

A Model Development of the Learning Society of Sustainable Language and Cultural Diversity in Phetchabun Province

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Abstract

The purposes of this research were; (1) to study community context: perspective, history, physical, and biological; and characteristics of community: population, economic, social, language, belief system, traditions and culture, (2) to study limitations, problems and obstacles to build the learning society, language and culture diversity of Phetchabun province, (3) to study a model development of the learning society of sustainable language and cultural diversity in Phetchabun province and (4) to monitor and evaluate a model development of the learning society of sustainable language and cultural diversity of Phetchabun province. The population were, native villagers, hill tribes (Hmong, Lisu, Yao, and Lahu), Chinese people, Nyah Kur (Chao bon), Lao Phuan people, who live in Phetchabun province, sample were selected by using purposive sampling. The research tools were the interview form and the observation form, data were collected by Researchers and staff conducted self-collected data from all groups in every district that interviewed and to observe the behavior of the participants in the group activities and the cohabitation between the groups, then the data were analyzed and described. The results of the research revealed that (1) Community context: perspective, history, physical, and biological; and characteristics of community: population, economic, social, language, belief system, traditions and culture found that two communities were deferent from the other; Khek Noi village and Phet dam village, the areas were the steep mountain, but the rest areas were flat. They were Thai ethnicities, Thai nationality, Buddhists, Christians and Confucians. The faith was almost the same in

everywhere, there was just slightly different faith in some groups, especially about believing in the ghost. Tradition, overall, was almost as same as to each other. There was different in only some community that they kept some unique tradition for their children. Culture and Restrictions were the same in terms of community boundaries and educational opportunities, as well as problems in every community. (2) The limitations, problems and obstacles were the same in terms of community boundaries, livelihoods, local animal husbandry. Problems and obstacles to build the learning society of language and cultural diversity. It was lack of Intellectual leaders. The place had limited space. There were some different social overlaps, the Elderly were ready to build the learning society, and accommodation, meals, travel and expenses needed (3) A model development of the learning society of sustainable language and cultural diversity needed a lot of money for transportation, accommodation, food and much more for overnight activities and 4) To monitor and evaluate a model development of the learning society of sustainable language and cultural diversity of Phetchabun province found that Follow up the community groups that the researcher conducted in groups, they had got knowledge, solved problems and found solutions for development for their own communities.

Keywords: learning society, language diversity, cultural diversity

Introduction

Phetchabun Province has beautiful scenery, abundant with cereal crops. The people of various ethnic groups migrated to settle. There is a great diversity of languages and cultures. There are more than ten groups of languages and cultures (from linguistic maps of ethnic groups in Thailand, Suwilai and Team, 2004). This is a significant social capital, historic value, wisdom and knowledge in Southeast Asia. Standard Thai language is the only official language used in every level of work and in journalism. There are at least three languages in Phetchabun that the crisis are intense and clear, some will have a chance to decay in this century that are Lao-bon, Lao-ngaew and Lao-klung. These communities were in a different crisis that they were very weak, Lack of

confidence, have a disunited group, some big groups have reacted because they are afraid of overwhelming and loss.

Cultural diversity in each community demonstrate the uniqueness of each community. The problems and needs of each community were different. Self-help or self-reliance varies from community to community. It may be similar in nature of social institutions, but cultural life in institutions is different. This shows that cultural diversity is important in the development work because country development that neglected the cultural differences and diversity contributed to the development gap, that's why some communities do not have the right livelihood, (Somsak Srisuntisuk, 2000: 29)

Community development in the past, Government pushed the policies and resources; work, knowledge, management, into the community by developing from top to down. In fact, it was not like that, because most people in the countryside have knowledge, experience, consciousness and good understanding of community development, Community development in the past, government's guidelines did not meet the needs and real needs of the community and were the waste of development.

