UNDERSTANDING RESIDENTS' SUPPORT FOR INTANGIBLE CULTURAL HERITAGE: A STUDY OF BEHAVIOURAL INTENTION TOWARDS GEJIA BATIK PRESERVATION IN SOUTHEAST GUIZHOU

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by

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LIST OF ABBREVIATIONS

ICH	Intangible Cultural Heritage
TCH	Tangible Cultural Heritage
TPB	Theory of Planned Behaviour
AVB	Value -Attitude -Behaviour
TRA	Theory of Reasoned Action
USM	Universiti Sains Malaysia
CMB	Common Method Bias
KMO	Kaiser-Meyer-Olkin
AVE	Average Variance Extracted

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MEMAHAMI SOKONGAN PENDUDUK TERHADAP WARISAN BUDAYA TIDAK KETARA: KAJIAN NIAT TINGKAH LAKU TENTANG PEMELIHARAAN BATIK GEJIA DI GUIZHOU TENGGARA

ABSTRAK

Sejak peningkatan zaman global dan industri, melindungi dan mewarisi budaya tidak ketara menjadi topic semakin penting dikalangan terpelajar beberapa tahun ini. Di negara China, Batik Gejia merupakan budaya tidak ketara nasional yang mempunyai sejarah panjang yang serba kaya dari segi budaya. Akan tetapi, warisan budaya ini menghadapi banyak rintangan hasil daripada modernisasi. Walaupun kebanyakan penyelidikan tertumpu terhadap perlindungan budaya tidak ketara dan wujudnya sedikit sebanyak penyelidikan terhadap warisan dan pembangunan Batik Gejia, hanya sedikit pertimbangan diberi kepada sokongan penduduk asli warisan budaya tidak ketara tersebut. Oleh itu, demi menerangkan niat tingkah laku penduduk melindungi Batik Gejia, penyelidikan ini tertumpu pada membina konsep rangka kerja baru yang dapat menyambung model-model Teori Tingkah laku Terancang (Theory of Planned Behaviour, TPB) dan Teori Nilai-Sikap-Tingkah laku (Value-Attitude-Behaviour, VAB). Penyelidakan ini menggunakan model reka bentuk penerangan urutan bercampur. Pertamanya, untuk menguji model yang dicadangkan tersebut, penyelidik telah mengumpulkan 412 data tinjauan ditapak dari empat wakil perkampungan Gejia: Fengxiang, Wangba, Tangdy dan Matang. Keputusan menunjukkan bahawa nilai-nilai sosial, astetik, ekonomi, sejarah, perangai, dan kawalan tingkah laku dipersepsikan, adalah positif dan ketara serta berkaitan ketara dengan niat tingkah laku penduduk asli. Perangai penduduk asli merupakan perantara bagi nilai-nilai sosial, astetik, ekonomi dan sejarah, serta kawalan tingkah laku

dipersepikan, dan niat tingkah laku penduduk asli. Selain daripada itu, penyelidik telah menggunakan temuduga separa struktur untuk mengumpul data kualitatif demi menerangkan keputusan kuantitatif dengan lebih mendalam. Keputusan bahagian kualitatif penyelidikan ini didapati menyokong penemuan bahagian kuantitatif penyelidikan. Akhirnya, penyelidik telah menggabungkan keputusan-keputusan bahagian kuantitatif dan kualitatif untuk mencadangkan strategi-strategi bagi mempertingkatkan niat penduduk Gejia dalam melindungi batik Gejia, termasuk strategi-strategi pendidikan dan latihan, promosi dan praktikal, serta strategi-strategi berdasarkan polisi. Secara keseluruhan, keputusan penyelidikan ini dapat membantu pihak kerajaan menyediakan strategi khas dan panduan tidakan, serta mempromosikan mampan reka bentuk dan pembangunan produk-produk batik Gejia.

UNDERSTANDING RESIDENTS' SUPPORT FOR INTANGIBLE CULTURAL HERITAGE: A STUDY OF BEHAVIOURAL INTENTION TOWARDS GEJIA BATIK PRESERVATION IN SOUTHEAST GUIZHOU

