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Critical Success Factors in Cultural Innovative Society Construction

Suh Chen HSIAO¹, Luke HSIAO²

Abstract

The idea of Cultural Innovative Society is the social life commonly expected by various thinkers with political ideals in the history. The social civilization has experienced distinct social development stages and types of society after more than two millennia. Is the ideal harmonious society is apparent, or is it still an unknown state never being seen? Such questions have been buried in the mind of people with ideal and passion for the society. Based on the basis of sustainable social-theory and state philosophy, this study tends to discuss the construction path of Cultural Innovative Society. The employees and volunteers in Social Affairs Bureau of Kaohsiung City Government, the neighborhood magistrates in Kaohsiung City, and the instructors of Department of Sociology in public and private universities in southern Taiwan are randomly sampled as the research subjects. Total 270 copies of questionnaires are distributed, and 208 valid ones are retrieved, with the retrieval rate 77%. According to the empirical analyses, the following conclusions are proposed in this study. Content Innovation, weighted 0.347, is mostly emphasized, about 34.7% of overall weight, in the evaluation dimensions, followed by Cultural Development (weighted 0.276), Mechanism Innovation (weighted 0.219), and Theoretical Innovation (weighted 0.158). By organizing the overall weight of the evaluation indicators in the critical success factors in Cultural Innovative Society construction from the questionnaire, the top five emphasized indicators, within 13 evaluation indicators, contain Trend of the Times, National Spirit, Cultural Integration, Management Mechanism, and Cultural Restructuring. It is expected that this study could continue and increase the explanation and analysis coverage of theories for broader application. On the other hand, it is also expected, through analyses, to provide positive inspiration for the construction and development of Cultural Innovative Society and key state policies.

Keywords: cultural innovation, harmonious society, critical success factors, cultural development, leapfrog innovation.

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Research background

Morality is normally correspondent to a worth content, and the worth in postmodern discourse regards each micro objective as a subject and forms a real humanistic meaning. In this case, a society would be a contradictory system, as an individual could be regarded as a subject, whose demands and freedom are the worthy objective or the moral object. Inevitably, there is mutual contradiction in a society where individuals cluster. The actual meaning lies in everyone pursuing the maximization of personal benefits for which the other's benefits would pay inevitably. Such a result is "the sinking of social essence", as an individual would maintain the subjective benefits. The society would therefore face destroy and collapse when the previous social contradiction is continuously developed. Perhaps, what people pursue is not the maximization of individual benefits, and such maximization does not necessarily stand for individual happiness. Such statement seems to be complex and not being able to be organized; however, without observing from people-society interaction, it is full of contradiction because of insufficient cognition of people and such complex situations. When facing such contradiction, "how could the world be peaceful" is often thought of. Indeed, it often confuses and makes people not know what to do. Nevertheless, it is people's anticipation to consider Harmony as an absolute morality.

Harmony, as a value, cannot be classified into any specific descriptions. It could be a balance, a compromise, or an arrangement. This study aims to look for specific comparison with Harmonious Society in people-society interaction, or to develop based on Social-Theory as the metacognition under the ordinary conditions of contemporary world structure. In the construction and implementation process of Cultural Innovative Society, a state necessarily plays a critical role and is the only direction for Cultural Innovative Society construction. State-Theory is the content in such diverse value to precede the practice of internally uniform harmony. The provided complete statement for the construction path of Cultural Innovative Society is regarded as the key objective of this study.

Definition in literature and factor discussion

Cultural Innovation

Culture presents certain importance on the innovation of a state. Tushman and O'Reilly (1997) regarded national culture as the core of innovation, because culture was implanted in the state and spread various beliefs and value to the people in various levels that it could be the characteristic of a nation state. Similarly, Jassawalla and Sashittal (2002) defined Cultural Innovation as the social and cognitive environment, the common opinions about the reality, the

clustered belief and value system, and the expression in the common style of participant behaviors in a nation state. Nonetheless, a lot of researchers still regarded Cultural Innovation as an intricate and amorphous phenomenon. There has not been a definite and favorable definition and explanation (Higgins and McAllaster, 2002). Frohman (1998) considered that Cultural Innovation needed to be measured in order to achieve the innovation of a nation state, i.e. to interpret the meaning of Cultural Innovation. "Culture", as the dynamic development of culture, presents the process of forming and accumulating step by step behind different cultural systems. The culture shaped by distinct living environments, historical conditions, and social development stages construct the survival background of a nation. The system composed of language systems, cultural psychology, social habits, and humanistic spirit is not merely integrated into the bottom of social life, but cultivates each individual life. It is the humanistic tradition written from such long period of human civilization composing the lively multicultural world.