From the existent fact, many organizations have adapted the concepts of community development in order to meet the real needs by using development policy of the bottom up that is to let the community think and be involved in the development from the beginning until the last process of evaluation, the development of learning community or development that focused on encouraging the community members to think critically to use the knowledge for solving the problems, to develop the potentials in various aspects, such as economy, society and environment as well, the results of the current development showed that bringing out one's knowledge from one subject to the other, it was only useful for a moment, but it cannot build a sustainable learning process and lead the country to a learning society in the right way. So it needs to change the strategy to combine the existing knowledge of people in the community with the new knowledge or technology from outside the community to solve problems by locating the area and needs of the community.

Learning society means a group of people who are aware of the importance, necessity of learning and have skills and thinking processes to think, analyze and solve the problems, implementing knowledge to add value and produce the new innovation. The National Research Council of Thailand (NESDB) started the prototype of the learning community since the year 2007, the aim was to use the knowledge, research, technology and local wisdom in community development to balance the sufficiency that will affect happiness, warmth of the family, the intensity of the economy, society as well as the sustainability of the natural resources and environment of the community.

From the background and importance of the problems, Researcher was interested in a model development of the learning society of sustainable language and cultural diversity in Phetchabun province through community participatory process to solve the problems, developed communities' potentials in various aspects of economic and social environment, encourage people in the community to bring knowledge to the implementation of community development.

Research Objectives

1. To study community perspective, history, physical, biological, Characteristics of community population, economic, social, language, belief system, traditions and culture
2. To study limitations, problems and obstacles to build the learning society, language and culture diversity in Phetchabun province
3. To study a model development of the learning society of sustainable language and cultural diversity in Phetchabun province
4. To monitor and evaluate a model development of the learning society of sustainable language and cultural diversity in Phetchabun province

Research Methodology

This research was a participatory Action Research to build a learning society, sustainable language and cultural diversity in Phetchabun Province

The method of conducting research were as follows:

- 1) population and sample
- 2) The tools used to collect data
- 3) Building tools used in research
- 4) Data Collection
- 5) Data Analysis

Population and sample

The population were native villagers, Bansadiang villagers, Thai Lom people, the Chinese, Hill-tribes, Nyah people (Chao-bon) and Lao Phuan. The samples were as follow:

Native Villagers: Bansadiang Moo 3 and Moo 11 of Muang District, Phetchabun province

Thai Lom people: Na-Saeng Village, Moo 5 of Lomsak District, Phetchabun province

Hill tribes Villagers: Khek Noi Village, Khek dam Moo 2, 4, 11 and 12 of Khao Kho District

Chinese: Chinese people in Commercial Area of Lomsak District

Nyah people (Chao bon): Nam Lao Village, Moo 5, Nam Lao Sub-District of Muang District

Lao Phuan: Dongkhui Village, Moo 6 and 13, of Chondaen district

Select a specific sample of people who have good knowledge in language and culture by using purposive selection.

Research tools

- 1) the interview form structured with 2 episodes

Episode 1: the general information of the interviewees

Episode 2: a community context

- 2) the observation form to observe the behavior of the participants in the group activities and the cohabitation between the groups.

Creating research tools

- 1) research on research process, Community Contextual Research and Abstracts used as a guideline to build an interview form and the participatory observation form

2) study how to live together in the community of each community to guide the formation of observation.

3) construct the observation form based on the data from items 1-2 and based on the research objectives.

Data collection

Researchers and staff conducted self-collected data from all groups in every district that interviewed and run a group activities. (Building a learning society of language and cultural diversity)

Data Analysis

- 1) analyzed the interview form then summarized and described
- 2) analyzed the behavioral observation form then summarized and described
- 3) observed the group activities of building the learning Society of sustainable language and culture diversity then analyzed and described

Research Result

Community context of each ethnic group

Researchers and staff conducted self-collected data from all groups from every district has interviewed and run group activities. The interviews and group behavioral observations were summarized as follows.

1) Community Context of Native Villagers: Bansadiang Moo 3 and Moo 11 of Muang District

Community context: agricultural areas, cohabitation, the majority of them came from Lopburi province and from many others areas.

