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**EFFECTS OF KOREAN TELEVISION PROGRAMS ON
MYANMAR CULTURE**

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MYANMAR CULTURE

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ABSTRACT

The purpose of this thesis is to examine the influences of Korean television programs on Myanmar culture. In this survey, a descriptive method was used and primary data was collected through online questionnaire in Yangon region area. A total of 267 respondents participated in this survey. Findings of this survey data proves that Myanmar viewers' perception on Korean contents (e.g., food, music, language, custom, cosmetics and gestures) are strongly related to their viewership pattern of Korean series. Behaviors and attitudes such as imitating and adopting to imitate Korean culture are also in strong relation with watching times. The majority of the respondents are females in this survey and it is found that the influence of Korean series on them are huge. Especially in statistical calculation, only on some contents such as foods, music, language, liking celebrities and idols are in good association with viewers' watching frequency, whereas, attitudes and behaviours were not in strong association with viewers' frequency. Compared to other countries showing foreign television programs, Myanmar policy has some weak points to control from intrude of foreign culture by media.

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TABLE OF CONTENTS

| | Page |
|--|-------------|
| ABSTRACT | i |
| ACKNOWLEDGEMENT | ii |
| TABLE OF CONTENT | iii |
| LIST OF TABLES | iv |
| LIST OF FIGURES | v |
| LIST OF ABBREVIATIONS | vi |
| | |
| CHAPTER 1 INTRODUCTION | |
| 1.1 Rationale of the Study | 2 |
| 1.2 Objectives of the Study | 5 |
| 1.3 Method of Study | 5 |
| 1.4 Scope and Limitations of the Study | 5 |
| 1.5 Organization of the Study | 6 |
| | |
| CHAPTER 2 LITERATURE REVIEW | |
| 2.1 Globalization | 7 |
| 2.2 Mass Media | 9 |
| 2.3 Cultural Change Factor | 13 |
| 2.4 Korea Wave | 14 |
| 2.5 Review on Previous Studies | 18 |
| | |
| CHAPTER 3 TELEVISION CHANNELS IN MYANMAR | |
| 3.1 History and Progress of Myanmar Television Broadcasting Industry | 21 |
| 3.2 Brief view of Broadcasting Law in Myanmar | 29 |
| 3.3 Current situation that Myanmar Broadcasting Institutions Face | 33 |
| 3.4 Myanmar Culture and Recent Lifestyle | 35 |

| | | |
|-------------------|---|----|
| CHAPTER 4 | PERCEPTION OF KOREAN TELEVISION PROGRAMS EFFECTS ON MYANMAR CULTURE | |
| 4.1 | Survey Profile | 40 |
| 4.2 | Survey Design | 41 |
| 4.3 | Survey Results | 42 |
| 4.4 | Analysis of Respondents' Preferences on Korean Contents from Data Perspective | 49 |
| 4.5 | Analysis of Respondents' Behaviors and Attitudes on Korean Contents from Data Perspective | 51 |
| 4.6 | Analysis of Respondents' Preferences on Korean Contents from Statistical Perspective | 59 |
| 4.7 | Analysis of Respondents' Attitudes and Behaviors on Korean Contents from Statistical Perspective | 62 |
| CHAPTER 5 | CONCLUSIONS | |
| 5.1 | Findings | 65 |
| 5.2 | Recommendations | 69 |
| REFERENCES | | |
| APPENDICES | | |

LIST OF TABLES

| | page |
|-----------|--|
| Table 3.1 | MRTV-4 program schedule on 26-6-2019 27 |
| Table 3.2 | Channel 7 program schedule on 26-6-2019 28 |
| Table 4.1 | Population in survey conducting townships 40 |
| Table 4.2 | Respondents from sixteen townships of Yangon city 42 |
| Table 4.3 | Respondents' age, education and occupation 43 |
| Table 4.4 | Case processing summary of watching Korean series frequency and Korean contents 59 |
| Table 4.5 | Pearson Chi-Square and p-value for watching Korean series frequency and Korean foods/music/fashion/custom/language/cosmetics/celebrities/posting 60 |
| Table 4.6 | Case processing summary of watching Korean series frequency and respondents' attitudes and behaviours on love affairs/fight for job position/audiences' perception on cultural realities and values/drink together with family 62 |
| Table 4.7 | Pearson Chi-Square and p-value for watching Korean series frequency and respondents' attitudes and behaviours on love affairs/ fight for job position/audiences' perception on cultural realities and values/drink together with family members 63 |

LIST OF FIGURES

| | page |
|------------|--|
| Figure 4.1 | Geographic location of the respondents 45 |
| Figure 4.2 | Respondents' started age to watch Korean series 46 |
| Figure 4.3 | Respondents agreement on Korean series is their first choice 47 |
| Figure 4.4 | Frequently watch TV channel among Myanmar families in Yangon 48 |
| Figure 4.5 | Respondents' preferences on Korean contents 50 |
| Figure 4.6 | Respondents' review on Korean series from good point of view 52 |
| Figure 4.7 | Respondents' perception on their attitudes and behaviours after they watched Korean series 53 |
| Figure 4.8 | Girls use to drink alcohol in public more than before 55 |
| Figure 4.9 | Fighting for job position with bad attitude 58 |

LIST OF ABBREVIATIONS

| | |
|--------|--|
| ASEAN | The Association of Southeast Asian Nation |
| ASO | Analogue Switch-off |
| DTH | Direct-to-Home |
| DVB | Democratic Voice of Burma |
| DVB-T2 | Digital Video Broadcasting-Second Generation Terrestrial |
| UEFA | The Union of European Football Associations |
| FIFA | Federation International de Football Association |
| FTA | Free-to-air |
| BBS | Burma Broadcasting Service |
| FDGs | Focus Group Discussions |
| INGO | International Non-Governmental Organization |
| ITU | International Telecommunications Union |
| KII | Key Informant Interview |
| MITV | Myanmar International Television |
| MMK | Myanmar Kyat |
| MNTV | Myanmar National Television |
| MOI | Ministry of Information |
| MPS | Multi-Play Services |
| MPEG-4 | Motion Picture Experts Group Layer-4 Video |
| MRTV | Myanmar Radio and Television |
| MTRV-4 | Myanmar Radio and Television 4 |
| MWD | Myawaddy Television |
| NLD | National League for Democracy |
| SD | Standard Definition |
| SLORC | State Law and Order Restoration Council |
| SPDC | State Peace and Development Council |
| UN | United Nations |
| USDP | The Union Solidarity and Development Party |

CHAPTER (1)

INTRODUCTION

Communications is a daily part of our lives. It can be in various forms; verbally, non-verbally and sometimes symbolically. People are identified through communications made relevant to their values, traditions, customs and ideologies. When these ideas, customs, norms and social behavior are shared among the society or group of people, it has become a culture. A culture can be found in organizations, societies, ethnicities, countries or in a wide range of forms.

"Culture" can be defined as a community with common experiences that form the way its members understand the world. Culture can be different or similar to one another depending on history, geography, economics, and belief systems. Cultural groups can be considered based on race, national origin, gender, class, religion, etc.

When a culture is viewed at a country or regional level, it associates with beliefs, food, language, behaviors, marriage, music and arts bringing impacts such as appropriateness or inappropriateness within that particular circle where people have the acceptance of common culture in that country. Even a small thing such as greeting people is a culture. How people greet each other in a "Western" culture, may be different from those in "Asian", "African", or "European" cultures. Even within "Asian" culture, how "Myanmar" greets may be different from those of "Thai", "Japanese", "Malaysian" or people from the "Philippines."

As a glue holds things together, culture holds people from same communities together through variety of common events, festivals, rituals, and languages. Like an English proverb, birds with same feather flocks together. In order to belong in a culture, people adapt the same practices those are commonly accepted in their society where they belong to. Belongingness give people such a feeling of inclusion, empowerment, enhanced confidence and better tolerant as they feel the strength of unity inside them. And the social capital of a community is increased as people accept the same culture and belongingness. This study highlights on how Korean television programs effect on people in Myanmar culture. The analysis includes the trend of

Korean cultural products (Korean wave) spread in Asia, Korean television programs flooded into Myanmar, and impact of Korean influences in Myanmar on the younger generation in terms of their values, lifestyle, craving for foods, music, and even language.

1.1 Rationale of the Study

Culture reflects human activities and their social behaviours in a consistent manner. These human activities, moral values and beliefs are manifested through their lifestyles such as arts, literature, language, and religion.

Culture brings shared vision and common goals for a country. When people hold high cultural value for their country, their behaviour, attitude, social capital is also high. This can be proven by the country with high literature and arts. If a country has stronger literature and arts, it can overwhelm other weak cultures.

Culture has identity and trademarks too. Identifying oneself with a particular culture gives people the feelings of belongingness and sense of security. People feel more protected and secured as they get access to the social network and be surrounded by the shared values and aspirations. These cultural identity and trademarks make them feel supported, stronger social capital with better trust and confidence.

Therefore, people living in small countries need to be cautious about why culture is important for a country and should find out ways to maintain and protect their own culture. Through the changing context of globalization, countries around the world are struggling to cope with all the changing aspects in economy, communication, knowledge and culture etc. Because cultures around the world can be easily spread through various mediums nowadays and just by a click of a remote control, people can get access to another culture. Some good examples of these influences can come from some places like Hollywood, Bollywood.

However, smaller cultures in the world have become challenging or threatening nowadays from the greater influences from the bigger world countries, especially on social behaviors and lifestyles which are easier to be impacted by globalization. For smaller countries, unless they are resilient with strong mechanisms that cherish their own culture and filters the impact of others cultural influence, it is likely to get swallowed by the more powerful mighty culture. This will result in transformation or changes in the original culture.

Television is a powerful medium for appealing to mass audience. It reaches

people regardless of their age, sex, income, or educational level. In the 1990s, the Korean Wave started with TV drama series. Popular drama series reached to Japan, spread to China, Taiwan, and Hong Kong. In the 2000's, the Korean Wave has spread to the world through Internet and social media. TV dramas were the first of the Korean Wave, later young Korean idol groups (K-pop), movies and reality events emerged in the viewers' market. (Jang & Paik, 2012)

Some scholars studied about the spread of "Korean Wave". It is called Hallyu in Korean language. Korean wave includes TV dramas, popular music, and movies spreading to other countries. Liberalization of markets and deregulation of the culture and arts industry sectors allowing cross-border outflowing nature of the globalization was in favor of this Korean fever around the world back in those days. (Yang, 2012)

Even in Japan, which is the first modernized or westernized country in Asia, it suffered the Korean Wave by the 2004 Korean TV drama, *Winter Sonata*. The same thing took place in Taiwan in 2004, and spread to the Chinese speaking world of Hong Kong and China. It then later spread to Vietnam, India, Turkey, Israel, Nigeria, Romania, Hungary, Bosnia, Russia, Sweden, Colombia, Peru, Canada, the United States, Australia, and New Zealand. (Yang, 2012)

Television first broadcasted in Myanmar in early 1980s by Myanmar radio and television. At that time MRTV shows world famous television series like Love boat, Dynasty, Little house on the Prairie which are people like the most. After 1988, when Military lead SLORC government took the power they tried to set new television station name Myawaddy. In the beginning Myawaddy made their own programs to air and later they also broadcast foreign television series. Some of the famous series broadcasted by Myawaddy which was popular back then were *Pyithutayarshin* (Paung Chain), OShin, 101st time Proposal. In late 1990s and early 2000s, Korean dramas started to emerge on Myanmar television. At that time, those who wishes to broadcast Korean television series on Myawaddy had to make their own program for Myawaddy. Therefore, Businesses who wanted to get air time on Myawaddy tried to make their own programs and get air time to show one television series. And most business men try to show Korean series because some series are so cheap and have many episodes. If that kind of series is popular among people they have many profit from commercials during breaks and also from their lowest investment in cheap series. And also, people mostly like to watch entertainment programs especially Korean television series than other series like Japan, China, Philippine and India in

Myanmar. This is because Korean family living style is closer to Myanmar people. As Myanmar opened up for democratic transition just less than a decade time, the country is still struggling to find itself a balance along the change. This way, Korean television series started to influences Myanmar culture.

Korean wave penetration can be analyzed in three categories approaches in Asia and globally: political-economic; the cultural; and the social. The first approach emphasizes political and economic backgrounds for the sudden boom of Korean popular culture in Asia. In this view, Korean wave is simply the case of Korean culture industry taking advantage of this changing market situation. (Jang & Paik, 2012)

The Korean Wave provides a great opportunity for Korean government to take this advantage of the newly emerged cultural and public diplomacy to promote Korean cultural advantages in globalizing world. Today countries became quite aware of the disadvantage of Korean influences in their countries.

This paper intends to analyze all the above dynamics from the perspective of Myanmar culture. By responding issues such as how Korean Wave impacted Myanmar, if its experience is negative or positive, if there have been appropriate measures or if it needs to regulate Myanmar's own culture, and this Korean Wave been managed in the world of Myanmar's democratic transitioning period.

Myanmar has a growing population of audience who are addicted to Korean series. Spending a huge amount of time in front of televisions, holding onto remote controls, hopping around different Korean series channels have become a part of many Myanmar people's daily lifestyle. As a consequence, Korean cultures and customs have unconsciously have influenced over many people in Myanmar. At the same time, these people's value and respect on their own Myanmar culture have decreased. Furthermore, this has become a threat for the preservation of Myanmar culture. Therefore, the purpose of this thesis is to examine the condition of how Korean television programs are effecting on Myanmar culture nowadays.

1.2 Objectives of the Study

This study aims to examine Korean television programs' effects on Myanmar culture with the objectives,

- To investigate and identify the influence of Korean television programs and their influence on Myanmar culture in Yangon region, in comparison to other foreign programs in Myanmar
- To analyze changes in culture and modern daily lifestyle including attitudes and behaviours of the viewers in Myanmar as a consequences of Korean television programs

1.3 Method of the Study

This thesis studies the part of cultural evolution in Myanmar based on the introduction of Korean TV series. Literature review part studies what previous scholars had proven that the culture can be transformed and evolved.

Method of study is descriptive by using primary and secondary data. Primary data is analyzed by survey data collection from 267 respondents from the people living in Yangon. Questionnaire is spread out to sixteen municipal area of downtown townships in Yangon through internet. Online questionnaire is used in this study. To discover how Korean television programs effect on Myanmar culture, well-structured questionnaire with a five-point Likert Scale is used. To analyze collected data, Pearson's Chi-Square method is applied.

To collect primary data, simple random sampling method is practiced. Academic research papers, text books and internet webpages are used as secondary data sources.

Secondary data is collected from historical records of broadcasting media, various text books, publications, previous MPA thesis papers, and relevant online sources. The study examines importance of mass media on cultural change.

1.4 Scope and Limitations of the Study

This study only covers sixteen townships in the municipal area of Yangon city with a focus on Television viewers only. Other sectors like broadcasters, producers, actors and actress are not covered in this study. Therefore, this study reflects viewer's perspectives only.

1.5 Organization of the Study

This study consists of five chapters. Chapter one is introduction under which includes general information on culture and cultural change issues, rationale of the study, objectives of the study, scope and method of the study and organization of the study. Chapter two talks about the role of culture in a country and how it can be vulnerable to other countries' culture. Chapter three provides factual situation about television stations in Myanmar and how their programs are perceived by viewers and overview of Myanmar culture. Chapter four analyzes the effect of Korean wave in Myanmar culture through their Korean television programs. Finally, Chapter Five provides a set of findings and discussions, suggestions and recommendations and needs for further study as conclusion.

CHAPTER (2)

LITERATURE REVIEW

This chapter is organized with five subtitles including globalization, mass media, cultural change factor, Korean wave and review on previous studies.

2.1 Globalization

Globalization spreads technologies that spread information. These technologies tend to make people want to focus on their content instead of on local or personal content. This leads to a slow erosion of the memories of local cultures that do not get their information on the mass delivered communication outlets.

If efforts are not made to preserve local culture and to create value out of local culture, then people will forget it as they focus more and more on mass culture. However, publicizing local culture on mass communication outlets can also lead to cultural appropriation. Memes from mass communication outlets and have no idea where these memes come from, nor that there is a people for whom these memes are an important part of their identity.

Globalization is a double-edged sword. As much as it can bring good exposure to engage with other cultures and traditions, it can also end up destroying one's own culture as the mass culture has become a norm or new identity where people tend to fall into the mainstream trend. Therefore, if not treated with precaution, globalization can make local culture disappeared.

Cultural interactions become more common today than before with proliferation of digital technology in the last half-century. When cultures come into contact with one another, they share ideas, religion, language, and technologies that inevitably transform both cultures in meaningful ways.

For example, the invention of automobile in the 20th century had completely transformed people's lifestyles and it is indeed an impact of technology on the cultural change. It also provides impact on economic development, communication, social class, and settlement patterns. Computers and the internet also allow revolution

of contemporary examples of how cultural changes are taken place through the emergence of new technology.

Social change can come from various forces both inside and outside a community, yet globalization is one thing that seems to be able to influence the culture of even the most isolated groups of people, especially through the mediums of television and the Internet.

The Internet and mass media have had an impact on all societies, but this lesson highlights two communities for which the impact is blatantly visible. Cultural globalization refers to the transmission of ideas, meanings, and values around the world in such a way as to extend and intensify social relations. This process is marked by the common consumption of cultures that have been diffused by the Internet, popular culture media, and international travel.

Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures. Cultural globalization has its positive as well as its negative sides. On the pro side; the patterns of cultural globalization are a way of spreading theories and ideas from one place to another.

Rahman (2014) studied “Globalization and Cultural Transformation: The Case of Bangladesh. Asian Culture and History” and he stated that globalization was currently an important phenomenon subjecting on economic activities, socio-cultural dimension, political aspect and so on. He used descriptive method of work and was conducted in qualitative approach. Though in-depth observation tool was used as a primary source, most of the data was mainly collected from secondary sources (book, journal article, official records, and media report). This paper mainly focused on cultural changes in the third world because of the impact on moral issue and lifestyle. The study found the domination of Western culture on all lives that erode cultural heritage and moral values. There had been creating consumerism by which western lifestyles were on diffusion. Objective of the study was to analyze how globalization rapidly transforms the social values and living pattern in the customary cultures. There had been some negative aspects; but modernization process was positively functioning as well. He found the cable television networks build up a strong environment of commercial culture. Culture had itself own identity, values and modes, when commercial trends were intruded the original shape cannot remain. And

also, the effect of reality show that can cause disadvantage to viewers. When family's original values which cannot adjust the actors or actress of media world, they fell down in conflict situation. (Rahman, 2014)

2.2 Mass Media

In olden times culture was taught by traditional institutions like family and peer groups, now mass media has evolved as self-christened cultural inducers with their far reach and popularity. Amongst the mass media, television plays a complicit role in bringing about socio-cultural change. Many studies conducted in behavioral sciences scientifically proved that television has an impact on its viewers especially on young adults. If the advancement in telecommunication technology paved way for television boom, globalization absolutely has redefined the parameters of culture across the globe. Indians too embraced the winds of cultural change in tandem, with an inimitable ado. Young people across the socio-economic spectrum felt that their lives would be different from their parents to some degree, involving technological development, changes in occupation, increased mobility and also in terms of thinking. (Butcher, 2005)

Shariffadin (1995) looked at some of the major economic, cultural and social issues faced by the developing countries arising from the new technology. In his study, he concluded that the new communication era should not only technological phenomenon but also its ultimate impact on social and cultural, through technological advancement. This new era invites a change in social and cultural patterns. (Shariffadin, 1995)

Gurleen and Sukhmani (2011) conducted a study to know the TV Viewership Patterns amongst youngsters in North India. The study aimed to identify the watching frequency and time spent on watching television by young population in Northern India. India's young people are recently named as "active media users". The Study conducted to understand the various television viewing habits among youngsters of Northern India and its factors, which encourage television viewership among youngsters. Factor analytic approach was applied on 14 Statements to find the reason for television viewership. The results indicate that 41.2 respondents watch 3-5 hours of television. Further the result shows that most of the Indian viewers as expected watch television as a leisure activity or their favorite pass time. (Gurleen and Sukhmani, 2011)

Daud et.al (2011) in his study stated that television advertisements in general and those involving some celebrities have immense and long lasting impact on youth's life style, religious values, family bonding and their decision making for buying various items. Authors stated that some of the effects were really damaging for our society which were generally based on combined family system established religions and cultural value and where majority of people cannot afford to purchase the products, which have severe temptation for youth in the race of show power. (Daud, 2011)

Kang (1997) studied the television influence on cultural and societal values among Japanese's students. The purpose of this study was to describe some possible elaboration of the cultivation hypothesis and present relevant evidence from Japanese student sample. The central hypothesis of the study is that the grater television viewing is associated with change in Japanese student's attitudes toward some aspects of cultural and societal values in tenns of sex role, family and perceived reality of television. The finding of the study points to the striking differences between male and females on traditional gender roles, norms and values. For male greater television viewing goes with a protective attitude toward traditional women's role in Japan. By contrast, male is significantly more likely to endorse strict adherence to traditional norms about obeying parents, talking about unrestricted dating and match making marriage. (Kang, 1997).

