central units of study in this research compose of "Japanese culture" and "ASEAN countries." The level of the group is the national level: Japan and ASEAN member countries, which are counted as one unified unit as ASEAN culture, without separating into each specific culture: Thai, Lao, Singaporean, etc., but all in the same community.

Usually, ASEAN comprises different cultures of different countries. However, as they are treated as one same unit of analysis, only the commonalities or focal culture are focused. The mentioned and reporting of the findings is thus based on this assumption and agreement.

3) Scope of the content of the study

This study focuses on the diffusion of Japanese culture only in the context of the SSEAYP. However, as the Program ties with the organization in each year, the study of the time related to the Program will be in the same direction and within the same scope. The content of the review starts with the first year of organizing the Program (in 1974) until 2018. Thus, the study will not cover the material and time beyond this scope. Still, some other additional information or evidence may be included for the analysis in this study as the corresponding data.

Besides, since the scope of this study focuses on the context of the SSEAYP, some related extent, i.e., Japanese culture, will also be concentrated only in the context of the SSEAYP, not all Japanese culture and all Japanization Paradigm that might occur beyond this context. Consequently, there might be just some Japanese culture being diffused in the Program.

4) Perspectives of analysis

Both qualitative and quantitative research was conducted in this study. For the qualitative research, the study was conducted by documentary analysis, focus group interview, in-depth interviews with key informants, and participant observation. The data or information gained from all of these methods were from people involved with the Program directly or indirectly, so the detailed insight is presented. This part of knowledge was obtained from insiders; therefore, the relevance and engagement of the samples are higher, especially in combination with direct observation and participation in the Program by the researcher himself, the findings on this part is thus more detailed and insightful. However, for the quantitative research whose information gained from outsiders of the Program, the results are tested statistically to obtain some empirical data to increase the credibility of the findings from the qualitative research. Still, the most important thing is the interpretation of the phenomena found in this study, which depends significantly on the researcher's consideration and understanding.

All underlying assumptions as aforementioned are illustrated in Figure 6.1.
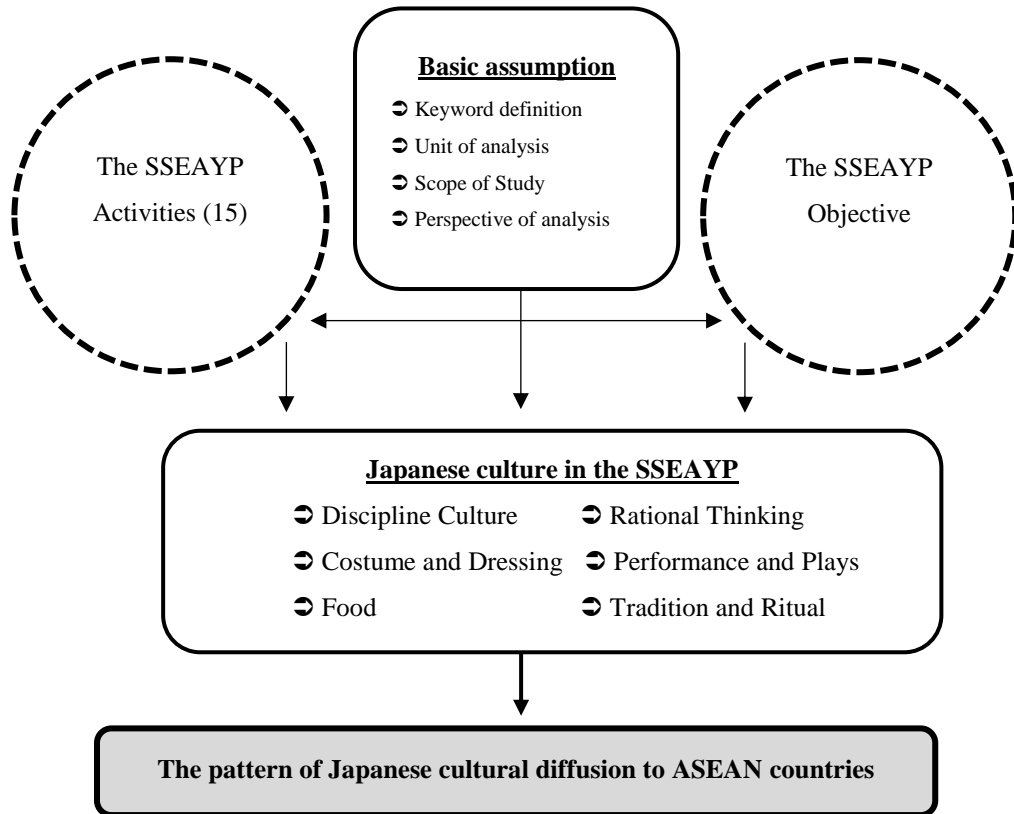
Figure 6.1 The Study of Patterns of Japanese Cultural Diffusion to ASEAN
Countries in the Context of the SSEAYP

Figure 6.1 illustrates the patterns of diffusing Japanization Paradigm to
ASEAN countries in the context of the SSEAYP. The study starts from the analysis of
the SSEAYP's operational objectives and the details of the patterns and content of
each activity and sub-activities to see which of them can be classified, according to
the concept of intercultural communication, as diffusion of Japanese culture. Then,
these screened activities are studied and analyzed in more details to respond to the
research questions or objectives as planned.

6.1 The Diffusion of Japanization Paradigm to ASEAN Countries in the Context of the SSEAYP

The Ship for Southeast Asian and Japanese Youth Program (SSEAYP) is the process of diffusing Japanization Paradigm to ASEAN countries. From the documentary evidence, the objectives of the Program are five-fold with the supporting activities as follow:

Objective 1: To promote friendship and good understanding between Japanese and ASEAN youths.

Objective 2: To exchange ideas in various dimensions, i.e., society, economics, politics, and culture, including education and guidelines in solving youth problems.

Objective 3: To disseminate decent and graceful traditions and culture of each country.

Objective 4: To train the youth for a creative and beneficial co-existence.

Objective 5: To enhance experiential learning for the youth to apply for the benefits of their country in the future.

Nevertheless, the main objective of the Program is to diffuse Japanization Paradigm to ASEAN countries, as one-way adjustment, in the context of the Program, which can be implied as for their hidden objective, besides all the purposes as mentioned above since this primary objective is not written or specified in the Program. However, the defined policies, as formally written, focus on the exchange of learning (or two-way communication) between Japanese and ASEAN culture (10 countries) rather than a one-way diffusion from Japanese culture to ASEAN culture.

The next part is the analysis of all activities under the operation of the SSEAYP, which from the study, comprising totally 15 sub-activities divided by the operational report of the Program as reviewed in Chapter 2. The SSEAYP activities are as follow:

6.1.1 Activity 1: Pre-Program Training (PPT)

In this sub-activity, the significant diffusion activity found is training on intercultural communication in the form of a lecture by the former youth participants in the Program and experienced experts in the related field operated by government office of each participating country, which is responsible for organizing and developing children and youth. The topics that are regularly organized by each country are cultural learning and adaptation of what should do or should not do (Do and Don't). At the same time, in this activity, the design and rehearsal of cultural performance of each country for disseminating each culture through the exhibition of each country's national cultural day (Contingent night) was found. The performance and presentation are often organized on board on the day the Ship is approaching or passing a particular country for a couple of hours; for instance, on the day the Ship moved to Thai and in the next day when the Ship stopped in the Kingdom of Thailand. On that night, exhibitions and cultural performance were organized on board for all participants. Then, this activity was called "Thai cultural performance" or "Thai Night."

6.1.2 Activity 2: Inauguration Ceremony and Welcome Reception

For this activity, the main event related to cultural diffusion is the Opening Ceremony of the SSEAYP, which is organized formally every year, mostly held in Japan and hosted by the Japanese government. This activity highly reflects Japanese culture through the form of the tradition, traditional procedure, food, snacks, and welcome drinks for the participants. Most ceremonies are pure, precise, and direct. This activity often opens an opportunity for the youth representatives to present their national culture on the stage about 10-15 minutes for each performance.

6.1.3 Activity 3: Japan-ASEAN Youth Exchange Program

The principal activity is the cultural performance of each country on stage, about 5-10 minutes, and the booth exhibitions of each national culture organized by youth representatives of each country participating in that year. Moreover, other youths, students, and the general public outside the Program as they open for

outsiders to visit and participate in the activity. Mostly, the activity is organized in Japan during the early period or the first week of SSEAYP.

6.1.4 Activity 4: Discussion Program

The principal activity is the academic discussion relating to intercultural communication. The purpose of this activity is for the youth participants to exchange their learnings. Typically, before the SSEAYP operation or before the end of the year, approximately eight academic topics, selected from the consensus of the stakeholder committee of the SSEAYP, organized by the Japanese government in Japan, or from the Annual General Assembly in March (March Conference), and in June (June Conference). Through this mechanism, the discussion on the academic topics enhances the participation of the youth representatives. The Japanese government is the central coordinator and host of all operation.

Academic discussion is often organized or inserted in between the activities on board of that year. Regularly discussion groups (or DG) compose of eight DGs, and each group is responsible for each topic. If that year there are 320 youth participants, each DG will have 40 youths. Besides, in each DG, the diversity of nations is required, i.e., 3-4 youths of each country in each DG. The selection of discussion groups must be finished during the preparation training before joining the Program.

The major topics found in this activity are cross-cultural understanding and International relationship. The title of the issues, especially in the first year of the operation, is generally broad. However, it becomes narrower and more specific definitions have been given in the late years to frame the topics more clearly. For instance, the theme "cross-cultural understanding" can be elaborated to be "cross-cultural understanding promotion" or the topic "international relationship" to "International relationship: ASEAN–Japan cooperation." Persons who lead the academic discussions are determined to play the role of a "facilitator." In the SSEAYP mechanisms, a facilitator has to be a former youth representative (ex-PY) who used to participate in the Program, including being knowledgeable or experienced in that particular topic. This activity increases the role of the Alumni Association (AA) to have more participation in SSEAYP.

6.1.5 Activity 5: Cultural Exchange Activity

The organization of this activity is to gather all activities related to the cultural exchange of all sub-activities all through the Program each year. It is different from other activities mentioned above that have a definite period, i.e., preparation training of one month (around September to October) before the starting of Program in October–December. Inauguration Ceremony and Welcome Reception is organized on the first day of the Program (1 day in October approximately). Japanese-ASEAN Youth Exchange Program is often organized in the first week of the youth's arrival in Japan. Mostly, it is organized after the Inauguration Ceremony and Welcome Reception. In each year, it is organized approximately for one week (around in October) while academic discussion activity is often organized at the early period of the operation on board, taking totally about 20-30 periods.

The activity of cultural exchange is thus the gathering of each sub-activity that relates with cultural exchange all through the year, or all 15 sub-activities of the SSEAYP. The division of groups is based on the content and objectives of the SSEAYP. Cultural exchange activity is thus directly related with the aim of this study or in the roles of events in diffusing culture in the form of artistic performance, exhibitions, and the display of knowledge and understanding of each participating country's tradition or rituals.

6.1.6 Activity 6: Solidarity Group Activity (SG Activity)

Solidarity group activity is the activity for building group relations and recreation aimed for providing entertainment for the participants. On the other hand, some knowledge and understanding about each member country's culture is also offered through the form of games and recreation activity by highlighting the uniqueness of each nation, i.e. Otedama-game demonstration or cloth-ball throwing of Japan, Baslop dance of the Lao People's Democratic Republic, Loy Kratong dancing of the Kingdom of Thailand, etc. This kind of cultural diffusion is mostly an exchange of cultural learning among 11 participating countries.

6.1.7 Activity 7: Courtesy Call

The event related to cultural diffusion found in the study is the diplomatic ceremony of each country in which the Ship anchors, which is called a "Country Program." This activity takes place during the journey from the country of origin to the destination country. Each year, the SSEAYP is scheduled to have approximately 5-6 countries to visit during the stop of the Ship, depending on the joint approval of representatives of each country who attend the March Conference.

Activities on board usually take about 40-45 days (approximately in November–December), comprising major events: academic discussion, cultural exchanges, solidarity group, courtesy calls, institutional visit, voluntary and social contribution, reunion on board, homestay, open-ship and send off ceremony, etc.

For courtesy calls activity, it is mostly organized and hosted by the country where the ship is anchored. However, it is not only the cultural diffusion of the host culture, but the cultural performance of other countries is also displayed on stage, which takes about 5-10 minutes each.

6.1.8 Activity 8: Institutional Visit

The cultural diffusion activity found in this sub-activity is the presentation of the host country's history, culture, and performance. Thus, the diffusion of culture is one-way, or from the host culture to that of other visiting countries in the Program as the guests of the country. Mostly, the displayed culture is materialistic culture, i.e. ancient remains or archaeological sites, ancient objects, and some important historic places of that country.

6.1.9 Activity 9: Voluntary and Social Contribution Activity (VA/ SCA)

The goal of this activity is found to be much different from the purpose of the SSEAYP with cultural-exchange focus. The content and pattern of the activity emphasize social contribution and the potential development of the participating youth. Still, cultural diffusion is indirectly witnessed through the way that the youth of each country applies to plan, design, and manage the activity, including disciplines, which is a way of cultural diffusion and reflects the effect of Japanization Paradigm to ASEAN countries.