Background: originally from Lomsak district, Thai nationality, Buddhist, lived as a kinship

Physical characteristics: lowland area, live with many communities, there's a lot of roaming, hot weather

Biodiversity: There was 1 temple in Sadiang sub-district, there a water Reservoir in Padeang sub-district and group of village herbs.

Economic characteristics: occupations: agricultures, Main dishes: vegetables; bamboo shoots, pak-wan (kind of vegetable), animal; oxen, buffalo, duck and pig

Social characteristics: most of them did not finish school just because they relied on each other.

Language: some sound in standard Thai like /tʰ/, as in a word **ch**ock, but in Sadiang dialect pronounce /s/ as in a word sock

Faith: godfather, shrine of god: Pah-Daeng, Poo-Luang, Poo-Khaeng Maeyaah

Tradition: Thai folk plays like hide and seek (Son-Aeb), (Nang-Phak) (Nang-Ling) (Buddha emerge Ceremony), Phra prang hamyard (Buddha Image style) Ramjong (Dancing Style), Haetian (Candlelight ceremony),

Culture: lived as a kinship, belief in ghost, temperament, buddhist.

Restrictions: lived as a kinship only

Problems & Obstacles: It had the same problem like all communities, especially children did not care about elderly.

2) Community context of Thai Lom people; Nasaeng village

Community context: agricultural area, cohabitation, the majority of them came from Lopburi and many other areas.

Background: It's located in the north of Phetchabun province, bordered with Dansai district of Loei province, the old name was Muanglom (Felt City), at first there was only single family, then many of them migrated from Nakhon Ratchasima province.

Physical characteristics: It was a fat area, lived with many communities, transportation was the cars, and weather was quite cold.

Biodiversity: It was a cultural source, there were many temples, many small and large schools and the district administration, and the municipality was in charge of the community development, and the royal irrigation department supported the water supply.

Economic characteristics: They were farmers, growing tobacco, rice, taro and vegetables. traditional food was vegetable, curry, vegetable salad, and papaya-salad, there was trading in the city.

Social characteristics: They wore the traditional folk dress, some got higher education like master degree, and there was convenient transportation to many provinces such as Loei, Khon Kaen, Phitsanulok Province, unity community.

Language: Thai language, Lom dialect; a word “hman” in Lom dialect means lucky

Faith: believed in ghosts, there was shrine called “Don Pu Ta” to play respect to, or also called “Don Tower”.

Tradition: making a merit to the house, ordained, bring food to ancestors who passed away. The rice ceremony after the Buddhist rent. There was making home merit to evict the evil spirits away from home.

Culture: month 3, there was rice merit, food offerings to the monks in the Buddhist Lent Festival, sack running games, traditional marriage, and most death body kept at home for 3-6 nights, then there was a reincarnation chant.

Restrictions: no restriction

Problems & Obstacles: flood, drugs, controversy, local politics, wanting to get out of debt, not getting some political rights

3) Community context of Kheknoi village (hill tribe people)

Community context: an agricultural area

Background: Thai hill tribe “Hmong”, they migrated from Chiang Rai, Phayao and Nan to live in the boundaries of the three provinces of Phetchabun, Phitsanulok and Loei in 1945

and was set up as a village under the local administration act of 1932, many villagers grow rice for sustenance.

Physical characteristics: Kheknoi Sub-district was a cold area throughout the year. The area was mostly flat, at present, the forest has been destroyed and temperature of Kheknoi had increased.

Biodiversity: There are two schools, two churches, one waterfall, and one health center, two hill tribe relief centers, seven child development centers and the Hmong hill tribe center.

Economic characteristics: Main Career, gardening, occupation, trading, handicraft, most of the foreign workers, a group of women.

Social characteristics: They can rely on each other and adapt themselves to the current economic and social conditions.

Language: The language used in Kheknoi sub-district is "Hmong", a language that was similar to Chinese and Thai.

Faith: Spirituality ghost father or mother like Chinese, ghost grandparents, pay homage 3 times a year, to see the fortune to eat chicken to look at the chicken hips, did the scrape of chicken.

