

# Influences of Culture from Outside ASEAN:

## *Values, Lifestyle and Arts Study in Thailand and Laos*

Khanobbhorn Wattanasukcha Sangvanich<sup>+</sup> & Yoothana Chuppunnarat<sup>++</sup>  
(Thailand)

### Abstract

Social change in the 21st century has caused changes in three areas: economic, social, and culture. The UNESCO (2003 as cited in the Institute for Research on Law, 2009) categorizes culture into two types: tangible culture which includes those concerning objects with expressive symbols, for example, languages, manners, attire, technology, and various forms of art; and intangible culture, which concerns the mind, for instance, notions, beliefs, values. Feldman (1996) propose that learning art has an important role to play in developing various senses. These are the basic ways to accept, maintain and convey culture that relate to values and way of life. Factors that affect changes in society and culture include nature, environment, population, economic system development, attitudes and beliefs of people in society, social movement, including cultural and new innovation processes, lifestyle cultures of the new generations, according to Bunnag (2010). Concerning cultures and values in several aspects, for example, in the environment, energy generating, education, social activities, entertainment, and facilities. This study examines the tangible and intangible factors of cultural influence from outside the ASEAN Economics Community – AEC affecting culture, values, ways of life, and altering ways of learning about the arts in Thailand and Laos.

**Keywords:** *Cultures, Values, Ways of Life, Asean Economics Community (AEC), Learning Methods, Arts, Thailand, Laos*

<sup>+</sup> Dr. Khanobbhorn Wattanasukchai Sangvanich, Assistant Professor, Department of Art Music and Dance Education, Faculty of Education, Chulalongkorn University, Bangkok, Thailand 10330. voice: +66 2218-2290 fax: +66 2218-2297 email address: Khanobbhorn.w@chula.ac.th.

<sup>++</sup> Dr. Yoothana Chuppunnarat, Assistant Professor, Department of Art Music and Dance Education, Faculty of Education, Chulalongkorn University, Bangkok, Thailand 10330. yoothanac3@hotmail.com.

## Introduction

### The Present Importance of Cultures Affecting Values and Lifestyles

Neo-westernization, values, and people's ways of life in the era where information technology is the core of living has become the key in rapid transfer and acceptance of outside cultures. Instant and worldwide consumption of information introduces new concepts and widens people's perspectives. At the same time, countries with technological advancement in communication possibly have higher control or influences on the population, economy, society, and cultures, than other countries. Cultural domination impacts the creation of values and ways of life that can be reflected through attitudes towards the world and society. Learning from proverbs, aphorisms, teachings, and various documents, portrays cultures, notions, beliefs, values, ways of life, and surrounding environments in each era, when considering them based on cultures, values, and ways of life related to each form of the arts. It demonstrates the connection to ways of learning about the arts in both Thailand and Laos in the past 10 years (2006-2015).

## Objectives

To study the influence of cultures outside the AEC in terms of values, ways of life, and ways of learning about the arts in Thailand and Laos.

## Research Question

What are the influences outside the AEC that affect cultural changes in Thailand and Laos?

## Scope

To study specifically the cultures related to values, ways of life, and ways of learning about the arts, during the 10-year period (2006-2015).

## Study Framework and Data Collection

This is a qualitative study that is based on the analysis of various documents of the 10-year period (2006-2015). It was conducted based on the analysis of cultural influences on values and ways of learning about the arts in Thailand and Laos following Feldman's framework (1996). The UNESCO (2003 as cited in the Institute for Research on Law, 2009) and Bunnag (2010) the qualitative data was analyzed and guidelines presented on the development of methods for arts educators in Thailand and Laos.

## Research Method

Documentary research

## Research Instrument

Table for data analysis

## Data Collection

The data was collected from documents and research related to values, ways of life, and ways of learning about the arts in Thailand and Laos throughout the 10 year period (2006-2015).

