



How do we inspire people to contact aboriginal culture with Web2.0 technology?



Yueh-Min Huang^a, Mu-Yen Chen^{b,*}, Shuen-Shiang Mo^c

^a Department of Engineering Science, National Cheng Kung University, No. 1, Ta-Hsueh Road, Tainan 701, Taiwan, ROC

^b Department of Information Management, National Taichung University of Science and Technology, No. 129, Sec. 3, Sanmin Rd., Taichung 40444, Taiwan, ROC

^c Department of Computer Science and Information Engineering, National Taichung University of Science and Technology, No. 129, Sec. 3, Sanmin Rd., Taichung 40444, Taiwan, ROC

ARTICLE INFO

Article history:

Received 8 October 2014

Received in revised form

23 December 2014

Accepted 2 March 2015

Available online 18 March 2015

Keywords:

Applications in subject areas

Cross-cultural projects

Interactive learning environments

Evaluation methodologies

ABSTRACT

Culture right have become a newly emerging human rights around the world after 1980. From a long term perspective of culture protection, it is very important to focus on culture propagation and preservation. Under the erosion of mainstream culture, the preservation issue of aboriginal culture has become a particular important issue. For the sake, this study explores how information technology can be used to effectively help preserve, promote and revitalize traditional Formosan aboriginal cultures through the implementation of digital archives, which can make a culture to be more readily accessible to the general public. To have a better understand about what factors prompt users to continually access the digital culture archive. This paper first presents an adaptation of 'Web 2.0' to build a digital archive for the Atayal Culture Museum in Taiwan. Then, explores correlations between constructs such as Web 2.0 site characteristics, media richness, para-social presence, user experience, user satisfaction and user intention. The results could be useful in developing integrated platforms or tools for educational purposes, allowing teachers and students to effectively share and apply cultural and educational resources. Another objective is to revitalize and commercialize the cultural industry, using the digital archive's content as the basis for collaboration with teachers and other relevant professionals to achieve maximum creativity and create practical and innovative digital learning products.

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1. Introduction

Since the 1970s, multicultural education has become one of the important principles of American education reform. This makes the discussion of multicultural education receiving wide attention since it was first proposed in 1960 and multicultural education has become the focus of policy in many countries. In recent years, with the development of a democratic society, Aboriginal cultural has gradually been placed great importance by government and civil societies. Indigenous people also started to speak for their rights of various cultures and life through citizen assembly and parade.

Along with the pursuit of new human right, the protection of culture and developing right nowadays have become crucial issue to governments and educators around the world. On the other hand, aboriginal's traditions and social structures of the various tribes have gradually faded and disappeared due to the difficulties associated with culture preservation. If we could not preserve the cultural antiques, customs, the values, the philosophy, even the language appropriately, not to speak of protecting aboriginal's culture rights. However, simply preserving could not defend aboriginal's culture rights, unless social education or school education provide proper interfaces for them to inherit the culture connotations and to let mass population be in touch with it, understand it, and cherish it like their own historical treasure. In other words, education plays an active and important role in preserving aboriginal's culture rights. The specific strategies of education, in additional to school education, a variety of socio-educational measures are able to allow re-education for the members of society so that

* Corresponding author. Tel.: +886 4 22196310; fax: +886 4 22196311.

E-mail addresses: huang@ncku.edu.tw (Y.-M. Huang), mychen@nutc.edu.tw (M.-Y. Chen), mofly0726@gmail.com (S.-S. Mo).

even citizens who leave the school have opportunity to care and understand cultural issues via diverse channels. Among various channels, the application of information communication technology (ICT) is the far most rapid and widespread.

Due to the rapid development of information communication technology (ICT), there were many governments had invested a great deal of funding to construct digital social learning resources. Digital archives not only preserve these resources, but can also allow them to be applied and promoted, adding new value through different applications in various industries (Hong, Hwang, Hsu, Wong, & Chen, 2011). More recently, the concept of Web 2.0 has gained prominence, transforming passive content consumers into active participants in the dissemination and elaboration of information, a development with significant implications for the application of digital archives. This research constructed a Web 2.0 digital archive website and create a research model to investigate factors to explore the Web 2.0 features which are effective to cultural education.

Morey and Kitano (1997) and Suzuki (1984) all advocated that multicultural curriculum should teach learners to value and appreciate the cultural assets they own, and apply such feeling to the cultural assets of different groups. In other words, through direct and indirect cultural experience, the first step of Aboriginal culture education and spread is developed. The quality and quantity of experience will affect understanding and awareness of the culture. In other words, during cultural contacts, the experience of learners plays a very important role (Merryfield, 2003; Ng, Van Dyne, & Ang, 2009).