ABSTRACT

With accelerated industrialisation and globalisation, protecting and inheriting intangible cultural heritage has become a focal topic for scholars in recent years. In China, Gejia Batik is a national intangible cultural heritage with a long history and rich culture. However, its inheritance also faces challenges from social modernisation. Although a substantial amount of literature discussed the protection of intangible cultural heritage and some literature studied the inheritance and development of Gejia Batik, little consideration was given to residents' support for intangible cultural heritage. Therefore, aiming to explain residents' behavioural intention to protect Gejia Batik, this study establishes a new theoretical framework that connects the Theory of Planned Behaviour and the Value-Attitude-Behaviour model. This research adopts an explanatory sequential mixed method design to pursue the study. Firstly, the researcher collected 412 on-site survey data from four representative Gejia villages to test the proposed model: Fengxiang, Wangba, Tangdu and Matang villages. The results showed that residents' social, aesthetic, economic, and historical values, attitudes, and perceived behavioural control were positively and significantly related to residents' behavioural intentions. Residents' attitude is an intermediary between social, aesthetic, economic, historical value, perceived behavioural control, and residents' behavioural intention. Furthermore, the researcher used semi-structured interviews to collect qualitative data to explain the quantitative results further. The results of the qualitative part of the study supported the findings of the quantitative part. Finally, the researcher

combined the results of quantitative and qualitative parts to propose strategies to enhance the intentions of Gejia residents to protect Gejia Batik, including educational and training strategies, promotional and practical strategies, and policy-related strategies. Overall, the findings of this study can help government officials provide specific strategies and action guides and promote the sustainable design and development of Gejia Batik products.

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter outlines the study's main content, including the research background, research scope, problem statement, research objectives, research questions, research hypotheses, significance of the study, limitations, definition of terms and research outline. The background section provides a detailed introduction to the current status of China's intangible cultural heritage (ICH), the history and development of the Gejia Batik art, and the main challenges it faces in modern society. The scope of the study outlines its geographical area, including the four Gejia villages of Fengxiang, Wangba, Matang, and Tangdu. The problem statement section explains the issues about Gejia Batik protection that need improvement and why this problem is worth studying or needs to be addressed. The research question is a specific issue further refined based on the problem statement, and it represents the critical issue that the entire study needs to address. These questions help researchers focus on the study's core topics, ensuring the research's direction and purpose. The research objectives specify the specific aims that this study hopes to achieve, which are intended to answer the research questions or address the issues raised in the study. The significance of the study emphasizes this research's contributions to ICH preservation and policy-making. The research limitations identify the inevitable constraints and restrictions encountered during the research process, which may affect the research findings' interpretation, validity, and generalizability. The definition of terms includes explanations and definitions of key terms or concepts used in this study. These definitions help ensure that readers and participants consistently understand these terms, avoiding

misunderstandings and ambiguities. The research outline displays the overall plan or framework for conducting this study, outlining the main parts and steps of the research.

1.2 Research Background

With the continuous advancement of globalization and modernization, preserving traditional culture has become a key focus for countries worldwide (Lin & Lian, 2018). The research progress on ICH varies domestically and abroad, with foreign studies starting earlier. The first document related to ICH was drafted as early as 1971. In the new century, UNESCO adopted the Convention for the Safeguarding of the ICH in 2003, defining the concept and the responsible entities for the protection of ICH (Chen et al., 2022).

Research on ICH in China started relatively late, and the formulation of related policies began in the 21st century. In 2011, China officially implemented the Law of the People's Republic of China on ICH, which clarified the attributes and categories of ICH and called for strengthened measures to protect it (Pang & Wu, 2023). Subsequently, related policies and measures were formulated, establishing a protection system centred on a four-tier ICH list at the national, provincial, municipal, and county levels (Qian, 2020). This system aims to protect and pass on various traditional skills and cultural expressions. Implementing these policies has dramatically increased public awareness and participation in the protection of ICH, allowing many endangered skills to be revitalized.

Protecting intangible cultural heritage (ICH) in China is highly emphasized. This is due to its rich historical and cultural value. ICH symbolizes the spirit of the Chinese nation. It is also an essential part of the country’s outstanding traditional culture. Therefore, strengthening the protection, transmission, and utilization of

intangible cultural heritage (ICH) is essential. It helps preserve historical continuity. It fosters national identity. It also promotes cultural exchange and mutual learning. (Hu et al., 2020).

The initiation and advancement of intangible cultural heritage (ICH) protection in China has been comprehensive. This effort has dramatically enhanced public awareness and appreciation of traditional culture. It has also created a favourable environment for transmitting and preserving various traditional skills. Against this background, batik, as an essential part of China's ICH, has a long history and unique cultural and historical value and has gradually received more attention. Batik art is not only an essential part of traditional culture, but its unique crafting process and artistic expression also showcase the wisdom and creativity of the Chinese people. Batik is a traditional technique of dyeing fabric using wax as a resist, and it is renowned both domestically and internationally for its unique style and expressiveness. From ancient daily necessities to today's artistic creations and fashion elements, batik art showcases exquisite craftsmanship and reflects the Chinese's pursuit of beauty and cultural confidence.