6.1.10 Activity10: Reunion on Board (ROB)

The cultural diffusion sub-activity found in this activity is the onboard party of former youth participants of the SSEAYP or Ex-PYs. This activity is organized at night of the day the Ship is anchored at a particular country. During the transit, the participating youth will stay with the voluntary host family of the visiting country, so no teenagers occupy the Ship, except the management tea. Therefore, the Program allows AA or SI of each country to use free space on board for a party. The pattern and operation of the activity depend on the decisions of the Alumni Association of the visiting country.

The cultural diffusion and cultural exchange appear in this sub-activity are very little because 80% of the participants are former youth participants (Ex-PYs) of the SSEAYP of the country in which the ship is anchored. Although from the study, it was found that the remaining 20% of the participants in this sub-activity were Ex-PYs from other countries as well. However, it is not so common for the SSEAYP to have the cultural performance of all participating countries.

Furthermore, it was found that for Reunion on Board activity, food, drinks, snacks, and souvenirs can display the culture of the host country. Notably, although food culture is just a component of the activity, it can be a specific cultural mechanism in the cultural diffusion process.

6.1.11 Activity 11: Homestay

This sub-activity is mostly the pattern of multi-cultural diffusion or bicultural diffusion due to the Program's policy to have the youth stay with a voluntary host family of at least three cultures in the country organizing the activity: the culture of the host family's nation and the youth's nation. However, according to the SSEAYP's rules, each voluntary family has to host two youths of different countries but of the same sex, including having similar accommodation or religious restriction or condition for the youths' convenience and safety in staying with a voluntary family.

For cultural diffusion found in this sub-activity, it was found that mostly it is the attitudinal and behavioral adjustment of the participating youth towards the core culture of the host culture: ways of life, food, and ways of thinking. However, the chance for the youth to diffuse their culture to the host family seldom happens unless the

youth themselves offer to display their culture to the host via singing, souvenirs, or have a conversation with the host family to share cultural learning reciprocally.

6.1.12 Activity 12: Open Ship and send off Ceremony.

The dominant cultural diffusion pattern of this sub-activity is the rites or rituals. Such rituals are mostly executed with Japanese thinking patterns, management, design, and planning or based on Japanese culture as the principal host of the SSAEAYP. Furthermore, the SSEAYP established a paradigm and uniqueness for itself or has its rituals as the common tradition created from both Japanese and ASEAN culture. For instance, the ceremonies of waving a national flag (called "Flag waving activity") are held on the stairs and pathways of the Ship and the flying of ribbons from the Ship to the floor of the port. A youth representative holds one end of the ribbon and a host family representative holds the other end. Then, the Ship slowly departs the port until the ribbon is released or torn finally.

The Open-Ship and Send-off Ceremony is held on the last day at each country where the Ship is anchored. Another sub-activity is to open the Ship for mass media, the general public, and voluntary families to view the atmosphere on board and also their ways of living, cafeteria, meeting or conference rooms, accommodation, and all facilities on board. From analyzing the pattern of the activity, it can be said that it is a mechanism that the Japanese government intends the visitors to see the Japanese government's concern and excellent care for ASEAN member countries. Therefore, it is well-planned image-building and public relations strategies of Japan.

6.1.13 Activity 13: Post-Program Activity (PPA)

The Post-Program Activity is divided into two main periods. The first period is all onboard activities (approximately in November-December) in the form of the post-program conference (OBSC) comprising representatives of Alumni Association (AA) of each country who will provide knowledge and give advice to the participating youths in that year. It is also required for each participating nation to make its presentation to the participating teens on board. The second period of this activity is the period in which the youth of each participating country apply their previously-presented projects to operate towards concrete achievement in their own

country. The operation time and place for the activity depends on the appropriateness and consensus of the participating youth of each country.

From the analysis of this activity, cultural diffusion appears very little, similar to the Voluntary Activity (VA) and Social Contribution Activity (SCA), cultural diffusion can be witnessed through the ways of thinking, disciplines, design, and management of the activity of each member country of the SSEAYP.

6.1.14   Activity14: Farewell Ceremony and Farewell Party

From the analysis of this activity, the sub-activity that related with cultural diffusion is the ceremony and reception, which has the similar pattern like the Inauguration Ceremony and Welcome Reception Activity, which is organized at the early period of the SSEAYP operation. However, the Farewell Ceremony and Farewell Party are organized on the last day of the SSEAYP operation in that year.

6.1.15   Activity 15: The SSEAYP International General Assembly (SIGA)

The major cultural diffusion sub-activity found in this activity is the ceremony, reception, and institutional visits, including cultural performance display. This Annual General Assembly of SSEAYP is mostly mobilized and operated by Alumni Association of each member country by selecting and alternating the host country of each year from the determined criteria, especially the readiness and willingness of Alumni Association of each country. However, the decision will depend on the opinion of SIGA in which all alumni associations of every country attend.

SIGA is often composed of some crucial sub-activities, SI of each country, welcome and farewell ceremony, the cultural performance of the host country, and the institutional visits of the host country. Accordingly, from the insight analysis, the pattern of cultural diffusion is mostly the diffusion from the host culture who organizes the conference to a culture of 10 member countries.

Furthermore, the focus group interview comprises three groups: 1) the operational staffs of the SSEAYP in the role of management, 2) the youth who used to participate in the 1st up to 22nd SSEAYP, and 3) the youth who used to participate in the 23rd to 44th

SSEAYP. It appears the diffusion of Japanization Paradigm or Japanese culture in 15 activities in 6 domains of Japanese culture: Japanese disciplines, critical thinking and Japanese management style, Japanese costumes or dressing, Japanese performance and plays, Japanese food, and Japanese rituals or traditions as follow:

Discipline culture: The discipline of being on-time, social order maintenance, hard-working, and endurance. These disciplines are reflected in the way of SSEAYP planning of activities. Besides, they include the stipulation of rules and requirement for participating the Program as shown in the document of preparedness prior to the SSEAYP participation, a briefing prior to operating any activity, and the creation of role models of Japanese youths who participate in the SSEAYP, including an enforcement of Japanese disciplines in the part of Administration staff.

Rational thinking: This Japanese culture appears in the ways of Japanese thinking with their excellent planning, thoroughness, and high attention to all details. This thinking is related to Shinto religious belief and Japanese philosophy on "leading executives" from the Book of Five Rings by Miyamoto Musashi, a famous philosopher of Japan. This kind of culture is abstract like discipline culture. Therefore, this culture is witnessed in several activities of the SSEAYP like discipline culture.

Costumes or Dressing: Kimono and Yukata are the unique Japanese costumes. This kind of cultural diffusion through dressing can be seen in cultural exchange activities, a meeting with local youth activity, and all formal welcome event in which national performance is a part of the welcome and reception. Besides, the SSEAYP specifies rules of dressing for appropriate time and place in three types: the universal or western dressing (called Attire A), national dressing (Attire B), and casual dressing (Attire C). Regulations are written in the handbook to specify what kind of dress the participants have to wear in a specific activity. Besides, the rules are strictly controlled to comply with the management structure of the SSEAYP. Thus, this reflects the Japanese thinking paradigm.

Performance and Plays: This culture is directly diffused from participating Japanese youths in sports and recreation, clubs, and meeting with local youths' activities. The diffused Japanese plays are Kendama (a kind of performance), Koma (top), Origami (paper-folding), etc. All these arts and performance reflect the delicate,

refined, and polite Japaneseness, but also filled with the philosophy of conscious and cautious ways of living, even in the plays that emphasize entertainment and amusement functions.

Food: As the food is one of the fundamental four requisites and all participants require all meals every day. Accordingly, Japan as the host country has an opportunity to present Japanese food, Japanese taste, and Japanese eating culture. All of these are not only concrete culture that is diffused to other participants but also reflect Japanese philosophy and ways of thinking.

Tradition and Rituals: The culture and rituals selected to be presented in the SSEAYP activities are suitable for the target group. Since the main participants are the youth, too complicating and individualized tradition are not presented in the Program. The culture and rituals with clear Japanese identity with less complexity, i.e., tea ceremony, can reflect Japanese philosophy well and be quickly diffused from Japanese youths to other youths, as their target group. Consequently, the tea ceremony is used to disperse Japanese culture in the activities of SSEAYP every year. Besides, another contemporary tradition or ceremony that Japan needs to diffuse their nationhood to ASEAN member countries in the Program is the tradition of expressing their nationalism through their national flag.

From the findings in Chapter 5, the results show that the success of the diffusion of Japanization Paradigm, measured from the level of attitude change of the respondents, is the success at early level or in compliance and identification level, but the progress has not reached the internalization level, or the standard of wanting to change the respondents' culture, yet.

From analyzing all the objectives of the Program, 15 sub-activities, and results from quantitative research, in combination with the literature review of theoretical concepts and related previous studies in intercultural communication and cultural studies, it can be summarized that most of the SSEAYP activities accord with the objectives, especially the core purpose of an exchange of cultural learning. Due to more than 80% of all activities that were found to respond to such core purpose and their operation mechanism towards this goal, it is not surprising that these induce an attitude change of the participants from ASEAN member countries caused by the

process of diffusion of Japanization Paradigm or Japanese culture at the level of compliance and identification.

Moreover, to analyze the acculturation process of the participants from ASEAN countries, Tseng's concept of adjustment focusing on the couples of different cultures is applied. According to Tseng, there are five directions of change: One-way, alternative, mid-point, mixing, and creative adjustment. (Tseng, 1977, as cited in Metta Vivatananukul, 2016, pp. 317-318). From analyzing all 15 activities of the SSEAYP based on Tseng's concept, the results of the participants' direction of adjustment are as shown in the below Table.

Table 6.1 A Summary of the Participants' Direction of Adjustment in all SSEAYP Activities

Activities	Session*	Timing	Host**	Type of Japanization***	Direction of adjustment
Pre-Program Training; PPT	1	Appx. 1 month	2	1/2/3	3/4
Inauguration Ceremony and Welcome Reception	2	Appx. 1 day	1	1/2/3/5/6	3/4
Japan-ASEAN Youth Exchange Program	2	Appx. 1 week	1	1/2/3/4/5/6	3/4
Discussion Program	3	Appx. 1 month	1/3	1/2	3/4
Cultural Exchange Activity	2/3	Appx. 2 months	1/2	3/4/5/6	1/2/3/4/5
Solidarity Group Activity; SG Activity	3	Appx. 1 month	1	1/2/4	3/4
Courtesy Call	2/3	Appx. 1 day	1/2	1/2/3/5/6	1/3
Institutional Visit	2/3	Appx. 1-2 days	1/2	1/2/6	1/3
Voluntary Activity; VA/Social Contribution Activity; SCA	2/3	Appx. 1 week	1/2/3	1/2/6	3/4

Table 6.1 (Continued)

Activities	Session*	Timing	Host**	Type of Japanization***	Direction of adjustment
Reunion on Board; ROB	3	Appx. 1 night	3	1/2/4/5/6	1/2/3/4
Homestay	2/3	Appx. 2-3 days	1/2	1/2/3/5/6	1/2/3/4
Open Ship and Send-off Ceremony	3	Appx. 1 day	2	1/2/6	3/4/5
Post-Program Activity; PPA	4	(not certain)	3	1/2	3/4
Farewell Ceremony and Farewell Party	3	Appx. 1 day	1	1/2/3/4/5/6	3/4
The SSEAYP International General Assembly; SIGA	4	Appx. 1 week	3	1/2	3/4

* Session; 1 = pre-program training, 2 = activities in Japan, 3 = activities on board and the countries visited, 4 = post-program session

** Host; 1 = government of Japan, 2 = government of ASEAN countries, 3 = SSEAYP alumni

** Type of Japanization; 1 = discipline culture, 2 = rational thinking, 3 = costume or dressing, 4 = performance and plays, 5 = food, 6 = tradition and ritual

** The direction of adjustment; 1 = one-way adjustment, 2 = alternative adjustment, 3 = mid-point adjustment, 4 = mixing adjustment, 5 = creative adjustment

From Table 6.1, it shows that most of 15 activities of the SSEAYP are executed during October-December, for about 2 months, so it is the core period of the SSEAYP operation. Among 15 activities, only 20% is hosted and operated by some ASEAN member countries and their alumni association each year. The other 80% of all events are main activities of the SSEAYP, managed and supported by Japanese government mainly.

For the diffusion of Japanization Paradigm or Japanese culture to ASEAN countries, the Japanese cultures diffused the most through the activities are the culture of discipline and philosophical thinking, both of which are an abstract or psychological culture that can be spread gradually. Besides, the direction of diffusion or adjustment of these two cultures is a one-way adjustment. The prior experiences of Japan of initiating and developing the youth leaders enhance Japan's capability in

organizing the youth programs. Notably, Japan is the leading country that supports budgets and all mechanisms in spite of some participation and operation of ASEAN member countries and their alumni association in some parts of the Program. Still, most of the operational mechanisms are run by the Japanese government. Therefore, Japanese ways of thinking and philosophy, i.e., on-time, discipline, order, systematic and connected planning, a concern on security, etc. All of these Japanese psychological attributes, which is universally accepted as creative culture, have been accumulated, cultivated, and transmitted into the management of all SSEAYP activities. Accordingly, the direction of Japanese cultural diffusion is a one-way adjustment or from Japanese culture to ASEAN culture. For other routes, i.e., alternative or mid-point adjustment, it is hardly seen in these abstract or ways of thinking culture.