## Data Analysis

### Influence of Domestic and International Cultures Affecting Thai Values and Ways of Life

Worldview can be defined as the viewpoint of the world and society through a thought process and systems based on the acceptance of culture in a specific society. Kongsirirat (2010) stressed the importance of worldview study that it relates thoughts and beliefs consequently leading to cultures, values, and ways of life of the people in society. The results of worldview study of Thais through Maham-ontri's 1,280 proverbs (2014) indicates that certain groups Thais possess different worldviews regarding certain groups of people, religious beliefs, and traditions, compared to the past. This is caused by the way of life that rely on capitalism, leading to endeavour and competition to earn money to improve the quality of living. Kulrattanamaneepon et al. (2012) found that there are researchers who produced 215 pieces of research on social values out of 600 pieces, accounting for 37 percent, whereas only 29 pieces of research are about Thai's values on aesthetics, accounting for 5 percent. Cultures are related to values on aesthetics; values can be both the cause and consequence of social change, creating prosperity or decline. The process of learning is carried out in childhood through family institutions, educational institutions, work institutions, and social institutions in various aspects. Values towards one matter might be different since no rule exists to determine it. It cannot be compared to distinguish the good or the bad types; therefore, values change over time. Buasri (1982) divided values into two categories: basic value and occupational value. 1) Basic values are those that people in society hold onto and practice together to create a happy society, prosperity, and development. It is a value that indicates prosperity of a specific society, which consists of their virtues, morality, customs, cultures, traditions, and law. 2) Occupational value includes those that people of that occupation need to hold onto and practice, disciplines, manners, and Occupation Act to abide by to advance in their own careers. Kulrattanamaneepon et al. (2012) found that the Thais nowadays live their life based on neo-westernization, especially foreign cultures that have penetrated Thailand and manifest themselves through the form of imitation. According to the attitude of a national artist and expert who states, "the Thai's do what their minds want to," this statement is illustrated through indulgence in cheer, convenience, and comfort in their behaviors. 1) The value of cheer is the characteristics that endorse enjoyable activities, and do not take work or situations seriously. 2) The value of convenience is the preference to opt for a fast option for one's convenience, not wanting to follow rules and social discipline. Furthermore, no serious punishment is meted out when the rules are broken. 3) The value of comfort is the behaviors and actions based mainly on one's comfort. Since Thais do not put emphasis on an issue nor take it too seriously, these behaviors correspond to Sinlarat's statement (2014) that describes the Thais' characteristics portrayed through their educational system, that they possess a receiving culture. Thus, they adopt the cultures outside of their own country rapidly and easily; this is consistent with the statement by Kulrattanamaneepon et al. (2012) referring to the Thais in the 21st century that globalization has caused the new generation to abandon their own culture and heritage which are the nation's identity, for instance, language, arts, culture, and traditions relating to ways of life and living,

careers, and bring about changes in certain aspects of living influenced by the Western culture that has infiltrated Thailand. It demonstrates in the form of imitation as Feldman (1996) said that aesthetics is represented through the senses. An art educator is an important teacher to cultivate expression and perception of beauty, and knowledge of history and culture of the nation. The finding of Theeradachphong (2012) that, for the current capitalism, products are crucial in stimulating people's demands by commercials as the incentive that encourages people in food and product consumption. Art education, therefore, is a course that advocates the knowledge of cultures and local wisdom among students, and also helps relieve the issue of "floating signifier," of which the original culture is interpreted in different ways in another culture or society without staying true to its original meaning. 2) Art education and creation of values in food consumption: Art education is a learning programme that aims to educate students to comprehend the beauty, to love and admire, and perceive the value of beauty from different angles. Bunnag (2010) further affirms that the lifestyle culture of the current generations follows 5E characteristics; this includes 1) environment, 2) energy, 3) education, 4) entertainment, 5) electronics. Furthermore, laws and traditions of Thais which are open to other cultures result in the elements of foreign cultures being rapidly adopted.