- If there was a hole in the middle, there would be very good
- If there were 2 holes do not match, there would be very problem
- If there were 2 holes match, there would be a travel very often
- If it wasn't a good fortune, killed the new chicken or found a new one.

Tradition: Hmong new year held 3-10 days, There were many kinds of dance; flute dance, threshing basket dance, eat new rice, marriage, next to adult names, the tradition of pulling the girl to marriage (they made agreement of that first), then did apologize later on.

Culture: It has been the largest Hmong village in Thailand, paid respect to ghosts of parents or ancestors, they were Christians, protestants, and Buddhists, death body was buried only, just going to ordained at temple by not necessary to invite any guests to join the ceremony, pray before going to bed, don't destroy the forest.

Restrictions: no restriction

Problems & Obstacles: there's no communication problems, people speak bilingual, Hmong and Thai for those who were older than 55, they would speak only Hmong. The children spoke two languages; Hmong and Chinese, there was a quarrel, drugs, rotten water; food were pork, chicken, fruit delivered from the city, they didn't use air-conditioning in every household, population about 1,300 people.

Expectations: to make local curriculum, but there's one supported yet, to have an intellectual to be a leader and plan a new town and community development.

4) Community context of Phetdam village (hill tribe people)

Community context: It's an agricultural area, growing rice, corn fields, and turnips.

Background: migrated from Chiang Mai.

Physical characteristics: The area have been cold all year round. The area is mostly flat. at present, the forest has been destroyed, causing temperature to increase.

Biodiversity: lived in groups, there were small bus services, and every household have their own car

Economic characteristics: main occupation; agricultural and animal farm like pig chicken. Part time job; Trading, Handicrafts

Social characteristics: They relied on each other and adapt themselves to the current economic and social conditions.

Language: Lisu and Thai language, the reason why people speak Thai because they had to use it for trading.

Faith: believed in ghost of parents

Tradition: grandson's gratefulness, marriage

Culture: respect to ghosts of parents or ancestors

Restrictions: no restriction

Problems & Obstacles: There have been communication problems because the Lisu communicated with Hmong in different languages, it caused problems between the age of 60 years and older, because people of this age can speak Lisu Language only, can speak Thai a little, cannot communicate between Hmong and Lisu, but nowadays, with the changing economic and social conditions, material advancement has come, standard Thai was necessary to use for communication.

5) Community Context of Chinese in Municipality of Lomsak

Community context: It was an important commercial area of Lomsak district.

Background: it had been the trading area with a large group. Chinese people came from China, mostly men, then got married with Thai people, traveled by boat as well as migrated from China, took the boat to Bangkok and Sampheng, move to Ban Pong, Photharam, and moved the brothers to Dan Sai District, Lopburi and Taphan Hin district of Phijit province, finally moved to Lomsak district.

Physical characteristics: It's flat area, many communities joined together. It's a trading area for fabric, food, equipment and spare parts, the weather is quite cold.

Biodiversity: as a cultural source, there were many temples near each other and many large and small schools, Local government organizations took care and help of develop the community, there were Irrigation canals help in agriculture.

Economic characteristics: cultivation of vegetables, tobacco, asparagus traditional and folk-style dishes were noodles and knives, economic status was in a good level to the best.

Social characteristics: most of them has not been good at writing Thai, some could speak Thai, wearing traditional folk dress, Thai ethnicity, Buddhist, and some have got doctoral degree, credited in Taoism, Confucianism, most of them was born in Thailand. There have been 3 people still being alive, there are about 6,000 Chinese in Lomsak; Chinese, Chaozhou, Hakka and Hokkien.

Language: Thai, Lao and speak chinese with chinese people, Chaozhou is a medium language spoken in Lomsak.

Faith: to worship the Temperament (Shrine of Koksai), believed in ghosts of grandparents and ancestors, and there have been three shrines.