Regarding other concrete or material culture, i.e., dressing or costume, performance and plays, food, tradition and rituals, the diffusion of these concrete culture is in the form of an exchange of cultural learning; thus, the direction of adjustment is alternative, mid-point, and mixing, depending on the appropriateness of time and place. These concrete cultures are seen in cultural performance on stage in the reception occasion and cultural exchange activities, such as an exhibition of each nation's culture, national costume or other kinds of dressing: Attire A, B, and C, as determined by the SSEAYP. However, it should be reminded that the unit of analysis of this study for ASEAN member countries is one united group of ASEAN countries, not 10 individual countries.

On the other hand, a creative adjustment between Japanese culture and ASEAN culture is seen in only a few activities to create some valuable and meaningful common culture or corporate culture to be the SSEAYP's unique identity among all participating nations, which are called as the SSEAYP family. Such creative cultures are "Nippon Maru song" (The song of SSEAYP) , Flag waving, Ribbon Ceremony before departing from the port of the host country where the Ship is anchored, and Photo session. These common cultures are found to be jointly planned, created, and inherited as a cultural heritage of the SSEAYP. As the SSEAYP has been operating for more than four decades, such creative and common cultures will be valuable and significant for the SSEAYP since they are neither Japanese nor ASEAN culture, but the SSEAYP cultures genuinely.

In brief, from analyzing all findings on the diffusion of Japanization Paradigm or Japanese culture to ASEAN countries, it is found that the patterns of diffusion of Japanese culture are mostly in the form of abstract or psychological culture while concrete or material culture is often found in the exchange of cultural learning among all 11 participating countries. Moreover, creative culture is also found as the corporate culture of the SSEAYP. All these three patterns of diffusion have a different direction of adjustment. Specifically, for abstract culture, the direction of adjustment is one-way or is assimilation-oriented. Therefore, at the early stage of cultural adaptation, some opposition and rejection might happen. However, as the assimilation is gradual and is accumulated gradually from all activities, the diffusion is thus successful at some levels. The concept of Soft Power can explain this. On the other hand, the alternative, mid-point, and mixing adjustment can be found more with the diffusion of concrete or material culture, i.e., costume, food, performance, and play, etc. This kind of culture can take a shorter time for creating acceptance and imitation or identification and thus can be diffused relatively fast. However, the adjustment towards new culture by concrete culture permanently or sustainably is very scarce because these material cultures reflect the image of the nation and are also the national heritage; therefore, to change their old culture towards new one or to lose their early culture is thus very difficult. The adjustment towards new culture is thus just superficial. Mostly, the change is just a learning trial and imitate other cultures temporarily from their exchange of cultural learning. By such cultural diffusion process, it is impossible to achieve the ultimate success of assimilation or cultural dominance.

CHAPTER 7

THE APPLICATION OF THE SUCCESS PROTOTYPE OF
THE SSEAYP FOR PRODUCING YOUTH CAMP
ACTIVITIY MEDIAIN THAI CONTEXT

For the study of the application of success prototype of the Ship for Southeast Asian and Japanese Youth Program (SSEAYP), a small group discussion comprising representatives of the National Scout Organization of Thailand, the Children and Youth Council, and Student Organization of Chandrakasem Rajabhat University was conducted. Meeting agenda was studied, and the result was illustrated in Table 7.1.

Table 7.1 Summary of Meeting Agendas and the Result of the Meeting

Agenda	Result/Opinion
Agenda 1: Agenda for acknowledgment	
➲ Meeting attendants introduced themselves	Acknowledged
➲ A report on the preliminary research findings entitled, "The Key Success Factors of the Ship for Southeast Asian and Japanese Youth Program in diffusing Japanization Paradigm to ASEAN countries."	Acknowledged
Agenda 2: Agenda for consideration	
➲ A collaboration in skill and experiential learning exchange	A summary of comparison and collaborative learning exchange
➲ A cooperation in applying research findings for actual practice for further development and creation.	Cooperation guidelines and policy recommendations
Agenda 3: Others	None

Table 7.1 illustrates the meeting agendas and the results of the meeting from a small group discussion. This meeting consists of three agendas: agenda for

acknowledgment, for consideration, and other agendas. Eight attendants of this meeting are as follow.

1) Mr. Panya Srisamran   Director of Secretariat Office
                                  National Scout Organization of Thailand

2) Mr. Adoonrat Nimjaroen   Foreign Relations Officer
                                  National Scout Organization of Thailand

3) Mr. Jakkarin Seawseng   Member of the Children and Youth
                                  Council of Prachinburi

4) Mr. Nawaphon Hotek   Member of the Children and Youth
                                  Council of Uthai Thani

5) Miss Porntip Kraithavorn   Director of Student of Development
                                  Division
                                  Chandrakasem Rajabhat University

6) Mr. Wachirawit Madwichian   President of Student Organization
                                  Chandrakasem Rajabhat University

7) Mr. Fairose Thongsuksang   Vice President of Student Organization
                                  Chandrakasem Rajabhat University

8) Miss Kessaree Sapphawut   President of Student Organization
                                  Chandrakasem Rajabhat University

7.1 Status and Roles of Youth Camp Activity Media in Thai Society

The findings of this part are from the collaboration of skill and experiential learning of small-group discussion attendants as follow:

Youth-Camp activity media is equipped with many unique attributes. It is an alternative media performing effective communication functions since the boundary of time and space is clear. It is face-to-face communication. Both government and education institutions mostly use camp activities as a medium in developing the youth's potential development. However, its weakness is the cost per head is relatively high so it is the medium that spends a substantial number of budgets but can access groups of people more closely.

Not so many organizations specify youth-camp activity media as their primary mission or as their assigned roles according to their institutional rules or state laws. From the findings, the organizations used this kind of activity were the National Scout Organization of Thailand, the Children and Youth Council of Thailand, and Student Organizations of the Higher Education Institutions.

The National Scout Organization of Thailand is an affiliated organization of the Ministry of Education, responsible for regulating the missions or work of boy and girl scouts, which are divided into five groups: reserve, ordinary, extraordinary, senior, and civil. The scout organization was established on July 1, 1911, from the initiation of His Majesty King Rama VI.

The Children and Youth Council of Thailand is an organization under the supervision of the Department of Children and Youth, the Ministry of Social Development and Human Security. It is the organization enforced by the National Children and Youth Development Promotion Act B.E. 2550 (2007).

Student Organizations of Higher-Education Institutions are organizations under the regulation of each institution, most of which was established to comply with the act of each institution.

The commonality of these three organizations is that they are all non-profit organizations responsible for promoting and developing Thai children and youth through various kinds of media and activities, especially youth-camp activity media.

Three factors are found in the prior stages of this study that affect the success in diffusing Japanization Paradigm to ASEAN countries: participation, incentives, and reputation. These factors were presented to the small-group meeting consisting of three target organizations: The National Scout Organization of Thailand, the Children and Youth Council of Thailand, and Student Organizations of Chandrakasem Rajabhat University. The meeting attendants acknowledged, reviewed, and discussed the proposed issues collaboratively for their future application. The success scheme or prototype of the SSEAYP was compared with that of each institution in the area of both development and collaboration patterns to find guidelines for developing the missions or activities used to improve Thai youth's quality.

At the first period or the primary agenda of the meeting, the researcher presented his preliminary findings of this study. The second agenda was the consideration of the conclusions and explored guidelines towards learning exchange. The result of the meeting aimed to be used as guidelines for developing activities and for cooperation in producing and creating activity media in Thai society.

Table 7.2 The Comparison of Key Success Factors of Youth-Camp Activity Media among the Organizations Concerning Children and Youth Development in Thai Society

	Participation	**Incentive**	**Reputation**
Japanese government (SSEAYP)	High	Very high	Well-known
National Scout Org. (Scout camp)	Low (state policy)	Compulsory	Well-known
Children and Youth Council (Youth camp)	Low (state policy)	Moderate	Moderate
Student Organization (Youth camp)	Moderate	Moderate	Moderate

From Table 7.2, it illustrates the application of the findings from the preliminary study of the success factors: participation, incentive, and reputation, in diffusing Japanization Paradigm to ASEAN countries as a prototype. SSEAYP's success is compared with the success factors of the camp activity of the other three organizations in Thailand: The National Scout Organization of Thailand, the Children and Youth Council of Thailand, and Student Organizations of Chandrakasem Rajabhat University.

In the comparative analysis, each institution evaluated the success of its camp activity based on the factors gained from the preliminary research on the SSEAYP. The results showed that participation factor of SSEAYP by the Japanese government was perceived as a success factor at a high level due to a lot of numbers of their activities

reflecting participation from various concerned parties, i.e., the participation in the policy-making and in collaboratively resolving the problems. However, for the National Scout Organization of Thailand and the Children and Youth of Thailand, most of the participants from the camp-activity participants were at a deficient level. It is because these two organizations operate the youth development program under the legal act and state policies, planned by the top leader of the nation; therefore, scouts or any camp-activity participants seldom have a right to design or plan the activity at all. On the other hand, the Student Organizations representatives stated that participation in the operation of the activity is at a moderate level. The activity participants can be both participants and activity organizers in the youth camps.

Regarding the Incentive factor, because of various benefits and incentives gained from joining the program, this factor was found to be at a very high level from the previous study. Incentives were not perceived for the National Scout Organization of Thailand as the activity was compulsory by the state to comply with the national education policy. For incentives of the camp activities of the Children and Youth Council of Thailand and Student Organization of Chandrakasem Rajabhat University, they were rated at a moderate level as the event was a combination of being voluntary and compulsory activities.

In terms of reputation factor, SSEAYP, with a long history and background since the era of King Rama VI, is an international program supported and coordinated by the government of all participating countries. Consequently, it is widely and universally accepted and well-known. For scout camps of the National Scout Organization of Thailand, since scouts are almost universal and appear in such a large number of countries that the World Federation of Independent Scouts was established to regulate and coordinate all scout activities of each country. Accordingly, the status and reputation of scouts have been globally well known. Thus, it can be implied that scout programs in Thailand and the SSEAYP are both well known, but under some circumstance, the former may be more popular due to the fame of its universal foundation.

On the other hand, youth camps of the Children and Youth Council of Thailand and Student Organizations of Thailand are relatively well known within a narrower scope because their operations are at only at the institutional and national level, but the SSEAYP is at an international or regional level. Moreover, it was found

that for youth camps of both organizations, the operation is periodical depending on the policy of each management team. Thus, when the old team is terminated, the new one can decide if the camp activities will be continued or discontinued. Therefore, the reputation regarding their youth-camp activities was perceived at a moderate level in this study.

Nevertheless, after the small-group meeting analyzed the preliminary research findings in comparison with each organization's work, an exchange of their knowledge and experience induces the body of knowledge helping to produce and develop youth-camp activity media of their organization and the nation as a whole in Thai society pragmatically.

Besides, from what the meeting proposed as guidelines for collaborative development to enhance the development of quality children and youth in Thailand, such growth can also affect the social and economic development and wealth. The progress thus responds to the intended goal as stated in the statement, "Children today are future adults and smart children make the country prosperous."

The next part is the summary of opinions gained from the small-group discussion towards the guidelines for collaborative development of youth-camp activity media, which can be applied genuinely. The results are presented in detail in 7.2.

7.2 Guidelines for Application

1) All three cooperation partners: The National Scout Organization of Thailand, the Children and Youth Council of Thailand, and the Student Organization of Chandrakasem Rajabhat University agreed to apply the findings in developing the effectiveness of the production and creation of youth-camp activity media of their organization.

2) Within the year of 2018, these cooperation partners planned to organize a national youth camp program as a voluntary social contribution for a community in Bangkok, aiming to produce creative and effective youth-camp activity media that is useful for Thai society in the same direction, based on their various kinds of cooperation and networks.

3) To accomplish the mission of 2), it requires a Memorandum of Understanding (MOU) for regular and continuous operation. They also agreed in collaboratively publishing a handbook of creative youth-camp activity media production, at least for the use of affiliated networks. The networks of the National Scout Organization of Thailand are education institutions, i.e., elementary and secondary schools, throughout the country. Those of the Children and Youth Council of Thailand are Children and Youth Council of each province throughout the country as well, and for those of Student Organization of Chandrakasem Rajabhat University are the Student Federations of Thailand in higher education institutions all through the country.

4) The cooperation partners agreed informally and orally that they would bring the findings from the preliminary study "Key Success Factors of the SSEAYP in Diffusing Japanization Paradigm to ASEAN Countries" to disseminate to their networks for their potential use, which expectedly will be useful for developing the quality of Thai children and youth.

5) The cooperation partners also agreed informally and orally that they would provide assistance, support, and promotion for improving the quality of children and youth, primarily through the form of youth-camp activity media, and will create the level of their cooperation up to the signing of MOU for future work and mutual benefits.

7.3 Guidelines for Policy Implementation

1) The cooperation partners agreed to determine their policy by giving high importance to the collaborative conduction of the activities, i.e., Driving the guidelines towards the strategic plans of their institution.

2) The cooperation partners agreed informally and orally to report the results of this meeting to their superiors, i.e., to the concerned Ministry or equivalent. For instance, the National Scout Organization of Thailand and Student Organization of Chandrakasem Rajabhat University my report to the Ministry of Education during the Children and Youth Council of Thailand to the Ministry of Social Development and Human Security.

3) The cooperation partners agreed informally to organize this meeting annually. In case of the position termination of the President of Student Organization and the Chairperson of the Children and Youth Council of Thailand, the partners would further the cooperation and let the new leader be informed and continue their determination.

4) The cooperation partners agreed informally and orally that they would have a policy of enlarging the networks progressively. Namely, in case that any government, private, or civic organizations or society would like to join as cooperation partners, they would be willingly welcome. However, new members need to be an organization responsible for developing children and youth mainly.