Aboriginal culture education, like education in other fields, requires to trigger learners' learning motivation. Past studies show that interaction increases learning interests. Through human–computer interaction or interpersonal experience, not only a diverse learning objective can be brainstormed, but also allowing students to become the protagonist of learning via improving the level of participation; and hence learning autonomy and learning effectiveness (Huang, Huang, & Yu, 2011). Web2.0 is a concept of interactive information technology. Application of Web2.0 in education can develop digital teaching materials with strong interactivity (Huang & Chen, 2013).

Web 2.0 sites are user-centered in that users interact, share, and communicate with one another through various services. Examples of currently popular Web 2.0 sites include audio/video sharing services (e.g., Youtube), communally-constructed encyclopedias (e.g., Wikipedia), and image and text sharing services (e.g., blogs). Preece (2001) includes usefulness and social interactivity among the characteristics of online communities, and found that a site's usefulness and social interactivity influences the satisfaction users derive from it. Du and Wagner (2006) also uses usefulness and social interactivity as variables to measure success factors for blogs. Hsu and Lin (2008) added cognitive interest as a characteristic in investigating factors influencing user satisfaction with blogs. Thus factors including perceived usefulness, cognitive interest, and interactivity have been used to assess the characteristics of Web 2.0 sites.

Daft et al. (1986) first introduced the concept of media richness in their study of how members of an organization select a communication medium. Media richness theory suggests that, in trying to accomplish tasks, people select media that can better counteract uncertainty and equivocality. Unlike literature related to management information systems (MIS), relatively little research in media richness theory is devoted to supporting learning activity. Liu, Liao, and Pratt (2009) compare different acceptance models with different presentation types to show the important influence of media richness on user acceptance of e-learning. Thus, learners exposed to different levels of media richness might adopt different acceptance behaviors. Lan and Sie (2010) claimed that RSS can present rich content including various media types (e.g., text, images, animation, and audio) in one document (i.e., one RSS feed), allowing learners immediately access to more meaningful RSS-based materials through various mobile devices and allowing them to participate in learning activities anytime and anywhere. Media richness thus has a significant influence on Web 2.0 site design practices and user adoption habits.

Social presence is perceived from the subjective psychological perspective, and the level of perception is related to the intimacy and instantaneity associated with a particular type of media. In other words, the level of perceived social presence is determined by the feelings expressed through media richness (Short, Williams, & Christie, 1976). Kumar and Benbasat (2002b) re-conceptualized social presence and suggested that websites are social actors, proposing “para-social presence” as an evaluation criterion to assess whether a website's interactivity is sufficient to create a sufficient sense of presence among its users. “Para-social presence” refers to the degree of comprehensibility, correspondence, involvement, and interaction participants experience through the media. In other words, it analogizes the interaction between a website and its users as the interaction between one person and another person. We believe that different users may experience a different sense of presence due to different interactive settings or social settings when they are exposed to specific communication media.

The quality of the user experience has become a concern in man–machine interaction. For example, a user's experiences with a product will affect the extent of his/her feelings of social participation and intimacy (Mandic & Kerne, 2005). Rettig and LaGuardia (1999) suggested that the operational experience of a website should be assessed based on its user interface and degree of operational difficulty. McKinney, Yoon, and Zahedi (2002) suggested that the degree to which a website's design and functions promote ease of operation and user enjoyment significantly impact user satisfaction in using an online information system. Tu, Shih, and Tsai (2008) also found that students with more successful web experience would be improved their intention to use this website. Based this review of the literature, this research holds that a user's operational and esthetic experience with a website can influence emotion at the time of use, the intention to use it again, and the degree of interaction with the website itself.

Cyert and March (1963) pioneered the study of user satisfaction by asserting that information systems need to satisfy users' demands for information access and presentation. Oliver (1993) suggested that the degree of satisfaction felt by customers throughout the shopping process will affect their attitude when evaluating service quality in the future and their willingness to repurchase. Delone (2003) presented a model of an information system in which a good user experience raises user satisfaction and increases user willingness to use the information system again. This research explores the crucial elements effecting people intention of using the cultural websites to contact with aboriginal culture, which has been seldom discussed in previous technology acceptance model related studies. The value of technological innovation lies in its ability to fulfill user needs, and a given innovation is rendered meaningless if it cannot arouse the willingness to use related services again. Thus, this research uses user satisfaction to evaluate the feelings an information system creates in its users which will positively influence their willingness to use the information system again in the future.

2. Research methodology

In this study, Web2.0 technology is used to construct the website of aboriginal culture education. Elements that have a significant influence on culture education via internet can be explored and hence contribute to giving recommendations on digital education of aboriginal culture.

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