Gejia Batik, or Huangping Batik, was included in the national ICH protection list in 2011(Yuan et al., 2024). It is a folk art created by Gejia women through their long-term production and daily life. Making Gejia Batik can be roughly divided into six steps (Figure 1.1): pencil draft, wax painting, dyeing, dewaxing, washing, and drying (Li et al., 2019). Pencil draft refers to using a pencil to draw the outlines of the batik pattern on white cloth. The wax painting uses a knife dipped in high-temperature melted wax to draw patterns according to the pencil outlines. Dyeing refers to immersing the fabric with wax-drawn patterns into a vat of indigo dye. Dewaxing is placing the dyed fabric into boiling water to remove the wax. Washing involves rinsing

the batik cloth in clean water. Drying means hanging the cleaned batik cloth to dry. The entire process of making Gejia Batik is complex and time-consuming.

Figure 1.1 Steps for making Gejia Batik

The batik technique of the Gejia people is an essential cultural symbol in the Southeast of Guizhou. Its unique style is a significant part of the region's ICH. However, despite the rich historical and cultural value of Gejia Batik, this traditional craft faces numerous challenges in the rapid development of modern society. For example, the number of inheritors is steadily decreasing, and there is a lack of sufficient support and resources for learning and disseminating traditional techniques. The handicraft market has been impacted by large-scale production and rapid consumption patterns in the industrialisation process. Traditional batik finds it challenging to maintain a competitive edge in the market due to its long production cycle and minimal profits (Li & Romainoor, 2024). Additionally, residents' willingness to protect traditional batik varies significantly. It is closely related to their perceived control over Gejia Batik. It also relates to their perception of its social value. Economic benefits and historical significance are important factors as well.

Although some research is currently focused on protecting Gejia Batik, studies on residents' willingness to protect it are relatively scarce. Most existing research focuses on documenting batik techniques, designing batik patterns, and conducting historical and cultural studies (Li et al., 2019, 2020, 2024; Yuan et al., 2024). Empirical research from the residents' perspective is still insufficient. To fill this research gap,

this study will explore the factors associated with protecting Gejia Batik from the residents' perspective.

Specifically, this study will use a mixed-methods approach, combining the quantitative and qualitative methods. Through surveys and semi-structured interviews, it will systematically analyze how residents' value perceptions, subjective norms, perceived behavioural control, and attitudes towards Gejia Batik influence their intention to protect it. The quantitative part will assess the significance of different factors on residents' willingness to protect Gejia Batik through statistical analysis. In contrast, the qualitative part will use interviews to better understand residents' perceptions and attitudes towards Gejia Batik, revealing underlying psychological and social motivations.

1.3 Research Scope

The research scope is essential to this study. It establishes the limits of the research, specifying what is included and excluded, thereby providing focus and direction. The total Gejia population is approximately 50000, and it is distributed in Huangping, Kaili, Shibing, Zhenyuan, Fuquan, and other places (Zhou, 2011). However, the population is mainly concentrated in Fengxiang, Wangba, Tangdu Village of Huangping County, and Matang Village of Kaili City (Liao et al., 2014). Moreover, Gejia batik is still being practised in these four villages. Therefore, this study selects these four villages as the primary research sites.

1.4 Problem Statement

As an essential part of Gejia culture, Gejia Batik carries rich historical and cultural value. However, with economic development and social changes, the inheritance of Gejia Batik techniques faces severe challenges. The older generation of

inheritors is gradually ageing. In comparison, the younger generation's interest and involvement in traditional crafts have significantly decreased, leading to a gap in transmitting these skills. The main problems of Gejia Batik's inheritance can be summarized in the following three aspects.

1.4.1 Lack of Residents' Willingness to Protect Batik

One of the challenges facing the transmission of Gejia Batik is the need for more willingness among Gejia residents to inherit the craft. The inheritors of Gejia Batik are usually residents. As the “living” carriers of Gejia Batik, Gejia residents play a crucial role in its protection, transmission, development, and utilization. Gejia residents are responsible for continuing traditions, practising transmission, and demonstrating cultural confidence. They are one of the core elements in the protection and transmission of Gejia Batik (Lu, 2022). However, when researchers conducted surveys in Gejia villages, they found that most of the young and middle-aged population had gone out to work. Since the labour migration wave of the Gejia people began in the 2000s, a significant portion of the workforce has been exported to other provinces, posing a new challenge to the traditional culture of the Gejia people. According to the records, 80% of Gejia women were engaged in Batik in 1998. By 2000, this number had dropped to around 10%, and by 2005, it was estimated that only 2% were still practising Batik (Yan, 2018). When researchers conducted field investigations, each Gejia village had only 1-3 people engaged in batik as a profession, and they were all over 60 years old.