Shanahan and Morgan (1992) conducted a comparative case study of how adolescents use T.V. and how this relates to interactions with their families in five countries, namely Argentina, Taiwan, Korea, China and USA. In the following study the issues addressed including television exposure, family conflict over television and the relationship of T.V. viewing to family communication. The study indicates a strong positive association between the parents in Argentina, Taiwan and USA. Most of the adolescents watch television with their parents and feel closer and more satisfied the amount of time spends together. (Shanahan and Morgan, 1992)

Ahluwalia and Singh (2011) revealed in his study that TV competes with family, school and society and religious institutions to provide role models and information that affect children's beliefs, values and behavior attitude and life style. This Study was conducted to make note of T.V viewing Patterns amongst Children from middle and upper middle socio economic Strata of the urban society. A sample of 400 children of 8 to 16 years of age, across the region of Punjab was selected. Both

the authors found his study that on an average child watch 2 hours or less T.V daily and most of them indulge in bedtime T.V viewing. They watched TV Primarily for entertainment and for learning. Children most preferred program was children show / serials followed by cartoon / animated program. (Ahluwalia and Singh, 2011)

Chauhan (2001) in his book television and social transformation has empirically studied the impact of television on college students with regard to their social life, political attitudes, educational performance and their reactions to the advertisement and entertainment programs. The study suggested that the majority of the respondents said that changes happened in their sleeping habits and times, study timings and also hanging out, visiting, and hosting guests. Some political serials and programs have promoted the feelings of patriotism, the political talk-shows was able to establish rapport with the masses as it was admitted by the respondents. Majority of the respondents liked viewing advertisements. Regarding the projection of women on television screen the students did not like the way in which the women are shown on the screen. Moreover, they had no objection regarding the projection of children on T.V. screen. Most of the students admitted improvement in their examination results. Finally, the respondents suggested allotting more time to entertainment programs as compared to other programs. (Chauhan, 2001)

Vijayalakshmi (2005) on his empirical study in the book "Foreign television and Indian youth: Changing attitudes", analyzed the impact of foreign television channels on Indian youth. In this study, he randomly selected twelve-degree college from Hyderabad and 39 students who were out of these colleges. Questionnaire was conducted in person with groups of individual students in a classroom situation. The final sample stands at 442 which include 230 males and 212 female respondents. The respondents divided into three categories on the basis of their level of viewing capacity: Low, Moderate and Heavy. In the sample, 76.61% of heavy viewers preferred to watch foreign channels, which is higher than the moderate and low viewers. In the sample 46.75% of both male and female respondents revealed that they always discussed the FTP with other family members. About 58% of the respondents found to claim that there was no control of any specific member of the family one the selection of what programme they decide to watch. In the case of remaining 182 respondents it was the father or brother or the male respondents himself was making the programs decision. (Vijayalakshmi, 2005)

Jensen and Oster (2009) they expressed their finding in shortest way, when cable television was introduced to rural villages, viewers appear to emulate the urban lifestyle, values, and behaviors they see on cable TV shows leading to improves the status of women and their families in their own communities. In this paper, they found that the introduction of cable television improved the status of women. Women reported lower acceptability of spousal abuse, lower son preference, more autonomy and lower fertility. In addition, cable was associated with increases in school enrolment, perhaps itself an indicator of increased women's status and decision-making authority within the household. Thus, programs to provide televisions, such as the large program currently underway in Tamil Nadu, may in fact have significant implications for important development priorities. For example, television may affect fertility by providing information on family planning services or changing the value of women's time. Or women may be given more freedom to do things outside of the home like going to the market because the value of men's leisure is increased by television. (Jensen and Oster, 2009)

Chandra (2000) in his book "Television and Indian culture" showed the results of the study from 350 questionnaires respondents. Out of the respondents, 85% respondents were above 25 years and were married. Only a negligible percentage of the age group 19-25 were married. 70% of the respondents, all above the age of 13 years were equally from the following three main categories: students, teachers and service (salaried) persons. The remaining 30% were of persons representing professionals to housewives, religious and community leaders, media persons and elderly people. Further, two-fifths of the students mentioned their concerns around ethics Vs moral values while the teachers shared their concern with growing vulgarity and indecency on the small screen. It was more diverse when people expressed in terms of opinion on the themes or motives for watching TV. However, the opinion about the distortion of Indian culture by TV programs was less diverse across occupational groups. Majority of the respondents below 45 years more worried about the effects of TV in causing psychological distortions while over 46 years old respondents said demoralizing effect of TV on Indian traditions was found to be the dominant worrisome factor. (Chandra, 2000).

Yadava and Reddi (1988) conducted an in-depth interview schedule on Indian families observed two divergent trends in family interaction as a result of the presence of T.V. In some families, there is an increase in the extent and intensity of interaction

between members. The reverse is also observed in some other families. Viewers may emphasize and identify with characters in programs and may relate more to the programs than to the members of their family during the course of TV viewing. He mentions although television was assigned the crucial role of providing support to various information-based development processes in India, audiences look to the medium mainly for entertainment. (Yadava and Reddi, 1988)

Hemamalini et.al (2010) stated that though violent images were portrayal in Chutti T.V was no relationship between these images and children violent behavior. Comparing to the television news channels and other adult focused other channels mostly in native channels the T.V. so not have any moorings towards Indian culture since they were foreign productions. It was stated by authors that it is very difficult to dissociate violent images from the surroundings violence in which the children are captive. Authors' stated that the programs that adults watched from in which the children were not spared were more violent images that Chutti T.V. For some children aggression was an expression that gives vent to their emotions. Authors stated that children could be aggressive if he or she was hyperactive. This required a need to channelize the aggression depicted in T.V. images so that it was expressed in a society acceptable manner. Authors explained that children should be discouraged to watch T.V. one hour before they go to bed. (Hemamalini, 2010)

2.3 Cultural Change Factor

Culture encompasses the set of beliefs, moral values, traditions, language, and laws (or rules of behavior) held in common by a nation, a community, or other defined group of people. Culturally determined characteristics include: the language spoken at home; religious observances; customs (including marriage customs that often accompany religious and other beliefs); acceptable gender roles and occupations; dietary practices; intellectual, artistic, and leisure-time pursuits; and other aspects of behavior.

Culture change is a term used in public policy making that emphasizes the influence of cultural capital on individual and community behavior. It has been sometimes called repositioning of culture, which means the reconstruction of the cultural concept of a society.

The most common way that cultures change is through contact with other cultures. This change through contact is known as cultural diffusion. Contact between

cultures can occur in a number of ways including trade, immigration, or warfare. This change through contact is known as cultural diffusion.

2.4 Korean Wave

The Korean entertainment industry is booming right now. The global audience for Korean music and Korean television is exploding across Asia and is even spreading to Europe and North America.

This stream of Korean cultural popularity has been called "Hallyu" It means Korean wave and refers to the way Korean entertainment is spreading around the world.

“Korean dramas take the cake,” Drama Fever director of video operations Jacqueline Sia told NBC News. “Asian dramas are really what people are looking for right now.”

In an interview with NBC News, Northwestern University Asian-American Studies professor Ji-Yeon Yuh explained that “structural factors that facilitate global consumption”, means Korean dramas have a way to reach a global audience by internet.

Bacon (2019) observed that “there are many reasons why Korea dramas have gained such a wide following of non-Koreans” as follow. He explained in his own vocabulary such as eye candy, cultural appeal, squeaky clean, precious moments, vocabulary stretch, fresh factor, cool clothes, mouthwatering food, rocking music, smorgasbord of choices, accessibility , the format and addictive properties. (Bacon, 2019)

Korean dramas are ‘Eye candy’ which means the stars of dramas are very attractive. There is a reason there are lots of "broody shower scenes" and "princess for a day makeovers" to be found in Korean shows. Korean drama has Cultural appeal in such a way that - It's educational (really!). Watching foreign dramas lets you absorb information about a different culture without the hassle of dreary studying. You learn about different societal norms by watching the day to day life of the characters. Watch even one Korean drama and you will understand that shoes are taken off at the door without anyone needing to tell you. (Bacon, 2019)

Most of Korean dramas are ‘Squeaky clean’ which means the majority of K-Dramas are G-rated and very clean compared to American movies and television. Foul language is rare, violence is minimal, and love scenes rarely progress past

kissing. In fact, even seeing a French kiss in a Korean drama is newsworthy. Some types of scenes make more impact to viewers when the show isn't flooded with them. Some scenes are made as 'Precious moments', as there are oodles of meme-worthy moments in K-dramas. Some are funny, some are cute, the best are both. And the gags will feel new to people who haven't seen much Asian television. (Bacon, 2019)

Korean dramas also teach you some vocabulary while you are watching series, that is 'Vocabulary Stretch' that he ment - By the time you become a K-drama veteran, all of the drama marathons you finished will have toned your lingual dexterity. You will know several key Korean words and phrases. You will be able to say "sorry" and "thanks" with ease and most importantly, you will be able to confess your love to your dearest Oppa. And you will also know what Oppa means. (Bacon, 2019)

'Fresh factor' menas - Many people from the Western world watch Korean dramas just because they are different from series that they are used to. It's not the same old stale, predictable plots that have been recycled for seasons. The plots, types of characters, and even the settings in K-dramas feel new and different and, therefore, audiences feel more exciting. Unlike western costumes Korean out fits are distinct. (Bacon, 2019)

Bacon (2019) mentions these out fits as 'Cool clothes' which means the fashion in dramas has definite trend appeal. Many outfits are straight from the runway. The accessories are just as amazing as the clothes. Drama stars dress the way most of us would in our daydreams. Korean foods seem so delicious in their movies and viewers want to try Korean foods once they see it. 'Mouthwatering food' as he mention is delicious-looking dishes like rolled up eggs, hearty soups, and grilled steak showing nearly every episode features. And your hand dexterity will improve with dramas because you are sure to have simultaneous chopstick cravings as well. (Bacon, 2019)

And Bacon (2019) also means K-Pop as 'Rocking music' because K-Pop is even more popular than Korean dramas right now. It's not hard to understand it's popularity either. It has catchy beats and fun lyrics. There is also a hefty sprinkling of English words in K-Pop. And the good news is that dramas showcase plenty of K-Pop music and K-Pop stars are drama regulars. 'Smorgasbord of choices' means korean series has many varities and these drama suit every taste. Light romantic comedies are a popular fare. There are also meatier melodramas for people who want to cry a lot.

Genre can even be seasoned to taste with historical, fantasy, science fiction, action, romance, and many other drama ingredients. (Bacon, 2019)

‘Accessibility’ means now a day Korean series are easy to access for every persons. - Video streaming sites have made foreign television and film more readily available than in the past. Now people watch K-dramas more than in the past because they actually can watch it now. Bacon means to length of these Korean series as ‘The format’ - A typical Korean drama is 16-20 episodes and then it is done. The length is perfect to tell a whole, connected story that has a strong buildup and conclusion. The season is longer than a movie, so viewers become more emotionally invested. And it has a definitive end so the plot doesn't become about filling time to last for multiple seasons. Korean series put many ‘Addictive properties’ in their series like emotion scenes. Korean dramas successfully create emotional connections with viewers. Characters are developed and brought through trials and tribulations in such a way that the audience relates to the characters and feels the same emotions. The cliff hanger endings of nearly every episode leave viewers squirming till the next episode can resolve the conflict. The tension is built up so expertly that it is more emotionally resonant when the main couple finally hold hands halfway through the series than when a full-blown bedroom scene happens in an American series.” (Bacon, 2019)

Moreover, according to Salmeen (2017), she stated that: The biggest impact of Korean dramas is the culture and she love well-written the stories are, also the etiquettes and mannerisms shown. It also shows that we are all the same - anxieties, worries about love and life. Another impact would be that they consume lot of time because they are highly addicting.” (Salmeen, 2017)

Kang (1989) studied the measures of the pervasiveness of the cultural outlook in Korean TV programs. The study focused on the perception of Korean students about traditional and western values. These values are measured in terms of sex roles, the family system, violence and social deviance. The study was on 1169 Junior High School students in Seoul, Korea. It indicates that heavy Korean TV viewing is weakly related to traditional sex roles, the liberal attitudes towards dating and marriage and to a distorted social reality on violence and social dominance meaning there is no association with viewers’ watching habits and their attitudes towards cultural values. (Kang, 1989)

Elasmar and Hunter conducted a meta-analysis on impact of foreign television on domestic audiences. The study includes 27 studies from 21 different countries. The

meta-analysis revealed weak- positive correlation between exposure to foreign television and viewer's knowledge, attitudes, beliefs, values and behavior. Again, it was found that there is no statistically significant relationship between exposure to foreign television and the likelihood that audience members will hold positive attitudes towards the country originating the foreign messages. One interesting change is that having exposure to foreign television increases the purchase of foreign products, particularly clothing and other consumer products. However, it was measured only a small size increase of 5% from foreign television making desire for foreign product purchasing. But exposure to foreign television increases audience knowledge about the country originating the messages. (Elasmar and Hunter, 1997)

Kuo (1990) studied the role and contribution of television in shaping of social perception such as sex roles, crime and violence, inter-personal relationships and ageing in Taiwan. In terms of perception of sex roles, contribution of television viewing was distinctly contingent upon the background and other social conditions. A more liberal stance was related to heavy viewers both Chinese or American programmes among females and those with high parental education. They generally prefer the foreign programme to the indigenous programmes. A consistent and significant relationship was found between weekday viewing and a more mistrustful world view. (Kuo, 1990)

Ravi and Devadas (2013) found that females were more inclined towards certain programs like serials, cookery shows, health, environment and science and technology. Whereas male liked certain programs like news, sports, travel, documentaries, quiz, etc. (Ravi and Devadas, 2013)

Zia (2007) in her study on Effects of cable television on women in Pakistan: A comparative study of heavy and light viewers in Lahore revealed that reason for selecting Lahore is because it's traditional capital city of Punjab and urban center. Total 432 women, cable television viewers belonging to Lahore were selected as a sample of the study. Quota sampling method was used for finalizing the sample. quota for each town and category it ended up at 18.75 per cent. To avoid any complication of decimal, researcher decided to round it up at 18 and have a sample of 72 from each town which made total sample of 432 units. Further, in this study, interview schedule was selected as a tool for data collection. The data was analyzed with the help of SPSS software. As the study evaluated the association between exposure to cable television and change in lifestyle of women, a statistical tool, chi-square was used.

The result indicates majority of the respondents were aged between 31 to 40 years. However the majority of the respondents were house managers. Among 432 respondents, heavy viewers were 144, moderate viewers 145 and light viewers 143. This shows equal representation of each category. The result indicates there is no association between the level of viewing and age of respondents. The result of the study shows that respondents are receiving foreign culture through entertainment programmes presented by the top favored television channels. (Zia, 2007)

Rahim et. al. (2012) collectively conducted a study to examine if there is an association between the sexual image that young people watch on television and their attitude towards sexuality. It also study how young people perceived issues and images of sexuality on television and how they try to reconcile with cultural norms and cultural expectations. It was the analysis of the images on sexuality in media channels (television) consumed by young people in Kuala Lumpur and Selangor. Participants for this research were selected carefully to ensure there is an element of homogeneity. A total of 4 focus group discussions were conducted. Each group consists of five to six young people whose age are between 18-24, with a combination of two males and three females or three males and two females. The result shows that because of limited sexual education and sexual lifestyles are not taught at schools and are not discussed among families, young people in Malaysia relied on mass media, especially the television, to get information on intimate human relations concerning sexual information as sexual education. Research results revealed that matters pertaining to sexuality are discussed with friends of the same sex. Most young people in Malaysia grew up in households where parents do not feel it is appropriate to show affection, even kissing and hugging which is not culturally a popular thing to do so. This research results clearly pointed out that young people's view on the portrayal of sexual images on television influences their attitudes towards sexuality. (Rahim, 2012)

2.5 Review on Previous Studies

For reference to make a similar research in Myanmar, there are many old studies relating to that television effect on Cultures of other countries.

Among these papers, research made by Naidu was a relevant one to make a reference for survey questionnaires. In “Quantitative study on the Impact of Korean Dramas among the youth in Chennai” research, Naidu (2015) discovered viewers

were adaptive to change their habits. He collected the data based on simple random sampling method. There were 100 participants answered the survey. The variable being Analyzed on variable in different types of habits adapted in day to day life due to watching Korea dramas. Following habits: Posing, Facial Expressions, Language (specific words: Gomawo, Anneyong etc.), Style, Food (trying out new Korean dishes you see in the K-drama) included in his study. He got answer from 100 participants on his survey and the results were out of 100% audience, 5% adapted to posing in their daily lives, 16% adapted to different facial expressions, 27% adapted to specific Korean words, 8% adapted to newer style trends, 7% adapted to trying out different types of food, 30% adapted to all of the above mentioned habitual changes and 7% did not adapt to any of these mentioned habitual changes in their daily lives. He found out that higher number of Korea drama viewers capable to adapt to various habits, most people can easily have trained these changes in their daily lives. This show viewer is the flexible to change new trends. (Naidu, 2015)

Ravi and Devadas (2012) conducted a study on TV viewing pattern among women this study helps to identity and analyze the positive and negative aspects of TV viewing habits of women. This study was conducted in Hasan city, which is a semi-urban area, a confluence of urban and rural culture. The main objective of the study is to find out the television viewing pattern of women and to examine the influence of television on social contacts and behavior of women. The present study collected primary data through a survey with the help of a standardized questionnaire. For convenient data collection, the city was divided into four major divisions- north, south, east and west. Majority of the respondents belong to the 18-28 age group followed by the 29-38 age groups. The result shows the duration of TV viewing varies from more than eight hours a day to 3-8 hours and less than three hours a day. The television viewing has minor effect in people's social engagements; TV viewing has an impact on women's lifestyles as well as majority of women believes that TV viewing will improve their social contacts. (Ravi and Devadas, 2012)

Abdullah (2012) studied to understand the influence of satellite TV on cultural changes. He took demographic data of three groups as age, occupation and incomes taking nearly equal share from each professional category. He found out that middle class families were more aware of cultural impact and changes rather than high or poor society. In his study 95% of respondents believe that the main reason to get exposure to foreign culture is from cable TV. And due to easy exposure changes has

occurred in various dimension of culture. The study also discovered that 58% of respondents think TV has strong influenced for increased fast food consumption habits, also 70% think it has strong influence for increased fashion awareness and the remaining 63% think it influenced for increasing interest in foreign music and movie. Moreover, the respondents think there also negative impact like influence for the increase of social crime, sexual violence and attraction towards smoking and drugs by young people. Author suggested that local program should be strengthened and better content that could help in the promotion of Bangladeshi values and traditions and improve the image of Bangladeshi at the international level. (Abdullah, 2012)

CHAPTER (3)

TELEVISION CHANNELS IN MYANMAR

This chapter included progress of Myanmar television broadcasting industry, brief discussion on broadcasting law in Myanmar, current situation that Myanmar broadcasting institutions face and Myanmar culture and recent lifestyle as well.