Tradition: rice agitation, home merit making, ordination, worship to the god, Thai ghost festival, Chinese ghost festival, Buddhist Rent Day, New Year Festival, Songkran Festival, Chinese New Year, January 1st, Home Cleaning House, there were 3 days of practice: pay day; before the end of the year, to buy food before the store closes, day of worship; in the morning, "Pai lao Eia" was a god worship. to pay respect (make a wai) with meat, boiled pork, chicken, fish (5 pieces of meat) paper of money – gold and traveling day was the new year's day, the second day of the first month of the year. Cheng Meng Day; “Cheng” means pure and “Meng” means brightness

Culture: The building was a townhouse, a two-stored shop, traditional Chinese wedding, death body wasn't kept at home, but was buried at the cemetery, there were ancestor worship every year.

Restrictions: Chinese people rarely get government privileges.

Problems & Obstacles: drugs, gambling, wanted to have good people to help developing the trading area as better as it could, and to expand the commercial community.

6) Community context of Ban Nam Lao village (Nyah or Chao bon people)

Community context: It's an agricultural area, it's a fertile community, most villagers were people in the area, the house's building together, sharing food and relying on each other, most have been living together as a big family, at present, the economic and social conditions have changed, the descendants of the village have turned to work in Bangkok or other provinces.

Background: History's been unknown, living with grandparents since they were born

Physical characteristics: There were deciduous forests, bamboo trees and large trees that was distributed in different parts of the area.

Biodiversity: There have been a high wooden house, some are single-stored

houses, home style was vary in many ways, most of them feed the animals for food such as chicken, pork, etc.

Economic characteristics: The occupation of most villagers was to grow rice and corn.

Social characteristics: They relied on each other, adopt them to the current economic and social conditions.

Language: Most of them spoke Thai language, there have been just about 50 people who were 55 years that still used "Chao bon language", unfortunately no one inherited this language, and most villagers teach their children to speak local Thai or standard Thai that used in Nam Lao village.

Faith: Most of villagers believed in exorcising ceremony, fortune teller, the officiating of ceremony called "Riāk Kwǎn or Suu Kwǎn", godfather, in addition, being responsible in the farm, house, and also in the community governance by being a village council, while men were responsible for housing, the practice of religious rituals and the practice of exorcism, as well as Thai herbal expert, villagers believe in Buddhism and spiritual.

Tradition: The long tradition of "Nyah or Lao Chao bon people" was Funtrut or Ramtrut (kind of dance) It was popular during the Songkran festival every year, the ceremony was held during the night, the ceremony would have to make a full 3 nights, which was to say that the people in the village went to cut Tontrut (kind of tree) in the forest, it was like a galangal tree, in a large pile, then danced around that tree, after that hacked that tree by sword to expel evil from the village.

Culture: lived together as kinship, shared and had a simple life

Restrictions: There was no problem in communicating or using the language " Nyah or Lao Chao bon people "so far, most of them use Thai as the main language to communicate and used the language "Chao bon" with only those who can speak that was only old people aged over 55 years.

Problems & Obstacles: There was no communication problem, but there was a problem with the language being lost because no one inherited, most of the Chao bon language was used to tease children and youth, so the language had not been spoken or taught.

7) Community context of Lao Phuan, Dong Khui village

Community context: most of them were famers.

Background: It was an agricultural area, a farm, a corn field the original settlers lived with their grandparents, but they were originally on the mountain, and moved down to the flat area and moved to Taphan Hin district, Phichit province.

Physical characteristics: They were agricultures, lived in a group, not far away from eachother, traveling quite hard, the weather was cool.

Biodiversity: The house was a high wooden platform, some were concrete single-stored houses, there were many different styles of houses, and temple was the community center.

Economic characteristics: Most of them grew rice, gardening, and young people worked in the city and the other province, the elderly were at home.

Social characteristics: Thai nationality and Thai race, local food; fermented fish, pickled-fish, and grilled fish, Pet; pig and chicken, there have been 2 upper level schools.

Language: most of them speak Lao Phuan, Lao Phuan dialect; the word “board” called “kradaan”, the word in standard Thai like “Khanomcheen” (kind of noodle) called “Khao Puun”; “the moon” called “E-girng” called; “mortar” called “Soi”; “Spoon” called “Buang”; “Speak” called “Wao”.