It shows the impact of foreign cultures on various lifestyles in the current society, through clusters of people, especially those who possess unique tastes. In addition, Feldman (1996) propose that tastes are related to aesthetics values of culture and way of life. Because an aesthetic taste or style of living adopted by a particular person, group, or culture. Whilst each type of document was being analyzed, categorisation of cultures that affect ways of life of Thais were dividend into six groups: 1) Language and literature: foreign media consumption gives Thais more exposure to foreign languages and more opportunities to experience them through their lifestyles. The use of foreign languages are mixed with Thai in both the spoken and written language, resulting in Thai's lack of ability to prosper through the use of their own language. Spelling does not follow its original rules and pronunciation of the Thai characters are unclear. 2) Entertainment: consumption of performances, music, films, dramas, from other countries have increased. This also carries along notions, beliefs, values, and lifestyles in various aspects represented through a variety of media, and blend with the original Thai culture producing the foreign-styled Thai culture. This corresponds to Kimsakul (2010) who stated that Thais aged 21-30 use YouTube for entertainment purposes; they watch TV programmes, films, MVs, and music, mostly at home. Furthermore, Wisessak et al. (2006) found that Thais currently watch TV, cable TV programmes, or listen to radio related to East-Asian films, Hollywood films, American sports programmes, Western music and pop music programmes, because of the low cost. 3) Fashion: The use of Instagram and Facebook encourages the Thais to pay more attention to fashion, thus creating career opportunities that are related to fashion design, clothing design, also beauty clinics, and weight loss clinics. Receiving treatment from beauty clinics and excessive acceptance of foreign cultures in the form of fashion into their daily life tend to lead to crimes and other social issues. 4) Foreign food and products: Admiring foreign cultures and lifestyles alters

Thais' values in local product and service consumption. For example, they prefer internationally made products believing their quality surpassing that of their own country. Some prefer international cuisines and imported products to flaunt their taste, class, and style. Moreover, they also like eating fast food and international-flavoured coffee, strengthening the coffee culture in society where most people adopt the habit because of this trend. This is agreed by Ratjaroenkhajorn (2002) who stated that Thais' consumption of coffee is symbolic. Coffee is used as a tool to express cultural identity and social class determination. Furthermore, products and services from international brands are used in conveying this identity.

Aasheim (2011) found that consumption of Western food has become a part of E-Saan women's lives who reside in Bangkok; this is as a consequence of the clash of cultural differences and similarities, resulting in the process of drawing Western cultures into the country and creating a new form of culture into their way of life. This is consistent with Mooksong (2007) who referred to Thais' fast-food consumption behavior that they do not eat out of pleasure or true desire, but instead for elegance: a consumption of food identity which yields to consumers the image of good taste and style. The study of Nassakarn and Thianthai (2009) found that metrosexual men have a certain culture and factors that influence their consumption of products, based on satisfaction in the product quality which matches their personalities and identities. Self-identity formation expressed through brand logos which relate to social factors, persons, psychology, and cultures, demonstrates the formation of a new culture impacted by the influences outside of the AEC.

5) Arts and architecture: Current generations of Thais are interested in designing and building houses, offices, and shops, to resemble those in foreign countries out of their admiration towards foreign cultures. Furthermore, this is to represent their taste in international lifestyles. In business, promotion of buildings constructed to mimic those of foreign countries are carried out to draw consumers to spend on products and services, stressing the values of fashion, taste, and modernity as selling points.

6) Education and technology: Values towards higher education influences choices in career paths. It results in lack of domestic labourers, encouraging the flow of alien labourers into the country. Learning through the use of technology influenced by the information search on Google has become the main value in data research for educational purpose and businesses. In terms of education, Cheunkha (2010) found that cultural factors affecting Thai education is the emphasis on being the receiver of knowledge rather than the seeker. This corresponds to Sinlarat (2014) who referred to learners in the Thai society as the knowledge receivers. For the values of tutorial schools, it is found that children and parents think that tutoring schools help summarize lessons for the tests, boosting their confidence for the university entrance exam over the value of learning at their own schools. The finding by Wongboonsin (2011) further affirms that tutoring classes, for most students, is a confidence booster. Values of studying at prestigious public university lead to high competition, since being able to secure a spot at a university is perceived as prestigious. Furthermore, parents also regard their children's study at university level as a source of pride and it leads to high-paid careers. However, Priyanont (2011) found that secondary students are stressed by