Yang (2006) explained innovation as to know what to be innovated and the reason for innovation. In a sense, tradition is just the measurement of new value. By creating a civilized new mind in the real concern, people's comprehensive quality and creation ability could be constantly enhanced to further promote the creativity of the entire nation. Change (2005) mentioned that taking the cultural tradition of a nation as the evolving living style of a society was a primary power to stabilize the society and comfort individual mind. The entire cultural atmosphere of the society and the cultural quality of citizens were the test of cultural diffusion and cultural construction and the earth to cultivate and affect the generation of Cultural Innovative Society.

Social-Theory

It is considered that social content could be independently analyzed in specific academic domain. The element and structure of such a theory often grow in the functional existence in a social content after the formation of the society, named as social norm, system, or structure. Such a domain could be a part of post-social construction, which is the posterior material and the element of meta-theory. Such a theory presents the quality of meta-analyses and maintains in the social ontology, as the structure and phenomenon of social materials after interacting and integrating with specific materials and human spirit (Yu & Liu, 2009).

Based on the opinions in ontology, the previously independent theoretical subjects and analysis elements actually could not be separately and independently analyzed from ontology. It shows that the interactive construction in any social contents and human concepts appear continuous connection and concern with human concepts and the interactive meaning and living objectives as well as establish the concepts and contents of ontology when proceeding the attribution

of social phenomenon or exploring social constructivism. It reveals a primary reason for discriminating such two paths. Sociology has presented equal comparison on the debate between structure and dynamics for a long period of time. However, observing such debate is indeed the binary analyses of human-structure interaction in the social phenomenon and process. From the aspect of ontology, such a binary path can be understood the basis when it returns back to the macro level of human-society interaction (Yu, Li & Wang, 2007). The structure-dynamics interaction can be observed on all micro levels that the original understanding is the binary deduction of human-society relationship. To comprehend the society by combing modern science and the viewpoints of ontology, the presented social concepts are the deducted social contents based on human concepts (Li, 2005).

Social concepts and the actual contents are developed in the continuous binary interaction of spirit and material and are the cognition in the process of people entering the society. In the dialectic procedure 24 of converting human elements and function into social elements and function, both human and society are divided into the comprehension levels of material and spirit, but the rules for commonly generated function do not appear any differences (Kuo, 2003). Under such a premise, social concepts and contents are the results or humanistic meaning of spirit-material interaction, in which pure spirit or material meanings do not exist. The first part of this paper tends to analyze human concepts. In terms of the elements in Social-Theory, the previous contents of social concepts are the subject, from which the specific contents and motives are generated. It is therefore a methodically and systematically established Social-Theory system. With the systemized construction, the interactive context and mechanism in human-social life and the community are deeply comprehended. Communities therefore are regarded as the subject in Social-Theory (Wang, 2003).

The restricted resources and the infinite desire of development in the human-society interaction have defined the contents of social ontology, which is the pretest content for human-society interaction (or individual-group interaction), i.e. the preset problem of social formation in the theory. In summary, social ontology is the abstract statement generated in spirit-material interaction of social concepts. However, the existence of abstraction must have the correspondent meaning of entity; social constructivism and types of society are the key meaning in the social entity (Wei, 2007).

Critical success factor in Cultural Innovative Society

Burnham *et al.* (2004) indicated that the effects of culture on the society in the process of overall Harmonious Society construction would be broadened. Harmonious Society turning from a blueprint to the reality and the maintenance of prosperity requires innovation as the motive, and the economic prosperity and social advance are actualized through Systematic Innovation, Theoretical

Innovation, Technological Innovation, and Cultural Development. Culture therefore becomes the key content of Harmonious Society, and Cultural Development is the core of Harmonious Society Structure.

a) Cultural Development: (1) Cultural Restructuring. Cultural Restructuring and establishment are necessary for the innovation and construction of a society. The power of culture would be enlarged in the promotion of economic development (Kugler & Domke, 1986); (2) National Spirit. Culture and National Spirit are the primary contents to integrate national power and national cohesion; (3) National Quality. The enhancement of National Quality and the overall development of people require Cultural Development. Overall construction and Harmonious Society require the premise of enhancing national quality and overall development of people (Lutz & Skirebekk, 2005).