Faith: Believed in buddhism, followed the Buddha’s teaching, Festivals; Kathin, Loy krathong, Songkran.

Culture: Traditional Thai style dress, Buddhist Lent, the end of Buddhist Rent, and Kathin Ceremony held in the temple.

Tradition: lived as a relatives, relied on each other, most of the culture were from the city, the youth followed that along with their ancestors.

Restrictions: There's trouble in communicating.

Problems & Obstacles: There were few and common problems like other community, that was their descendants did not speak Lao Phuan language ignoring it, and it would be lost from their society.

4.2 Building the Learning Society of Language and Cultural Diversity

Group Involvement: The more familiar and more intimate, collaborate on well equipment Arrangement.

Talk and discussion: Some of the ideas were shared by group leaders and pointers in conversation.

Group activities: everyone had collaborated, Activities were led and offered by leader. Suggestions: did not dare to give suggestion much, just informed that one wasn't good at speaking, but took the advice from the leader. The problems solution: They were rarely interested in solving the problems, they thought it was the responsibility of the leaders and the government to solve the problems, It's a habit that just helped and relied on oneself, group leaders made group members familiarized themselves with each other, then they could discuss among the group that focused on community problems in various areas, to analyze the causes, the real reason that happened today by providing knowledge and understanding within the group to solve problems and develop problems associated with the development of the problem in terms of economic, social and environmental issues, encourage the community members of the group be knowledgeable in many aspects and integrated knowledge to help promote and solve the problems for further community development. For problems solutions and community development, they only waited for the leaders to suggest and follow what they were going to do. Observation of sample behavior, Native of Sadiang people, Thailom people, Na Saeng Villagers, Hill Tribe people from Kheknoi and Khek dam villages, Lao Phuan of Dong Khui Village, and Nyah (Chao bon) of Ban Nam Lao village, activity participation and suggestions, and problems solution were not different in every

community that were the leaders offered the ideas and all matters, then the groups supported all them.

Observations of all groups in all communities, they did not have a place to build a learning society, Children in the community did not pay attention to the local wisdom of the community and most of the people in the community did not care about it, just let it was as usual, But they did care of their own livelihood, while running activities to build a learning society of language and cultural diversity, from all interviews, there was no problems, just there were some agreements to participate activities.

A model development of the learning society of sustainable language and cultural diversity of Phetchabun province at Dongkhui village, Dongkhui Sub-district of Chon Dean District was the most appropriate area.

To build a model development of the learning society of sustainable language and cultural diversity of Phetchabun province had run at the headman's home during the research period only, There was no different in the activities of the Dong Khui group during interview because each group had to travel from far to build the learning society of sustainable language and cultural diversity in Dong Khui sub-district. It could not build a society of learning the diversity of language and culture for all groups together.

Limitations and obstacles to build the learning society

The study of community context, to build a model development of the learning society of sustainable language and cultural diversity of Phetchabun province found that there was no scholar to help to build learning community seriously, continuously, it's lack of strong leaders, formal local leaders, and informal leaders, community leaders rarely focused on building a learning society, leaders in bureaucracy and community were not able to act as community faith, government officials in each workplace had very little working relationship, Educational agencies also could not be intellectual relevance of community etc.

Learning activities that related to the life of the community must be based on the original

or changing lifestyle in which to improve, If you wanted to change, made sure it's really good to the community, It's important to not neglect the activities that strengthened the society, so that the members of the community had the same mind, feeling love, cherish the land and had a strong commitment to community development, It could not be done by any one agency, either alone or in the same way as in the past that wasted the country's budget, it also made the community development promotion delayed and not covered in all contexts.

Evaluation of building a model development of the learning society of sustainable language and cultural diversity of Phetchabun province

Evaluation of a research project was an important step that could not be neglected, the results of the evaluation would reflect the progress of the research project and the results of the past research project as well as the weaknesses, strengths, problems and obstacles of the research project, It was useful to consider, to seek and to determine how to implement or improve measurement, this allowed the research project to run smoothly and to achieve the objectives.