tutoring classes whereas Bunnag (2010) stated that some students' choice of study is highly influenced by trends, not out of their true preference or interest; this results in many study courses, also, being created based on the trends. Tissamana et al. (2014) refers to the strengths of the Thai education that there are places, resources, and many sources of knowledge; however, the weaknesses lie in students' poor results and the lack of infrastructures. Media and technology for the education system have yet to be developed and updated. The importance is in general Thais still lack of communication skills in English and other languages used in the AEC countries.

Ways of life and behaviors dominated by foreign cultures indicate that certain groups of Thais do not appreciate the importance of their own culture; this results in their thinking being subconsciously penetrated and influenced by foreign cultures through various media and technology. Building cultural strengths through various forms of communication is highly essential. It requires guidelines in fostering culture, values, and ways of life in certain areas 1) Teaching through family members and educational system and society. 2) Education through Thai media, for instance, TV, dramas, articles, music, etc. 3) Education through daily routines and activities, as, in social activities. 4) Conduct oneself to be a good example and hold firmly onto one's morality and good acts. Rapid acceptance of international cultures shows that the Thai culture is considered a soft culture that foreign cultures can infiltrate into rapidly, through technology, resulting in unfiltered embrace of foreign cultures and values, for instance, cyberculture and capitalism. According to the study by Wisessak (2009), it was found that pop music and TV programs concerning European football clubs affect negative values in Thais' mainstream study and work. It is evident that currently, the Thai citizens possess values and lifestyles that are influenced by the Western culture. Building a strong basis of the original culture, which will impact on the values and ways of life of the Thai, is required through nurture of culture, values, and ways of life, through non-formal and informal education systems such as learning in the classroom, mass communication, learning from family, dramas, art, and music, etc. Learning from daily routines or various art activities.

Teaching citizens to see the importance and value of culture which is the nation's identity through the learning of arts. Furthermore, Berleant (2003) stated that aesthetics are effected at the level of personal experience and people in the society. These are founded at the foundation of aesthetics of people in society who gain knowledge, understanding, and aesthetics experiences of individual taste in art, music, fashion, and so on. As society and culture are inextricably linked by aesthetics values. It is essential attributes to help a person to perceived and create satisfactory experiences, which originates from the appreciation of arts, beauty, form, and expression correlated in scenarios. Art educators play an important role in equipping the youth to be knowledgeable, considerate in making choices, and also encourage them to love, admire, and perceive the value of cultures, personal values, and ways of life of Thais and demonstrate them in a new form of culture and economic practices.

### **Influence of Domestic and Foreign Cultures Affecting Values and Ways of Life of Laotians**

One neighboring country that has been passed on the influence of the foreign cultures through Thailand is Laos. From the study by Utamachant (2000), it was found that 100 percent of the Laotians who own radios and televisions are the recipients of the Thai culture. Furthermore, E-Saan Centre for Business and Economic Research, Khon Kaen University (2014) also found that the Laotians pass their time by watching television. Ownership of a television symbolizes their economic status since it is considered an essential electronic appliance. Internet is perceived as the next important element; this is especially among teenagers and the working-age population who use the internet on a daily basis. Only a small number of the Laotians go out to movies. Kongsirirat (2013) studied the Laotian's world views from proverbs and found that they divided their worldviews based on three major categories: on human, nature, and supernatural. These worldviews are, mostly, initiated by the bringing together experiences, environments, cultures, "Heet-Kong" belief which is a custom, legends, history, politics, government, along with its policies to combine and produce the worldviews of Laotians. Cultural influences that Laotians have accepted from foreign cultures impacting their worldviews can be divided as follows:

**Ways of life:** Laotians emphasizes creating values for oneself and society. Leopairot (2013) stated that for living, the Lao lead a humble, moderate life. They like stress-free and unhurried life; however, they are not lazy nor greedy, but value sufficiency. Many of them have low purchasing power; therefore, they choose products based mainly on utility. E-Saan Centre for Business and Economic Research, Khon Kaen University (2014) found that only 10 percent of Laotians in Vientiane earn over 25,000 baht monthly. Most of them have low incomes which influences their consumption of products and services. Furthermore, Osatapirat (2007) found that the values of consumption of Laotians in Champasak and Pakse Provinces depend significantly on women's consumption behaviors; this is due to their gender roles where women shop for groceries while men earn the income. Women's responsibility is to budget and take care of household expenses; therefore, women expenses revolve around taking and delivering goods, and travelling for grocery shopping for household usage or for retail. However, E-Saan Centre for Business and Economic Research (2014) found that certain groups of Laotians' shopping habits tend to be more modern; that is, they tend to compare prices between different stores, and will select a product by judging details on its label. Most of them believe the quality of products from Thailand are better than others. Leopairot (2013) stated that Laotians prefer consuming products from Thailand; though they also like French products since they have been previously been influenced by the French culture, their purchasing power is not high. Thus, the Thai products are more popular as they are less expensive. This corresponds to the finding by Osatapirat (2007) that despite the popularity of the Thai products among Laotians, Champasak people also like products from China and Vietnam that have the same level of quality as products from Thailand, yet cheaper. Nevertheless, the factors that play important roles in influencing their choices of consumption are the educational level, traditions, and family income. For values on food consumption, Jutaviriya

et al. (2011) found that in the past, Laotians did not like eating out at restaurants since the incomes do not correspond to the cost of living. They go out from time to time, on a weekly or monthly basis to usually a Laotian or a Thai restaurant. Nowadays, however, the younger generations' values and ways of life concerning food are divided into three types: 1) Sole consumption of local food, 2) A new combination of taste in food, including preferences for pre-cooked food processed at a factory, 3) Preference to eat foreign cuisines at restaurants and at hotels. Furthermore, the younger Laotian generations in Vientiane also like Tum types of food (pounded and mixed in a mortar and a pestle), for example, Som-Tum, Tum Kanom Jeen, and Tum Mhee. The latter has just gained popularity in the past five years. Osatapirat (2007) stated that in the past, the characteristics of eating out for Laotians was more of day trip forest picnics, where food was brought from home to be cooked on location in the areas of forests, waterfalls, or fields. However, due to the economic growth, Laotians' food culture shifted towards eating out and socializing with friends at restaurants. Fast food businesses have thrived; however, there is still a combination of Laotian and other cuisines. Jutaviriya et al. (2011) referred to contemporary Laotians like new flavors and tend to have a hybridization of food consumption split between local and modern food as the new generation has been more exposed to a wider variety of options.

Laotians like a soup-less breakfast, for example, roasted beef, roasted fish, Pla Ra (chili fish sauce), and boiled vegetables. For dinner, they usually eat dishes that takes longer to cook, for instance, Larb Koi, bamboo shoot soup. Osatapirat (2007) found that with the growth in food delivery services and trends advertised on TV young people tend to visit foreign cuisine restaurants more often. For instance, Japanese or Korean restaurants are becoming popular. Jutaviriya et al. (2011) and Osatapirat (2007) found that other dishes that influence food consumption in youth includes Pho, fried rice, Korean BBQ, wide rice noodles in gravy, Suki, and Shabu. This tendency reflects a trend where Laotians' are eating out at restaurants more and they tend to visit Yakiniku restaurants, Japanese and Korean restaurants, and other fast food outlets. Furthermore, the current generations' entertainment focuses on modern music and following trends in fashionable clothing.