The reasons for the low level of resident participation in the inheritance of Gejia Batik are multifaceted, with economic factors being a significant influencing factor. With the rapid development of the social economy, the high income and better urban living conditions have attracted many young people. Many Gejia residents

choose to work outside the village to seek higher incomes, leading to a significant loss of the labour force within the village. At the same time, batik, as a traditional handicraft, involves a complicated and time-consuming production process. However, the market demand is limited, and the economic returns are low. Young people in batik find it challenging to obtain substantial economic benefits, which diminishes their enthusiasm for investing in this traditional craft.

However, research on the factors behind the discontinuity in the transmission of Gejia Batik techniques is limited, and more attention needs to be paid to the willingness of Gejia residents to pass on this tradition. Therefore, this study established a theoretical framework to examine whether residents' value perceptions, subjective behavioural norms, perceived behavioural control, and attitudes are related to their behavioural intentions to protect Gejia Batik.

1.4.2 The Declining Interest of Young People in Batik

In the past, the transmission of Gejia Batik primarily occurred through familial inheritance, with mothers teaching their daughters. Traditional Gejia Batik was commonly used for everyday wear or festival attire, and the quality of the craftsmanship influenced how others perceived them. Therefore, mothers were very strict in teaching their daughters (Lu, 2022). Moreover, in the past, many girls in the village did not have the opportunity to attend school. Apart from helping with household chores, they had a considerable amount of free time, which provided the convenience of dedicating time to transmitting batik techniques. Some inheritors started learning around the age of 7-8 (Li et al., 2020). However, children today have to attend school every day, and electronic devices often occupy their free time. They have lost the freedom of time, making it challenging to find the leisure to learn this craft. This has gradually decreased the enthusiasm of Gejia's young people to transmit

Gejia Batik. Moreover, the modern education system's lack of emphasis on traditional culture, coupled with residents' insufficient recognition of the value of batik techniques, has also contributed to the decline in enthusiasm among young people for learning the traditional Gejia Batik techniques.

Therefore, understanding residents' value perception of Gejia Batik can help formulate more effective protection strategies. It will help inspire residents' enthusiasm for preservation and willingness to transmit the craft, promoting the sustainable development of Gejia Batik techniques.

1.4.3 Absence of a Systematic Batik Inheritance Strategies

Although national and local governments have introduced a series of policies to protect ICH, issues remain in the implementation process, such as inadequate policy enforcement and insufficient financial support (Chen, 2021). Many inheritors of batik techniques lack the necessary resources and platforms to teach and promote this craft, leading to difficulties in its transmission. Inheritors are often elderly, have lower educational levels, and have limited capabilities, making it difficult to teach and promote the craft consistently over the long term. This further exacerbates the discontinuity of the batik techniques. Therefore, it is crucial to identify specific influencing factors through empirical investigation and data analysis, providing scientific evidence and practical solutions for formulating more effective protection and transmission strategies.

The three aforementioned issues are closely related to Gejia residents' intentions to protect Gejia Batik. Therefore, this study will investigate the factors associated with residents' intentions to protect Gejia Batik and propose relevant strategies. Specifically, the study will analyze residents' value perception, perceived behavioural control, subjective norms, and behavioural intentions to protect Gejia

Batik through questionnaires and semi-structured interviews. Based on this analysis, the study will propose feasible strategies and provide policy recommendations for the government and relevant institutions to ensure the adequate protection and transmission of Gejia Batik techniques.

1.5 Research Objectives

In general, this study aims to uncover some of the crucial factors that influence residents' behavioural intention to protect Gejia Batik and to propose some relevant strategies to enhance residents' willingness to protect Gejia Batik. The specific objectives are as follows:

Objective 1: To identify the factors associated with residents' intention to protect Gejia Batik.

Objective 2: To examine the relationship between these factors and residents' behavioural intentions.

Objective 3: To understand the reasons behind the association of these factors with residents' intention to protect Gejia Batik.

Objective 4: To propose strategies to promote residents' intention to protect Gejia Batik.

1.6 Research Questions

To address the corresponding research objectives, this study proposes four research questions, the specific questions as below:

Research question 1: What factors are associated with residents' intention to protect Gejia Batik?

Research question 2: What is the relationship between these factors?

Research question 3: Why are these factors associated with Gejia residents' intention to protect Gejia Batik?

Research question 4: What strategies can we take to promote residents' intention to protect Gejia Batik?

1.7 Research Hypotheses

Hypothesis 1. Economic value is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between economic value and behavioural intention.

Hypothesis 2. Aesthetic value is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between aesthetic value and behavioural intention.

Hypothesis 3. Social value is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between social value and behavioural intention.