3.1 History and Progress of Myanmar Television Broadcasting Industry

Myanmar was under British colony from 1886-1948. It was the British who first introduced radio to Myanmar in 1936. Myanmar got Independence from the British in 1948 but the country is still struggling for a federal union since then until now. Myanmar experienced parliamentary democratic government system (1948-1958), Caretaker government (1962-1974), Burma Socialist government (1974-1988), State Law and Order Restoration Council (SLORC) government (1988-1997), State Peace and Development Council (SPDC) government (1997-2010). 2010 was the first time after many years that the country was reintroduced to a democratic transition starting with President Thein Sein's USDP administration followed by the NLD administration in 2015. It is always essential to understand the context of a country in order to analyze their evolution. In this case, the evolution of foreign cultures into Myanmar through television broadcastings services, including the shift from a state own enterprise nature to joint ventures and privatized nature.

Since 1962 Myanmar was led by military government under different names and the country was largely closed door and international investments and foreign relationship were limited. Only a certain number of elite people can possess mobiles, cars and luxury. Price for a SIM card was around 3000 USD in the late 90s and early 2000. Only two main TV channels MRTV (State own) and MWD (Military own) were the main source of media and entertainment for Myanmar until 2010. Former general Thein Sein won the election in 2010 and became the president of Myanmar in the democratic transition. It was said that the SPDC intentionally plotted the election for Thein Sein to win and let him lead the country's smoother transition for

democracy. Starting 2010, international community became more positive and welcoming the transformation of Myanmar's political system into its democratic transition.

It was around the time of 2010, new investments came in including media, technology and telecommunications. New television channels such as DBV with support and technology from Norway, 5Movies with support from France. Gradually, Myanmar movie and film makers started to reach out and accept for collaboration with other Asian Movie industry.

Being under the military rule for more than a quarter of a century, made Myanmar lack behind very much compared to other Asian countries. Closed door economy under socialism lead to lack of creativity and innovation as well as exposure in the making of good TV programs among every other production. Lack of international investments made weak competitiveness and TV programs were full of propaganda. Low infrastructure made expenses high and return low and not welcoming environment for new TV program productions.

MRTV, Myanmar Radio and Television is a free-to-air television channel that mainly broadcasts local news. Radio service in Myanmar first came on air in 1936 during the British colonial era. Regular programming by 'Bama Athan' began in February 1946 when the British established Burma Broadcasting Service (BBS), carrying Burmese language national and foreign news and musical entertainment, knowledge reply and school lessons and English language news and music programming. After independence in 1948, it was named 'Myanma Athan'. The service was renamed Myanmar Radio in 1988. The junta also renamed BBS as Myanmar Radio and Television (MRTV) in 1997. Until the launch of Yangon City FM in 2001, BBS/Myanmar Radio was the only radio station in the country until the launch of Yangon City FM in 2001. For years, its main broadcast center is at 426 Pyay Road in Kamayut township in Yangon. Television service in Myanmar was first introduced in 1979 as a test trial in Yangon. MRTV was first launched on 3 June 1980 and regular television service were formally launched in 1981 using the NTSC standard. In 2005, MRTV had 195 television relay stations throughout the country. Since late 2007, the main broadcast station has moved to Naypyidaw. Yangon Station now mostly relays Naypyidaw Station's programming. (Bo Bo Htoon, 2017)

Myawaddy (MWD) is a 24-hour free-to-air television channel that broadcasts entertainment programs. Myawaddy is a Myanmar military-owned television network

based in Yangon and Naypyitaw that broadcasts MWD Documentary and Entertainment, MWD Shopping, MWD Music, MWD Series, MWD Movie TV Channels. MWD Documentary and MWD Shopping Channels are transmitted in both Analogue and Digital system. All are free-to-air channels, broadcasting a variety of TV programs. Broadcasting DVB-T system since Nov, 2001. There are altogether 13 re-transmitting stations in high power, can cover to the 60% of population. Currently, MWD broadcast 8 free to air TV channel in digital mode.

In May 2004, a new channel named MRTV-4 came into the market for a two-hour-a-day program schedule with the cooperation of Myanmar Radio and Television under the Ministry of information. MRTV-4 is a 24-hour free-to-air television channel that broadcasts entertainment programs. This channel is jointly operated by MRTV and the Forever Group, broadcasting programs between 7 am and 11 pm. However, it is only available to viewers with MM Box satellite or terrestrial DVB-T receivers. The channel operates under the Ministry of Information, and international news broadcasts undergo censorship. (MyanmarTVChannel, 2018)

MITV is a 24-hour free-to-air television channel that broadcasts intended for international and local English speaking viewers. It was launched in March 2010 in Yangon. A wide range of programs with every aspect of Myanmar culture from the ancient to the trendiest ones are produced. It has become a platform to represent the people of Myanmar, in English language, free to view and available 24 hours a day. Unlike Myawaddy (MWD) which is a military owned channel, MITV received recognition from viewers as an accurate, balanced, independent and up to date source of Myanmar information. The soul of the MITV television channel is born from its local news that gives a stage and a voice to local people and their stories. A chance for Myanmar to speak to the world and the world to connect with Myanmar. (MyanmarTVChannel, 2018)

In 2005, it broadcasted a six-hour-a-day program schedule with a looping system being introduced. It started with broadcasting free-to-air for Yangon and neighboring areas in 2006, for Mandalay and neighboring areas in 2007. In April 2009, MRTV-4 channel increased broadcasting hour to 18 hours a day. Since September 2010, MRTV-4 became a 24-hour-free-to-air TV channel and is currently the most popular TV channel in Myanmar.

Channel 7 is a 24-hour free-to-air television channel that broadcasts entertainment programs. It is also run by Forever Group. (MyanmarTVChannel, 2018)

5 Plus is a 24-hour free-to-air television channel, which can be easily searched and watched on TV with a built-in digital tuner. It is also accessible by T2 set-top boxes such as 5 Network, 4TV, MWD digital and MRTV T2. Currently, 5Plus is showing India, Korea, Philippines and Thai series for getting different feelings and knowledge. Moreover 5 Plus presents the programs relating with health, education, entertainment and social issues. 5 Plus stand as the digital free-to-air TV channel by creating and distributing comprehensive, dynamic, broadcast solutions that inform, educate, entertain and engage. (MyanmarTVChannel, 2018)

Channel 9 is a 24-hour free-to-air television channel that broadcasts entertainment programs. It is run by Sky Net (Skynet DTH), a satellite television operator in Myanmar.

Myanmar National TV (MNTV) is a 24-hour free-to-air television channel that broadcasts entertainment programs. It is run by Sky Net (Skynet DTH), a satellite television operator in Myanmar. (MyanmarTVChannel, 2018)

In October 2013, MRTV started broadcasting on digital terrestrial with DVB-T2, same as Thailand. 19 channels are on MRTV multiplex system. MRTV plans the news interface, to the modern style of starting sequences and will have well-decorated news room. The broadcasting hours also increased to 18 hours (previously 10 hours). On March 24th 2018, MRTV adding 5 new TV channels to their Multiplex Play out System, such as Mizzima TV, Democratic Voice of Burma, Fortune, Channel K and MYTV (Myanmar). However, only Mizzima TV and Democratic Voice of Burma was fully operational on 17th July 2018. (MyanmarTVChannel, 2018)

Sky Net, a private company (Shwe Than Lwin Media Co.Ltd.,) jointly operated with MRTV, is a leading Myanmar TV station with around 2,000 employees. It has initiated DTH broadcasting since November 2010 and launched MPS (Multi-Play Services) in February 2011. It currently transmits over 120 channels with the majority of which are international Pay-Tv channels including all major football leagues such as Spain Laliga, Italy Series A, German Bundesliga, Barclays Premier League and French League 1. (ShweThanLwinMedia, 2019)

Sky Net also acquired media rights of competition held by UEFA (Euro 2016, UEFA Champions League, Europa League) as well as the FIFA World Cup. Besides,

there are also in house channels such as Myanmar International, Myanmar National, Up to Date, Health, Education, Tine Yin Thar (Ethnic Minorities), Police, Parliament (Hluttaw), and Agriculture. One distinction of Sky Net is that its monthly fees for basic package is less than 10000 MMK (US\$ 6.5). This reflects Sky Net's marketing strategy to penetrate the market with its reasonable price and presence nationwide. It also reflects their motto "Skynet For the People". (ShweThanLwinMedia, 2019)

Sky Net uses satellite transmission and therefore signal coverage is 100% of the whole country. Due to goodwill and strong commitments towards its customers, Sky Net has achieved tremendous growth rate in very short time. To maintain such rapid growth and return the favor of its customers, Sky Net is determined to extend more channels beneficial to viewers.

Viewers can select three Sky Net program packages; yellow, green and red. The price range is also affordable for customers. Yellow package includes 30 channels. Green package includes 70 channels and red channel includes 120 channels. The price range is 3000 MMK (2\$), 5000 MMK (3.2\$), and 10000 MMK (6.5\$). The red channel includes some high definition HD channels with various sports and international channels such as Sport channel series (Sky net Co.Ltd., get authorize license to sell these football channels in Myanmar), Discovery channels, movie channels like HBO, news channels like CNN, BBC, CNBC, etc.

Among the three packages, Green and Red packages include Sky-Net International Drama channel. This channel shows only Korea series by looping method for 24 hours. Therefore, people who like Korean series can watch this channel the whole day and night to entertain them. These packages with affordable price also consist free-to-air channels like MRTV, MRTV Entertainment, MNT, MITV, MRTV4, Channel 7, Channel 9, 5 Plus, Channel K, Y TV, Myawaddy, and Myawaddy series channels which are also showing Korean series in their own parallel schedules. Therefore, people who like to watch Korea series can easily and cheaply watch these series over a click of their remote controls nowadays. This is the way how Korean series penetrated into Myanmar people's lifestyle.

Some of these Korean series are aired at the prime time where most people are at home relaxing with families and loved ones. Some people simple get back home in time not to miss the series they like. Some postpone their family chat for quality time to spend watching Korean series. The spillover and people's lifestyle have changed over time.

According to Myanmar government's policy and regulation, broadcasters who want to run their own television program has to provide one free-to-air channel under Myanmar Radio and Television that is one of the department of Ministry of Information. Therefore, MNTV and Channel 9 is provided by Skynet, MRTV 4 and Channel 7 are provided by Forever Co.Ltd., Channel K is provided by Kamayut Media.

Besides Sky Net's International Drama channel, there are two free-to-air channels that many people watch; MRTV 4 and Channel 7. Although they do not show Korean series the whole day like Sky Net, they showed their program in looping system. So, who are not free to watch in day time they can watch at night when they are home. That is why people cannot miss not even an episode of the Korean series. Moreover, it normally left people stranded and wanting to watch the new episode more with their ending cut in each episode. Unlike SKY NET, MRTV 4 and Channel 7 can search and watch by built-in digital tuner TV. These two facts (free-to-air and easy to tune) support they are become more popular and high frequency in watching in Myanmar. They are jointly operating with MRTV so people who can access MRTV transmission can watch these MRTV 4 and Channel 7 freely. There are some examples of schedule that are showing on MRTV 4 and Channel 7. It can easily see that these channels are showing at least three Korean series in a day. And also notice that all of these series are showing on "Prime Time 6 to 9 pm" that the broadcaster called. It's mean "making money time" for advertisement. Because most of the people are get back home from work and they are taking rest by watching television on that time. (ForeverGroup, 2018)

This analysis provides two program schedules of MRTV-4 and Channel 7 for comparison. Table 3.1 and Table 3.2 represent the programs that shown on MRTV 4 and Channel 7 channels during June in 2019.

Table 3.1 MRTV-4 Program schedule (21-06-2019)

| | | | |
|-------|---|-------|-----------------------|
| 05:00 | MRTV-4 opening logo | 16:10 | Myanmar movie |
| 05:00 | Buddhist | | |
| 05:20 | MRTV-4 News | | |
| 05:40 | Buddhist | 18:00 | Health Fix |
| 06:40 | Korean Series | 18:05 | Korean Series |
| 07:30 | MRTV-4 News | 19:00 | Korean Series |
| 07:50 | Yangon panoramic view | 20:00 | Korean Series |
| 08:00 | The morning show | 20:40 | Korean Series |
| 09:30 | Korean Series | 21:25 | Let's talk |
| 10:15 | Talk show | 22:00 | MRTV-4 News |
| 11:15 | Myanmar series | 22:15 | Korean Series |
| 12:00 | Art News | 22:50 | Myanmar movie(repeat) |
| 12:30 | Cartoon Series | | |
| 13:00 | Buddhist | | |
| 14:00 | MRTV-4 News | 00:40 | Buddhist |
| 14:20 | Electricfication for Homemalinn Township by Sun Power Co.,Ltd (Solar Energy) | 01:40 | Myanmar series |
| | | 02:20 | Korean Series |
| | | 03:00 | Talk show |
| | | 03:50 | Korean Series |
| 14:35 | Korean Series | 04:25 | |
| 15:25 | Korean Series | 05:00 | |

Source: [www. myanmartvchannel . com](http://www.myanmartvchannel.com), 2019

In above schedule table of MRTV-4, It can easily that most of Korean series are showing on prime time as mention before. From 6:00 PM to 8:40 PM, there are four Korean series that had been shown. This is the most television watching time because it is beyond office hours and people just take relax at home and spend their time at home. MRTV-4 showed Korean series eleven times per day. Actually, they were showing only five series by looping system. Among five series, three series were showing daily and two series were showing two-days-per week system. Broadcasting institutions also charge highest fees for that air time who want to advertise commercial products. (MRTV-4, 2018)

Another success free-to-air channel, Channel 7 programmes schedule for 26 June 2019 as follow.

Table 3.2 Channel 7 Program Schedule (26-06-2019)

| | | | |
|-------|------------------------|-------|-----------------|
| 06:00 | Buddhist | 19:00 | Korean Series |
| | | 20:00 | Road To Success |
| 07:00 | Good Morning Myanmar | 20:05 | Korean Series |
| 08:00 | Trendy 7 | 20:50 | Myanmar movie |
| 08:30 | Teen Scoop | | |
| 09:15 | The Money Drop Myanmar | 22:50 | Teen Scoop |
| 10:00 | Korean series | 23:35 | Buddhist |
| 11:10 | Korean series | | |
| 12:00 | Myanmar Movie | 00:35 | Trendy 7 |
| | | 01:00 | Korean Series |
| 14:15 | Korean seires | 02:10 | Korean Series |
| 15:00 | Buddhist | 03:00 | Buddhist |
| 16:00 | Teen Scoop | 04:00 | Teen Scoop |
| 16:45 | Trendy 7 | 04:45 | Trendy 7 |
| 17:15 | Korean series | 05:15 | Korean Series |
| 18:00 | The Money Drop Myanmar | 06:00 | End – Start |

Source: www.myanmartvchannel.com, 2019

In a day schedule, Channel 7 is showing korean series nine times per day. Actually they showed only three series per day by looping system. In the morning, they show old episodes for one time and new episode are shown for two times on the evening and late night.

MRTV is National Broadcaster under the Ministry of Information (MOI), broadcasting nationwide TV, with the 253 retransmitting stations in Analogue mode, can cover to the 92.7% of population and with the 145 retransmitting stations in digital mode (DVB-T2), also cover to the 88.7% of population. Currently, MRTV broadcast more 14 free-to-air TV channels. Sooner, there will be additional 5 FTA programs in MRTV network. In 2016, the National League for Democracy government announced a workaround. It called a tender for five “content providers”, who would each be allocated a line from MRTV on which they could broadcast.

Twenty-nine companies submitted formal bids to consulting firm Tun Group Asia, which whittled this number down to a shortlist of 10. From this group, five winners were announced in April: DVB, Mizzima Media Group, Fortune International Company, Kaung Myanmar Aung Company and Young Investment Group. That will be providing viewers with a broader variety of information, views and entertainment programs. Some of them are already running now. On ground MRTV add five new channel on March 2018. However, only Mizzima TV and Democratic Voice of Burma was fully operational on 17th July 2018.

As a National Broadcaster, MRTV plans to transform digital according to the ITU and ASEAN guide lines. Ministry of Information is responsible for the country's ASO projects, Analogue Switch-off (ASO) followed by ASEAN guidelines. DVB-T2 is standard system. Transmission standard is MPEG-4 SD. MRTV established digital switch over plan on October 25, 2013. First phase is started in year 2012-13 with four stations. Second phase is in year 2013-14 with 22 stations. Third phase is in year 2014-2015 with 69 stations. Fourth phase is in year 2015-16 with 50 stations. Total 145 stations. According to 2017 data, out of 145 stations, 25 are high power stations, the rest are low power. All 145 Stations are transmitting in simulcast mode, both Analogue and Digital. (Bo Bo Htoon, 2017)

3.2 Brief View of Broadcasting Law in Myanmar

This section analyzes the existing broadcasting laws in Myanmar and their role in shaping the current trend of Myanmar's entertainment broadcasting services affecting on the local culture.

Pyidaungsu Hluttaw enacted the Broadcasting Law on 28th August 2015. This new Broadcasting Law includes fourteen chapters and it overwrites the old broadcasting laws.

In the first chapter this new law mainly define the meanings of Broadcasting, Advertising, Public service announcement, Broadcasting services, Public Service Broadcasting, Commercial broadcasting services, Community broadcasting services, Broadcast Distribution Services, Broadcast Spectrum management, Broadcast license, Independent producer, Primary broadcaster, and Authority and Council under Section 2 (a) to (g), (i) to (k), and (i) to (q) respectively. (Broadcasting Law, 2015)

Among the definitions, it is noticeable that "Broadcasting" means transmission of radio and/or television programs in encoded and uuencoded form by means of

terrestrial transmitters, cables and satellites intended the direct reception by the general public. The law also suggest that internet based broadcasting shall not be included in the definition of broadcasting. (Broadcasting Law, 2015)

Advertising means paid-for spots broadcast and/ or sponsored programs which aim to persuade the broadcast audience to promote or patronize/favor a specific idea, individual, product, service and company. (Broadcasting Law, 2015)

Under Section 2 (c) Public service announcement is referred to a non-profit broadcast which aims to introduce or provide knowledge people to follow or to obey or to introduce thoughts, ideas, intentions and suggestions or other reports which are influence on the people, accordance with the sent reports. (Broadcasting Law, 2015)

Public service broadcasting, commercial broadcasting services, community broadcasting services, government broadcasting services and broadcast distributing services are put under various types of Broadcasting services. (Broadcasting Law, 2015)

While the Public Service Broadcasting maintains the basic principles of the public service media such as universalities, diversities and independence, the Commercial broadcasting services are the investment granted by the current laws for commercial organizations, run by Myanmar citizens, or foreigners or foreign organizations to conduct radio or television broadcasting and related activities for profit. (Broadcasting Law, 2015)

There is also another type of broadcasting service under this law called Community Broadcasting Services. Community broadcasting services are administered by the civil societies, nongovernmental organizations, public based organizations, academic societies and other organization distributing the necessary information for relevant organization or civil society. (Broadcasting Law, 2015)

Under this law, Broadcast Distribution Services are organizations licensed to provide pay broadcasting services. They distribute radio, television, multimedia programs produced by themselves or by other broadcast institutions to their subscribers. Distribution system can be through satellite, cable and terrestrial system. (Broadcasting Law, 2015)

Broadcast Spectrum management means managing radio and television frequencies designated by the Ministry of Telecommunication and Information Technology only for broadcasting. Authority manages the broadcast spectrum. (Broadcasting Law, 2015)

In order to have the right to operate television and radio stations, one must obtain the Broadcast license by law. Independent producer is an individual or company who produces programs for radio or television and who is independent of any particular broadcast institution. A Primary broadcaster are those who originally produced the programs and can be any of the public service, commercial, government and community broadcast institutions mentioned above. (Broadcasting Law, 2015)

Authority means the National Broadcasting Development Authority under this law and Council means National Broadcasting Council which is created by virtue of this law. The Council shall be autonomous and independent from government authorities, juridical and natural persons involved in the planning, production, and broadcasting of radio and television programs. (Broadcasting Law, 2015)

Section 3 and 4 list the Objective and Principle of this law. Section 3 (a), (b), (c) state the Objectives of the law and Section 4 (a), (b), (c), (d), (e) state Principles of the law as follow.