**Education:** E-Saan Centre for Business and Economic Research, Khon Kaen University (2014) found that Laotians' value education and have a desire to pursue higher education, since they believe that it helps widen their outlook and world view perspective and improve their quality of life. Therefore, they need to be diligent, patient, and hard-working in studying, to gain in-depth, all-round, and skillful knowledge. Though they believe learning should last a lifetime only a few have the means to pursue post-graduate study; therefore, most Laotians finish compulsory education, which is high school, and head straight into the workplace.

**Economic Aspects:** Laotians stress the importance of economy since this element is extremely vital to their living and being acknowledged by society. They usually watch TV since it is considered an important electronic appliance and also a status symbol of the house owner. Furthermore, E-Saan Centre for Business and Economic Research, Khon Kaen University (2014) also stated that the Lao regard



the TV culture as a household activity and only a few go out for movies. Gaining access to commercials, for example, radio, TV, or billboard commercials are still sparse. They like music, entertainment programmes, and TV programs from foreign countries, especially from Thailand. Secondly, there is a widespread use of internet and mobile phones. Utamachant (2000) studied the attitudes towards broadcast media and influences and found that the Thai culture has dominated the Lao culture through TV and radio media, causing changes in values and original ways of life of Laotians in economic, political, psychological, and language aspects.

**Careers:** Laotians prioritize working in the government service since it is perceived as a career of stability, good status, and honour. The next is being farmers; it is considered a good and honourable occupation since they are independent and self-sufficient, and will never starve. However, trading is the field Laotians do not have interest in; they perceive it as a bad and dishonest career that requires lying to survive.

**Roles of People in Society:** Laotians emphasize the importance of teachers and respect them; teachers are regarded as the persons who teach, educate, and create wisdom for people in society. They believe good teachers possess the spirit of teaching and are the ones who promote thoughts and the intellect. Students need to listen to their teachers, work hard, and dare to ask questions to improve their knowledge.

**Leaders or Rulers:** They stress the importance of leaders who are capable and have a leadership mindset. They also need to be open-minded and properly conduct themselves. The rulers are required to respect “Heet and Kong,” since this is the traditions and customs that originated in the past. It is considered a blueprint of thought framework that shapes Laotians. With the influences of foreign cultures, it indicates that the Lao culture has changed and tends to become more prominent in the future.

### Analysis of Cultural Influences Affecting Values and Ways of Life of Laotians

Cultures, values, and ways of life of the Thai and Lao people share some similarities, yet they are different in various ways due to the diversity in cultures, attitudes, beliefs, economic and social conditions. The flow of foreign cultures, technology, change in economic and social systems shed light on the change in values and ways of life of the Thai and Lao people. However, it can be analyzed and summarized that there are five aspects of cultural influences that impact the values and ways of life of Thais in the 21st century: 1) Language and literature, 2) Performance and music arts, 3) Costume, 4) Use of foreign products, 5) Arts and architecture. Furthermore, the cultural influences that affect values and ways of life of Laotians in the present include: 1) worldview on living, 2) worldview on education, 3) worldview on economy, 4) worldview on careers, 5) worldview on people’s roles in society, 6) worldview of the Lao towards their leaders or rulers; these influences consequently impact cultures, values, and ways of life of the people in both countries in different patterns, based on the original cultures and social conditions that exist in the transitional phase.

## Conclusion

Cultural Influences Causing Changes in Values, Ways of Life, and Ways of Learning Arts in Thailand and Laos

Influences of culture related to perception and learning of people in the society. In addition, Berleant (2003) mentioned the importance of perception and learning arts are affect at the level of individual experience. Which is a link to the level of aesthetics experiences of people in the society. Buasri (1982) propose that there are two categories of values. Basic value is the course in society which make society practice to create a happy life together. 2) Occupational value is the guidelines for occupation needs to hold onto and practice to maintain disciplines, manners, and Occupation Act.