Hypothesis 4 . Historical value is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between historical value and behavioural intention.

Hypothesis 5. Subjective norm is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between subjective norm and behavioural intention.

Hypothesis 6. Perceived behavioural control is positively and significantly associated with residents' attitudes and behavioural intention; residents' attitudes mediate the relationship between perceived behavioural control and behavioural intention.

Hypothesis 7. Residents' attitudes are positively and significantly associated with behavioural intention.

1.8 Significance of the Study

This study explores the factors associated with the behavioural intentions of Gejia residents to protect Gejia Batik. An explanatory sequential mixed methods design is adopted, starting with a quantitative analysis to identify the factors significantly associated with residents' behavioural intentions to protect Gejia Batik and to analyze the relationships between these factors and behavioural intentions. Subsequently, a qualitative study is conducted to delve deeper into residents' specific views and feelings about these factors to uncover the underlying psychological and social motivations. Finally, the research proposes strategies to improve the residents' willingness to protect Gejia Batik, ensuring that this precious cultural heritage can be continuously passed down and promoted. The significance of this research includes the following aspects:

Firstly, this study is the first to explore the transmission and protection of Gejia Batik from the residents' perspective. This unique viewpoint provides new insights and approaches for studying cultural heritage protection. Traditionally, research on cultural heritage protection has primarily focused on government policies, experts, and practitioners of ICH, often overlooking the importance of community residents as critical agents of cultural transmission. By adopting the perspective of residents, this study emphasizes the central role of residents as core agents in the transmission and protection of cultural heritage, highlighting their crucial contributions in this process. Research from the residents' perspective allows a better understanding of their needs,

motivations, and challenges, thereby providing a foundation for formulating more targeted protection strategies.

Secondly, the knowledge generated will help to understand the mechanism of Gejia residents' behavioural intention. This study is the first to combine the extended model of the theory of planned behaviour (TPB) with the extended model of the value-attitude-behaviour (VAB), creating a new integrated model. This cross-theoretical integration is innovative at the theoretical level and offers new methods and perspectives for understanding the multiple factors influencing residents' behavioural intentions. Through this combination, researchers can more comprehensively explore the various factors affecting Gejia residents' intentions to protect Gejia Batik, providing richer theoretical explanations.

Thirdly, the research results provide scientific evidence for the government to formulate and adjust policies to protect ICH. Currently, the government and cultural institutions have invested substantial resources in protecting ICH, but the effectiveness of policy implementation is often less than satisfactory. The strategies proposed in this study enable policymakers to understand residents' needs and challenges better, thereby adjusting and optimizing existing policies. This will help improve the effectiveness of policy implementation, making protective measures more practical and yielding more significant results. These strategies can also serve as a reference for protecting other ICHs.

1.9 Limitations of the Study

Although this study has specific theoretical and practical significance in exploring the factors associated with residents’ intention to protect Gejia Batik, there are still some limitations in this study:

Firstly, this study only encompasses some of the Gejia population in Southeast Guizhou. The research was conducted in four villages with the highest number of Gejia residents: Matang Village in Kaili City, Fengxiang Village, Wangba Village, and Tangdu Village in Chongan Town, Huangping County. This may not fully represent the diversity of the entire Gejia population in the region. The Gejia community is spread across multiple counties and villages in Southeast Guizhou, each with unique cultural practices, economic conditions, and social dynamics. By limiting the scope of the study to a specific locality, the research may overlook the heterogeneity within the broader Gejia population, leading to findings that are more reflective of the specific conditions of the studied area rather than the general situation of the Gejia community across the entire region of Southeast Guizhou.

Secondly, in this study, the recruitment of participants for both the quantitative and qualitative parts was entirely based on the voluntary participation of the residents. This approach may have unintentionally focused on individuals who are more accessible to reach or more cooperative, potentially neglecting those who are less involved or more challenging to access. Although this recruitment method is ethically sound, ensuring informed consent and voluntary participation of the participants, it may have limitations regarding sample representativeness. Since residents willing to participate in the study usually have a particular interest or positive attitude towards the research topic, they may differ significantly in their views and behaviours from those who are not interested in or have a negative attitude towards the research topic. This bias in the research results may manifest as an overrepresentation of particular views or behaviours while neglecting other essential perspectives or actions, making it difficult to generalize the findings to the entire Gejia population.