5) The cooperation partners agreed to establish the plans towards a particular outcome with the same goal of promoting the acquired success to be the academic body of knowledge. Such knowledge would be disseminated through mass media or presented in academic conferences, including through articles published in academic journals or any form of educational documents, i.e., books, textbooks, supplementary sheet, for more variety and broader utility.

CHAPTER 8

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

The outlined objectives and framework of the research, "Key Success Factors of the Ship for the Southeast Asian and Japanese Youth Program in Diffusing Japanization Paradigm to ASEAN Countries, are summarized in Figure 8.1 as follows:
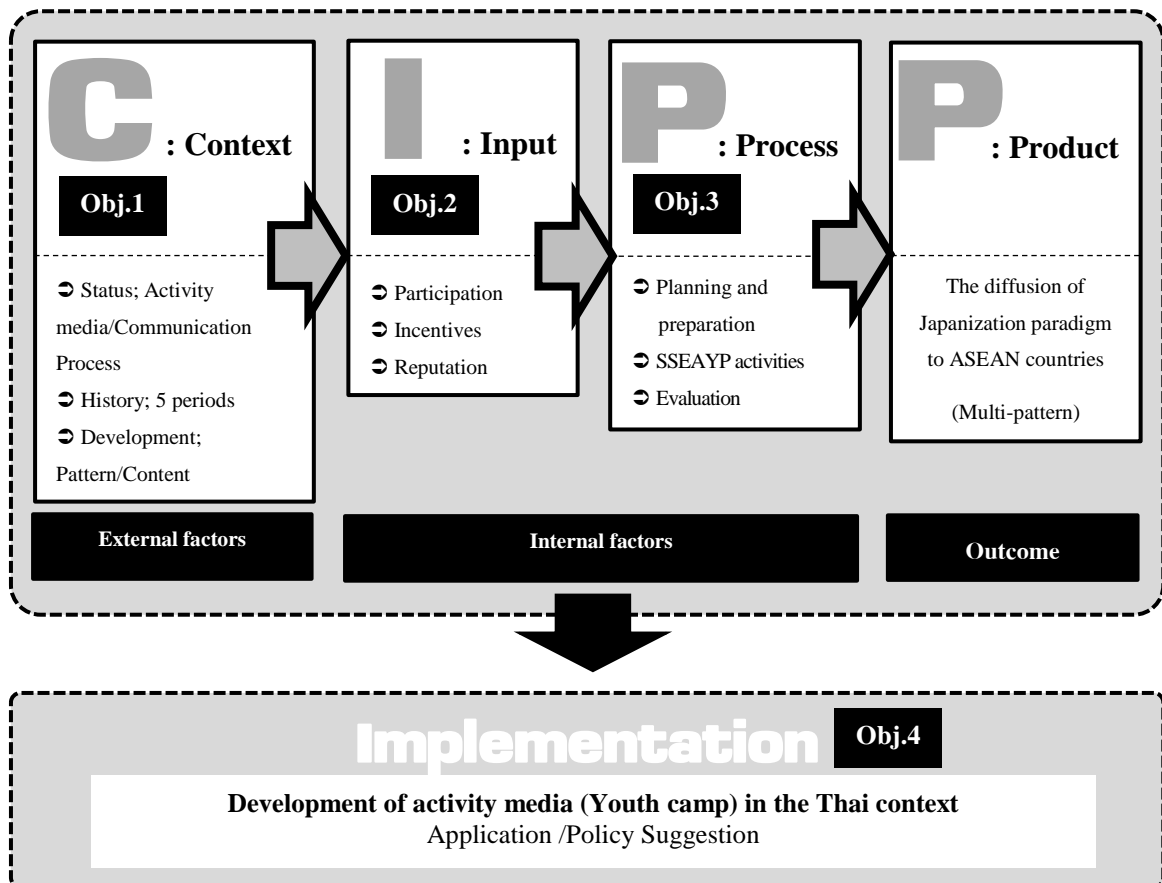

Figure 8.1 The Overall Portrayal of Research Objectives and Framework

Figure 8.1 illustrates the objectives and framework of the key success factors of the Ship for the Southeast Asian and Japanese Youth Program (SSEAYP) in diffusing Japanization Paradigm to ASEAN countries, which is a fundamental knowledge process. The findings of the study are divided into four parts: the history of the SSEAYP, key success factors, the patterns of cultural diffusion, and the use of the preliminary research findings.

8.1 Summary

The findings of the study are divided into four parts in parallel to the objectives as follow:

8.1.1 Status, History, and Development of the SSEAYP

The SSEAYP is an intercultural program, comprising Japan government as the sender of the organizer of the program responsible for disseminating useful and creative information in social, economic, political, and cultural dimensions through youth-camp activities as a communication channel. The target receivers or program participants are from 10 ASEAN countries and Japan, including other relevant persons, i.e., alumni, local youths, voluntary families, etc.

The SSEAYP has been annually operating since 1974 up to now, for totally more than five decades 1974. The main purpose of the Program is to correct the extremely negative image of Japan in the ASEAN region that was widespread after the Second World War. During that time, many ASEAN countries severely opposed to Japanese merchandizes and economics while the Japanese government also tried to restore the economics of the country after being defeated in the Second World War. Thus, the program was initiated based on the assumption of the Japanese government that to restore national economic growth towards being one of the Great Powers in World economics, it was essential to restore its growth in parallel to the development of ASEAN countries. However, due to severe protest against Japan, the Japanese government urged for some immediate measures to build up the relationship between Japan and ASEAN countries and the SSEAYP was one of the steps.

From the history of the SSEAYP, there are altogether five periods and each period takes approximately one decade. The first period or so-called Pre-History of the SSEAYP started in the Meiji Restoration Period up to 1973, for over 100 years. In this period, it does not reflect only the background of the SSEAYP, but a similar program to the SSEAYP program was also proved to be conducted in this period. It also portrays the high success of this prior program in developing young Japanese towards their higher potentials. Due to this success, it led to the second period or the Beginning of the SSEAYP History Period in 1974 in which five ASEAN countries participated: The Republic of Indonesia, Malaysia, the Republic of the Philippines, the Republic of Singapore, and the Kingdom of Thailand. Almost at the end of this period, Brunei Darussalam joined as the sixth membership of ASEAN and also as the SSEAYP members in the same year. The eminence of this period is newsletters of the SSEAYP was initially produced as a communication media among members and around the mid of this period, some alumni networks of all five initial countries were established. As it was also found that during the middle of this second period, many events were created towards the network development, it is called, "the period of network development" as well. Expansion and completion of networks led to the foundation of the SSEAYP International or SI. After the formal establishment of SI, the main activities of SI, especially the SSEAYP International General Assembly (SIGA), took place in the same year.

Moreover, the Socialist Republic of Vietnam joined as the seventh member of ASEAN and also a member of the SSEAYP in the same year. Then, in the fourth period of SSEAYP, another three countries: Lao People's Democratic Republic, the Republic of the Union of Myanmar, and the Kingdom of Cambodia joined as the eighth, ninth, and tenth ASEAN members respectively and also as the SSEAYP members in the same year. As all 10 ASEAN countries participated as the SSEAYP members in this fourth period, it is named "the Period of Prosperity of ASEAN." The fifth period is "the Period of Japan-ASEAN Parallel Development" due to a smooth relationship between Japan and ASEAN and led to the policy of ASEAN+1 or ASEAN and Japan.

From all five periods of the SSEAYP, it reflects a dynamic and continual development in many dimensions: network, operation patterns, and program content.

8.1.2 Key Success Factors of the SSEAYP in diffusing Japanization Paradigm to ASEAN Countries.

From qualitative research by analyzing information about the history and development of the SSEAYP, in combination with in-depth interviews, it is found that the key success factors comprise the following variables: participation, network, incentives, and reputation. The findings are used to construct a research tool for quantitative research for confirming the qualitative results statistically. From the analysis, participation, incentives, and reputation are found as critical variables in predicting attitudinal change towards Japanization Paradigm or key success factors of the SSEAYP.

8.1.3 The Patterns of Diffusing Japanization Paradigm to ASEAN Countries of the SSEAYP

From cultural studies and youth-camp activity media approach the findings are as follow:

1) The SSEAYP composes of 15 sub-activities:
    (1) Pre-Program Training (PPT)
    (2) Inauguration Ceremony and Welcome Reception
    (3) Japan-ASEAN Youth Exchange Program
    (4) Discussion Program
    (5) Cultural Exchange Activity
    (6) Solidarity Group Activity (SG Activity)
    (7) Courtesy Call
    (8) Institutional Visit
    (9) Voluntary Activity (VA) and Social Contribution Activity (SCA)
    (10) Reunion on Board (ROB)
    (11) Homestay
    (12) Open Ship and Send-off Ceremony
    (13) Post-Program Activity (PPA)

(14) Farewell Ceremony and Farewell Party

(15) The SSEAYP International General Assembly (SIGA)

2) All fifteen sub-activities reflect content on Japanese culture or Japanization Paradigms in six Japanese cultures:

(1) Discipline culture

(2) Rational thinking

(3) Costume and dressing

(4) Performance and plays

(5) Food

(6) Traditional and rituals

From analyzing all fifteen activities in diffusing Japanese cultures of the SSEAYP, they focus on intercultural relations and image buildings of Japan in the eyes of ASEAN countries. Mostly, the diffusion patterns of Japanese culture are found to be mixed in two directions: cultural integration and cultural dominance. While cultural integration or cultural learning and exchange among the SSEAYP member countries is found in most of all sub-activities, especially tangible culture or material culture, cultural dominance is a gradual penetration process into other cultures, which eventually can possibly replace them, especially intangible or non-material culture, i.e. thinking culture, discipline, ways of life, beliefs, etc.

8.1.4 The Application of Success Prototype of the SSEAYP for Producing Youth-Camp Activity Media in Thai Society

The findings on the success prototype of the SSEAYP in this study can be applied as policy and operation framework in producing youth-camp activity media in Thai society from comparison studies between the operation and management of youth-camp activity media of the SSEAYP and those of Thai concerned organizations, namely the National Scout Organization of Thailand, the Children and Youth Council of Thailand, and Students Organization of higher education institutions.

From the preliminary findings of this research, it was agreed by concerned alliances and parties to cooperate, assist, support, promote, and make mutual recommendations in producing and creating youth-camp activity media in 2019.

Besides, it was also commonly agreed and consented verbally to develop collaboration among three said organizations to achieve their MOU and the goal of forming a confederation responsible for the missions of improving the quality of life of children and youth in Thai society. The initial process is to present a consensus of this agreement to the top superior at a ministry level. Individually, the National Scout Organization of Thailand and Student Organization of Chandrakasem Rajabhat University will present it to the Ministry of Education and the Children and Youth Council of Thailand to the Ministry of Social Development and Human Security.

8.2 Discussion

From this study, the following is found as illustrated in Figure 8.3 and used as background information for further discussion.
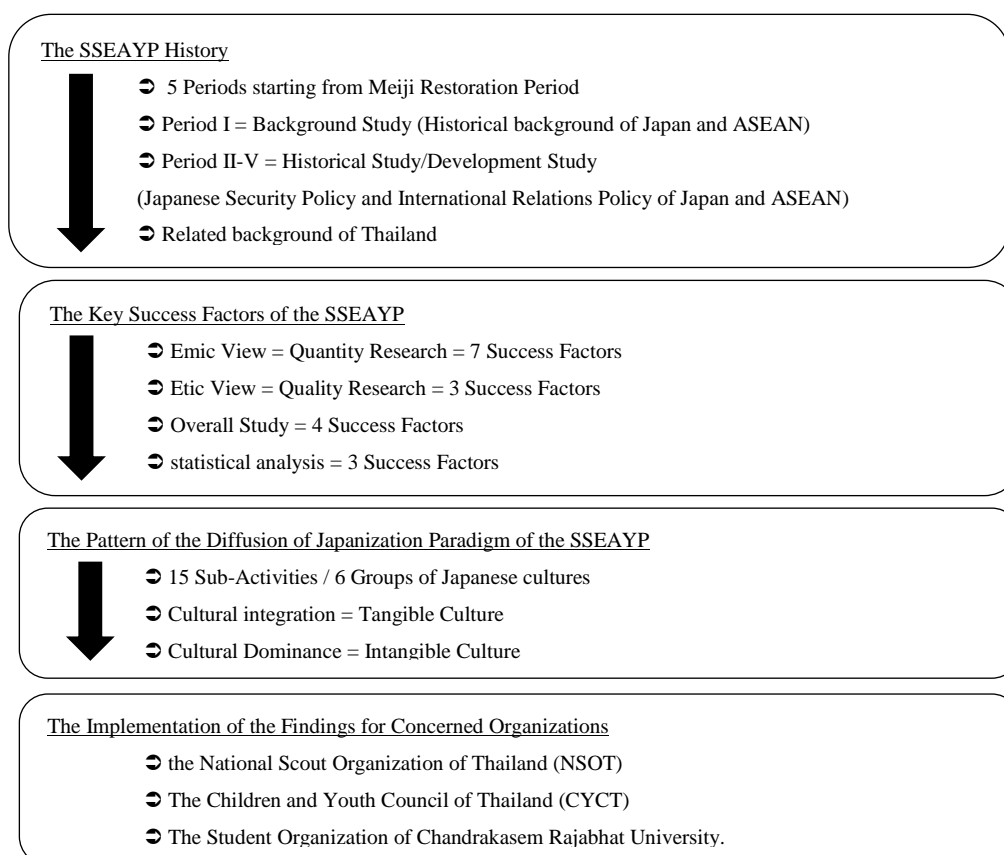
The SSEAYP History
- 5 Periods starting from Meiji Restoration Period
- Period I = Background Study (Historical background of Japan and ASEAN)
- Period II-V = Historical Study/Development Study
(Japanese Security Policy and International Relations Policy of Japan and ASEAN)
- Related background of Thailand

The Key Success Factors of the SSEAYP
- Emic View = Quantity Research = 7 Success Factors
- Etic View = Quality Research = 3 Success Factors
- Overall Study = 4 Success Factors
- statistical analysis = 3 Success Factors

The Pattern of the Diffusion of Japanization Paradigm of the SSEAYP
- 15 Sub-Activities / 6 Groups of Japanese cultures
- Cultural integration = Tangible Culture
- Cultural Dominance = Intangible Culture

The Implementation of the Findings for Concerned Organizations
- the National Scout Organization of Thailand (NSOT)
- The Children and Youth Council of Thailand (CYCT)
- The Student Organization of Chandrakasem Rajabhat University.