Values on aesthetics are the values that can be fostered through the teaching and learning of arts. Aesthetics and values are related to perception and learning for all of the individual senses. Art educator plays an important role to cultivate in children and adults in society to develop artistic and aesthetics level in various ways; for example, in psychology, intellect, morality, society, economy, politics, especially in transforming cultures, values, and ways of life from the past to present, and creating the trend of future lifestyles. This study only focuses on the major values that are interconnected. For example, cultures that influence the values and ways of life of people in society. Teaching and learning arts at institutions from the beginner to the higher levels refines the mind of the students, to improve themselves, through the history of art, aesthetics, studio arts, and arts creation through their occupation. This leads to the social development that it emphasizes the importance of beauty and the value of artifacts. In economy, art is a part of the products that involves cultural costs, in both tangible and intangible products, since it can add value to all forms of products. Feldman (1996) mentioned the importance of art teachers as the people who are related to cultures, and to the role of art education on society in terms of cultural change; this leads to two topics of values and ways of life of people in society. 1) Art education and the creation of cultural products: Cultural costs are vital for adding value to products and services; therefore, art education plays an essential part in improving students' creativity, in employing culture to create the new form of products and services. Art, therefore, is a vital tool for capitalism in this era. Theeradechphong (2012) found that people in the society drive food and product consumption. Furthermore, people in the current capitalism bring national's culture to be interpreted in different ways from the original cultures and local wisdom. Learning art is important for children, when students are knowledgeable in the theories and concepts of the art history, studio art, art criticism, and aesthetics, along with art philosophy, art education, art psychology, they will be able to choose to consume products and services with confidence.

The study of cultural factors affecting values and ways of life in the 21st century in Thailand and Laos indicates that six aspects are related: 1) Entertainment, performance, and music culture, 2) Language and literature, 3) Foreign food and product consumption, 4) Education and technology, 5) Costume and, 6) Arts and architecture. Production and development of art teachers, therefore, is extremely crucial in creating the basic value and occupational value. Since art education,

following its philosophy, aims to improve a person's knowledge and skills in four areas: art history, studio art, art criticism, and aesthetics. Nevertheless, it also aims to encourage a person to know oneself, build his or her own identity, have good judgment and ability to choose products and services well, and not unreasonably persuaded by media or commercials that tempt people into buying their products.

### Suggestions for Future Research

In the present, changed social conditions of Thailand and Laos with the influence of foreign cultures on their ways of life indicates that the production and development of art teachers for both countries is to give them a good judgment in selecting only positive domestic or international cultures into their ways of life, and to further pass onto their students. It is essential and leads to fostering the aesthetics values through the teaching and learning of arts, to equip students with knowledge in art history, studio art, art criticism, and aesthetics; this, as a consequence, will affect the role of art education in society which can be categorized into two issues: 1) Art education and creation of the cultural products, especially encouraging students to possess cultural knowledge, local wisdoms, to be able to interpret the culture in various ways to achieve true diverse meanings. 2) Art education and creation of consumption values: Teaching and learning of art education is vital in equipping students of every level with knowledge and comprehension of beauty, to love and admire beauty from various angles, following the concepts, theories, philosophy, psychology, and others. This allows them to choose the right products that fit their demands and to improve their own identity. Production and development of art teachers, thus, plays an important role in improving people in the 21st century and to prepare them in terms of cultural studies of the current era and living with the world population, from the basic education to higher education and specialist courses. These require development guidelines in six various aspects: 1) to realize the nation's core culture and possess a good judgment in consumption, 2) to develop communication skills through various entertainment cultures, 3) to develop ways of life to achieve hybridization of food consumption that still conserves the local customs, 4) to improve art knowledge and skills through a proper choice of technology, 5) to improve clothing taste and attire choices that are suitable for each occasion, 6) to develop the creation of arts to fit the environment and culture that is the society's identity. These developments aforementioned will eventually lead to the creation of national identity at the personal and social levels.

### Acknowledgement

This research is funded by the Ratchadapisek Sompoch Research Grant, Chulalongkorn University, 2015. CU-58-088-AD

### References (Thai)

Bunnag, Thatsanee. *Fashion: Life Cocktail*. Bangkok: Udompanya, 2010.