1.10 Definition of Terms

1.10.1 Intangible Cultural Heritage

According to the definition by UNESCO:

The “intangible cultural heritage” (ICH) means the practices, representations, expressions, knowledge, skills —— as well as the instruments, objects, artifacts and cultural spaces associated therewith——that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This ICH, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such ICH as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development. (UNESCO, 2003,p.2)

According to the above definition, ICH includes “oral traditions and expressions, including language as a vehicle of the ICH; performing arts; social practices, rituals, and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship.”(UNESCO, 2003,p.2)

1.10.2 Batik

Batik is a traditional fabric dyeing technique that uses wax as a resist to create textile patterns and designs (Krisnawati et al., 2019). The process typically involves applying hot wax to fabric in specific patterns and then dyeing the fabric. The wax prevents the dye from colouring the covered areas, resulting in a patterned design once removed. Batik is known for its intricate and artistic designs, and it holds significant

cultural importance in various regions, particularly in Indonesia, Malaysia, and parts of China, including the Gejia community.

According to Evi Steelyana (2012), “the word batik is thought to be derived from the word 'ambatik' which translated means 'a cloth with little dots'. The suffix 'tik' means little dot, drop, point or to make dots.” Both words “ambatika” and “tritik” are Javanese (Syed Shaharuddin et al., 2021). In China, we refer to this dyeing technique, which uses wax as a resist, as “Laran(蜡染)” in Chinese. Although the term for batik in China is different from that in Indonesia, many scholars (Liu & Ko, 2021; Lyu & Yahaya, 2021; Wu & Ramli, 2024) translate the Chinese term “Laran（蜡染)” as “batik” because they both refer to the same resist dyeing technique. Therefore, in this paper, the term "batik" will be used to refer to “Laran(蜡染)”.

1.10.3 Gejia Residents

Gejia is an ethnic minority residing in Southeast Guizhou, China (Li et al., 2020), known for its unique culture and traditions, including distinctive clothing, batik dyeing techniques, and folklore. According to the Merriam-Webster Dictionary, “resident” is defined as one who resides in a place (Merriam-Webster.(n.d), 2024). Therefore, this study defines Gejia residents as Gejia people who live in Southeast Guizhou, either long-term or short-term. In this study, Gejia residents who have lived locally for at least ten years are taken as the research subjects because residents with more extended residency often provide more comprehensive, in-depth, and historically dimensional information, which can help researchers construct a more complex and detailed understanding of community culture, structure, and changes.

1.10.4 Southeast Guizhou

"Southeast Guizhou" refers to a region in the southeastern part of Guizhou Province, China, officially known as the Qiandongnan Miao and Dong Autonomous Prefecture. This autonomous prefecture is integral to southwestern China, renowned for its rich multiculturalism and ethnic characteristics. The Qiandongnan area is home to several minority groups, primarily the Miao and Dong peoples, who maintain their unique traditional cultures and lifestyles. As of February 2024, Qiandongnan Miao and Dong Autonomous Prefecture comprises 15 counties and one county-level city: Danzhai, Majiang, Huangping, Shibing, Zhenyuan, Cengong, Sansui, Tianzhu, Jinping, Liping, Congjiang, Rongjiang, Leishan, Taijiang, Jianhe, and Kaili City (Prefecture, 2024).

1.11 Research Outline

The thesis framework presents the main content and logical sequence of each chapter, helping readers understand the organization of the thesis and clarify the content and interrelationships of each part. In this section, the author will provide a detailed introduction to the main chapters of the research and their respective contents and explain the key roles and significance of each chapter.

Chapter one is the introduction. The introduction provides the background and significance of the study, setting the framework for the entire research. This chapter begins with a brief overview of the components of the introduction section. It then introduces the background of the study, helping readers understand the macro environment and the importance of the research. It provides the necessary background information and explains why this research is worth conducting. Followed by introducing the scope of this study. Next, based on existing literature and field investigations, it presents the problem statement to help readers understand the main

issues in the inheritance of Gejia Batik. Subsequently, research objectives, questions, and hypotheses are formulated based on the problem statement, focusing the research on specific issues and guiding subsequent research design and methods. The research significance is then explained, and the theoretical and practical importance of the study is discussed, including its potential contributions to academia, practical fields, or the broader society. Furthermore, the research limitations are identified. Additionally, definitions of key terms are provided. Finally, the research outline is presented. By presenting the thesis's comprehensive structure, the study effectively organizes and presents the research content. This ensures that the thesis maintains logical coherence and content continuity, thereby enhancing its academic value and impact.