Figure 8.3 The Summary of Findings as a Background for Further Discussion

8.2.1 Key Success Factors in Diffusing Japanization Paradigm to ASEAN Countries of the SSEAYP

From the findings of key success factors of the SSEAYP in diffusing Japanese culture or Japanization Paradigm to ASEAN countries, they can be divided into two main groups. The first group is the overall success of the Program, and the other is key success factors in predicting the success of the SSEAYP.

From the qualitative research by analyzing historical documentary on background and development of the SSEAYP, in combination with an in-depth interview with experts and focus group interview with key informants, it is found that the success of the SSEAYP that has been acknowledged and admired is its greatness, reputation, and long-term continuous operation of over a half-century. On the other hand, from the quantitative research conducted by online questionnaires on the SSEAYP's success, the level of attitudinal change is measured by the level of compliance, identification, and internalization based on Kelman's concept. It is found that the samples' attitudinal change relates with the level of compliance and identification at the statistical significance level while the relationship between the level of attitudinal change and level of internalization is not found or found at a low level. This finding accords with the result from the focus group interviews, which found that cultural exchange and learning among former participating youths of each country consumed over 80% of all sub-activities they attended while one-way learning of only Japanese culture was found in very few activities. Participants learned Japanese intangible or non-material culture, i.e., thinking, disciplines, management, and morality gradually from the one-way learning activities. On the other hand, tangible or material culture, i.e., performance and plays, costume, and food were diffused in an equal proportion.

In general, the findings of qualitative and quantitative research both indicate the success of the SSEAYP in diffusing Japanese culture or Japanization Paradigm to ASEAN countries at an acceptable level.

All results of crucial success factors are applied to create a conceptual framework for this study based on Stufflebeam's CIPP model, an evaluation model of a project in a holistic view starting from its context, input, process, and product. Such a framework also helps to determine the research objectives and methodology. Sin Panpinit (2013, pp. 144-147) states that this kind of project evaluation is a goal-free

overall project evaluation that can explain the success of a project in a holistic approach and is one of the popular models at present. Therefore, all found factors from documentary and historical research on the history, background, and development of the SSEAYP are included in this framework of the study as input, process and activity, and output factors of the SSEAYP's success in diffusing Japanization Paradigm to ASEAN culture.

Moreover, from the analysis of the annual report of SSEAYP organized by the Japanese government, the evaluation is also based on Stufflebeam's CIPP model. The assessment thus includes all details of the program: the presentation of history, development, structure, process, steps, and all activities of the SSEAYP, and the participants' satisfaction evaluation in every sub-activity of the SSEAYP. Accordingly, the review of the SSEAYP of the Japanese government and the evaluation framework of this study are based on the same pattern.

The accountability of Stufflebeam's CIPP model is confirmed by the study of Pichit Thi-in (2017) on a participatory communication for restoring dead tourism attraction by social and cultural capital, which gives high importance to contextual factors, internal and external factors, and the success towards determined objectives. Besides, Kittikan Hankun (2015) expresses her idea in her research article entitled, "Process of Enhancing Youth for Social Changes in the 21st Century" that evaluation model of Stufflebeam with an emphasis on an analysis of the contextual, input, process, and output factors can be applied well for planning and evaluating any project.

In short, the evaluation of success factors of the SSEAYP as a holistic process reflects logical connectivity of all concerned elements: contextual, internal or input, process, and output factors, accepted by universal standards. (Sin Panpinit, 2013). However, for this study, this overall success cannot be specified clearly by each factor since it is conducted by quality research mainly, so it is presented in a descriptive and narrative evaluation instead. This individuated context thus may be difficult to be applied as a generalization in other contexts. Still, this individuation is a part of the philosophical assumption of quality research. (Patchanee Cheyjunya, 2015)

Regarding the findings from quantitative research built from the research findings of qualitative research on history and development of the SSEAYP and other

related literature review and conducted by online questionnaires, four key success factors are found: participation, network, incentive, and reputation.

The research supports this finding from qualitative research, "Public Relations Strategies and Factors Affecting Decisions to Participate in Activities of International Buddhist Society" of Areerat Mahinkong (2008), the study of Nanmanat Sungkaphituk (2009), "Participation of Youth in the Managing for Social Activities", and the study of Rut Rakngarm. (2009), "Youth participation in Activity development of Bangkok Metropolitan Youth Council: A case study of Sapansung District." All of these three studies found that success factors of an activity or a program for youth, especially youth-camp activity media were participation, network, incentive, and reputation of the activity or project in spite of different proportion of each success factor in each study. Notably, for the SSEAYP, all events are designed by the Japanese government who gives high importance to a participation of all concern sectors and parties: government sectors of participating countries, civic society involving in the program operation of the SSEAYP, and participating youths. This participation is planned since the first period of the SSEAYP's process, or since the Beginning of the SSEAYP History Period from 1974 to 1984. Besides, from historical analysis, during the first decade of the SSEAYP's operation, a network development was established, starting from the foundation of alumni network bases in the form of Alumni Association. Primarily, it is further found that such network is developed mainly from the shared needs of network members, not from a policy or an invention of an individual. It can be witnessed by no appearance of this network formation in the details or in the report of the SSEAYP. Instead, each participating country forms its network, but only supported or advised indirectly by the Japanese government. As a consequence, the formation of a network in each country took place at a different time. Still, the Japanese government supports such network by some mechanisms, i.e., the foundation of SI for each country, but the network is driven by the SSEAYP alumni of each country themselves. Furthermore, some activities are set up for coordinating these networks, such as the SSEAYP International General Assembly (SIGA) and Farewell ceremony and party, which are the main activities of the SSEAYP networks. Therefore, in spite of no direct financial support from the Japanese government, some indirect supports are given, i.e., an agenda for facilitating a drive of the SSEAYP

networks. Kanjana Kaewthep (2009) explains that this kind of network establishment is appropriate and effective.

In terms of incentive and reputation factors, it is found good image and reputation of the SSEAYP as a grand international program for youth development are results of a regular and annual operation for long term, supported by both Japanese and participating countries with enormous budgets, in combination with a continuity and luxury of the SSEAYP Ship. Besides, participants in this program must be accredited as a person with high capability and as a national youth representative. All of these lead to the success of the SSEAYP.

In the later stage of this study, the researcher uses the findings from the qualitative research to construct an online questionnaire for quantitative research, which is confirmed by multiple regression analysis. Besides, questions for a set of each variable or factor are extracted from literature review on each group of variables, i.e. "participation" from the concept of the level of participation in camp-activity media of Kanjana Kaewthep (2009), "network" from the concept of network components of Thana Pramukkul (2001), "incentive" from Maslow's hierarchy of needs, and "reputation" from the concept of reputation evaluation of Ponzi, Fombrun, and Gardberg (2011).

For the quantitative research of this study tested by multiple regression analysis; however, the independent variables or factors that are found to be able to predict the success of the SSEAYP in diffusing Japanization Paradigm to ASEAN countries are only "participation", "incentive", and "reputation." The following rationale can explain these findings:

Kanjana Kaewthep (2005) and Kamjohn Louisyapong (2014) describe the principles and concepts of development communication in the era of Alternative Paradigm that the trend of development communication in a new age gives importance to participation mainly, which sequentially leads to network formation. However, active or functional networks require a proper level of participation. Thus, this can explain why network factors are not found to be predicting factors or to have a relationship with the success of the SSEAYP from statistical analysis due to the unclear analysis of network of the SSEAYP in this study. Therefore, to evaluate the success of networks requires a review of a particular network group. To assess the effectiveness of all networks thus may not be accurate. Notably, the vital network

groups studied in this research are alumni associations of the SSEAYP of each country; however, since each alumni association was established at different time, the readiness and operation are thus unequal or diverse. Accordingly, for a statistical analysis based on dispersed statistics and quota of respondents in each country, it is unable to explain its predictability towards SSEAYP's success.

Nanmanat Sungkaphituk (2009) studied "Participation of Youth in the Managing for Social Activities" and found that the process and level of participation is quite clear and highly concrete, so it is thus relatively easy to evaluate; however, the effectiveness of network caused by the level of participation is a hard-to-measure variable due to its high abstractness. In other words, each network group often comprises huge sub-networks while the standards and level of success of each sub-network are different according to the context of each sub-network. Accordingly, from the study of Nanamanat Sungkaphituk, network factors were not found as success factors in the organization of social activities for youth. On the other hand, the study found the role and design of activity process to yield participation as the most significant variable, the result of which is expectedly to bring about the success of the networks eventually. Based on this finding, it reflects and supports the findings of this study in which network factor is not found to be a predictor variable towards the success of the SSEAYP in diffusing Japanization Paradigm to ASEAN culture. It is remarkable that in this study, the evaluation of the SSEAYP success as an international youth-camp activity media contains two levels: overall success as a process and progress of some particular variables as predictor variables. This two-level evaluation usually is not often found in general studies; on the contrary, either of them is preferred since it is quite risky to face different assumptions and thinking patterns which affect the effectiveness of evaluation.

The worst result is to obtain contradictory findings. However, the trend of project planning and evaluation in the modern world, primarily based on an alternative paradigm, calls for a difference in assumptions and concepts in evaluating a project's effectiveness. It is believed that no matter the results are divisible, or contradictory, such various perspectives and contexts should be beneficial for a more well-rounded and valuable development (Sin Panpinit, 2013)

Furthermore, the predictor variables towards the SSEAYP's success in diffusing Japanization Paradigm to ASEAN countries found in the quantitative research are "participation", "incentive", and "reputation". The findings are related to and accord with the conceptual framework of the CIPP model. From the study of the context of the SSEAYP, the SSEAYP history starting in 1974 is divided into five periods: Period of the Pre-SSEAYP History, Period of the Beginning of the SSEAYP History, Period of the SSEAYP Development, Period of the Prosperity of ASEAN, and Period of the Japan-ASEAN Parallel Development. Such periods are divided by the development of the SSEAYP, which are also the subsequent development of predictor variables found in this study: participation, incentive, and reputation. Besides, from the analysis of the process and all sub-activities of the SSEAYP, the objectives of them are found to respond to the creation of participation, incentive, and reputation of the SSEAYP. It also implies that the eventual outcome of the SSEAYP's operation is perceived as an active participatory process that leads to positive incentives and reputation for the SSEAYP.

The findings of predictor variables for the SSEAYP's success can be further supported by two pieces of studies by the researcher. The first study is a study on a participatory communication in restoring dead tourism attraction by social and cultural capital (Pichit Thi-in, 2017) and a survey on a participatory media production for presenting the research findings of collaborative projects to resolve the problems of poverty, social development, and integrated health well-being: a case study in Chainat Province. (Pichit Thi-in, 2016). Both studies conclude that participatory research giving importance to the participation of all concerned parties can bring about the success of creative developmental activities or projects.

8.2.2 A New Paradigm in Cultural Diffusion: From the Study on the Diffusion of Japanization Paradigm to ASEAN Countries of the SSEAYP.

From the study of the patterns of cultural diffusion by analyzing all sub-activities of the SSEAYP, 6 Japanese cultures or characteristics are found: discipline, critical thinking, and management style, costume, performance and plays, food, and rituals. According to Metta Vivatananukul (2016, pp. 11-13), culture can be divided

into two types: non-material culture, i.e., thinking or thought, etc. and material culture, i.e., food, costume, etc. Hence, these found Japanese cultures or Japanization Paradigm compose of non-material cultures, i.e. Japanese disciplines, critical thinking and management style (or called as "Japanese wisdom" by the concept of Pinyo Trisuriyatamma (2010) and Yosakrai S. Tansakul (2016) and material or tangible cultures, i.e. Japanese costume, performance and plays, food, and rituals.

Interestingly, these six Japanese cultures, both material and non-material or cultures, found in this study, are diffused by different patterns of Japanese cultures or Japanization Paradigm to ASEAN countries. Namely, Japanese non-material culture or wisdom is diffused indirectly through a gradual penetration process in all sub-activities of the SSEAYP. Furthermore, from the study, it is found that the design, planning, and management of the SSEAYP are conducted mainly by Japanese critical thinking and management style. Most of the support from the Japanese government, i.e., budgets or coordination center of the SSEAYP. Thus, this can influence the diffusion of Japanization Paradigm to ASEAN countries through Japanese non-material culture. However, in comparison with Japanese material culture, the proportion and opportunities of Japanese non-material culture are less found than material cultures. On the other hand, most of the activities are managed and operated by the Japanese government while only one event organized by ASEAN countries, namely a country visited program, is found in the operation of the SSEAYP. Such findings can be additionally explained by the concept of "Soft Power" that a cultural penetration through a gradual but consistent and continual process will produce relatively more sustainable and deeper cultural dominance on economic, political, and social systems (Atthachak Sattayanurak, 2012; Iwabushi, 2002; and Surachart Bamrungsuk, 2014).