The objectives of the Broadcasting Law are; to promote the use of broadcast spectrum, designated by the Ministry of Telecommunication and Information Technology, as a common development resource; to promote access by the public to a wide variety of broadcast services as well as broadcasting content; to ensure that broadcast services meet minimum standards, and to provide the public with a system for participating in pursuing quality broadcasting which meets the information, education and entertainment needs of the people of Myanmar. (Broadcasting Law, 2015)

The principles uphold freedom of expression, professionalism and independence of the broadcast media; balanced development of public service broadcasting, commercial, community and government broadcasting services; rational and efficient use of the broadcasting spectrum designated by the Ministry of Telecommunication and Information Technology ; promotion of fair competition and media pluralism in the field of broadcasting; fairness, objectivity, non-discrimination, efficiency and transparency in the procedure for granting frequencies and licenses for broadcast media ensuring that all areas of the country receive broadcast service. (Broadcasting Law, 2015)

Concerning about Broadcast Licenses, Section 31 (a) suggests that those who want to run the broadcast institution shall apply for license prior to starting the broadcast business to council or a representative of its organization shall apply

license. For application documents, it requires the registration certificate of the company, business plan in detail, technical requirements, overall programs plan including programs schedule and other requirements that may be set by the Council to be contained in its subsequent issuances. (Broadcasting Law, 2015)

In Section 38, the validity of the broadcasting licenses is all equal for 7 years for radio broadcasting license and 10 years for television broadcasting license for public, commercial, community, and government broadcasting services respectively except the broadcasting distribution services for up to 15 years' time validity of license. (Broadcasting Law, 2015)

In Section 55, the law state what criteria that community broadcasting services shall base on to operate. This section express as follow. A community broadcasting institution has the criteria of not for profit, objective to provide community with information, education and entertainment needs of a specific geographic community, and satisfactory link between the organization and the community by the Council resulting a warrant for the community broadcasting license. (Broadcasting Law, 2015)

In Section 56, the law state how much percentage the council should allot frequency to broadcast community broadcasting. And the Council has authorized to mandate to allot at least 20 percent of frequency/spectrum available for community broadcast service.

In Section 58, the law state that how broadcasting institutions can make their fun raising activities. Section 58(c) definitely express broadcaster can take revenue from local advertisements. Community broadcasting institutions are funded by voluntary contributions by community members, donations by local and foreign partners provided that such support are provided without political and economic conditions. They receive their revenues from local advertisement, proceeds from local merchandising, or other revenues which are consistent with their status as community broadcasters. (Broadcasting Law, 2015)

In Section 67, the law state that the standard that the broadcaster should be obey while they are broadcasting commercial programs.

Section 67 of the law talks about "Programme Standard" to promote the development of the broadcasting industry in Myanmar, broadcasting institutions shall prioritize the production and airing of locally-produced programs. It restricts to have at least 70 percent of its programs to local programs for those Radio broadcast institutions which reaches the entire country. For Commercial TV institutions with national coverage, it

instructed to allot at least 30 percent of its programs to locally-produced programs. And for the Commercial TV institutions with national coverage to carry at least 20 percent of programs from the local independent producers, of which 10 percent shall be broadcast at prime time. (Broadcasting Law, 2015)

In Section 72 (a) and (b), the law state that how commercial broadcasting institutions can take air time to make commercial advertisements which says Commercial broadcasting institutions can broadcast commercial advertisements for a maximum 12 minutes for every one hour of daily broadcasting and that they shall allot at least 5 percent of their airtime to public service advertisements for free as part of their corporate social responsibility. The Council may recommend public service advertisement which commercial broadcasting may air. (Broadcasting Law, 2015)

Section 92, 93 and 95 are the Prohibitions part of the Law that restrict anyone from operating the broadcasting service without a license, after termination, or after revocation and suspension. (Broadcasting Law, 2015)

3.3 Current Situation that Myanmar Broadcasting Institutions Face

Today technology advancement is threatening all kind of business industries. Some business is kick out from the market like publishing books, journals, newspaper, cassette tape and even CD player. People are more use to with digital equipment and internet. This changing world habits effecting to movie and television industry also. First television stations made their broadcasts by sending specially-encoded radio signals over the air. During the late of twenty centuries, some develop countries use satellite transmission for television. This new technology give chances to broadcaster to transmit their programs boundless advantage to show their programs to the world.

Sky net is now using this technology to transmit their programs in Myanmar. That is why their channel can reach all parts of Myanmar get market share in a short time. They use Thai con 3 satellite to transmit their programs by receiving signal dtv T2 set top box. This system is very easy to set up for the user and can receive all part of Myanmar. And for the service provider, the installation cost is very cheap for them. All cost like satellite receiver, disc and installation fees has to be paid by customers.

Nowadays Myanmar broadcasting institution were facing new threat which can reduce their market share. These are some satellite television channels which are not take authorization license from Myanmar government. Installation for this satellite

disc are very cheaper than local companies and they do not need to pay monthly fees. And also, they can receive most of the channels like paid channels. so it become a big challenge for television service providers and government. For broadcaster, it is a threat for their profit and for the government that can be security issue of nation. Concerning the illegal satellite dish and online television channels, a workshop was held in Naypidaw at 19 June 2019.

At this workshop, the Chairman of Myanmar Broadcaster Association U Ko Ko said “This workshop is not controlling or blocking for Television and Broadcasting business. Nowadays, some people are doing legally the Broadcasting business but some are not. Therefore, we have to find the solution how to protect the people who are doing business in legal framework and how to persuade the people who are out of the bound.” (Ko Ko, Zay Yar, Nay Tan Maung, Soe Naing and Soe Myint, 2019)

The director of Myanmar Radio and Television, Ministry of Information, U Zay Yar said “Censorship is not enforced for illegal satellite, online TV channels right now. Broadcasting Law is enacted on 28th Aug 2015 and this Law will be applied in near future. Then, Broadcasting Association has to be founded by Law. This Association will be intended to suggest for Television Content.” And he also said that “Digital Revolution is happening globally. Beyond Digital Revolution, Trans of Media will be transformed. Especially, Media that is based on Digital Platform will be appeared in numerous. Some media follow ethically when doing Digital. Some user generated should study how their presentation is reliable, how to impact upon Political, Economic and Social and then how they make profit.” (Ko Ko, Zay Yar, Nay Tan Maung, Soe Naing and Soe Myint, 2019)

The executive producer of Kamayut Media U Nay Tan Maung said “In our country, movie has its own law, music and print media also. And these laws are not connecting with other law. So, if something happened, they decide by their own idea. Law is not updated. There has no Law for Content because content is adjusted with Platform. TV program should not be in line with Broadcasting and Satellite. Content should be nominated as Program. After that, Programs have to be specified by licensing. This is the easy way to handle and control.” (Ko Ko, Zay Yar, Nay Tan Maung, Soe Naing and Soe Myint, 2019)

Managing Director and Chief Editor of Mizzima Media U Soe Myint said “Illegal Satellite issue is being for a long and enlightened. Then, personal businesses

are involved. In actual fact, audiences are important. Advanced technologies are not easy to block. This is also challenging in Singapore. We have to coordinate with Online Business to find the ways for people to get choices for various TV channels.” (Ko Ko, Zay Yar, Nay Tan Maung, Soe Naing and Soe Myint, 2019)

Deputy Director General of Post and Telecommunication Department U Soe Naing said “Burma Wireless Telegraphy Act is established in 1934. According to this Act, the Wireless Telegraphy Law is announced in September, 1993. At that time, Satellite users had to register for National Security. In 2013, New Telecommunication Law was enacted in Myanmar. According to this law, there has no satellite broadcasting and no fees to collect.” He also said “People use satellite to watch TV program than communication. Broadcast Law is drawn by Ministry of Information but Rules and Regulations are not enforced yet. To use satellite in legally, law should be amended or supplemented.” (Ko Ko, Zay Yar, Nay Tan Maung, Soe Naing and Soe Myint, 2019)

3.4 Myanmar Culture and Recent Life Style

The Myanmar culture is very different to the western interpretation of life and politesse. In Union of Myanmar, there are 135 national races with their own languages and dialects different from one another. The major races are Bamar, Shan, Chin, Kachin, Kayah, Kayin, Mon and Rakhine. Myanmar embraces all the national races. The population of Myanmar is 51 million with the Bamar, the majority race making up about 70%. (Smith, 2019)

Myanmar culture is much influence of Buddhist teaching. There are plenty of evidences to witness that Myanmar’s civilization dated back from Pyu, Mrauk U, Bagan, Mandalay periods with various temples, stupas and archeological evidences around religious practices. In Yangon, many famous pagodas are the proven symbols as expression towards Buddhist Bamar people’s disciplined practices in religious affairs. These religious practices sometimes transform into custom and traditions.

In Myanmar, along all the above periods, folk arts, music, performances, and dances existed and they have also evolved and adapted to the political climates of each period. In national museum in Yangon, various costumes, orchestras, marionettes/puppets, and dresses of performers are displayed widely from various historical periods.

The most popular dramatic form of entertainment is called “pwe”, which is performed outdoors. There are a variety of pwe genres, including both human and puppet theatre, and most stories of the former lives of the Buddha. In these day, new generation like to sing modern music like rock, pop and hip-hop songs as others young society from abroad. Myanmar traditional song singing habits are lesser than before. (Maung Htin Aung, Michael Arthur Aung-Twin and Steinberg, 2019)

Novitation as known as ‘Shin Pyu’ in Myanmar, it is an important ceremony in Burmese life. Especially for men, if they have not yet been ordained to a temple, or a monastery, it is regarded as if they are not good Buddhists. A typical Buddhist is respectful towards the five precepts; no killing, no stealing, no sexual misconduct, no lies nor fraud, and no consumption of drugs and alcohol that could lead a person to do further harmful (as well as unproductive) mistakes. These are basic code of conducts for Buddhists in Myanmar. (Van, 2019)

Myanmar people believe in cause and effects, as part of religious teaching. Therefore, meritorious deeds of donations, meditation, helping others and sharing loving kindness would return similar good deeds for them both the current and after life.

It is not considered polite to visit religious monuments in shorts, miniskirts or hot pants. Though shoes can be worn in temple compounds, they should be removed before entering the chapel of the principal Buddha image. Indeed, all Buddha images are regarded as sacred, regardless of size, age or position, and should all be shown due respect. A handshake is considered an acceptable form of greeting. Shoes are usually removed before entering a traditional home, though this may no longer be expected in modern city residences. Displaying the soles of the feet is considered offensive, as is pointing feet at people or objects or touching people on the head. Public displays of affection between men and women are also inappropriate. (Smith, 2019)

Myanmar (Burmese) is the country's official language. There are also many languages and dialects among the 135 different national races. The modern alphabet consists of 33 letters (consonants) and 12 basic vowels (sequential extensions result in 21 vowels) which are combined with various symbols (4 in basic, 11 in total consonant combination symbols) to indicate the tones. (Smith, 2019)

Burmar people have different traditional costumes for men and women. Traditional costume of men is Longyi, which is tie in the middle. The costume for women is Htamain, which is similar with Laos and Thai costume. Longyi and

Htmain are quite simple, including about two meters' plain cloth for men and colorful fabrics, patterns for women. The cloth is wrapped around the hip instead of pants or skirts. There is an interesting thing that longyi can only tie with a simple movement so they often have to adjust their longyi when moving a lot. When wearing traditional costume, both men and women wear slippers traditionally. Thanakha (Myanmar make-up) is a natural cosmetic and popularly used until today. "Thanakha" in Myanmar has two meanings: "beauty cosmetic" and "cleansing". Due to its name, this traditional cosmetic has many effects, however, Thanakha is often used by Myanmar women for sun protection and cooler the skin. Wearing foreign make up is used to familiar with Myanmar women and girls and Myanma traditional make up (thanakha) is rarely wear on women cheeks in urban area these days. But it cannot say that Myanma traditional thanakha is not totally disappear in our society. Because some women in Myanmar still love to wear thanakha at their home. (Van, 2019)

Myanmar lies between two great and very different cultures which have influenced not only religion, culture and arts, but also the preparation of food. During the colonial period, the influx of Chinese and Indians also had an impact on Myanmar traditional food, introducing new items. Myanmar people have a long tradition of preparing food in their own way and the history of traditional food may be as old as the culture and arts of its people. Lots of herbs and spices are used, and most dishes are highly flavored, although with much less heat than Thai cuisine. The food style in Myanmar is the mixture of 3 countries: India, China and Thailand. Like many others Asian countries, the main dish in Myanmar is rice, often served with meat or fish and some vegetables. Besides that, they also have noodles and curry on regular meals. Myanmar is an agrarian country with rice as the principal crop. Rice is the staple food except among those in highland areas where rice is difficult to grow. Rice is accompanied by a raw salad of leaves, fruit, or vegetables; a soup; and curries of fish, meat, prawns, or eggs. In addition to turmeric and chili, curries are seasoned with fermented fish or shrimp paste. (Xuyen, 2019)

Myanmar people like to eat rice and curry with meats as main dishes for daily cuisine. Most curries make at Myanmar home are oily and thick in taste.

Music and dance are integral to most dramatic forms of the Bamar. As mentioned in the beginning, 'pwe' is popular in Myanmar. The various 'pwe' are accompanied by music of the 'hsaing waing'. The leading instruments in the 'hsaing waing' include a circle of 21 tuned drums called 'pat waing', an 'oboe like hne', a

circle of small, horizontally suspended tuned gongs known as ‘kyi waing’, and another set of small gongs called ‘maung hsaing’. These instruments are supported melodically by other gongs and drums, while a wooden block and a pair of cymbals set the tempo and reinforce the musical structure. Dance styles that are accompanied by ‘hsaing waing’ are derived in part and indirectly from southern India. Much of the Burman dance tradition was adapted from the styles of Thailand and other “Indianized” (or formerly Indianized) states of Southeast Asia, especially during the 18th century. Softer instruments commonly heard in nontheatrical indoor settings, such as the saung gauk (harp) and ‘pattala’ (bamboo xylophone), typically accompany singing from a compendium of Burmese songs called ‘Mahargita’ (“Great Music”). (Maung Htin Aung, Michael Arthur Aung-Twin and Steinberg, 2019)

Nowadays this tradition is threatened by new forms of entertainment and only some traditions are left in Myanmar.

Since colonial times, musicians of Myanmar also have incorporated various instruments of Western origin into their indigenous musical traditions, reworking the instruments’ sound, repertoire, and playing technique to reflect local aesthetics. For example, a significant repertoire of music has been developed for the piano, locally called ‘Sandaya’, that is stylistically evocative of the circle of tuned drums, the harp, and the xylophone. This is a good example of how culture can be transformed. Today modern music bands are more popular than traditional “hsaing waing” and most young generations want to participate in modern music bands. (Van, 2019)

Myanmar literature is an intimate blend of religious and secular genres. It remained alive throughout the colonial period and, in both verse and prose, has continued to thrive. A later (though not entirely new) development was biography, which has become more popular than fiction. Government-sponsored awards are given annually for the best translation, the best novel, and the best biography. (Maung Htin Aung, Michael Arthur Aung-Twin and Steinberg, 2019)

However, with the opening up of the country’s democratization and exposure to foreign culture and visits, nowadays modern Myanmar youths begun to appreciate foreign culture more and more. With a vast range of foreign clothes and commodities available in bigger cities like in Yangon and urban areas, fashion trends begun to play a role in how the youngsters define “handsome” and “hot” looking these days among the youths in urban city.

Modern young people use to dress jeans and t-shirt and girls also use to wear skirt as a daily costume in Myanmar now with high heels and sneakers. Sometimes, there will be a mix of traditional clothes and modern high heels too.

Foods, music, cosmetics wise also, more and more alternatives and influences are flooding into this young country of so called democracy with little rules and regulations in place.

CHAPTER (4)

PERCEPTION OF KOREAN TELEVISION PROGRAMS EFFECTS ON MYANMAR CULTURE

This chapter is constructed by survey profile, survey design and survey results. In the part of survey results, findings are analyzed from data perspective and statistical perspective.

4.1 Survey Profile

Yangon municipal area is divided into four main districts and these districts are constructed with thirty-three townships. In this survey, sixteen townships were selected to collect the survey data base on the 2014 Census data.

Table 4.1 Population in survey conducting townships

| District | Township | Population | Total |
|----------|------------------------|------------|-----------|
| Northern | Mayangon | 198,113 | 442,989 |
| | Hlaing | 160,307 | |
| | Kamayut | 84,569 | |
| Southern | Yankin | 70,946 | 368,753 |
| | Tamwe | 165,313 | |
| | Mingalar Taungnyunt | 132,494 | |
| Eastern | South Okkalapa | 161,126 | 460,062 |
| | Thingangyun | 209,486 | |
| | Pazundaung | 48,455 | |
| | Botataung | 40,995 | |
| Western | Sanchaung | 99,619 | 290,507 |
| | Ahlone | 55,482 | |
| | Lanmadaw | 47,160 | |
| | Latha | 25,057 | |
| | Pebedan | 33,336 | |
| | Kyaukdata | 29,853 | |
| | | | 1,562,311 |

Source: Census data, 2019

This study cover between three to five townships per each district. Data were collected from following sixteen townships of four districts.

According to 2014 Census, total population of these sixteen townships is 1.56 million. (UNFPA, 2015)

The reason for choosing these townships is because most of the people living in these areas have access to television channels and most of them usually watch Korea series. Most of the respondents who live in these townships can also access electricity and television channels. Most respondents who live in these areas are at least high school level students and most of them are employed. These middle-class people have access to enjoy their leisure time to watch television series and entertainment, as they have more independence to manage their own leisure time.

4.2 Survey Design

This survey used descriptive method and data were collected by using structured survey questionnaires forms. For quantitative data collection, google survey forms were used to collect data from Yangon city municipal area and especially focused on the people living in downtown and surrounding townships. For each question, respondents are given multiple choices, out of which the respondents have to choose the most relevant one.

The required respondents from the population size 1,562,311 should be at least 267 that is calculated by using 'Raosoft' sample size calculator while taking margin of error is 6 percent and 95 percent confidence interval.

Table 4.2 Respondents from sixteen townships of Yangon city

| District | Township | Respondents | Total |
|----------|------------------------|-------------|-------|
| Northern | Mayangon | 10 | 71 |
| | Hlaing | 23 | |
| | Kamayut | 38 | |
| Southern | Yankin | 17 | 61 |
| | Tamwe | 35 | |
| | Mingalar Taungnyunt | 9 | |
| | | | |
| Eastern | South Okkalapa | 17 | 58 |
| | Thingangyun | 14 | |
| | Pazundaung | 14 | |
| | Botataung | 13 | |
| Western | Sanchaung | 20 | 77 |
| | Ahlone | 14 | |
| | Lanmadaw | 5 | |
| | Latha | 10 | |
| | Pebedan | 14 | |
| | Kyaukdata | 14 | |
| | | | 267 |

Source: Survey data, 2019

The number of the survey respondents from Northern district are 71, Western district are 77, Eastern district are 58 and Southern district are 61 persons respectively. Northern and Western district have more respondents than Eastern and Southern district.

Out of the respondents, 227 are females, 38 are males, and 2 persons indicating themselves as others. In terms of gender ratio, female representation is four times more than male representation.

4.3 Survey Results

This survey result analyzes the data from five different angles on the respondents. These are respondents' characteristics, respondents' demographic locations, respondent's habits of viewing pattern, analysis on the data perspective and

analysis on statistical perspective. These survey results help to understand the viewers' attitude and behaviors from various categories such as age, education, occupation, income, gender, etc.

4.3.1 Characteristic of the Respondents

The survey was conducted online with a deadline indicated. Unsurprisingly, there were more female respondents than male respondents. According to the data collected from 267 respondents, there are 38 males (14.2 %) and 227 females (85%) and additional 2 persons stating other (0.7%) who said they watch Korean series.