Chapter two is the literature review. In this chapter, the researcher attempts to describe the existing literature foundation from the perspectives of the research topic and theoretical framework. It also points out the deficiencies in the existing literature and clarifies the innovations of this study. This chapter begins with an overview of the main organizational structure of the literature review section. It then reviews and summarizes the literature on relevant topics and theories. The first step is to review the policies and practices related to safeguarding ICH. It includes the formation of the convention for safeguarding ICH and China's policies and practices in protecting ICH. The second step is to review the relevant research about ICH protection. The third step is to review the culture and artistic features of Gejia Batik, including its patterns' cultural significance and artistic characteristics, and make a brief comparison with Malaysian batik in terms of patterns, colours, and composition. This section also reviews the current research about Gejia Batik's protection and inheritance. The fourth step is to review the basic concepts and applications of the TPB. It includes the core components and application of the TPB and the revised TPB model. The fourth step is

to review the basic concepts and applications of the VAB model. It includes the core components and theoretical background of the VAB model, the application of the VAB model, and the revised VAB model. Next, this study's theoretical framework and research hypotheses are proposed, explaining the basis and academic significance of integrating the TPB and VAB models. Finally, the content of the entire literature review chapter is summarized.

Chapter three is the research methodology. This chapter mainly describes the research design, specific implementation steps, and ethical considerations. This section provides a clear operational guide to ensure an orderly research process. This chapter begins with an overview of the main content and structure of the research methodology section. It then introduces the geographical scope of the study and the inclusion and exclusion criteria for participants, the overall research design, data collection tools, sample selection, software and analysis methods, reliability and validity of the study, and ethical considerations. Finally, the content of the research methodology section is summarized. Through a systematic introduction, this chapter lays the foundation for the subsequent research process and results analysis.

Chapter four is the analysis and results. This section primarily involves analyzing the collected data and presenting the results of the data analysis. The first step of this chapter is to introduce the organizational structure of the data analysis and results section, as well as the analysis sequence. The second step is to analyze the quantitative and qualitative data. The quantitative part is presented first in the explanatory sequential mixed methods design. Based on the quantitative results, participants for the qualitative part are selected, and an interview outline is developed. Next, thematic analysis is used to analyze the interview content to understand residents' specific views and feelings on the relevant factors. Finally, the quantitative

and qualitative results are integrated, and strategies to enhance residents' intentions to protect Gejia Batik are proposed. The third step is to summarize the content of the data analysis and research results section. This chapter's level of detail and clarity directly impacts the readers' understanding and trust in the research conclusions, providing a solid foundation for the subsequent discussion and conclusion sections.

Chapter five is a discussion and conclusion section. This section primarily involves interpreting and discussing the research results. It begins with a brief introduction to the overall content of the section. It then provides a detailed explanation of the research results corresponding to the four research objectives. It also compares the research findings with existing studies, discussing the consistencies and discrepancies. The possible reasons for these differences are analyzed. Next, it emphasizes the research's contributions, including theoretical and practical contributions. Finally, the study's limitations are discussed, and recommendations for future research are proposed. In conclusion, the discussion and conclusion section is a crucial part of the dissertation. It demonstrates the researcher's deep understanding of the research results and provides valuable guidance and references for future studies.

1.12 Summary

In this chapter, we have detailed the research background, research scope, problem statement, research objectives, research questions, research hypothesis, significance of the study, research limitations, the definition of key terms, and provided an overview of the overall structure of the dissertation.

First, the research background section elucidates the importance of Gejia Batik as an ICH of China. Followed by introducing the scope of this study. Then, it identifies the main challenges Gejia Batik faces in the transmission process in modern society.

Next, specific research objectives, corresponding research questions, and hypotheses are formulated based on the research problem. Following this, the significance of the study and its limitations are highlighted. Moreover, the critical terms of this study are explained. Finally, an overview of the overall structure of the dissertation is provided.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

In this chapter, we provide a comprehensive overview of the historical development and current state of knowledge in academic fields related to this topic. Firstly, this part reviews the policies and practices related to safeguarding ICH. It includes the formation of the convention for safeguarding ICH and China's policies and practices in protecting ICH. Moreover, this chapter reviews the relevant ICH protection research and its weaknesses. This chapter also reviews the cultural and artistic characteristics of Gejia Batik and its comparison with Malaysian batik, the current research about Gejia Batik's protection and inheritance, and the research gap. Then, this chapter reviews the concepts, background, applications of the TPB, and the revised TPB model. Next, the study reviews the VAB model, its application in research within related fields, and the revised VAB model. Finally, based on relevant theories, we constructed the theoretical framework of this study and detailed the research assumptions.