On the other hand, Japanese material cultures found in this study: Japanese costume, performance and plays, food, and rituals, are cultural diffusion in the form of cultural exchange and learning. Somsuk Hinwiman (2011b, pp. 413-414) and Kanjana Kaewthep (2014, pp. 693-695) conclude in the same direction that cultural exchange and learning is a kind of cultural integration. This pattern of cultural diffusion believes that cultures in this world is diverse and abundant as the general nature of culture must be adaptive and dynamic. Therefore, cultural exchange or diffusion occurs commonly, and this phenomenon can reinforce and enhance cultural

enrichment. Accordingly, a cultural exchange between Japanese and ASEAN culture takes place quickly during the operation of the SSEAYP. From the analysis of all sub-activities of the SSEAYP, cultural performance and plays, costume, and rituals all support and respond to the written objectives of the SSEAYP, "to promote learning and enhance good understanding among participating members." This statement reflects the intention of a joint development between Japan and ASEAN countries positively and creatively.

The material cultures found in the context of SSEAYP is found in more than 80% of all SSEAYP activities. For example, the cultural performance of participating youths of each country is specified to be presented and disseminated in various sub-activities, such as Inauguration Ceremony and Welcome Reception, Japan-ASEAN Youth Exchange Program, Farewell Ceremony and Farewell Party, and activities during the visit of each country in which national costumes are required. Attire B or a national dress is specified to be worn in a proper occasion and is commonly agreed by all participating youths.

Metta Vivatananukul (2016, pp. 297-299) states that acculturation or a process of entering a new culture is a sequential process, starting from enculturation or the socialization within the old culture, deculturation or leaving from the old culture, and to acculturation or moving into a new culture. To adapt or move to a new culture requires a positive attitude towards the new culture. Seemingly, all cultural diffusion, either material or non-material culture, needs a good and positive attitude and understanding towards the new culture. Accordingly, this process might lead to cultural integration and cultural dominance. Similarly, the cultural diffusion of the SSEAYP can lead to both. Considering the origin or background of the SSEAYP, the Program was initiated in 1974 by the intention and needs of the Japanese government to correct severe image crisis that affects Japanese relations with ASEAN countries. Besides, from the study on the history of Japan and ASEAN before the operation of SSEAYP, it is found that security policies of Japan are determined to be mainframe or strategy of developing security for Japan and the SSEAYP is only one of the mechanisms that support and promote such development.

As a consequence of SSEAYP's operation for over five decades, the objective of the Program to promote a positive image of the country in the eyes of ASEAN

countries is achieved. Tracing back to the dynamism of Japanization from Japanese Studies in Thailand, it is found that the issue of Japanization is apparent since 1977 through Japanese Pop culture, i.e., Japanese cartoons for children and youths, Japanese literary works for working people and the elderly, Japanese consumption culture, Japanese entertainment, and fashion culture, etc. All of these Japanization Paradigms have been promoted and driven by mainstream media or mass media as the main mechanisms. (Pinyapan Pojanalawan, 2015, pp. 27-46; Sida Sornsri, 2008, pp. 31-47; Chutima Tanuthamatat, 2003; Kraiengkai Patanakunkomat, 2006; Chayanute Pattanasuwan, 2006; and Natnicha Vattanapanich, 2008)

Nevertheless, from this study, a new mechanism or tool in mobilizing Japanization or Japanese cultural patterns is found. Namely, an international youth-camp activity media, created by the Japanese government, can move and support the diffusion mechanism of Japanization Paradigm to ASEAN countries effectively. Besides, this mechanism can also enhance the sustainability and integration of all driving mechanisms towards the intended success very well. It can be considered from social situations of ASEAN countries in which Japanese culture or Japanization Paradigm has been widely accepted and witnessed in ASEAN society. Moreover, this empirical social phenomenon can point out that all mechanisms used by the Japanese government in correcting its image crisis in the eyes of ASEAN society and of the world are thoroughly planned towards the intended goal, which reflects Japanese ways of thinking as its unique qualification and culture.

According to the concept of intercultural adaptation or adjustment, culture can be studied through two perspectives: positive and negative. For positive approach, cultural diffusion is a two-way adjustment among two cultures or so-called "cultural integration" while for negative approach, cultural diffusion is a one-way adjustment from one culture to another culture or "cultural assimilation" or "cultural dominance or imperialism."

Somsuk Hinwiman (2011b, pp. 431-432) states that cultural integration is a concept based on the principle that culture is dynamic or adaptive. It is common to see cultural integration in a live culture with cultural diversity. On the other hand, Kanjana Kaewthep and Somsuk Hinwiman (2010) describe that the negative approach of cultural diffusion is developed from political-economics ideology. Namely, cultural

diffusion is a pattern of cultural imperialism through media; thus, an inferior culture will be dominated by a superior or stronger culture and can cause disappearance of the inferior culture. This kind of cultural imperialism can affect or damage economic, political, and social systems.

Additionally, Atthachak Sattayanurak (2012) proposes a concept in social science explaining the formation and diffusion of Japanization Paradigm through negative approach as described by Kanjana Kaewthep. He concludes that cultural dominance or imperialism and concept of Japanization are the same group of idea and these two concepts are related with the concept of "Soft Power" of Surachart Bamrungsuk (2014) and Iwabushi, 2002)

On the other hand, cultural integration is found mostly in material cultures diffused in the SSEAYP, i.e., cultural performance, costume, food, and rituals since these kinds of culture is easily expressed and presented, including being exchanged and learned. The influence of this cultural integration is at "compliance" and "identification" level mostly concerning the concept of Kelman (1958, pp. 51-60) while cultural imperialism is found in non-material culture or wisdom. On the contrary, knowledge or culture of thinking penetrated in sub-activities of the SSEAYP requires a continuity, time, and gradual but long-term socialization or through indirect cultivation. However, the success of this kind of cultural diffusion is relatively more sustainable and influences economic, social, and political systems. This kind of cultural diffusion of Japanization Paradigm of the SSEAYP is found in Japanese non-material culture, i.e., disciplines, morality, and management. These cultures can be developed towards potential development and progressive development of a creative society, i.e., disciplines, social order, being on time, honesty, sincerity, courtesy, discretion, and systematic and clearly-structured management. All of these desirable characteristics are analyzed and reported in the annual operation report of the SSEAYP, published and disseminated by the Japanese government to all parties involving in the SSEAYP's operation.

From this study on the pattern of diffusing Japanization Paradigm to ASEAN countries of the SSEAYP, a new paradigm, which is a combination between positive or two-way adjustment and negative cultural diffusion or one-way adjustment, is

found. In other words, they are a combination of cultural integration and cultural dominance or imperialism.

Most of the studies in social science choose to use either approach: positive or negative. For instance, the study of Chutima Tanuthamatat (2003) on Japanese Culture in Comics, the study of Kraiengkai Patanakunkomat. (2006) on Concepts and Japanese Socio-Cultural Contexts in Ghibli Studio Animation, and the study of Chayanute Pattanasuwan (2006) on Japanization of Thai Youth: A Case Study of J-Pop Fans used negative approach or mediated cultural imperialism in their studies on the diffusion of Japanese culture in Thai society.

However, for this study on key success factors of SSEAYP in diffusing Japanization Paradigm to ASEAN countries, all factors that can predict its success are included: contexts, input factors, process factors, and output factors of the SSEAYP's operation, following the research objectives, procedures, and methodology. Because of these, theoretical assumptions used in analyzing the success of the SSEAYP needs to be diverse and varied since components of sub-activities are all different. A diversity in combination with an integrated approach is thus required for this study.

For the diffusion of Japanese culture to other culture, most theoretical standpoints focus on cultural imperialism; for examples, Pop culture, Cultural commodity, Soft Power, and Political Economics. Therefore, cultural diffusion study in this research cannot be understood by either cultural integration or cultural imperialism but requires both perspectives.

According to communication discipline, SSEAYP is an international youth-camp activity media and thus is counted as an alternative media while general patterns of cultural diffusion studies focus on the influence of mainstream media or mass media as mentioned earlier.

Kanjana Kaewthep (2009) describes unique characteristics of camp-activity media that it requires a proper planning, clear goal, congruent relationships among sub-activities design, and focused objectives, including ritual communication, integrated communication, and the time and place limits. Due to these details, an analysis needs an integrated approach based on various concepts and theories to be able to generalize the findings for similar phenomena or similar contexts.

As the SSEAYP comprises 15 sub-activities, each of which is different and diverse and contains various details. Therefore, cultural integration is found in some sub-activities and cultural imperialism in some sub-activities. Most of the cultural integration is a cultural exchange among participating countries and mostly is an exchange of material culture, i.e., cultural performance, costume, food, and rituals. On the other hand, almost all sub-activities are managed by Japanese critical thinking and management style, an insertion and indirect penetration of non-material cultural diffusion, i.e., disciplines and virtues, honesty, systematic clearly-structured, and interrelated management. Therefore, both material and non-material cultures can be diffused in the SSEAYP, depending on the context and details of each sub-activity of the SSEAYP. Comparing this with human resource management, they are the same principle of putting the right man in the right job. In other words, the patterns of cultural diffusion, both cultural integration and cultural imperialism, are appropriate for each specific type of activity and each type of culture. In short, they must be proper for each event, which is a part of the SSEAYP or a part of youth-camp activity media in an intercultural context.

Furthermore, a mixture between cultural integration and cultural imperialism found in this study can be further explained by the alternative paradigm development of Kamjohn Louisyapong (2014, pp. 8-14), which describes an alternative paradigm development as human thought in Post-Modern era. This paradigm gives importance to localism pattern since it believes that each society is different and the context of each area is also different and provides different meanings. Therefore, the model of development requires different approaches and cannot use the same standards for all regions and contexts. Accordingly, the new paradigm of cultural diffusion and an alternative paradigm of development is comparable as both were originated in the same period, or postmodernism period. Therefore, an understanding of differences, contextual analysis, and proper management and disposition can enhance the use of both paradigms in a profound, realistic, and sustainable way.

8.3 Research Recommendations

Recommendations for further and future studies from the research, "Key Success Factors in Diffusing Japanization Paradigm to ASEAN Culture" are proposed as follow:

8.3.1 Recommendation for Further and Future Studies

1) Since the frame of this study covers all dimensions of communication process across cultures, its variety and vast scope blur the clear-cut findings. Some findings cannot be clearly explained and are partly contradictory due to the holistic analysis. Future studies should be conducted to affirm or verify such inconsistent results.

2) The CIPP model is applied to develop a conceptual framework for this study to examine the key success factors of SSEAYP. However, since only parts or components, not all, of the CIPP Model are depicted for the study. In the future, a more well-rounded and complete component of CIPP Model should be added and connected to avoid a possible deviation.

3) In spite of an effort in including as many as concerned parties in this study, as the content of this study is at international level or regional level that covers various groups of stakeholders in different parties and sectors, a well-rounded data collection is thus difficult and time-consuming. However, since the researcher is an insider or is a former participating youth in the SSEAYP, the researcher can reduce time and has insight and prior experience that help to understand the operation of the SSEAYP quite thoroughly, including making data collection easier. On the other hand, the dependence on respondents in the same network for data collection can cause some bias and thus a caution on its effect should be aware.

8.3.2 Recommendations for Future Studies

1) Historical information on Thai and Japanese history is studied to see its effect on the SSEAYP. However, concerned history of other nations and the perception of the SSEAYP from different parts of the world should be covered to see broader impact and success. Primarily, the history and understanding of other ASEAN countries should be studied to get more complete results and to see if their past has any effect on the success of the SSEAYP, different from the findings of this study.

2) For quantitative research, multiple regression analysis (MRA) is conducted; however, additional statistics should be developed, i.e., factor analysis or path analysis to obtain more complete findings and can explain the found phenomena more thoroughly and deeply since such statistical analysis is more specific and can explain other additional dimensions. Besides, more environmental factors should be included to get more accurate and more detailed findings.

3) For future studies, a comparison of a universal youth-camp activity media similar to the SSEAYP should be conducted to see if the key success factors are the same or not. Besides, it might help to see the different process, steps, and ideas in creating youth-camp activity media, i.e., the difference between western and eastern youth-camp activity.

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APPENDICES

APPENDIX A

ONLINE QUESTIONNAIRES CONDUCTED BY EX-PYS

Dissertation Online Questionnaire

Dear My SSEAYP family members,

I am currently undertaking a Doctor of Philosophy program in Communication Arts and Innovation at National Institute of Development Administration. In fulfillment of my dissertation I am required to research a topic area. The topic I have chosen is "The Success Factors of Japanization Paradigm Diffusion to ASEAN Cultural Society in the Ship for Southeast ASIAN and Japanese Youth Program" the online questionnaire is structured to research the success factors of SSEAYP in cultural diffusion as communication tool; Media activity.

I would be very grateful if you could, complete the questionnaire through the following link. Needless to say all information provided will be treated with strict confidence and individual firms will not be identified.

The questionnaire can be complete online, and should only take several minute of your time. I would be very grateful if you could complete within one working week.