In this study, there are six items of demographic characteristics to describe the demographic profile of the respondents. They are gender, age, occupation, income level, township where they live and education through structured questionnaires. All the respondents are the viewers of the Korean series. Among them respondents' age, education and occupation are as follow.

Table 4.3 Respondents' age, education and occupation

| Characteristics of the respondents | Particular | Number of respondents | Percentage |
|------------------------------------|------------------------|-----------------------|------------|
| Age Groups | below 18 | 13 | 4.9 |
| | 18-25 | 106 | 39.7 |
| | 26-35 | 105 | 39.3 |
| | 36-45 | 33 | 12.4 |
| | 46-55 | 8 | 3 |
| | 56 and above | 2 | 0.7 |
| Education | Ph.D | 2 | 0.7 |
| | Master | 63 | 23.6 |
| | Bachelor | 153 | 57.3 |
| | University students | 35 | 13.1 |
| | High school students | 10 | 3.7 |
| | Middle school students | 4 | 1.5 |
| Occupation | Unemployed | 8 | 3 |
| | House wife | 10 | 3.7 |
| | Other | 14 | 5.2 |
| | Government staff | 16 | 6 |
| | Private business | 39 | 14.6 |
| | Student | 69 | 25.8 |
| | Employed | 111 | 41.6 |

Source: Survey data, 2019

This data indicates a worldwide trend that women watch Korean series more than men and they are keener to reply the survey. Moreover, younger age group watch Korean series more than the elders. The data shows that 18-25 years old age group equivalent of 106 persons (39.7%) of total respondents and similarly age group between 26-35 years old accounted to 105 persons (39.3%) of total respondents. Therefore, age between 18-35 years old made up to 211 persons (79%) of total respondents. In Myanmar, youth is between age 18-35 years by definition. Therefore, it can be said that 79% of the respondents are youths. It is useful to observe how youths perceive and behave differently before and after watching Korean series for a while.

Since the survey was conducted online in English, it required respondents to be able to use online survey system, read and understand English language at a minimum level. Therefore, most of the 267 respondents are educated youths of the modern day's era.

In this survey, most of the respondents have higher education level. Only 10 persons indicated their highest education is high school (3.7%) and middle school students 4 persons (1.5%). There are 35(13.3%) university students, 153(57.3%) got bachelor degree, 63(23.6%) got master degree and 2(0.7%) got Ph.D.

One other common assumption is that people who watch Korean series most are unemployed and young. But this survey proves this assumption is wrong.

Most of the respondents are from 18-25 and 26-35 age group, they are at higher education level and some also got a degree. People who watch Korean series most got bachelor degrees and second most is master degree holders. An interesting observation is that among all 267 respondents who watch Korean series, most are employed 111(41.6%). Unemployed percentage is only 3 % with 8 persons and house wife 10 persons (3. 7%). There were 69 students (25.8%) and private business persons 40 persons (15%), government staff 16(6%) and other 14(5.2%) respectively.

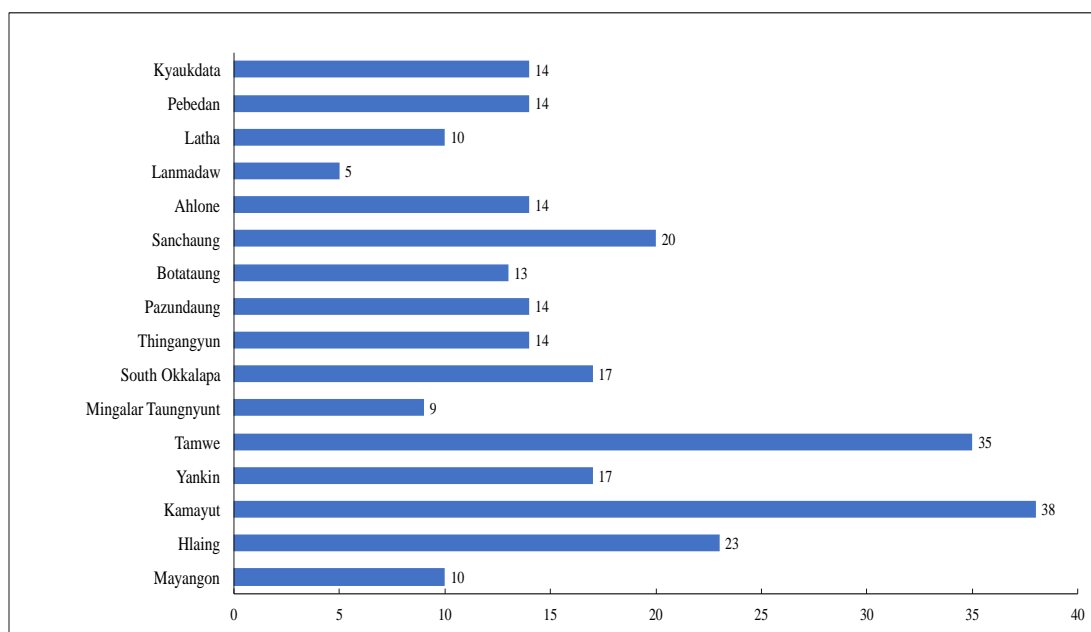
Therefore, all above figures explain that people who watch and like Korean series is not necessarily dependent on their age, education, occupation and income.

4.3.2 Demographic Factors of the Respondents and their Viewing Pattern

From below figure, out of sixteen townships only Tamwe and Kamayut township have outstanding respondents rather than other townships. This shows these

townships are willing to show up their interest in Korean series viewing pattern and others are not.

Figure 4.1 Geographic location of the respondents

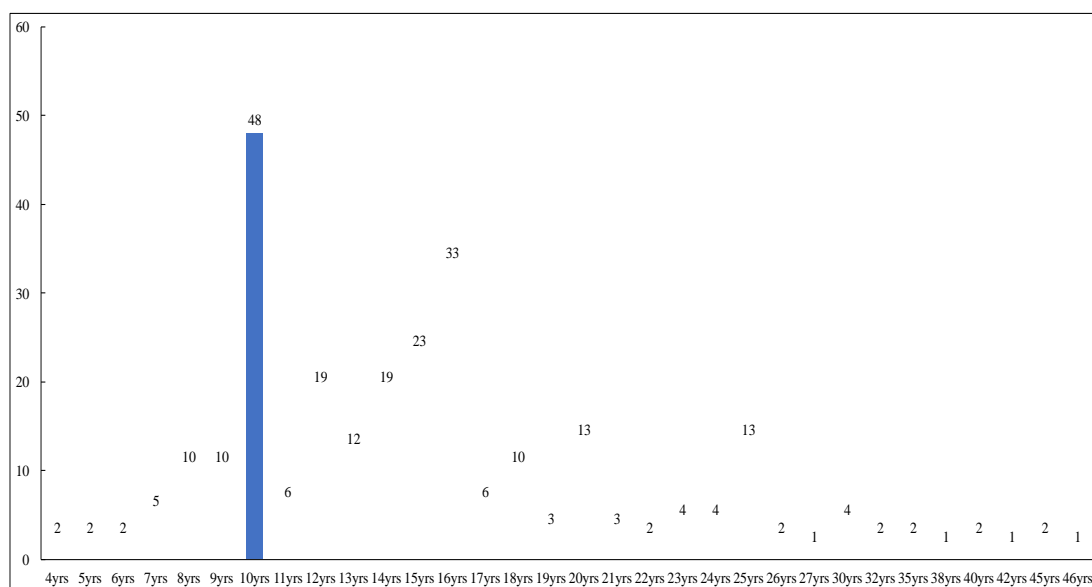


Source: Survey data, 2019

The distribution figure of the respondents from Northern district (Mayangon, Hlaing, Kamayut) are 71, Western district (Sanchaung, Ahlone, Lanmadaw, Latha, Pabedan, Kyaukdata) are 77, Eastern district (South Okkalapa, Thingangyun, Botataung, Pazundaung) are 58 and Southern district (Yankin, Tamwe, Mingalar Taungnyunt) are 61 respectively. Northern and Western district have more respondents than Eastern and Southern district.

All of the 267 respondents who participated in this survey responded that they watch Korean series. According to this survey, some watch Korean series from television, some from internet, some watch from YouTube and some from DVDs. And some watched from all electronic devices they have. Today technology is very advanced, people do not need to sit and watch television in their living rooms anymore. People can reach all television programs on their mobile phones, tablets, laptops and even in car-tv. No matter how differently they watch, one common thing this survey can say is that they all watch Korean series.

Figure 4.2 Respondents' started age to watch Korean series



Source: Survey data, 2019

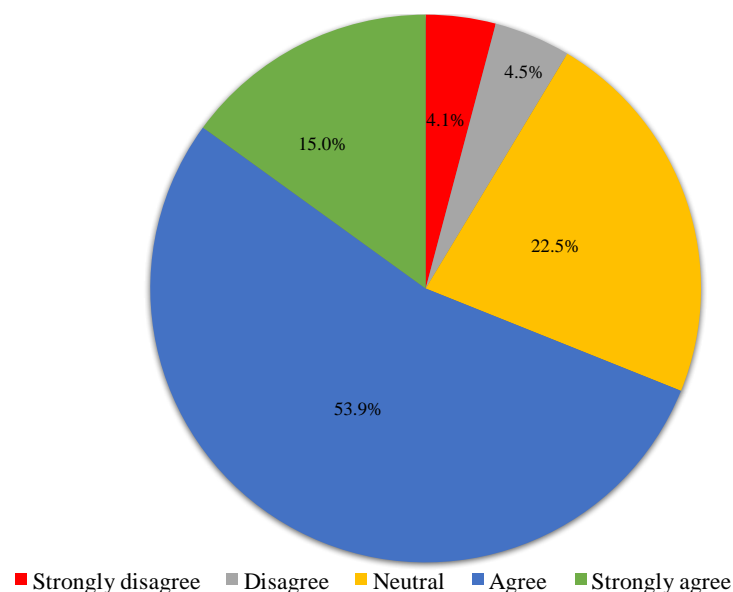
Since Korean series become popular in Myanmar in the beginning of 2000, it has been almost 20 years. Some started to watch Korean series when they were adult but some started to watch since they were very young. Among television viewers, some watched Korean series almost 10 years. Ten years is a decade and it is quite enough time for a person in his or her life to be addicted to a certain habit or a behavioral change. Following figure shows the age of people who started to watch Korean series.

The respondents agree that television is the main reason to explore foreign culture. In 267 respondents, 184 agree that among international cultures, Korean culture is more familiar to them than any other cultures that Myanmar people are exposed to through the hit of Korean Wave.

Although Myanmar television broadcasters showed other series on television long time ago, only a few western series had been shown on MRTV. That was very first television series in Myanmar and these series were also popular among Myanmar audiences. After 1988, military government introduced Myanmar audience with Chinese and Japanese series like Pong Chain and Oshin. But these were only one series for many episodes and after that not much Chinese and Japan series became popular in Myanmar for a certain period of time. During 2000, Myawaddy (military-owned channel) started to introduce Myanmar people with Korean series. At that time, Korean series were very cheap to buy for the company who had permission (air

time) to show series on television. Most of the Media company try to buy cheap Korean series and showed on television. First Korean series showed only on two broadcaster MRTV and Myawaddy. After 2005, Myanma policy concern with broadcast media had been changed and private companies can make broadcasting television channel. First MRTV made joint venture with Forever Group Co.,Ltd. and they run two channels name MRTV-4 and after that Channel 7. That is how Myanmar audience started familiar with Korean series. Following figure showed how people agree that Korean series is their most familiar one compare to others foreign cultures.

Figure 4.3 Respondents' agreement on Korean series is their first choice



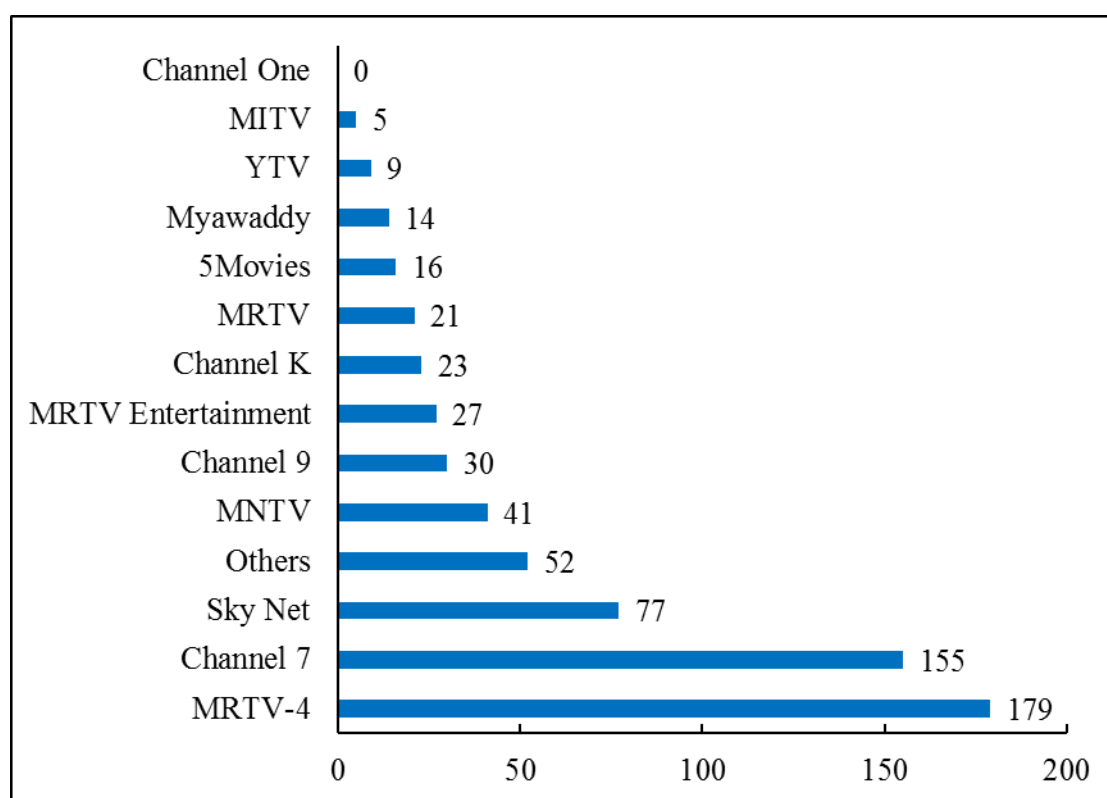
Source: Survey data, 2019

Most of the respondents answer their first experienced from Korean wave content is Korean drama/series and some are from K-POP and movies. Some answer that they had experienced more than one Korean content and they chose two or three categories like Korean series, movies and games. Almost all of them, 245 people answered their first Korean content experience is from Korean series. Among them some watch television every day and some watch more than four days in a week. Nearly half of the respondents rarely or sometime watch Korean series in a week. The usually watch television only on night time from 6pm to 12 pm. This is because most respondents are employed and students they free only on night time. And this is also one of the big reason that broadcasters show their series on early night time because

company also select the time to advertise their products when viewer rate is higher. During that time television channels were tried to show two to three Korean series on their programs.

Most of the viewer select to watch romance because the programs showed in Myanmar also were based on love affair and family affair story. Some watched political, action, reality shows, games, comedy and horror type of Korea series. Most of them watched more than two or three types of Korean series.

Figure 4.4 Frequently watch TV channel among Myanmar families in Yangon



Source: Survey data, 2019

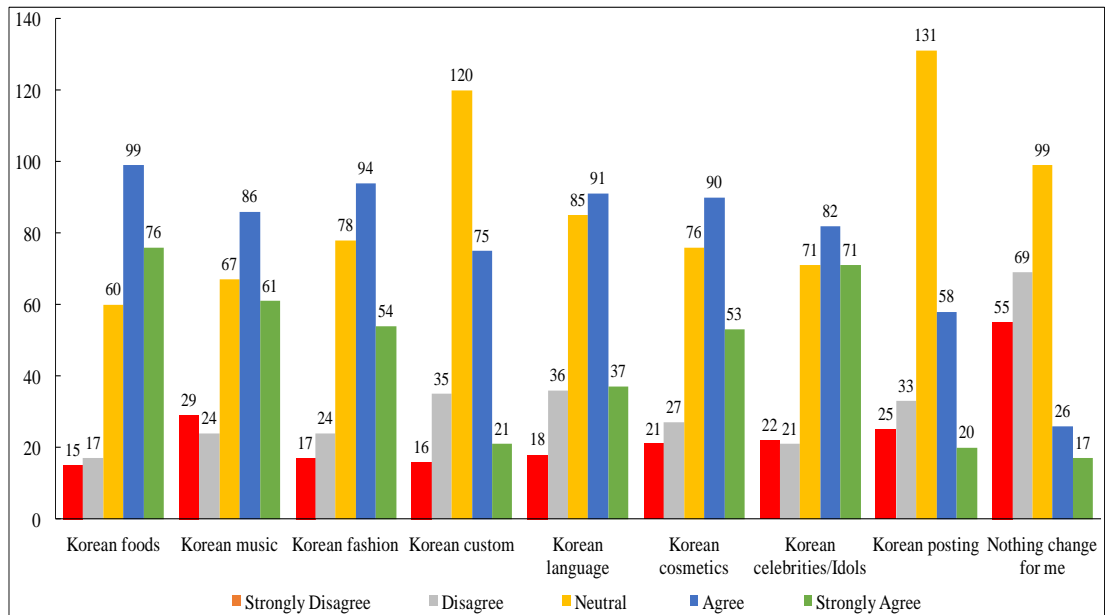
Viewer normally select to watch free-to-air channels like MRTV-4 and Channel 7. And some also select to watch Sky Net because in their International Drama Channel Korean series were shown the whole day. These channels were top three that people use to choose to watch Korean series. There also another free-to-air channel they were showed Korean series and some people chose these channels to watch series. Nowadays people like to watch movies on their laptops, tablets, mobile phones by internet. Internet technology somewhat effect on viewership pattern and viewing rate today.

In 267 viewers, some watch romance Korean series but some watch romance and action both. Some watch all Korean programs shown on television. This question was given options to choose more than one answer and therefore total number was more than 267 respondents for this question. Romance is the most respondents watching series and it is because production companies also made that kind of series most in their production. In this romance series, scenes like love affairs, family affairs, business affairs and fighting affairs are mostly showed. Romance was watched by 200 viewers, comedy was 106, action was 76, reality shows was 69, historical/political was 53, horror was 46, travel was 23, other was 13 and sport was 4.

4.4 Analysis of Respondents' Preferences on Korean Contents from Data Perspective

In this survey data were collected mainly focus on the respondents' preferences on Korean products like food, music, fashion etc.,. Korea and Myanmar are common in some aspect of culture and habits. In Myanmar, people like to eat 'pickled tea-leaf'. In Korea series, 'Kimchi' is their famous pickled leaf. And also in fashion, most of modern people wear pants and skirts in these days. Myanmar young generation also wear western dress like other countries. Here Korean fashion does not mean that their traditional costume it is mean modern dress in Korean style. That is why people are not difficult to accept Korean life style in their daily life.

Figure 4.5 Respondents' preferences on Korean contents



Source: Survey data, 2019

Out of 267 respondents, 99 (37%) persons agree that they like Korean food and 76 (28%) strongly agree that they like Korean food. When it comes to Korean music (not traditional but modern K-POP songs) 86 persons (32%) agree they like and 61 persons (23%) strongly agree that they like Korean songs. Korean fashion seems to be popular among the respondents. Ninety four persons (35%) agreed and 54 persons (20%) strongly agreed that they like Korean fashion. Korean language is again agreed by 91 persons (34%) and strongly agreed by 37 persons (14%) to like after they watched Korean series. It can be easily seen that Myanmar young generation like to use Korean language in communication with their friends. Girls are now calling “Opa” like in Korean series to address some of their close friends rather than using Myanmar word “A Ko”. And some people use “An-nyeong-ha-se-yo” instead of “Mingalarpar” in these days. And 90 (34%) persons agree that they like Korean cosmetics and 53 (20%) persons strongly agree it. Now Myanmar women were familiar with many of Korean made cosmetics and skin care products. Moreover some of Myanmar celebrities and businessmen are making their own brand with Korean products. Korean celebrities are very popular in Asia and also in Myanmar. Respondents said they like Korean celebrities by having 82 (31%) persons agreed and 71 (27%) strongly agreed. In Myanmar, some fans organized to make fan groups of their favourite celebrities. There are a lot of Korean fan groups in Myanmar Facebook groups.