b) Mechanism Innovation: (1) Management Mechanism. The macro Management Mechanism to guarantee correct orientation, proper control, powerful supervision, and development enhancement is established to ensure the leadership of the party toward cultural work and the macro control (Nee, 1996); (2) Culture Industry. Research is actively preceded and relevant policies are formulated to promote cultural business and develop Culture Industry. Under new historical conditions, cultural invention and development become more beneficial for the government developing the cultural function (Gordon, Marshall, 1994); (3) Functional Department. Governmental Functional Departments with coordinated decision, execution, and supervision are established to effectively supervise cultural activities and cultural markets (Hall & Taylor, 1996); (4) Competitive Mechanism. Cultural competitive mechanism and motivate mechanism are established. For the mass of advanced cultural construction, mass Cultural Development mechanism, Cultural Development results, and the protection and motivate mechanism of innovation talents should be established.

c) Theoretical Innovation: (1) Innovation Theory, to further boom philosophy and social science. Philosophy and social science presents critical function on knowing the world, continuing civilization, Innovation Theory, and service society and is the leading power and important basis to promote Theoretical Innovation (Nee, 1991); (2) Theoretical Study, to reinforce the system, science, and practice of basic Theoretical Study. Some major cultural theories, cultural concepts, and cultural knowledge should be re-created. Most importantly, cultural ideas and Cultural Development thinking for Harmonious Society construction, self-development of Chinese, and significant meaning in human progress should be proposed (Baum & Shevchenko, 1999); (3) Leapfrog Innovation, to establish advanced Chinese culture with “Leapfrog Innovation” thinking.

d) *Content Innovation*: (1) Cultural Inheritance, to master the continuity, innovation, and development of Chinese culture (Bhaskar, 1997); (2) Trend of the Times, to keep up with the time and adapt to the Trend of the Times; (3) Cultural Integration, to organically integrate national culture with foreign culture to become a real advanced culture. Culture is the survival of human society with constant exchange and influence (Jones, 1997).

Research design and methodology

Delphi Method

According to the factors in Cultural Innovative Society, Delphi Method is utilized for establishing the dimension criteria of AHP. Delphi Method, also named Expert Investigation, independently distributes all problems to various experts through communications, asks for opinions, and collects all expert opinions to organize the comprehensive opinions. Such comprehensive opinions and predicted problems are returned to the experts for further opinions. The revised opinions are further collected and organized for several runs in order to acquire the consistent prediction. Anonymous opinions are utilized in Delphi Method, i.e. the experts do not discuss with each other, no horizontal connection, but merely connect with the researcher. Repeating requests, conclusions, and revision for several runs, the consistent opinions are organized as the prediction. Such a method presents broad representativeness and is reliable.

Establishment of evaluation indicators

The questionnaires are email to the experts in various domains. From the organization of Cultural Innovation theories and factors, the considered items are first constructed. Such considered factors with similar properties are classified and returned to the experts for further opinions. Repeating such processes, through emails, for several runs, major classifications are organized. An expert conference is then held for all experts formulating the critical factors in Cultural Innovative Society, including Cultural Development, Mechanism Innovation, Theoretical Innovation, and Content Innovation. Such critical factors become the AHP dimensions, and the AHP questionnaire is established based on the classifications. Figure 1 shows the research framework after being revised with Delphi Method.