Cheunkha, Siriphat. "Influential Factors Contributing to Thai Teaching and Learning Styles: A Case Study of Anthropological Perspective on Private Tutoring." MA Thesis., Faculty of Political Science, Chulalongkorn University, 2010.

- E-SAAN Center for Business and Economic Research, Khon Kaen University. *CLMV Pulse*. Khon Kaen: E-SAAN Center for Business and Economic Research, Khon Kaen University, 2014.
- Chutawiriya, Keeratiporn, Khamyin Sanyawong, and Khamporn Inthiporn. "Consumption of Local Food and Social Changes in Vientiane in the Era of Globalization." *Journal of Mekhong Society* 7, no. 2 (2011): 49-73.
- Institute for Research on Law. *Study and Research Product and Lawmaking on Cultural Heritage Protection Act*. Funded by the Office of the National Culture Commission, Ministry of Culture, 2009.
- Kongsirirat, Supapon. *The Worldviews of Lao people from Proverbs*. Faculty of Humanities, Naresuan University, 2013.
- Kulratanamaneepon, Chayanit et al. *Strengthening of Social Value: An Extensive Review Literature and Research Approach of Thai Values in the Future*. Funded by Department of Cultural Promotion, Ministry of Culture, 2012.
- Mooksong, Chartchai. *Mutant Fast-food: Change in Meaning of food and Consumption with Cross-Cultural Signified Meaning in New Products Journey*. Bangkok: Princess Maha Chakri Sirindhorn Anthropology Center (Public Organization, 2007).
- Natsakarn, Sutthiwat. "Culture of Products Consumption of Metrosexual People Working in Bangkok." MA Thesis., Faculty of Political Science, Chulalongkorn University, 2009.
- Priyanon, Yuttitham. "Thai Youth's Value: Craving for Only Universities - No Technician Institute While They Both Have a Chance to Get a Job." *Sunandha News*. March 27, 2011. <http://sunandhanews.com/2011-10-14-04-41-27/81-education/1541-2011-03-27-14-39-23.html> (accessed February 19, 2016).
- Suphab, Suphattra. *Thai Society and Culture: Values Family Religious and Tradition*. Bangkok: Thai Watana Panich, 1998.
- Theeradechphong, Saithip. "The Commodification of Culture: A Case Study of Televised Muay Thai." MA Thesis., Faculty of Economics, Chulalongkorn University, 2010.
- Tissamana, Apinya, Thijsanu Rodruksa, Sudarat Yodhaboribal, Kultida singsi, and Sirirat Choonhaklay. "Preparation for Bangkok to Enter the AEC: Study of Social Dimension and Culture on Human Development." *Journal of Politics and Governance* 4, No.2 (March-August 2014): 120-146.
- Uer-amnuay, Jutarat. *Social Psychology*. Bangkok: Chulalongkorn University Press, 2010.
- Utomchan, Wipha. *Receivers' Attitude and Effects From Radio and Television Signal Across the Border of Thailand and Laos: Research Study*. Faculty of Communication Arts, Chulalongkorn University, 2000.
- Wisetsak, Kittiphoom. "Cross-cultural Receiving of Thai Youth and Thai Youth Ethics States in Context of Borderless Communications." *Journal of HR intelligence* 4, No.2 (July-December 2009): 3-13.

Wongbunsin, Chitra. "Tuition Classes: Necessary or Fashion." Thai Children Education, <http://peenews1.blogspot.com> (accessed February 20, 2016).

### References (English)

Aasheim, Helle B. M. "Consumption of Globalized Food Among Isan Women Bangkok." PhD diss., Chulalongkorn University, 2011.

Feldman, Edmund Burke. *Philosophy of Art Education*. Upper Saddle River, N. J.: Prentice-Hall, 1996.

Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, Inc., 1973.

### References (Laotian)

Ministry of Information, Culture and Tourism. *Life Standards and New Cultures Public Relations. 5-year Development Plan (1995-2000)*. Vientiane: Lao, 1998.