In terms of changes in their liking of food, music, fashion, language, cosmetics and celebrities/idols, it was in the range of (128 respondents) 48% and (175 respondents) 66% that they all agreed they began to like above items relevant to Korean contents.

Among these preferences, only Korean custom and Korean posting had lower result in agree and strongly agree responses. In these two items, respondent mostly answer in “Neutral”. Neutral means they did not agree or disagree. It does not necessarily say they are annoyed. Some people in Myanmar are already using some Korean gestures, customs such as greeting to the elders with Korean words when they leave and return home from outside. This is a similar custom in Myanmar too.

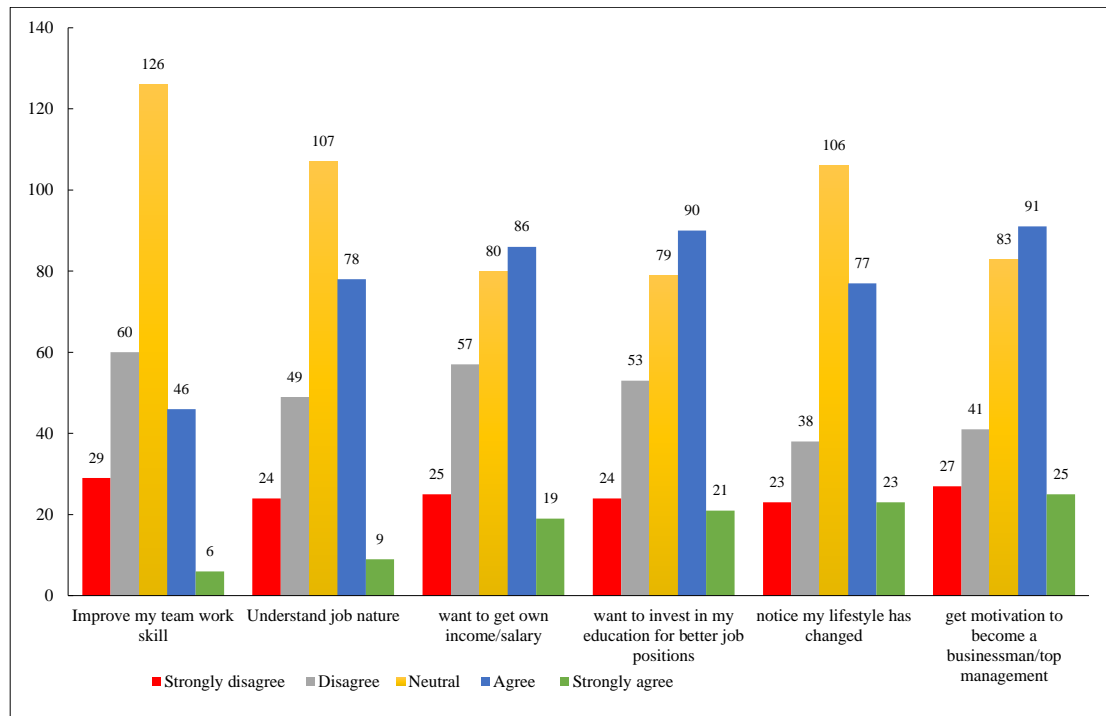
By seeing above data, it is clear that Myanmar viewers preferences on Korean foods, music, fashion, language, etc are increasing. For the question in “Nothing change for me” question they answer disagree 69 (26%) persons and strongly disagree 55 (21%) persons. That mean they were noticed their likingness are changing now to Korean contents. In 267 respondents, 124 (46%) persons answer that they noticed their preferences were changed. Compare to those 43 (16%) persons who answered not changed is a lot different number in this question. Neutral was answer by 99 (37%) persons and that can assume as discuss above.

4.5 Analysis of Respondents’ Attitudes and Behaviours on Korean Contents from Data Perspective

There are two points of views to analyze the behaviour and attitude of the television viewers that can be changed after they have watched Korean series for a long time. If the viewers admire the character of an actor or actress who is acting as a hard-working, simple, dutiful, good working skill and well educated person, they will imitate good habits from that series. On a different note, if the viewer imitates the bad habits that actors and actresses doing on series will be result in bad attitude and behaviour in real world.

Like other foreign television series Korean series can give also good and bad influence on attitude and behaviour to Myanmar audiences.

Figure 4.6 Respondents' review on Korean series from good point of view



Source: Survey data, 2019

From a positive side, good influences that Myanmar audience can gain from Korean series is their working skill, team work spirits, desire to be educated. In this survey, 46 (17%) respondents answered they agree that they have improved in their team work skill and 6 (2%) respondents answered that they strongly agree that statement. In addition, 78 (29%) respondents answered they more understand job nature after they watched Korean series and 9 (3%) respondents strongly agree that.

In most of Korean series, most of the actors have own businesses or higher ranking positions in big corporates, independent and standing on their own feet. In many plots, they show success from good team works. They also support their families and younger siblings. These kinds of scenes became familiar for viewers and would unconsciously encourage young people to imitate such behaviors and attitude in their society. In this research, 86 (32%) respondents answer they agree to get their own income and 19 (7%) respondents answered they strongly agree that. It is a good indicator that among 267 respondents, over 100 of them answered they want to have their own income and become independent like people in the Korean series. This is a good impact on them. Most of the respondents would be female in this matter. In Myanmar, most of the households are lead by males. In this changing world it cannot

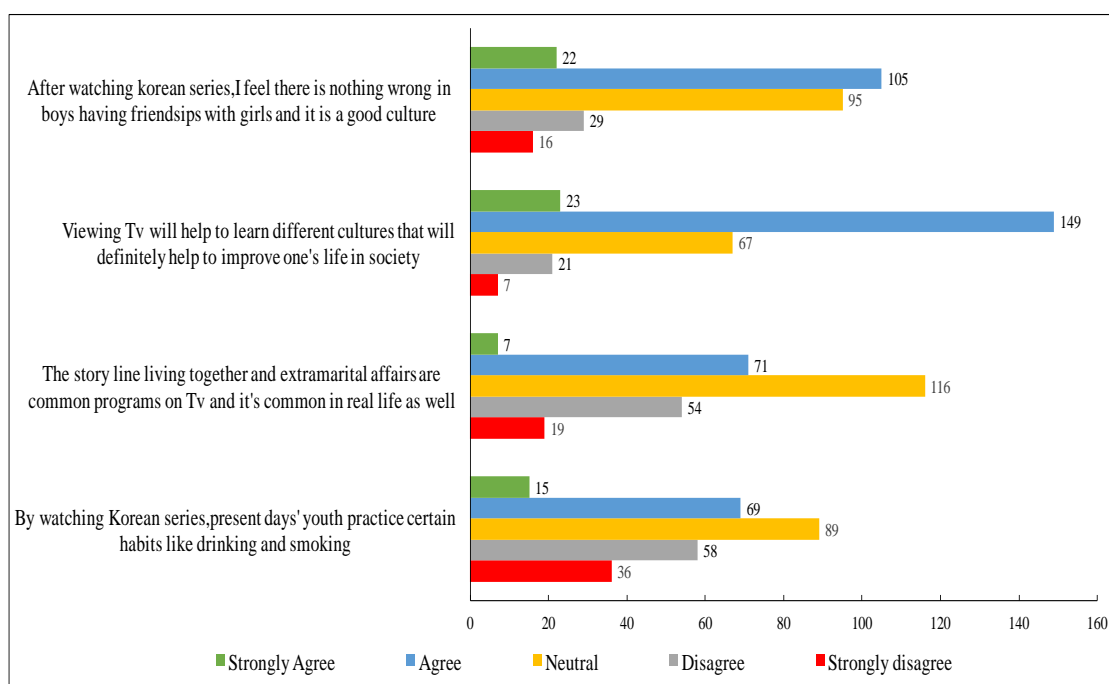
be easy to stand alone on only one person's income in a household. Therefore, it is a positive impact to see that females are envious to get their own income to support their families and to become more independent. They also answered that they understand more job nature and how to improve in team work for better career development.

The 90 (34%) respondents agreed that they want to invest in their education to get better job positions and 21 (7%) respondents answered strongly agree. Seventy seven (29%) persons agree they noticed that their lifestyle has changed and 23 (8%) respondents strongly agree it. Nighty one (34%) answered they were motivated after they watched Korean series and 25 (9%) persons strongly agree it.

There are some neutral and disagree responses on these questions too which is normal for every research. Because nothing can be change absolutely ones' behaviour and attitude. People mostly answered neutral, not because they reject the idea totally but because they are not certain about their perception. But since they did not answer disagree, there is a likeliness that they do not feel distrubed by these statements. Thus, it can be assumed that agree responses over 100 persons on a statement is good.

There are some interesting responses around the respondents' attitude and behaviour affected by Korean drama series in Myanmar.

Figure 4.7 Respondents' perception on their attitudes and behaviours after they watched Korean series



Source: Survey data, 2019

There was 149 (56%) respondents who agreed that televisions help them to learn different cultures and that will improve ones' life in society and 23 (9%) respondents answered that they strongly agree. But on a negative note, the question like "the story line with premarital (living together) and extramarital affairs are common in programs on TV and it is common in real life as well" received the answer agree by 71 (27%) persons and strongly agree by 7 (3%) persons. Although there are 116 (43%) persons who answered "Neutral", this kind of question in Myanmar society will be a bit difficult to answer specifically for woman in Myanmar. Besides "Neutral", there are 5 (2%) more persons who said agree to the living together practices than those who answered disagree. This answer reflects the reality in Yangon society that women have changed in perception towards some sets of values like premarital sex and the culture of living together which is not originally Myanmar culture. However, there is no evidence if this is due to watching Korean series or other TV series, or the external factors like UN/INGO interventions in promoting gender equity.

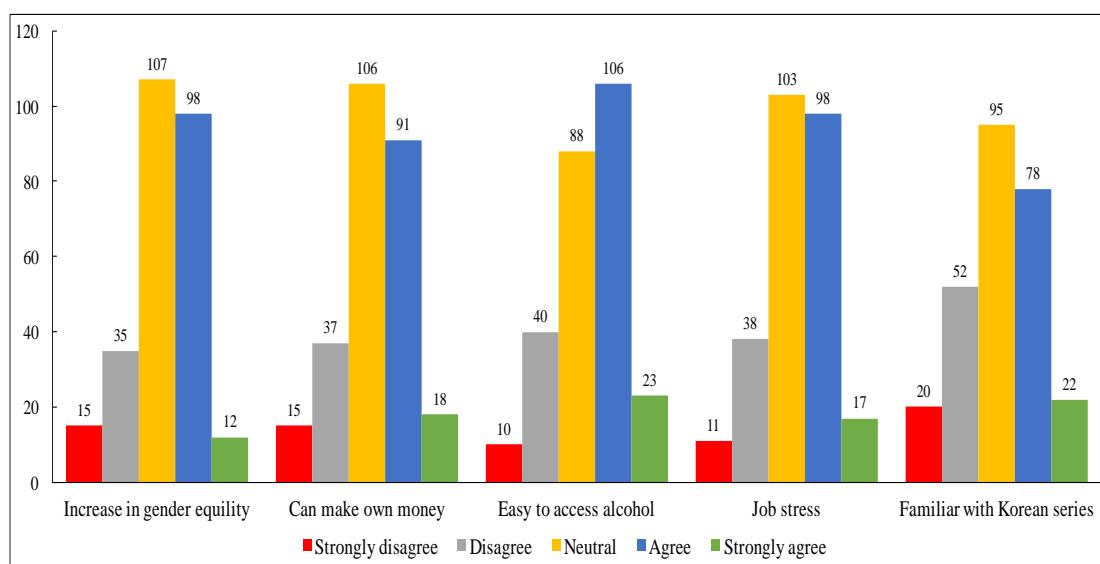
And also 105 (39%) persons answered agree there is nothing wrong in boys having friendships with girls and it is a good culture and 22 (8%) persons strongly agree that. In Myanmar culture boys and girls are not make close friendship when they become adults. By this data Myanmar people attitude toward relationship between boys and girls has changed from their old tradition.

Concerning the question "by watching Korean series present days, youth practise certain habits like drinking and smoking", many respondents disagree to this statement. Only 69 (26%) persons agree and 15 (5%) persons strongly agree. Fifty eight (22%) persons disagree and 36 (13%) persons strongly disagree that statement. Therefore, there are 84 (31%) persons who agree to this statement and 94 (35%) are disagree. It shows that there is not a big gap between the agree and disagree respondents and thus the group who responded agree should not be neglected.

But there were 97 (36.3%) persons who had been tried soju and other 170 (63.7%) who have not. In most of Korean series, they usually made drinking scenes by their own product "Soju". And always highlight to drink Soju on every occasion when they feel happy, sad, to congratulate and celebrate with others and family time. They tried to persuade that soju is a good one to try in your life. Normally Myanmar women do not drink alcohol by tradition.

But in Korean series, family members drink Soju together occasionally among father, mother, brothers and sisters drink soju together. Sometime boys or girls get drunk outside and a family member has to carry them back to the home. These scenes are frequently shown in many series and its become familiar to audiences now. In this survey, respondents who accept that manner in their family were 159 (59.6%) and who did not accept were 108(40.4%) persons. Compare to those who had been tried to drink Soju 97 presons,who accept to drink with family member were more than that amount.That showed Myanmar households have become familiar with drinking with father and sons, mother and daughters and the habit to get drunk outside and got back home.

Figure 4.8 Girls use to drink alcohol in public more than before



Source: Survey data, 2019

Another answer relating with the question that girls are getting used to drink in public is interesting. They were asked to select several reasons for this increase in drinking behavior. One reason was increased in gender equality. Eighty eight (37%) persons answered agree and 12 (5%) persons answered strongly agree to this reason.

For another reason “can make own income”, there was 91 persons (34%) answered agree and 18 (7%) persons answered strongly agree.

There was 106 (40%) persons answered agree and 23 (9%) persons answered strongly agree to the reason “easy to access alcohol”. The adding push factor can be also for the familiarized scenes in Korean series because in most Korean series,

colleagues and friends hang out regularly for drinks. This may also encourage working women and youths not to hesitate hanging out at beer stations, bars and barbeque shops.

There are other several reasons for girls drinking alcohol in public areas. There were Eighty eight (37%) persons answered agree and 17 (6%) persons answered strongly agree to this reason due to “job stress”.

For the reason “familiar with Korean TV”, seventy eight (29%) persons answered agree and 22 (8%) persons answered strongly agree.

For all the reasons above, people chose to answer agree and mostly agree for all the reasons above. There were a large number of people who answered neutral and small number of disagree and strongly disagree for every reason. Since there is only a small number of those who answered disagree and strongly disagree, one analysis can also be that people are still conservative to answer openly about their preferences and choice, in this case women drinking alcohol. It is still widely criticized in Myanmar for women to drink and it still associate with their character in a negative way. Majority of parents do not allow their daughters to drink in Myanmar society. Therefore, it could be a reason for responding “neutral” by many respondents on this question to choose reasons for women’s drinking in public. However, it is obvious that the number of women drinking has increased in Myanmar, although there could be other additional reasons besides imitating the drinking culture from Korean drama series.

In terms of preferences for Korean fashion, one hundred and sixty three (61%) respondents answered they had tried Korean outfit like Korean stars and 104 (39%) respondents said they have not. Most of the respondents were women and the answers represent their perception and preferences. Among them, one (0.4%) person strongly agree that they wore sexy outfit like Korean stars and 30 (11.2%) also answered agree to that statement. Here, 98 (6.7%) persons answered neutral. Most people answered disagree to this question with 102 (38.2%) persons. Thirty six (13.5%) persons answered they strongly disagree that statement. This could be happened in that kind of question because people normally do not wear in outside exactly the same like the movie stars. According to this survey, 163 who answered that they wore korean style outfit, nearly one fifth of them 31 persons wore sexy outfit like Korean stars.

Most of the respondents chose to watch romance story in Myanmar and broadcasters also try to show that kind of series. In that series, most of the stories tried

to made love triangle. And so the actors and actress were going to fight for love affairs. And the one who take villain role always attack the rival in all possible ways they can to win the guy/girl in their love affairs. Sometimes they find the weakness of their rival and sometimes they tried to give problem to them.

The respondents answered the question like “this kind of behaviour and attitude are popular in Myanmar because of Korean series” is noticable. 67 (25.1%) agree and 12 (4.4%) strongly agree that statement. Moreover, 88 (33%) respondents stay in neutral and others 75 (28.1%) disagree and 25 (9.4%) strongly disagree. According to this data 78 respondents (i.e. nearly one third of 267) agree to fight for love affairs and it is so surprising numbers because most of the respondents were women in this survey.

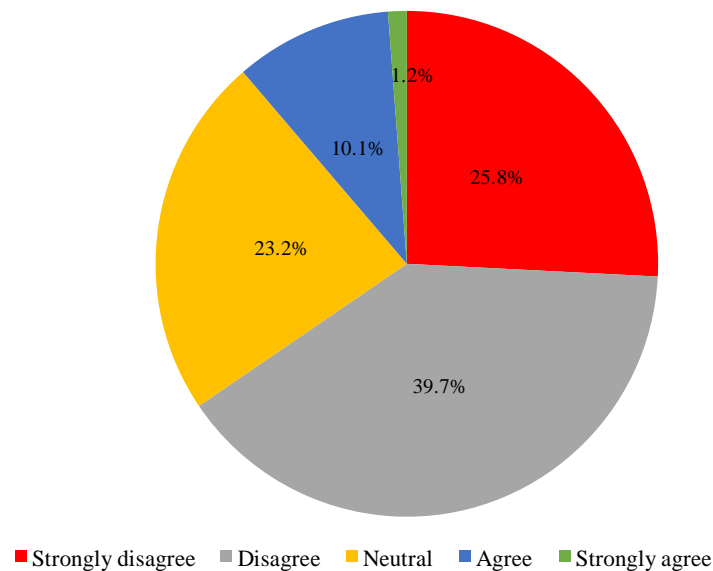
Among them 71 (26.6%) of respondents answered that they had such experience in their family and friends and others 196 (73.4%) did not have that experience.

So these two data, almost 79 respondents agree to fight for love affairs and 71 respondents answered that they had kind of experience in their family and friends, showed that nearly all of them who accept that kind of behaviour were doing byself or they were faced that kind of behaviour in their society.

And also 92 (34.5%) respondents answered that they can accept this kind of behaviour in their society and 175 (65.5%) said they cannot. Most of the respondents especially women dare to fight for love as they see necessary. This may be their own attitude or this behaviour had been adapted from Korean series. This data show the people who said they accept the behavior to fight for love is more than those who said they agree and they have experience in their families and friends.

In some Korean series, they fight for job position with bad attitude.

Figure 4.9 Fighting for job position with bad attitude



Source: Survey data, 2019

In this survey only 27 (10.1%) respondents agree and 3 (1.2%) strongly agree to that statement. Neutral 62 (23.2%) is a very small amount unlike any other questions. Disagree was the highest score in that question and it has 106 (39.7%) respondents. Strongly disagree were also 69 (25.8%) respondents. In this question respondents who did not agree to that attitude is more because they do not want to lose their current positions and they want to secure their healthy work environment. That is why they strongly disagree to that attitude in their society.

For the question of “Korean series effect on Myanmar audience’s perception and cultural realities and values”, there were 84 (31.5%) persons who said “Yes” and 23 (8.6%) who said “No” with a larger portion saying “may be” 160 (59.9%). Here, it could be that people who answered ‘may be’ did not know exactly that Korean series effect on Myanmar audience’s perception and culture or they might not sure what is effect on culture. And may be they do not know exactly what culture could broadly covers.