After completion of the research project and activities, in order to develop a model development of the learning society of sustainable language and cultural diversity of Phetchabun province, the research team had not left the area, but still constantly monitoring and evaluating the continuity, and the progression of those projects, throughout activities, joined the research team and the community research team, then approximately 1 month, The results of the discussion were as follows.

1. Building a model development of the learning society of sustainable language and cultural diversity was a useful project, things to be considered was what to do for villagers benefit, not only for one group that invested, but also how to increase the income for community, this is what the villagers had asked the research team to think of future problems.

2. The unity of the community, community showed to the research team that they had cooperation, love, harmony, trust in co-operation, and joint problem solving of the community, better than the first time that conducted research in the area.

3. The villagers learned together with the research team, including the continuation of the villagers brought the results of research to solve problems or develop community, focused on the needs and constraints of the community.

4. The research team should cooperate with the network of community organizations to develop the project continuously. It was also good for the villagers to develop strength for the community to solve the problem of poverty, the knowledge of the project should be expanded to spread the results to personnel and disseminate to the public, and the research team should monitor the potential impacts on the community.

Conclusion

Research on a model development of the learning society of sustainable language and cultural diversity in Phetchabun province, population and sample were native villagers, Bansadiang villagers, Thai Lom people, the Chinese, Hill-tribes, Nyah people (Chao-bon) and Lao Phuan. The objectives were to study the context of the community, its history, its traditions and its limitations, problems and obstacles on a model development of the learning society of sustainable language and cultural diversity in Phetchabun province. And to monitor and evaluate of building the model development of the learning society of sustainable language and cultural diversity. The tools were the interview and the observation forms, Analyze the data by summarizing then described and recommendations were as follows:

Community context

The community context had difference in 2 communities; Khek Noi village and Phet dam village, the areas were the steep mountain, but the rest areas were flat. They were Thai ethnicities, Thai nationality, there were Chinese in almost every area at Lomsak district. There were Buddhists in every community, there were both Buddhists and Christians in some communities, some Chinese were Buddhists, but some were Confucians. The faith was almost the same in everywhere, there was just slightly different faith in some groups, especially about believing in the ghost. Tradition, overall, was almost the same as general Thai tradition, just in

only some community, there was different that they kept some unique tradition for their children. Culture was the same, Restrictions were the same, and especially for community boundaries and educational opportunities. There were the same problems in every community.

Limitations and Problems

The limitations of each community were the same in terms of community boundaries, livelihoods, local animal husbandry. Problems and obstacles to build the learning society of language and cultural diversity. It was lack of a good leader who was intellectual. It was lack of place for group activities to build the learning society in the community because of limited space. There were some different social overlaps, and some people thought that the traditions were not related their community. They could join the group to build the learning society, especially the elderly, but accommodation, meals, travel expenses must be provided, and it required a lot of money to build and combine the learning society from different group to a single group.

Building a learning society of language and cultural diversity in Phetchabun province, Thailand

It had to use a lot of money for traveling, providing accommodation, food and much more for overnight activities to build the learning society of language and cultural diversity could be in only within the community groups at the time of research, because it had less support budget, it took part during research period, because after the researcher returned home, everyone had to make a living for the family, so it had done only in a short time and within their group only.

Monitoring, Evaluating of building the learning society of language and cultural diversity in Phetchabun province, Thailand

1. Follow up the community groups that the researcher conducted in groups. They had got knowledge, solved problems and found solutions for development for their own communities

2. Bring all community groups together, it required a lot of budget for traveling, Accommodation, food and medicine, but it had to do so to strengthen communities for sustainable development.

Recommendations

It is recommended that further studies should be conducted for other community that have diversity in languages, cultures and other communities that have diversity in wisdom, ethnicity etc. should also be conducted in order to strengthen the community for sustainable development of the Community, Region and Nation.

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