Your Faithfully,
Pichit (Jook) Thi-in
ExTPY34

*จำเป็น

Your SSEAYP memories will be extremely useful in creating new knowledge.

Part I: Personal Information
Instruction: Please complete the questionnaire below by ticking or choosing in the relevant information to you.

1. **Gender** *
   ทำเครื่องหมายเพียงหนึ่งช่อง

   ◯ Male
   ◯ Female

2. **Age (at the year 2018)** *

ทำเครื่องหมายเพียงหนึ่งช่อง

- ( ) 18
- ( ) 19
- ( ) 20
- ( ) 21
- ( ) 22
- ( ) 23
- ( ) 24
- ( ) 25
- ( ) 26
- ( ) 27
- ( ) 28
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- ( ) 31
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- ( ) 40
- ( ) 41
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- ( ) 47
- ( ) 48
- ( ) 49
- ( ) 50
- ( ) 51
- ( ) 52
- ( ) 53
- ( ) 54
- ( ) 55
- ( ) 56
- ( ) 57
- ( ) 58

- ○ 59
- ○ 60
- ○ 60+

3. **Status (Contingent)** *

ทำเครื่องหมายเพียงหนึ่งช่อง

- ○ ExBPY (Brunei Darussalam)
- ○ ExCPY (Kingdom of Cambodia)
- ○ ExIPY (Republic of Indonesia)
- ○ ExJPY (Japan)
- ○ ExLPY (Lao People's Democratic Republic)
- ○ ExMAPY (Malaysia)
- ○ ExMYPY (Republic of the Union of Myanmar)
- ○ ExPPY (Republic of the Philippines)
- ○ ExSPY (Republic of Singapore)
- ○ ExTPY (Kingdom of Thailand)
- ○ ExVPY (Socialist Republic of Vietnam)

4. Batch (Year of Attendance) *

ทำเครื่องหมายเพียงหนึ่งช่อง

◯ 1974

◯ 1975

◯ 1976

◯ 1977

◯ 1978

◯ 1979

◯ 1980

◯ 1981

◯ 1982

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◯ 2008

◯ 2009

◯ 2010

◯ 2011

◯ 2012

◯ 2013

◯ 2014

○ 2015
○ 2016
○ 2017

Part II: Success Factors of the SSEAYP

Instruction: Please complete the questionnaire below by ticking or choosing in the relevant information to you.

5 = Strongly agree
4 = Agree
3 = Neutral
2 = Disagree
1 = Strongly disagree

5. **Participation: Success factor of the SSEAYP** *

ทำเครื่องหมายแถวละหนึ่งช่องเท่านั้น

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
All PYs get to know the latest news and event details and thoroughly understood.	◯	◯	◯	◯	◯
All PYs could share and spread the culture of their respected country equally.	◯	◯	◯	◯	◯
All PYs is responsible for making a cultural performance to other countries participating.	◯	◯	◯	◯	◯
The activities under the SSEAYP are defined and designed by participating youth each year such as cultural performance and club activity etc.	◯	◯	◯	◯	◯
All PYs have the right to issue regulations to coexist and work together as equals.	◯	◯	◯	◯	◯
The SSEAYP Regulations in the coexistence of PYs are an agreement that everyone agreed and mutually acceptable. Most of the suggestions that all participants own.	◯	◯	◯	◯	◯
Everyone in the SSEAYP network have the right to determine the topic of discussion group. Through the government agency of his country and through the alumni association.	◯	◯	◯	◯	◯
The SSEAYP network have the right to set of guidelines and pattern of post program activity (PPA). The Japanese government agency and the alumni association are supported sector.	◯	◯	◯	◯	◯
The evaluation of SSEAYP is a mechanical to design and prototyping activities. Including, improve further the SSEAYP operation.	◯	◯	◯	◯	◯
Whenever there is any problems or obstacles about the SSEAYP operated and encountered in the implementation. Members of the SSEAYP network will gather together and find a solution to the problem.	◯	◯	◯	◯	◯

6. Network: Success factor of the SSEAYP *

ทำเครื่องหมายแถวละหนึ่งช่องเท่านั้น

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
Everyone in the SSEAYP network share common perception: a mutual recognition that Japan and ASEAN are the same family. Under the SSEAYP family boat to help support each other.	◯	◯	◯	◯	◯
"Once a PY, forever a PY" remind all the SSEAYP member of a state themselves for life and a dignified status.	◯	◯	◯	◯	◯
Everyone in the SSEAYP network with the same goal of creating unity between the member countries of the ASEAN and Japan.	◯	◯	◯	◯	◯
The SSEAYP event has continued every year. In a year, there will be a variety of activities related to the SSEAYP, a main project. Make all members of the SSEAYP engage constantly and consistently.	◯	◯	◯	◯	◯
Everyone in the SSEAYP network has the right to participate equally involved as a host family, the local youth volunteer on country program, reunion on board (ROB) participation, SIGA participation, candidate for facilitator of discussion group activity and representative for alumni to join post program activity (PPA).	◯	◯	◯	◯	◯
The participant youth structure is recruited youth with diverse abilities of each side. Some is excellent in language skill, some is premium on cultural shows and some is outstanding in academic activities. Which causes complementary relationship. The youth group has enormous potential.	◯	◯	◯	◯	◯
There are the variety of status racial and social status; politicians, businessman, academician, social workers and young people, in the SSEAYP network also there are advocating mutual benefit.	◯	◯	◯	◯	◯

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
Everyone in the SSEAYP network is a high performance and leadership also dedication to serve the nation in cultural diffusion and sharing mutual understanding between the ASEAN and Japan.	◯	◯	◯	◯	◯
The SSEAYP network with the network expansion continues and the process of creating a new generation of leaders and broadcast network operation from generation to clear.	◯	◯	◯	◯	◯
The SSEAYP Network has a variety of media both publications, journals, website, social media and activities' media as intermediaries in the exchange of information and serves to maintain a stable network.	◯	◯	◯	◯	◯

7. Incentives: Success factor of the SSEAYP *

ทำเครื่องหมายแถวละหนึ่งช่องเท่านั้น

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
The SSEAYP participating is opportunity to travel abroad (about two months) and traveled by luxury cruise that most supports by government of Japan and ASEAN government agency.	◯	◯	◯	◯	◯
The SSEAYP security is a main concern of Japan government and ASEAN Partnership members that is build confidence to all PYs.	◯	◯	◯	◯	◯
The hospitality of Japan government, the official host agency to focus on all PYs, everyone equally and evenly to everyone.	◯	◯	◯	◯	◯
All PYs are recognized as a national youth representative who is a potential fit to join the international youth program.	◯	◯	◯	◯	◯
All members of the SSEAYP network, both PYs and Ex-PYs are recognized in the "SSEAYP Family" as a status along with valuable.	◯	◯	◯	◯	◯
The acting as cultural youth ambassador on the SSEAYP of PYs. It is a duty to be proud of and act to the national.	◯	◯	◯	◯	◯
The National costume (Attire A) on the SSEAYP create a sense of pride in the uniqueness and beauty in their own respect culture.	◯	◯	◯	◯	◯
All status on the SSEAYP network both PYs and Ex-PYs raise the social status to its members. A reputation of the SSEAYP and own self of the SSEAYP members better known nationally.	◯	◯	◯	◯	◯
The courtesy call during a country program activity motivates PYs as national honor guest who leader of nation deserves to welcome.	◯	◯	◯	◯	◯
The SSEAYP membership is meaningful and valuable as being a part of the legendary relationship between the ASEAN member countries and Japan.	◯	◯	◯	◯	◯

8. **Reputation: Success factor of the SSEAYP** *

ทำเครื่องหมายแถวละหนึ่งช่องเท่านั้น

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
The SSEAYP is internationally renowned. Most youngsters dream to have a once in a lifetime opportunity to attend the project.	◯	◯	◯	◯	◯
The SSEAYP is better known in the member countries of ASEAN and Japan. Who can participate in the ship's youth is considered as a highly capable in national level.	◯	◯	◯	◯	◯
People generally believe that the SSEAYP is a top forum for exchange and dissemination of culture.	◯	◯	◯	◯	◯
The using of cruise ships as a vehicle for the SSEAYP reinforces the luxury and safety of traveling by water. Also shows the unique landscape of the island of the ASEAN and Japan.	◯	◯	◯	◯	◯
Being a national representative as PYs creates pride and a reputation for the institution and lineage.	◯	◯	◯	◯	◯
The consistency operating, every year for over 40 years of the SSEAYP, building awareness in greater stability and wealthy of the SSEAYP.	◯	◯	◯	◯	◯
The SSEAYP network in action of alumni association in each country member is acting as a charitable organization in their own respect country. This helps strengthen the reputation of the SSEAYP as well.	◯	◯	◯	◯	◯
All 40s years of the SSEAYP, news and information of the SSEAYP was publicized in positive way, no any negative side on media. This is confirmed and supported the reputation of the SSEAYP.	◯	◯	◯	◯	◯

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
The project investment of the SSEAYP by Japanese government is a massive budget. Plus, with the official cooperation of the ASEAN governments are affected to the image of wealthy and importance in national policy to young people of the ASEAN countries and Japan.	⬭	⬭	⬭	⬭	⬭
The SSEAYP participating is a greatest experience to PYs. As the 2 months with 24 hours is lasting enough to learn intercultural and share mutual understanding each other. This outstanding make every young people eager to join the SSEAYP.	⬭	⬭	⬭	⬭	⬭

Part III: Attitude and Behavior toward Japanization Diffusion

Instruction: Please complete the questionnaire below by ticking or choosing in the relevant information to you.

5 = Strongly agree
4 = Agree
3 = Neutral
2 = Disagree
1 = Strongly disagree

9. *ทำเครื่องหมายแถวละหนึ่งช่องเท่านั้น*

	Strongly agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly disagree (1)
After joining the SSEAYP, it was a great feeling to Japan and Japanese culture.	◯	◯	◯	◯	◯
After joining the SSEAYP, your attitude toward Japanese culture is pretty good and valuable. Is to be taken as a role model in your life.	◯	◯	◯	◯	◯
After joining the SSEAYP, you are adapted and applied Japanese culture to your everyday life as well.	◯	◯	◯	◯	◯
After joining the SSEAYP, you take some of Japanese culture to your life style and everyday life as well.	◯	◯	◯	◯	◯
After joining the SSEAYP, you want to change your origin national culture as Japanese culture.	◯	◯	◯	◯	◯
After joining the SSEAYP, you consume more Japanese cultural products, for example: Japanese food, Japanese products and Japan Travelling.	◯	◯	◯	◯	◯
After joining the SSEAYP, your way of life, discipline and way of thinking typical of the Japanese were changed.	◯	◯	◯	◯	◯

APPENDIX B

TABLE OF STATISTICAL INFORMATION OF THE SSEAYP HISTORY

Historical Data of the SSEAYP

Year (Batch)	Visited countries — Port of call countries*1	Visited countries — Assembly point	Duration — Cruise	Duration — Country program (Japan)	Brunei Darussalam	Cambodia	Indonesia	Japan	Lao P.D.R.	Malaysia	Myanmar	Philippines	Singapore	Thailand	Vietnam	PY Total	NL	ADM	Other Staff	Advisor/ Facilitator	Total
1974 (1)	Indonesia, Japan, Malaysia, Philippines, Singapore, Thailand	Thailand (Bangkok)	10 Oct.-21 Nov. 43 days / Total 52 days	21 Nov.-30 Nov. 10 days			30	30		30		30	30	30		180	6	17	14		217
1975 (2)		Singapore	9 Sept.-18 Nov. 50 days / Total 61 days	18 Nov.-29 Nov. 12 days			30	30		30		30	30	30		180	6	18	3		207
1976 (3)		Philippines (Manila)	28 Sept.-15 Nov. 49 days / Total 60 days	15 Nov.-26 Nov. 12 days			30	30		30		30	30	30		180	6	16	7		209
1977 (4)		Indonesia (Jakarta)	27 Sept.-16 Nov. 51 days / Total 61 days	16 Nov.-26 Nov. 11 days			30	30		30		30	30	30		180	6	16	2		204
1978 (5)		Malaysia (Port Klang)	28 Sept.-17 Nov. 51 days / Total 62 days	17 Nov.-28 Nov. 12 days			35	35		35		35	35	35		210	6	15	2		233
1979 (6)		Thailand (Bangkok)	29 Sept.-16 Nov. 49 days / Total 60 days	16 Nov.-27 Nov. 12 days			35	35		33		35	35	35		208	6	15	3		232
1980 (7)		Singapore	27 Sept.-15 Nov. 50 days / Total 61 days	15 Nov.-26 Nov. 12 days			35	34		34		32	35	35		205	6	15	2		228
1981 (8)		Philippines (Manila)	25 Sept.-13 Nov. 50 days / Total 58 days	13 Nov.-21 Nov. 9 days			35	34		34		35	35	35		208	6	15	2		231
1982 (9)		Indonesia (Jakarta)	22 Sept.-9 Nov. 49 days / Total 57 days	9 Nov.-17 Nov. 9 days			35	35		35		35	35	35		210	6	15	2		233
1983 (10)		Malaysia (Port Klang)	20 Sept.-9 Nov. 51 days / Total 59 days	9 Nov.-17 Nov. 9 days			35	35		35		35	35	35		210	6	15	2		233