Ninety one (34.1%) respondents were willing to watch Korean series in future and 28 (10.5%) were not willing to watch more. Some 148 (55.4%) respondents answered they may watch Korean series in future. The reason for those who answered ‘no’ and ‘may be’ because they are tired of watching Korean series for more than a

decade now and would like to find a different series such as Filipino or Chinese series. It is also possible that Korean wave has less influence on them these days.

4.6 Analysis of Respondents' Preferences on Korean Contents from Statistical Perspective

Statistical calculation is usually made when detail analysis is required. Thus, this part of calculation is made between Korean series watching pattern and respondents preferences by Chi-Square method. In watching pattern there are two main groups those oftenly watch korean series and those who rarely watched. In respondents preferences, Korean products like foods, music, fashion, custom, language, cosmetics, celebrities and posting are included.

Table 4.4 Case Processing Summary of watching Korean series frequency and Korean contents

| How many days you watch Korean series and liking to | Valid | | Total | |
|---|--------|------------|--------|------------|
| | Number | Percentage | Number | Percentage |
| Korean foods | 261 | 97.8 | 267 | 100 |
| Korean music | | | | |
| Korean fashion | | | | |
| Korean custom | | | | |
| Korean language | | | | |
| Korean cosmetics | | | | |
| Korean celebrities and idols | | | | |
| Korean posting | | | | |

Source: Survey data, 2019

Out of the total 267 respondents, 6 respondents are missing in this data because they do not watch TV at all. However, they watch Korean Series on other platforms such as DVDs, internet (Youtube), etc. Therefore, although data on watching Korean series are collected for 267 respondents in the previous session, it is only calculated for 261 respondents in this session since this part is for the viewers on TV.

The Chi-Square test between these two categorical data watching Korean series frequently and Korean foods, Korean music, Korean fashion, Korean custom, Korean language, Korean cosmetics, Korean celebrities/Idols, Korean posting are as follow.

Table 4.5 Pearson Chi-Square and p-value for watching Korean series frequency and Korean foods/music/fashion/custom/language/cosmetics/celebrities/posting

| Korean contents | Pearson Chi-Square | P-Value |
|--------------------|--------------------|---------|
| Korean foods | 15.357 | 0.004 |
| Korean music | 17.695 | 0.001 |
| Korean fashion | 13.831 | 0.008 |
| Korean custom | 10.2 | 0.037 |
| Korean language | 17.687 | 0.001 |
| Korean cosmetics | 15.053 | 0.005 |
| Korean celebrities | 26.217 | 0 |
| Korean posting | 10.359 | 0.035 |

Source: Survey data, 2019

In any case, where the p-value is small than the standard alpha value, and the null hypothesis that asserts the two variables are independent of each other is rejected. Suggesting that the variables watching Korean series frequently and Korean foods, Korean music, Korean fashion, Korean custom, Korean language, Korean cosmetics, Korean celebrities/Idols, Korean posting are associated with each other.

The footnote for this statistic pertains to the expected cell count assumption (i.e., expected cell counts are all greater than 5): no cells had an expected count less than 5, so this assumption was met.

The Chi-Square statistic is reflective in the value column of the Chi-Square tests table next to "Pearson Chi-Square" as shown in Appendix 4. The value of the Chi-Square statistic for Korean foods is 15.357. The p-value appears in the same row in the "Asymptotic Significance (2-sided)" column (.004). The result is significant if this value is equal to or less than the designated alpha level (usually .05).

It can therefore be concluded that there is enough evidence to suggest an association between watching Korean series frequently and preference in eating Korean foods.

Similar statistical values can be found from the calculation of p-value and Pearson Chi-Square for music, fashion, custom, language, celebrity idols, and posting.

The p-value and Pearson Chi-Square value for the association of frequency of 'watching Korean series and music' is 0.001 and 17.695. No cells had an expected

count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and fashion’ is 0.008 and 13.831 . No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and custom’ is 0.037 and 10.200 . No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and language’ is 0.001 and 17.687 . No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and cosmetics’ is 0.005 and 15.053 . No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and posting’ is 0.035 and 10.359. No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met.

The p-value and Pearson Chi-Square value for the association of frequency of ‘watching Korean series and celebrities/Idols’ is 0.000 and 26.217 . No cells had an expected count less than 5, so the assumption that the expected cell counts are all greater than 5 was met. Here p-value 0.000 say there is strong evidence to against null hypothesis. If the P value is equal to 0.000, which is less than .05. Then, the results are statistically significant.

Above finding implies that there is association between watching Korean series frequently and preferences in their liking of Korean music, fashion, custom, language, cosmetics, celebrities/ idols, and posting.

4.7 Analysis of Respondents' Attitudes and Behaviours on Korean Contents from Statistical Perspective

This section studies the connection between the Korean series watching frequency, and their attitudes and behaviours changes towards handling issues on love affairs, fighting for job position, audiences' perception on cultural values change and drinking alcohol.

Table 4.6 Case processing summary of watching Korean series frequency and respondents' attitudes and behaviours on love affairs/fight for job position/audiences' perception on cultural realities and values /drink together with family

| How many days you watch Korean series and your attitudes and behaviours on | Valid | | Total | |
|---|--------|------------|--------|------------|
| | Number | Percentage | Number | Percentage |
| Love affairs | 261 | 97.8 | 267 | 100 |
| Fight for job position | | | | |
| Korean series effects on Myanmar audience's perceptions and cultural realities and values | | | | |
| Drink alcohol together with family | | | | |

Source: Survey data, 2019

In the above table, there are 261 valid respondents out of 267 who responded about watching Korean series and their perceptions on love affair, job position, audiences' perception and drink together with family. The 6 people were invalid to answer these questions because they do not watch TV.

Table 4.7 Pearson Chi-Square and p-value for watching Korean series frequency and respondents' attitudes and behaviours on love affairs/fight for job position/ audiences' perception on cultural realities and values/drink together with family members

| Attitudes and behaviours | Pearson Chi-Square | P-Value |
|----------------------------|--------------------|---------|
| Love affairs | 1.527 | 0.822 |
| Job position | 10.359 | 0.035 |
| Audience's perceptions | 2.281 | 0.32 |
| Drink together with family | 3.131 | 0.077 |

Source: Survey data, 2019

Regarding to the watching frequency and love affairs association, the Chi-Square value is 1.527. The p-value is .822. In this case, the p-value is larger than the standard alpha value, so the null hypothesis cannot be rejected. To put it simply, the result is not significant – the data suggests that the variables Watching TV and love affairs are not associated with each other.

The footnote for this statistic pertains to the expected cell count assumption (i.e., expected cell counts are all greater than 5): no cells had an expected count less than 5, so this assumption was met.

It can therefore be concluded that there is not enough evidence to suggest an association between watching Korean Series frequently and attitude on love affairs.

Likewise, Regarding to the 'Korean series watching frequency and fight for job position' has association, the Chi-Square value is 5.302. The p-value is 0.258. In this case, the p-value is larger than the standard alpha value(0.05), so the null hypothesis cannot be rejected. To put it simply, the result is not significant – the data suggests that the variables 'Koren series watching frequency and fight for job position' are not associated with each other.

Likewise, Regarding to the 'Korean series watching frequency and Korean series effect on Myanmar audience's perceptions and cultural realities and values' has association, the Chi-Square value is 2.281. The p-value is 0.320. In this case, the p-value is larger than the standard alpha value(0.05), so the null hypothesis cannot be rejected. To put it simply, the result is not significant –the data suggests that the variables 'Korean series watching frequency and Korean series effect on Myanmar audience's perceptions and cultural realities and values' are not associated with each other.

Likewise, Regarding to the 'Korean series watching frequency and drink alcohol together with family' has association, the Chi-Square value is 3.131. The p-value is 0.077. In this case, the p-value is larger than the standard alpha value(0.05), so the null hypothesis cannot be rejected. To put it simply, the result is not significant – the data suggests that the variables 'Koren series watching frequency and drink alcohol together with family' are not associated with each other.

Although viewing frequency and perception of liking Korean contents are connected statistically, there is not evidence showing connection statistically on the viewing frequency and their attitude and behaviors. This is significantly differ from analysis on data view result.

CHAPTER (5)

FINDINGS AND RECOMMENDATIONS

This chapter is the last part of the thesis and concise summary of the survey findings and recommendations that may be required for further studied or researches.

5.1 Findings

This survey revealed the fact that Korean drama series have affected in Myanmar culture and people's lifestyles for some extent, particularly in Yangon, the major business city of Myanmar.

Among the respondents, like any other countries, it was mostly females who took interest to reply the survey. Most of these respondents are employed, young age, and bachelor's degree holders. Out of 267 respondents, it is interesting to note that only 10 respondents were housewives and 8 respondents were unemployed. The rest of the respondents were all employed either in private or public sectors or students studying. There were 211 respondents age groups between 18-25 and 26-35 years most of who have been watching Korean drama since their teenage and early 20s. They also agreed that Korean drama series have impact on them one way or another such as eating habits, drinking styles, motivation for work, fashion, language, lifestyle, celebrity idols, etc. This is an important finding to notice that people have been watching Korean dramas in Myanmar for more than a decade and their habits and lifestyles are being transformed knowingly or unknowingly in their lives. It should not be seen just as an entertainment series for people to view from 6:00 PM-12:00 midnight anymore.

With an increase access to technology, people have also increased their watching Korean drama habits through internet, Youtube, DVDs, beyond sitting in front of the living room to watch from TV. For people working and employed or studying during day time, if they continue to spend their time watching Korean dramas 6:00 PM- 12:00 midnight, there is no time for them to be exposed to new other things for personal development.

Majority of the respondents said they are more familiar to Korean contents than other foreign cultures. Some positive feedbacks were received when asked how Korean drama series impact on the respondents. Although there was not much respondents who said their team work skills have improved much from watching Korean dramas, many respondents mentioned their motivation to become businessman/top management, changes in lifestyle, desire to get own income/salary, and investing more in education for better job positions, have increased.

It is irrelevant to claim and take credit that these changes are brought to them by the Korean drama series, but it partly attributes and motivates them for the said change.

For the question about preferences, there is a landslide acceptance where people disagree “nothing change for me”. It implies that people agrees they have changed for a certain extent by watching Korean drama series. Almost half of the respondents said they have changed and nearly one third of them said ‘neutral’ meaning they may or they may not have changed.

In terms of liking Korean contents, it was about half or slightly more who said they agree in liking Korean food, music, fashion, language and celebrities/Idols.

There was a slight different perspective on Korean custom and Korean posting. On survey data, majority of people replied “Neutral” for the liking of Korean custom and Korean posting. However, on statistical calculation, both of these Korean posting and Korean custom are in good association with their watching frequency of Korean series, alongside with all other Korean contents above.

Other Korean contents were obvious (such as liking foods, music, language, celebrities/idols, etc.) that it was easy to accept and tell whether they like or not consciously. However, it was less obvious for the respondents to tell whether they like one’s custom and posting that is not their own custom and posting. It could be for several reasons. One reason is their personal value for Myanmar culture, custom is strong so that they do not want to accept the fact that they have influenced by Korean custom. One other reason can be that they are not very certain about their own perception. An additional reason can be also that they did not feel bothered or annoyed by the liking or disliking of Korean custom and posting. Another reason can also be that since Korean and Myanmar culture are both Asian and share some similar customs and family values, the Korean custom question may not be unusual for Myanmar audience such as greetings culture, respecting elders, mother and son, in-

law's relations, etc. Therefore, it makes sense for the respondents not to feel disrupted by Korean custom and posting.

Regarding drinking habits, around nearly half of respondents have tried soju. Among them most of respondents are females, showing that also female drinking habit has increased in Myanmar as well. This can be seen more clearly in the section on acceptance of family members coming back home drunk and more than half of respondents adopted the habit of family members coming back home drunk. There was also a certain number of respondents who accepted drinking at home with family members. This was not the case in Myanmar back in 10 or 15 years ago. Partly, getting accustomed to see how young people celebrate drinking in the evenings after work with colleagues in Korean drama series might have encouraged Myanmar young people to do the same thing here. However, it is not only limited to Korean drama series, there might be other external factors such as changes in politics and democratic transition in Myanmar with increase number of beer stations and pubs since 1990s. But it can be analyzed that Korean dramas make young people familiar with and fun to do so to drink with friends and colleagues outside. On top of that, young people earning their own income from employment also help them to do this.

When the question was asked why the reason for increased number of women drinking alcohol, the responses from 100 respondents out of 267 convinced it as an influence habit from watching Korean series.

However, there are other reasons such as women making their own money, increase in gender equality and independence, to release job stress also are more largely accepted. There was also a huge number responding that easy access to alcohol makes women drink more too. This implies increase number of beer pubs and bars, barbeque shops, liquor shops and convenient stores that sell alcohol have increased in Yangon and provide access for women to drink more if they desire to do so.

Another interesting finding is how women's perception towards premarital and extramarital affairs. A prominent number of 78 respondents said they have observe and agree/strongly agree with premarital and extramarital affairs happening in Yangon society. This means living together culture, or sex before marriage has become common in Yangon. In addition, extramarital affairs such as having mistresses, divorce, single mother issues have also increased in Yangon society. Although there is no concrete evidence to say these things are happening because of

Korean drama series, it is interesting to see that only 73 respondents feel annoying and disturbing for them. The rest were either agree or strongly agree and neutral to this. It shows how widely it has become normal in Yangon society to have premarital and extramarital affairs in Yangon which is very problematic for social problems and issues for the future of next generation in Myanmar.

The survey also shows positive behavioral change such as boys and girls being friends. Myanmar culture is quite a conservative one that is not used to seeing boys have a lot of girls as friends and girls not having a lot of boys as close friends. But in this survey, nearly half of the respondents replied they agree or strongly agree to see boys and girls being friends and 95 respondents said neutral. When parenting, Myanmar parents used to warn their children not to have a lot of friends with opposite sex. But it seems that attitude has transformed nowadays.

One other finding was that it has become popular among Yangon society to see people fighting for love. About a quarter of respondents replied they have experienced this in their families and friends. It is a huge number considering this is actual incidents and just not attitude nor perception.

One weird thing to observe though was although people accepted to fight for love, there was only a few percentage of respondents who think it is a good idea to fight for job positions. It shows people's motivation or emotion to fight for love is stronger than fighting for jobs. This can be interpreted that although people may choose to fight for love, it is not in their desire to do so to fight for job positions. There is no data, however, to support if this reason is because of their fear to lose job or their attitude of not hesitating to change jobs. However, it was an outstanding perspective that, Yangon people are not interested in fighting to win for job positions.

Overall finding on if they perceive Korean drama series have impact on Myanmar culture, only a small percentage less than ten percent think it has no impact. The rest either agreed or neutral in perception towards Korean drama series impact on Myanmar culture.

Even if statistical calculation may not provide a clear association between watching habit and love affairs, job positions, drink together with their family and Korean cultural effect on Myanmar audience's perception and cultural values, the survey responses show there is an association among people's acceptance of Korean cultural affects such as fighting for love and job positions.

In conclusion, although statistical data shows there is a strong association between watching habit and respondents' preferences towards Korean contents, the survey responses show there is not enough evidence to prove that there is association between watching habit and respondents' preferences towards attitude and behavioral change.

5.2 Recommendations

This survey was made only in Yangon city and it did not cover all parts of Yangon region. And data collection was made around downtown area of Yangon city. The respondents from outskirts of Yangon like Hlaingtharyar, Thanlyin are not included in this data, which township are higher population than downtown. And also, there are other various types of groups of data like lower income, lower education level, and unemployed situations. Therefore, if this survey data was collected in rural and other urban areas with different faith-based and ethnicities, the results will differ from this thesis paper. This survey was made only in Yangon region and other parts of Myanmar were not included. Therefore, it is suggested to take this survey further beyond Yangon region, and conduct in ethnic states and diverse regions with multiple stakeholders including illiterate and blue collar labor groups.

This survey was collected by google survey form and there were some challenges in sending out the survey forms to respondents. Because respondents required to be able to use internet online survey method written in English language. It was challenging to reach out to illiterates and people who cannot read and understand English. Most respondents are educated and employed. For further survey, it could have been more appropriate to use other type of data collection such as in person enumeration, FGDs, and KII for a better inclusive stakeholder.

Policy wise, the survey realized that majority of respondents were age between 18-35, youths by definition in Myanmar. Also, most of them were students and employees in both private and public sectors. They also spent most of their leisure time 6:00-12:00 midnight watching Korean series. Unless they have any other exposures, it is more likely that they get their exposures from Korean series. This is the responsibility of the policy makers in the ministry of information and ministry of religion and culture to take this into consideration for preparing better human resources in Myanmar, particularly for young people and enacting proper policy to filter in importing foreign series that could intrude and challenge existing Myanmar

culture. At the same time, the government is also responsible to protect and promote Myanmar culture and make the young people feel belonged and cherish their own culture.

Myanmar broadcasting law was enacted in 2015 and there is no article that relates to protection of Myanmar culture. Although the article that concern cultural issue cannot include in main law, it can be put in rules and regulations. Law can be state relating to culture by other ministry like Ministry of Culture but this law was stand alone on their point of view. Today's world culture can be affected by many ways not like before. Technology advancement and people can easily access others cultures. So, some countries use soft power to influence others by weakening their host culture and intrude with their foreign culture or "culture war".

Government should also support basic infrastructure needed for the improvement of Myanmar movie industry and encouraging producers and film makers to make more movies and series that increases the value and self-esteem to love their own culture and customs. By doing so, the intruding of foreign culture and influence will be lessened. It will also reduce the currency outflow from buying foreign series.

In China, they restricted the broadcasters not to show others' movies on television on prime time. That means Chinese government do not allow to show on the time when most people watch television. Even it cannot protect cultural inflow of others countries, it can prevent cultural influence in a short time. Myanmar may need similar policy to prevent traditional culture intrude by others culture. Unlike China, most of Korean series are taken place to show during the main prime time in Myanmar. This has to be restricted by placing proper regulations and has to be taken serious concern as a national cause.

There was a question about liking of Korean cosmetics and make up. It was just a general question to explore how widely Korean cosmetics have become popular in Myanmar. However, there is still a bigger popular concern that should be further researched. From Korean influence, more and more young people are receiving plastic surgeries in Myanmar. This is one impact of Myanmar celebrities wanting to look attractive and "cute" like Korean celebrities. The influence goes further and reach to local fans. More and more Myanmar young people are taking this kind of surgery either in Korea or in Myanmar with Korean surgeons. Not only it would cost them a fortune to do so, they are also at risk of health problems for their future. In

addition, this could also lead to social problem and ethical problems. So, it is a worthy topic to further research on how motivation to have plastic surgery from watching Korean series are associated to each other.

This thesis also did not ask how watching Korean series have motivated Myanmar people to choose Korea as tourist destination, choosing to spend their money to outflow.

In conclusion, this thesis is flagging the Myanmar policy makers that after the existence of more than a decade of Korean drama series in Myanmar, Yangon is starting to see some gradual transformation in people's preferences. The more they watch and the lesser the government put proper measure on this, it is more likely to see people's value for their own culture will be lesser than the one they have for Korean culture.

Therefore, people who produce programs for television have a great responsibility in today's world. Corrected effort should be made to sensitize producers and broadcasters for improving the quality of whatever program they are shown in general public. At the same time, local channels should be strengthened and programs should have better contents. To promote Myanmar values and traditions, local channels should produce and broadcast quality programs. That will help to improve the image of Myanmar at the international level.

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APPENDICES

Appendix 1

Survey Questionnaire

1) What age group do you come under?

- ☐ Below 18
- ☐ 18-25
- ☐ 26-35
- ☐ 36-45
- ☐ 46-55
- ☐ 56 and above

2) Gender

- ☐ Male
- ☐ Female
- ☐ Other

3) What is your main occupation?