2.2 Intangible Cultural Heritage Protection

ICH is an essential legacy of human culture. It is a specific cultural pattern formed through the long historical accumulation of a nation or an ethnic group (Dan, 2019). Since the end of the 20th century, the protection of ICH has gradually become a focal point of global attention. Regarding protecting and inheriting ICH, UNESCO defined the essence of protection in the 2003 Convention for the Safeguarding of the ICH. It includes various measures to ensure the vitality of ICH, such as identification, documentation, research, preservation, protection, promotion, enhancement,

transmission, and revitalization of all aspects of this heritage (UNESCO, 2003). The introduction of the Convention was also in response to the fact that, due to a lack of funds for the protection of such heritage, ICH was facing damage, disappearance, and destruction. Recognizing that various groups, especially Indigenous groups and sometimes individuals, play an essential role in the creation, safeguarding, and innovation of ICH, thereby contributing to the enrichment of cultural diversity and human creativity (UNESCO, 2003).

2.2.1 The Formation of the Convention for the Safeguarding of the Intangible Cultural Heritage

The awareness of protecting ICH originates from concerns about the rapid disappearance of traditional culture, especially in accelerated industrialisation and globalisation. Regarding the international academic community, Japan is the birthplace of research on ICH. In 1950, the Law for the Protection of Cultural Properties was established in Japan, representing the formation of the concept of "intangible cultural properties." It classified cultural heritage for the first time, thereby contributing to the preliminary definition of the concept of ICH (Dan, 2019). In the 1960s and 1970s, many countries began to recognize the issues surrounding the preservation of traditional culture. In January 1962, the South Korean government promulgated the law of Cultural Heritage Protection, thereby legally incorporating ICH into the national heritage survey and protection framework. Under this law, cultural heritage is classified into four categories: tangible, intangible, folklore materials, and monuments (Yang, 2003). In France, since the 1960s and 1970s, the public has developed a strong interest in intangible heritage, including dance, songs, cuisine, crafts, and folklore(Yang, 2003). The signing of the Convention for the Protection of the World Cultural and Natural Heritage in 1972 marked a new stage in the protection of cultural heritage. Although

the focus was on tangible cultural heritage (TCH), it also provided a legal framework basis for the later protection of ICH (UNESCO, 2003). In 1997, the UNESCO General Conference adopted the Proclamation of the Masterpieces of ICH, which was approved by the Executive Board the following year. The primary goals are to increase awareness of the significance of oral and intangible heritage, assess and list these heritages, motivate nations to develop inventories and support the involvement of local practitioners in revitalizing their ICH (Harrison, 2019). The Representative List of the Oral and ICH of Humanity was established at the 30th UNESCO General Conference in November 1999. Subsequently, from 2001 to 2005, representative projects were announced every odd-numbered year. In 2003, the adoption of the UNESCO Convention for the Safeguarding of the ICH was a pivotal moment, marking the international community's widespread recognition of the importance of ICH. This convention emphasized the urgency of protection efforts and established a systematic framework to assist member states in implementing relevant protective measures. According to the convention, each member state must create its list of ICH, ensuring that traditional activities and forms of expression are appropriately documented and safeguarded. Since then, the concept of ICH has increasingly entered the public consciousness, and the protection and transmission of ICH have officially begun globally.

ICH, as defined by UNESCO (2003), includes practices, performances, expressions, knowledge, skills, and associated tools, objects, artefacts, and cultural spaces that communities, groups, and sometimes individuals recognize as their cultural heritage. ICH encompasses performing arts, festival events, oral traditions, rituals, and social practices (Qiu et al., 2020), all manifestations of cultural diversity and human creativity, and forms a core part of global cultural diversity. Since the late 20th century,

the protection of ICH has gradually become a global focus, primarily due to its importance in maintaining cultural diversity, strengthening community identity, and preserving cultural continuity.

2.2.2 The Evolution of China's Intangible Cultural Heritage Protection Policies

China has abundant ICH resources, but due to a long-standing emphasis on TCH, the legislative protection of ICH truly began in the late 1990s (Meng, 2019). In the nearly 30-year history of ICH protection, a comprehensive system has gradually been established in China. This system is based on the Ministry of Culture and Tourism of the People's Republic of China, the China ICH Protection Center, the China ICH Protection Association, and the Law of the People's Republic of China on ICH. The protection system includes a four-tier ICH list at the national, provincial, municipal, and county levels and encompasses a wide range of laws, regulations, and policies (Yi et al., 2021).

The legislative protection of China's TCH can be traced back to the late Qing Dynasty (Yi et al., 2021). Due to the turbulent political environment during the late Qing period, cultural relics were continuously being taken out of the country. In response to the persistent calls from political and academic circles, China's first cultural relic protection law, the “Regulations for the Preservation and Promotion of Ancient Sites”, was promulgated in 1909 (Meng, 2019). This set of regulations, consisting of investigation and protection sections, was formulated under the influence of modern Western civilisation. People gradually developed a correct understanding of the value of cultural relics, recognizing the importance and necessity of protecting them. The regulations were formed by drawing on international conventions on cultural relic