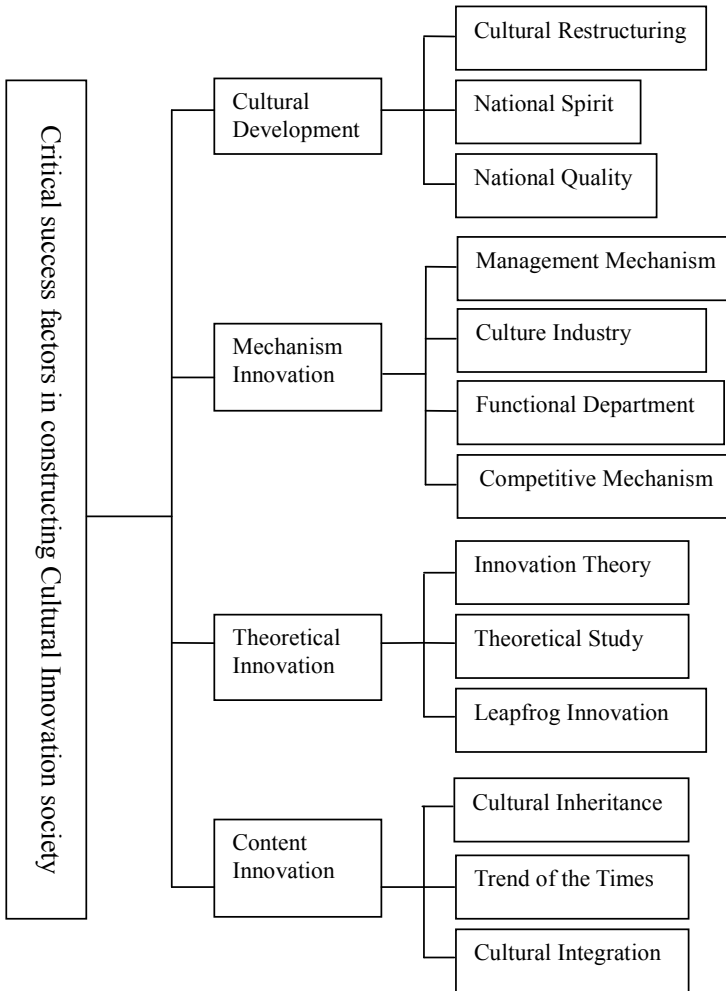


Figure 1. Research framework

Research subject

The employees and volunteers in Social Affairs Bureau of Kaohsiung City Government, the neighborhood magistrates in Kaohsiung City, and the instructors of Department of Sociology in public and private universities in southern Taiwan are randomly sampled as the research subjects. Total 270 copies of questionnaire are distributed, and 208 valid ones are retrieved, with the retrieval rate 77%. Kaohsiung City District is located in the southwest of Kaohsiung City. It covers

11 districts of original Kaohsiung City and Fengsan District, in spite that there are different ways of division. The area 180 square kilometer is about 16% of the total area of Kaohsiung City, 2947 square kilometer, and the population 1.9 million is about 84% of total population of Kaohsiung City, 2.77 million. The gross national product of commercial and service industries in Kaohsiung City in 2011, 2.8578 trillion dollars, was ranked the third in the nation. Kaohsiung City is the most important transportation center in southern Taiwan and a critical transportation junction in Southeast Asia, as the transportation presents 3D all-round development from sea, air, and land. The cultural creativity and design industry in Kaohsiung is becoming an emerging trend in southern Taiwan. The openings of Kaohsiung Film Festival, Mega Port Festival, The Delight of Character Festival, Kaohsiung Spring Arts Festival, Youth Innovative Design Festival, and Rainbow Bay Festival have attracted excellent cultural creativity designers joining in the festivals, and the art vision in Kaohsiung has been expanded through cultural exhibitions and exchange. The culture and creation industry has boomed in Kaohsiung, and the key opportunity appears on the marketing of Taiwan image in 2009 World Games, in which a lot of cultural symbols in southern Taiwan were first promoted and become popular nationally.

Data analysis

Having completed all hierarchical weights, the relative importance of the evaluation indicators in the hierarchies are proportionally distributed to show the importance of indicators in a hierarchy in the entire evaluation system, and the overall weight for evaluating Cultural Innovative Society construction is further generated, Table 1.

From the analyses of the questionnaire survey, Table 1, the following conclusions are organized. The mostly emphasized dimension in Hierarchy 2 is Content Innovation, weighted 0.347, about 34.7% of overall weight, followed by Cultural Development (weighted 0.276), Mechanism Innovation (weighted 0.219), and Theoretical Innovation (weighted 0.158). The results reveal that Content Innovation is the mostly emphasized dimension for Cultural Innovative Society construction. Among the evaluation indicators in Hierarchy 3, the hierarchical weights of the evaluation indicators are sequenced as below.

1. The evaluation indicators in Cultural Development are sequenced National Spirit, Cultural Restructuring, and National Quality.
2. The evaluation indicators in Mechanism Innovation are sequenced Management Mechanism, Competitive Mechanism, Culture Industry, and Functional Department.
3. The evaluation indicators in Theoretical Innovation are sequenced Innovation Theory, Leapfrog Innovation, and Theoretical Study.