- ☐ Government Staff
- ☐ Private Business
- ☐ Employed
- ☐ Unemployed
- ☐ Student
- ☐ House wife
- ☐ Others

4) What is your highest level (completed) of Education? (*Choose only ONE*)

- ☐ Ph.D.
- ☐ Master Degree
- ☐ Bachelor's Degree
- ☐ University Student
- ☐ High School level
- ☐ Middle School level
- ☐ Primary School level
- ☐ Informal Education

☐ No Education

5) Respondent monthly income

☐ below 300000

☐ 300001-500000

☐ 500001-700000

☐ 700001-900000

☐ 900000-above

6) Which township do you live?

☐ Kamayut

☐ Sanchaung

☐ Pazundaung

☐ Tamwe

☐ Yankin

☐ Hlaing

☐ Latha

☐ Pebedan

☐ Kyaukdata

☐ Botataung

☐ Thingangyun

☐ Ahlone

☐ South Okkalapa

☐ Mayangon

☐ Lanmadaw

☐ Mingalar Taungnyunt

7) Have you ever watched a Korean series?

☐ Yes

☐ No

8) If Yes, from where?

☐ Television

☐ Internet

☐ YouTube

☐ DVD

9) Since what age you started watching Korea series?

10) Do you agree television is the main reason to explore foreign culture?

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly disagree

11) Among international cultures, you are more familiar with Korean culture through Korean wave contents (video/audio etc.). Agree or Disagree?

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly Agree

12) What is the Korean Wave contents (video/audio etc.) in Myanmar you have first experienced?

- ☐ Korea drama/series
- ☐ K-pop
- ☐ Movies
- ☐ Games
- ☐ Newspaper and Magazines
- ☐ Other

13) How frequently do you watch Korean series in a month?

- ☐ Quite often (everyday)
- ☐ Often (more than 4 days a week)
- ☐ Sometimes (1-4 days a week)
- ☐ Rarely (once a week)
- ☐ Do not watch at all (Never watch TV)

14) What part of the day do you mostly watch Korean series?

- ☐ 6AM-12PM (Day time)
- ☐ 12PM-6PM (Day time)
- ☐ 6PM-12AM (Night time)

- ☐ 12AM-6AM (Night time)

15) Which of those channels do you and your family often watch? (*Tick only top three channels*)

- ☐ MRTV
- ☐ MRTV4
- ☐ Channel 7
- ☐ Channel 9
- ☐ Channel one
- ☐ Channel-K
- ☐ MWD
- ☐ Skynet
- ☐ MRTV Entertainment
- ☐ MNTV
- ☐ MITV
- ☐ 5 Movies
- ☐ YTV
- ☐ Others

16) If you have a favourite program in Korea dramas what would it be?

- ☐ Comedy
- ☐ Romance
- ☐ Horror
- ☐ Action
- ☐ Sports
- ☐ Travels
- ☐ Reality shows
- ☐ Historical /Political
- ☐ Others

17) After I watched Korean series, I (Rate their answers from 0- 5)

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Improve my team work skill | | | | | |
| Understand jobs nature more | | | | | |
| Want to get own income/salary | | | | | |
| Want to invest in my education for better job positions | | | | | |
| Noticed My lifestyle has changed | | | | | |
| Get motivation to become a businessman/top management | | | | | |

18) After I watched Korean series, I begin to like (Rate their answers from 0- 5)

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

| | 1 | 2 | 3 | 4 | 5 |
|-------------------------|---|---|---|---|---|
| Korean Foods | | | | | |
| Korean Music | | | | | |
| Korean Fashion | | | | | |
| Korean Custom | | | | | |
| Korean language | | | | | |
| Korean cosmetic | | | | | |
| Korea Idols/celebrities | | | | | |
| Korean Posting | | | | | |
| Nothing change for me | | | | | |

19) Do you agree or disagree following statement? (Rate their answers from 0- 5)

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| By watching Korean series present days' youth practices certain habits like drinking, smoking | | | | | |
| The storyline with pre-marital and extramarital affairs are common in programs on TV and it is common in real life as well. | | | | | |
| Viewing TV will help to learn different cultures that will definitely help to improve one's life in society | | | | | |
| After watching television programs, I feel there is nothing wrong in boys having friendship with girls and it is a good culture | | | | | |

20) Have you ever try outfit like Korean actor/actress?

- ☐ Yes
- ☐ No

21) I wear more sexy/short outfit like Korea actors/actress after I watched Korean series.

- ☐ strongly disagree
- ☐ disagree
- ☐ neutral
- ☐ agree
- ☐ strongly agree

22) Have you ever tried Soju?

- ☐ Yes
- ☐ No

23) In Korea series, family members(father, mother, sons, daughters)drink Soju together at home, or get back home from outside being drunk. And it is normal things for them. Is it acceptable for you?

☐ Yes

☐ No

24) People use to drink alcohol more than before after they watched Korean series.

☐ strongly disagree

☐ disagree

☐ neutral

☐ agree

☐ strongly agree

25) Do you agree or disagree with the following statements? Girls are getting use to drink in public more than before because of

(Rate their answers from 0- 5)

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5:

Strongly agree

| | 1 | 2 | 3 | 4 | 5 |
|--------------------------|---|---|---|---|---|
| Increase Gender equality | | | | | |
| Can make own money | | | | | |
| Easy to access alcohol | | | | | |
| Job stress | | | | | |
| Familiar with Korea TV | | | | | |

26) In Korean dramas, actors/actresses fight for each other for love affairs resulting in break up/divorce/family seperation. Do you agree this kind of behaviours and attitudes are now popular in Myanmar because of Korean series?

☐ Strongly disagree

☐ Disagree

☐ Neutral

☐ Agree

☐ Strongly agree

27) Do you have such experience above in your family and friends?

- ☐ Yes
- ☐ No

28) Can you accept this behaviour/attitude in our society?

- ☐ Yes
- ☐ No

29) In some TV series, they fight for job position with bad attitude. Do you agree or disagree this kind of behaviour?

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

31) Does watching Korean TV series affect the Myanmar audiences' perceptions of cultural realities and values?

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

33) Do you wish for future reception of Korean Wave content?

- ☐ Yes
- ☐ No
- ☐ Maybe

Appendix 2

| ဤချစ်ခြင်းမှ လွတ်မြောက်ရန် | | |
|---|--|--|
| MRTV-4 21-06-2019 Program Schedule  | | |
| 05:00 MRTV-4 အစဉ် Logo | 16:10 "ပေါင် ၂၀၀ ကိုယ်ရစ်သူ" (အောင်ရဲလင်း၊ ဝတ်ရဲရွှေရည်၊ ဖွင့်၊ ဖြိုးသီရိခေတ်) | |
| 05:00 ပဋ္ဌာန်းပေါ်တော် + အာဇာနည်ယသုတ် | | |
| 05:20 MRTV-4 သတင်း | [ဒါရိုက်တာ-ကြည်ဖြူချင်] | |
| 05:40 တရားတော် | 18:00 Health Fix | |
| 06:40 "ဤချစ်ခြင်းမှ လွတ်မြောက်ရန်" (အပိုင်း-၃၆) | 18:05 "ဤချစ်ခြင်းမှ လွတ်မြောက်ရန်" (အပိုင်း-၃၇) | |
| 07:30 MRTV-4 သတင်း | 19:00 "ချစ်ရပါသောနေ့" (အပိုင်း-၃) | |
| 07:50 ရန်ကုန်မြင်ကွင်းကျယ် | 20:00 "ကျွန်တော့်ဘဝအကြောင်း" (အပိုင်း-၈၄) | |
| 08:00 "မင်္ဂလာပါ" The Morning Show | 20:40 "အလင်းဆီကလူ" (အပိုင်း-၂၅) | |
| 09:30 "ကျွန်တော့်ဘဝအကြောင်း" (အပိုင်း-၈၄) | 21:25 Let's Talk | |
| 10:15 ခေတ်သစ်ပျို့မေ | 22:00 MRTV-4 သတင်း | |
| 11:15 "ပန်းနုသွေး" [Season-2] (အပိုင်း-၁၀) | 22:15 "မာယာနန်းတော်" (အပိုင်း-၉၄) | |
| 12:00 အနုပညာမိုးကောင်းကင် | 22:50 "ပေါင် ၂၀၀ ကိုယ်ရစ်သူ" (အောင်ရဲလင်း၊ ဝတ်ရဲရွှေရည်၊ ဖွင့်၊ ဖြိုးသီရိခေတ်) | |
| 12:30 Cartoon Series | [ဒါရိုက်တာ-ကြည်ဖြူချင်] | |
| 13:00 တရားတော် | 00:40 တရားတော် | |
| 14:00 MRTV-4 သတင်း | 01:40 "ပန်းနုသွေး" [Season-2] (အပိုင်း-၁၀) | |
| 14:20 စစ်ကိုင်းတိုင်း၊ ဟုမ္မလင်းမြို့နယ်၊ ကောရကျေးရွာတွင် မီးလင်းရရှိရေးအတွက် Sun Power Co.,Ltd (Solar Energy) မှ ဆောင်ရွက်ပေးခြင်း | 02:20 "ဤချစ်ခြင်းမှ လွတ်မြောက်ရန်" (အပိုင်း-၃၇) | |
| 14:35 "ချစ်ရပါသောနေ့" (အပိုင်း-၂) | 03:00 ခေတ်သစ်ပျို့မေ | |
| 15:25 "မာယာနန်းတော်" (အပိုင်း-၉၄) | 03:50 "ကျွန်တော့်ဘဝအကြောင်း" (အပိုင်း-၈၄) | |
| | 04:25 "ချစ်ရပါသောနေ့" (အပိုင်း-၃) | |
| | 05:00 အစီအစဉ်ပြီး | |

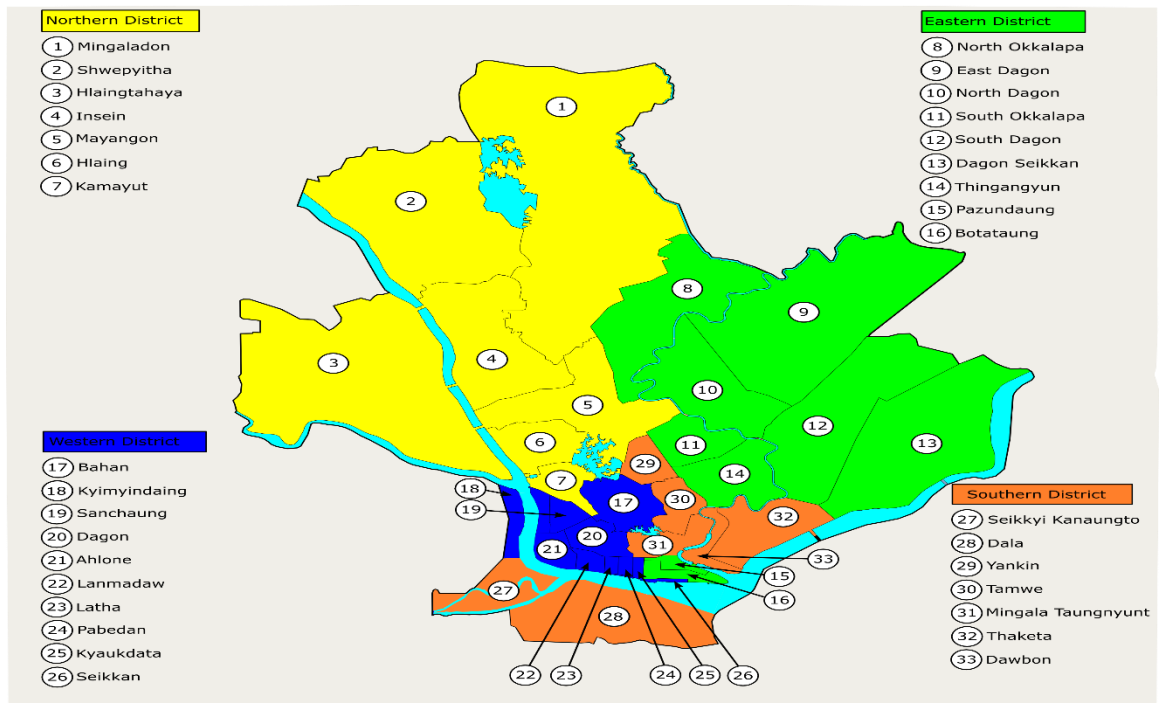
Source: myanmartvchannel . com

| ကြည့်ရှုခံစား ရောက်လမ်းများ | | |
|---|---|--|
| Channel 7 21.06.2019 Program Schedule  | | |
| 06:00AM အဝိဇ္ဇာ မသိခြင်း (အပိုင်း-၉) တရားတော် [ဆရာတော် တဒန္တ သုမန] | 07:00PM နှလုံးသားနဲ့ ဝိညာဉ်မလေး (အပိုင်း-၃၃) | |
| 07:00AM Good Morning Myanmar | 08:00PM Road To Success | |
| 08:00AM Trendy 7 | 08:05PM ဘုန်းအရွယ် (အပိုင်း-၇) | |
| 08:30AM Teen Scoop | 08:50PM ရှယ်လီကေသာ (နတ်၊ အိမ်ရှေ့မိ) | |
| 09:15AM The Money Drop Myanmar (ခွေတွေဝင်) | [ဒါရိုက်တာ-ညီညီထွန်းလွင်] | |
| 10:00AM နှလုံးသားနဲ့ ဝိညာဉ်မလေး (အပိုင်း-၃၂) | 10:50PM Teen Scoop | |
| 11:10AM ဖြူစင်သောအချစ်လမ်း (အပိုင်း-၁၉) | 11:35PM အဝိဇ္ဇာ မသိခြင်း (အပိုင်း-၉) တရားတော် [ဆရာတော် တဒန္တ သုမန] | |
| 12:00PM မက်လုံး (ကောင်းနဲ့၊ ခိုင်သင်ကြည်၊ ဇင်ဝိုင်း) | 12:35AM Trendy 7 | |
| [ဒါရိုက်တာ-မိုးအောင်စိလက်ရာ] | 01:00AM နှလုံးသားနဲ့ ဝိညာဉ်မလေး (အပိုင်း-၃၃) | |
| 02:15PM ဘုန်းအရွယ် (အပိုင်း-၆) | 02:10AM ဘုန်းအရွယ် (အပိုင်း-၇) | |
| 03:00PM အဝိဇ္ဇာ မသိခြင်း (အပိုင်း-၉) တရားတော် [ဆရာတော် တဒန္တ သုမန] | 03:00AM အဝိဇ္ဇာ မသိခြင်း (အပိုင်း-၉) တရားတော် [ဆရာတော် တဒန္တ သုမန] | |
| 04:00PM Teen Scoop | 04:00AM Teen Scoop | |
| 04:45PM Trendy 7 | 04:45AM Trendy 7 | |
| 05:15PM ဖြူစင်သောအချစ်လမ်း (အပိုင်း-၂၀) | 05:15AM ဖြူစင်သောအချစ်လမ်း (အပိုင်း-၂၀) | |
| 06:00PM The Money Drop Myanmar (ခွေတွေဝင်) | 06:00AM အစီအစဉ်ပြီး | |

Source: myanmartvchannel . com

Appendix 3

Yangon city townships plan



Source: Jeremias. (2014, May 15). *Yangon Districts and Townships.png*.

<https://commons.m.wikimedia.org>

Appendix 4

CROSSTABS

/TABLES=how_many_dayswatchtv BY Korean_foods Korean_music
Korean_fashion Koren_custom

Korean_language Korean_cosmetics Koreancelebrities_idols Korean_posting

/FORMAT=AVALUE TABLES

/STATISTICS=CHISQ

/CELLS=COUNT EXPECTED ROW COLUMN TOTAL

/COUNT ROUND CELL.

Case Processing Summary

| | Cases | | | | | |
|---|-------|---------|---------|---------|-------|---------|
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| how_many_dayswatchtv * Korean_foods | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean_music | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean_fashion | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Koren_custom | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean_language | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean_cosmetics | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean celebrities_idols | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |
| how_many_dayswatchtv * Korean_posting | 261 | 97.8% | 6 | 2.2% | 267 | 100.0% |

how_many_dayswatchtv * Korean_foods

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 15.357 ^a | 4 | .004 |
| Likelihood Ratio | 15.763 | 4 | .003 |
| Linear-by-Linear Association | 14.293 | 1 | .000 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 6.38.

how_many_dayswatchtv * Korean_music

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 17.695 ^a | 4 | .001 |
| Likelihood Ratio | 18.081 | 4 | .001 |
| Linear-by-Linear Association | 17.104 | 1 | .000 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 10.79.

how_many_dayswatchtv * Korean_fashion

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 13.831 ^a | 4 | .008 |
| Likelihood Ratio | 14.234 | 4 | .007 |
| Linear-by-Linear Association | 11.126 | 1 | .001 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.34.

how_many_dayswatchtv * Koren_custom

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|------------------------------|---------------------|----|---|
| Pearson Chi-Square | 10.200 ^a | 4 | .037 |
| Likelihood Ratio | 10.618 | 4 | .031 |
| Linear-by-Linear Association | 8.013 | 1 | .005 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 7.36.

how_many_dayswatchtv * Korean_language

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 17.687 ^a | 4 | .001 |
| Likelihood Ratio | 18.011 | 4 | .001 |
| Linear-by-Linear Association | 16.684 | 1 | .000 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 8.34.

how_many_dayswatchtv * Korean_cosmetics

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 15.053 ^a | 4 | .005 |
| Likelihood Ratio | 15.436 | 4 | .004 |
| Linear-by-Linear Association | 14.294 | 1 | .000 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 9.32.

how_many_dayswatchtv * Korean celebrities_idols

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 26.217 ^a | 4 | .000 |
| Likelihood Ratio | 27.721 | 4 | .000 |
| Linear-by-Linear Association | 21.898 | 1 | .000 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 10.30.

how_many_dayswatchtv * Korean_posting

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|---------------------|----|---|
| Pearson Chi-Square | 10.359 ^a | 4 | .035 |
| Likelihood Ratio | 10.518 | 4 | .033 |
| Linear-by-Linear Association | 7.179 | 1 | .007 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 9.81.

CROSSTABS

/TABLES=how_many_dayswatchtv BY love_affair job_position_attitude
audiencesperceptions

drink_together

/FORMAT=AVALUE TABLES

/STATISTICS=CHISQ

/CELLS=COUNT EXPECTED ROW COLUMN TOTAL

/COUNT ROUND CELL.

how_many_dayswatchtv * love_affair

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|--------------------|----|---|
| Pearson Chi-Square | 1.527 ^a | 4 | .822 |
| Likelihood Ratio | 1.532 | 4 | .821 |
| Linear-by-Linear Association | .067 | 1 | .796 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.89.

how_many_dayswatchtv * job_position_attitude

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|--------------------|----|---|
| Pearson Chi-Square | 5.302 ^a | 4 | .258 |
| Likelihood Ratio | 5.408 | 4 | .248 |
| Linear-by-Linear Association | .256 | 1 | .613 |
| N of Valid Cases | 261 | | |

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 1.47.

how_many_dayswatchtv * audience'sperceptions

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) |
|---------------------------------|--------------------|----|---|
| Pearson Chi-Square | 2.281 ^a | 2 | .320 |
| Likelihood Ratio | 2.293 | 2 | .318 |
| Linear-by-Linear Association | .968 | 1 | .325 |
| N of Valid Cases | 261 | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 10.30.

how_many_dayswatchtv * drink_together

Chi-Square Tests

| | Value | df | Asymptotic Significance (2-sided) | Exact Sig. (2- sided) | Exact Sig. (1-sided) |
|------------------------------------|--------------------|----|---|--------------------------|-------------------------|
| Pearson Chi-Square | 3.131 ^a | 1 | .077 | .100 | .050 |
| Continuity Correction ^b | 2.699 | 1 | .100 | | |
| Likelihood Ratio | 3.136 | 1 | .077 | | |
| Fisher's Exact Test | | | | | |
| Linear-by-Linear Association | 3.119 | 1 | .077 | | |
| N of Valid Cases | 261 | | | | |

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 51.00.

b. Computed only for a 2x2 table