Historical Data of the SSEAYP

Year (Batch)	Port of call countries*1	Assembly point	Cruise	Country program (Japan)	Brunei Darussalam	Cambodia	Indonesia	Japan	Lao P.D.R.	Malaysia	Myanmar	Philippines	Singapore	Thailand	Vietnam	PY Total	NL	ADM	Other Staff	Advisor/ Facilitator	Total
1984 (11)	Indonesia, Japan, Malaysia, Philippines, Singapore, Thailand	Thailand (Bangkok)	9 Sept.-6 Nov. 49 days Total 57 days	6 Nov.-14 Nov. 9 days	6 (on trial)		35	35		35		35	35	35		216	7	13	3		239
1985 (12)	Brunei Darussalam, Indonesia, Japan, Malaysia, Philippines, Singapore, Thailand	Singapore	29 Sept.-16 Nov. 54 days Total 64 days	16 Nov.-26 Nov. 11 days	35		35	35		35		34	35	35		244	7	14	4		269
1986 (13)		Philippines (Manila)	29 Sept.-20 Nov. 53 days Total 59 days	20 Nov.-26 Nov. 7 days	35		35	35		35		35	35	35		245	7	14	3		269
1987 (14)		Indonesia (Jakarta)	29 Sept.-20 Nov. 53 days Total 60 days	20 Nov.-27 Nov. 8 days	35		35	35		35		34	35	35		245	7	15	3		269
1988 (15)		Malaysia (Kuantan)	1 Oct.-21 Nov. 52 days Total 60 days	21 Nov.-29 Nov. 9 days	35		35	35		35		35	35	35		245	7	14	3		269
1989 (16)		Brunei Darussalam (Muara)	26 Sept.-16 Nov. 52 days Total 59 days	16 Nov.-23 Nov. 8 days	35		35	35		35		35	34	35		244	7	15	3		269
1990 (17)		Thailand (Bangkok)	5 Oct.-22 Nov. 50 days Total 58 days	22 Nov.-30 Nov. 9 days	35		35	35		35		35	35	35		245	7	15	3		270
1991 (18)		Philippines (Manila)	15 Sept.-2 Nov. 49 days Total 56 days	2 Nov.-9 Nov. 8 days	40		49	45		45		49	39	45		312	7	16	3		338
1992 (19)		Singapore	25 Sept.-10 Nov. 47 days Total 55 days	10 Nov.-18 Nov. 9 days	40		50	45		45		45	44	44		313	7	16	3		339
1993 (20)		Indonesia (Jakarta)	24 Sept.-8 Nov. 46 days Total 54 days	8 Nov.-16 Nov. 9 days	41		50	44		46		43	41	46		311	7	16	3		337

Historical Data of the SSEAYP

Year (Batch)	Visited countries — Port of call countries*1	Assembly point	Duration — Cruise	Duration — Country program (Japan)	Brunei Darussalam	Cambodia	Indonesia	Japan	Lao P.D.R.	Malaysia	Myanmar	Philippines	Singapore	Thailand	Vietnam	PY Total	NL	ADM	Other Staff	Advisor/ Facilitator	Total
1994 (21)	Brunei Darussalam, Indonesia, Japan, Malaysia, Philippines, Singapore, Thailand	Malaysia (Port Klang)	29 Sept.-14 Nov. 47 days / Total 55 days	14 Nov.-22 Nov. 9 days	40		50	45		50		45	39	45		314	7	16	3		340
1995 (22)		Brunei Darussalam (Muara)	8 Sept.-13 Nov. 47 days / Total 55 days	13 Nov.-21 Nov. 9 days	40		51	42		46		44	41	46	7 (on trial)	317	8	16	4		345
1996 (23)	Thailand, Indonesia, Malaysia, Philippines, Singapore, Brunei Darussalam, Vietnam, Japan	Thailand (Bangkok)	27 Sept.-18 Nov. 53 days / Total 61 days	18 Nov.-26 Nov. 9 days	40		50	45		44		44	40	50	39	352	8	18	5		383
1997 (24)	Indonesia, Malaysia, Philippines, Singapore, Thailand, Brunei Darussalam, Vietnam, Japan	Singapore	22 Sept.-12 Nov. 52 days / Total 59 days	12 Nov.-20 Nov. 8 days	40	2 (on trial)	46	44	2 (on trial)	44	2 (on trial)	44	38	44	40	346	11	18	5		380
1998 (25)	Philippines, Brunei Darussalam, Indonesia, Singapore, Malaysia, Thailand, Vietnam, Japan (Delegation visited Lao P.D.R. and Myanmar by air.)	Philippines (Manila)	30 Sept.-17 Nov. 49 days / Total 57 days	17 Nov.-25 Nov. 9 days	32	4 (on trial)	30	32	32	32	31	30	31	32	30	316	11	17	7		315
1999 (26)	Singapore, Malaysia, Indonesia, Thailand, Vietnam, Philippines, Japan (Delegation visited Myanmar and Lao P.D.R. by air.)	Singapore	29 Oct.-10 Dec. 43 days / Total 51 days	10 Dec.-18 Dec. 9 days	- *2	6 (on trial)	31	42	32	32	31	30	32	32	32	300	10	16	8		334
2000 (27)	Singapore, Myanmar, Malaysia, Indonesia, Thailand, Vietnam, Philippines, Japan (Delegation visited Lao P.D.R. and Cambodia by air.)	Singapore	24 Oct.- 6 Dec. 43 days / Total 52 days	6 Dec.-15 Dec. 10 days	- *2	32	32	40	32	32	31	32	32	32	30	325	10	15	10		360
2001 (28)	Japan, Philippines, Brunei Darussalam, Singapore *3	Japan (Tokyo)	12 Sept.-16 Oct. 35 days / Total 44 days	3 Sept.-12 Sept. 10 days	28	28	28	37	28	28	27	28	28	28	27	315	11	15	11		352
2002 (29)	Japan, Vietnam, Indonesia, Malaysia, Thailand, Singapore (Delegation visited Cambodia, Lao P.D.R. and Myanmar by air.)	Japan (Tokyo)	17 Sept.-29 Oct. 43 days / Total 52 days	8 Sept.-17 Sept. 10 days	27	28	28	38	28	28	28	28	28	28	28	317	11	16	10	1	355
2003 (30)	Singapore, Indonesia, Malaysia, Thailand, Philippines, Japan (Delegation visited Myanmar, Vietnam, Brunei Darussalam, Cambodia and Lao P.D.R. by air.)	Singapore	2 Sept.-14 Oct. 43 days / Total 53 days	14 Oct.-24 Oct. 11 days	28	27	28	39	28	28	28	28	28	28	28	318	11	16	10		355

Historical Data of the SSEAYP

Year (Batch)	Port of call countries*1	Assembly point	Cruise	Country program (Japan)	Brunei Darussalam	Cambodia	Indonesia	Japan	Lao P.D.R.	Malaysia	Myanmar	Philippines	Singapore	Thailand	Vietnam	PY Total	NL	ADM	Other Staff	Advisor/ Facilitator	Total
2004 (31)	Japan, Philippines, Vietnam, Thailand, Indonesia, Singapore (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	9 Sept.-22 Oct. 44 days / Total 53 days	31 Aug.-9 Sept. 10 days	27	28	27	39	28	27	28	28	28	28	26	314	11	16	11		352
2005 (32)	Malaysia, Thailand, Vietnam, Brunei Darussalam, Philippines, Japan (Delegation visited Cambodia by air.)	Malaysia (Port Klang)	31 Oct.-12 Dec. 43 days / Total 51 days	12 Dec.-20 Dec. 9 days	28	28	28	38	27	28	28	28	28	27	28	316	11	16	11	9	363
2006 (33)	Singapore, Indonesia, Malaysia, Brunei Darussalam, Philippines, Japan (Delegation visited Myanmar by air.)	Singapore	23 Oct.-4 Dec. 43 days / Total 51 days	4 Dec.-12 Dec. 9 days	27	28	28	38	28	28	28	26	28	28	27	315	11	15	13	8	361
2007 (34)	Japan, Singapore, Indonesia, Malaysia, Thailand, Vietnam (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	1 Nov.-12 Dec. 42 days / Total 52 days	22 Oct.- 1 Nov. 11 days	28	27	28	38	28	28	27	27	26	28	27	312	11	16	13	8	360
2008 (35)	Japan, Brunei Darussalam, Indonesia, Thailand, Vietnam, Philippines (Delegation visited Cambodia by air.)	Japan (Tokyo)	31 Oct.-11 Dec. 42 days / Total 52 days	21 Oct.-31 Oct. 11 days	29	28	28	39	28	28	28	27	25	26	27	311	11	15	14	8	359
2009 (36)	Japan, Philippines, Malaysia, Singapore, Thailand, Brunei Darussalam (Delegation visited Myanmar by air.)	Japan (Tokyo)	6 Nov.-18 Dec. 43 days / Total 53 days	27 Oct.-6 Nov. 11 days	28	27	27	39	28	28	28	25	27	28	28	313	11	15	15	8	362
2010 (37)	Japan, Malaysia, Thailand, Indonesia, Singapore, Vietnam (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	4 Nov.-16 Dec. 43 days / Total 53 days	25 Oct.-4 Nov. 11 days	28	27	27	39	28	28	28	27	28	28	28	316	11	13	17	8	365
2011 (38)	Japan, Philippines, Brunei Darussalam, Indonesia, Malaysia, Vietnam (Delegation visited Cambodia by air.)	Japan (Tokyo)	4 Nov.-16 Dec. 43 days / Total 53 days	25 Oct.-4 Nov. 11 days	28	28	28	38	28	28	28	27	28	28	28	317	11	13	16	8	365
2012 (39)	Japan, Vietnam, Thailand, Singapore, Indonesia, Brunei Darussalam (Delegation visited Myanmar by air.)	Japan (Tokyo)	2 Nov.-14 Dec. 43 days / Total 53 days	23 Oct.-2 Nov. 11 days	28	28	28	38	27	26	28	28	24	28	27	310	11	14	15	8	358
2013 (40)	Japan, Vietnam, Thailand, Singapore, Philippines (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	7 Nov.-17 Dec. 41 days / Total 51 days	28 Oct.-7 Nov. 11 days	28	28	28	37	28	28	28	27	27	28	28	315	11	14	16	8	364

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Historical Data of the SSEAYP

Year (Batch)	Visited countries — Port of call countries*1	Assembly point	Duration — Cruise	Duration — Country program (Japan)	All Passengers — PY Brunei Darussalam	Cambodia	Indonesia	Japan	Lao P.D.R.	Malaysia	Myanmar	Philippines	Singapore	Thailand	Vietnam	PY Total	NL	ADM	Other Staff	Advisor/ Facilitator	Total
2014 (41)	Japan, Brunei Darussalam, Cambodia, Myanmar, Indonesia	Japan (Tokyo)	7 Nov.-18 Dec. 42 days / Total 51 days	29 Oct.-7 Nov. 11 days	27	28	28	39	28	27	28	28	26	28	28	315	11	13	15	8	362
2015 (42)	Japan, Philippines, Vietnam, Myanmar, Malaysia (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	11 Nov.-17 Dec. 42 days / Total 51 days	27 Oct.-5 Nov. 10 days	28	28	27	37	28	25	26	27	27	28	28	309	11	11	17	8	356
2016 (43)	Japan, Vietnam, Thailand, Singapore, Indonesia (Delegation visited Cambodia by air.)	Japan (Tokyo)	4 Nov.-15 Dec. 42 days / Total 52 days	25 Oct.-4 Nov. 11 days	28	28	28	39	28	28	28	28	27	28	28	318	11	12	16	8	365
2017 (44)	Japan, Cambodia, Thailand, Indonesia, Malaysia (Delegation visited Lao P.D.R. by air.)	Japan (Tokyo)	2 Nov.-13 Dec. 42 days / Total 52 days	23 Oct.-2 Nov. 11 days	28	27	28	38	28	28	28	27	25	28	28	313	11	11	18	8	361
Total					972	488	1,458	1,647	572	1,456	567	1,440	1,409	1,464	647	12,203	382	662	350	106	13,703

In this chart, duration of cruise is from the day the ship set sail to the day of disembarkation. In duration of country program in Japan includes the day the participating youths from ASEAN member countries arrived in Japan.

*1 The order of visited countries is listed in alphabetical order from 1974 to 1995, and in chronological order of countries the ship called at the port after 1996.

*2 Due to the period of SSEAYP fell on Islamic fasting month of Ramadan, the country didn't join the program.

*3 Due to the accident in Brunei Darussalam, the program was shortened and all participants from ASEAN countries disembarked in Singapore. In this regard, the visit of the delegation to Cambodia, Lao P.D.R. and Myanmar by air was cancelled.

BIOGRAPHY

NAME	Pichit Thi-in
ACADEMIC BACKGROUND	Bachelor's Degree with a major in Mass Communication from Chiangmai University, Chiangmai Province, Thailand in 2000 and a Master's Degree in Development Communication at Chulalongkorn University, Bangkok, Thailand in 2011
PRESENT POSITION	Lecturer, Communication Arts Program Faculty of Management Sciences, Chandrakasem Rajabhat University, Bangkok, Thailand
EXPERIENCE	Participant Youth of the Ship for Southeast Asian and Japanese Youth Program, Year 2007
RESEARCH	2010 Media Use in Anti-Corruption Campaigns of the National Anti-Corruption Commission during the Year 1999-2010 (Thesis) 2016 Participatory Media Productions for Tackling Poverty, Social Development, and Health Integrated: A Case Study of Chainat. (The Thailand Research Fund) 2017 Participatory Communication to Revive Death Tourism Attraction with Social Capital and Cultural Capital. (The Office of Higher Education)