4. The evaluation indicators in Content Innovation are sequenced Trend of the Times, Cultural Integration, and Cultural Inheritance.

Table 1. Overall weight for the construction of Cultural Innovative Society

Dimension	Hierarchy 2 weight	Hierarchy 2 sequence	Indicator	Hierarchy 3 weight	Hierarchy 3 sequence	Overall weight	OS
Cultural Development	0.276	2	Cultural Restructuring	0.317	2	0.084	
			National Spirit	0.386	1	0.114	
			National Quality	0.297	3	0.060	0
Mechanism Innovation	0.219	3	Management Mechanism	0.322	1	0.092	
			Culture Industry	0.241	3	0.054	1
			Functional Department	0.154	4	0.051	2
			Competitive Mechanism	0.283	2	0.077	
Theoretical Innovation	0.158	4	Innovation Theory	0.354	1	0.081	
			Theoretical Study	0.311	3	0.026	3
			Leapfrog Innovation	0.335	2	0.073	
Content Innovation	0.347	1	Cultural Inheritance	0.209	3	0.062	
			Trend of the Times	0.416	1	0.121	
			Cultural Integration	0.375	2	0.105	

Remark: OS: Overall sequence

Conclusion

According to the empirical analyses, the following conclusions are proposed, expecting to provide the definite guidance and direction for Cultural Innovative Society construction. By organizing the overall weight of the evaluation indicators in the critical success factors in Cultural Innovative Society construction, the top five evaluation indicators include Trend of the Times, National Spirit, Cultural Integration, Management Mechanism, and Cultural Restructuring.

When the Internet is rapidly developed, the development of national culture is inevitably impacted by foreign culture. It is regarded as a risk, but a challenge and an opportunity. The key is to deal with the relationship between national culture

and the survival environment. The development of Internet culture requires constantly overcoming the restriction in the progress process and innovating and updating value concepts, thinking systems, moral norms, and behavioral criteria which can no longer adapt to social advance and development, and the relevant cultural systems so as to acquire the orientation to reconstructing personal abilities and criticism. On the other hand, constantly developed politics, economic changes, and social innovation in the Internet society also require theoretical bases, value guidance, public opinion support, and cultural environment guarantee from Internet culture. The advanced culture in Harmonious Society should be the main power to cohere and encourage citizens. It is the key mark to integrate national power and the critical condition for participating in international economic competition, technological competition, and talent competition. Cultural exchange is a basic rule for cultural development interaction among nations. Opening culture to different regions and nations for exchange and absorption as well as integration and separation in the process are the necessary conditions for civilization development. As a consequence, people should be open to integrate into international societies, expand foreign cultural exchange, practice the strategy to walk out, focus on propagating contemporary Chinese innovation and construction, propagate the changeable and booming contemporary China, and largely spread contemporary Chinese culture.

Suggestion

The following suggestions are proposed based on the research conclusion. Internet information and culture construction should be insisted on the principle of cultural innovation. When practicing interference in the constantly developed Internet culture, powerful spiritual motive and intelligent support should be offered for the development of Internet culture and the overall progress of society. When thoroughly developing Cultural Development and cultural creative imagination and expanding the free creation space, the cohesion of Internet culture should be ensured to turn risks into important opportunities, accommodate and change to create social informatization, and express the time of culture and unique and excellent national culture required globally. In regard to National Spirit, Cultural Development is applied to enhancing National Spirit, especially the cultivation of national innovation spirit, to remove traditional culture which accumulates negative contents obstructing the development of national innovation spirit, to cultivate advanced culture which could induce national innovation spirit, and to enhance and promote national innovation spirit fundamentally. On the other hand, Cultural Development is promoted through the cultivation of National Spirit and could establish the innovative culture to cultivate national innovation spirit. Regarding Cultural Integration, the culture needs to be promoted to the

world so as to enhance the development of culture, politics, and economy internationally. Developing the overall advantages of domestic departments, integrating cultural art, language instruction, and broadcast and media, as well as uniformly allocating, coordinating, practicing and promoting Chinese and Chinese culture to the world step by step could enhance global understanding and identity of Chinese culture, promote Chinese cultural products in international culture markets, expand the effects of Chinese culture, and establish the international culture status corresponding to the economy and politics. Meanwhile, new practice and requirements for the time should be combined; the public demands for cultural life should be integrated; and, Cultural Development should be actively preceded.

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