

## Lifelong Learning Using the Cultural Capital of Nyah-Kur

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### Abstract

The purposes of this research were to study the educational management with lifelong learning of the Nyah-Kur ethnic group in Ban Wang Kamphaeng and to study the cultural capital and knowledge of the traditions of the Nyah-Kur ethnic group in Ban Wang Kamphaeng and A qualitative research design was conducted using in-depth interviews and the participant observations of twenty-five informants. The results found that In terms of lifelong education; formal education provided local wisdom to the school system by using the learning center, the local curriculum and the integration of activities into all contents. Non-formal education provides the Nyah-Kur subject into the curriculum, through resources, exhibitions, presentations and ways of life, Nyah-Kur traditions, Nyah-Kur groups and their wisdom and aptitude, the provision of a learning center in the community and at the temples, the house of the village head and the town hall. Moreover, a textbook about the Nyah-Kur is also needed. The aspect of informal education, to provide learning in terms of ways of life, language customs and Nyah-Kur' culture in everyday life. The integration of learning among Nyah-Kur with other ethnic groups and the establishment of community learning centers and the cultural capital of Nyah-Kur remaining for the Nyah-Kur of Ban Wang Kamphaeng were tangible cultural capital, such as the Wax Flowers Hall Procession and the Tone dance. The Intangible cultural capital was in the field of singing Pee-Rae-Rae, a belief in ghosts, and blowing leaves.

**Keywords:** Nyah-Kur, Cultural Capital, Ban Wang Kamphaeng and Lifelong Learning

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## Introduction

Nowadays, society has changed rapidly in economies, environment, livelihood, politics, science and technology. Education is more necessary for people; the education that people receive during school age or Formal Education system is only a part to be used in our life. People constantly need more education and knowledge base in order to face with the changing environment in any period of life. Post-education is unlike Formal Learning because it must be adjusted in accordance with the nature of learner. This is called Non-formal Education (NFE) and Informal Learning. For each educational management, to reach the highest benefits of people, social environment community needs to be considered. (Sumalee Sangsri, 2011: 205). Learning can be learnt through Formal Learning, Non-formal Education, and Informal Learning. Learning from local wisdom is a guideline for lifelong learning for Nyah Kur or Chobon. They are a small ethnic group of Chaiyaphum, Nakhon Ratchasima, and Phetchabun provinces. The term “Nyah Kur” means “Kon-Pu-Kao” (mountaineer). Nyah-Kur in Chaiyaphum called themselves Dongs and Speak Dong. It is noticeable that there are few of all Nyah Kur apparently remain using their language and reflects culture of Nyah Kur. This is because the Nya Kur’s village has a group of Korat Thai people, Thais from Lop Buri or Lao-Isan mingled live in the community and also the modernization goes into the community of Nyah Kur. This result in the young generation around the age of 20 years old started to speak Nyah Kur slightly distorted and later on speechless. The Nyah Kur ethnic group is facing language crisis, the effect is Nyah Kur’s way of life in terms of costume, the way of living, economy and traditions that have a chance to get disappear in this century (Apinya Buasuang and Suwilai Prem Srirat, 1998: 5). In this study, the researcher pays more attention to the micro level which is a study of Nyah Kur community based on cultural capital and knowledge of Nyah Kur, Ban Wang Kamphaeng ethnic group tradition that can be a model for lifelong learning of Ban Wang Kamphaeng community and to develop the model of educational management in lifelong learning for people in the next generation.

## The Purposes of this Research are

1. To study the educational management in lifelong learning of Nyah-Kur ethnic group, Ban Wang Kamphaeng.
2. To study cultural capital and knowledge of Nyah Kur ethnic group tradition, Ban Wang Kamphaeng.

### **Instruments and Methodology**

This study focuses on cultural capital and knowledge of Nyah-Kur ethnic group tradition, Ban Wang Kamphaeng. This is the concept of educational management in lifelong learning of Nyah-Kur ethnic group, Ban Wang Kamphaeng. The study conducted in Ban Wang Kamphaeng, Tambon Chee Bon, Ban Khwao District, Chaiyaphum Province. This is a qualitative research design, in-depth interviews of 25 informants and other groups were conducted. The participant observation as in-depth interview was used to examine people in the community and related informants. Before conducting the research, the researcher gets acquainted with the former village headman of Ban Wang Kamphaeng as they are cousins, then the researcher introduces himself to the other Nyah-Kur people in the community. The researcher joins the important activities and also attends the traditions by using the technique of Snow ball sampling. Then, the consolidation of the information is done in order to set up the guideline question indicates the detail for in-depth interview and participation observation. The researcher specifically selected the field of study as Nyar-Kur ethnic group, Ban Wang Kamphaeng, Chaiyaphum province as they are the group of people that parents and ancestor are Nyar-Kur. The linguist found that Nyar-Kur language is the same as Mon Language which was appeared during Dhavaravati Kingdom, last 2,000 years ago. It is believed that Nyar-Kur are Dhavaravati's descendant and they are the last group of people who still alive in the world. The possible reason that Nyar-Kur people in Chaiyaphum province still alive till present is because the location of their residence locates in the top hill, at the central of the country and no connected border to the other countries. The culture still remains as the previous traditional and does not diminish with the group of Dhavaravati people who live in the flatlands. It inherits this ethnic group of people for thousand years. With these reasons, Nyar-Kur ethnic group, Ban Wang Kamphaeng becomes the field of this study and being a place to collect the data by participation observation. The researcher lives in the area to conduct the research and ensure that the research is followed the guidelines and be able to finish within the timeframe.

### **Conceptual Framework**

The research on Educational Management in Lifelong Learning Using Cultural Capital of Nyah-Kur is a qualitative research. The data collecting through field study which based on the concept of cultural capital, beliefs, and traditional knowledge of Nyah-Kur ethnic group tradition, Ban Wang Kamphaeng. This can be provided as lifelong learning educational management in Nyah-Kur community, Ban Wang Kamphaeng.

## Data Analysis

### The Lifelong Learning Using the Cultural Capital of Nyah-Kur Ban Wang Kamphaeng

**Formal education**, the lifelong learning model using the cultural capital of Nyah-Kur ethnic group, Ban Wang Kamphaeng under the aspect of informative learning, it is advised to have local core curriculum about language, custom and tradition of Nyah-Kur and also includes those elements in every elective curriculum. The contextual must be up to date, appropriate, align with the requirement of learner and follow the objectives of the study. The experienced people in community can invite the outsider to be the instructor providing the local wisdom. The educational instrument in a form of documentary about language, custom and tradition of Nyar-Kur in a school and outside a school is published. The source and center of knowledge in relevant to language, attire, residence, custom, tradition, amusement and belief should be established. The model of learning system can be variety for instance to brainstorm setting up the activity for learning outside of the classroom. The integrated usage of the educational instrument assembles with the lesson to be applied to every informative learner. The lesson is about language, attire, residence, custom, tradition, amusement and belief. The environment of study inside the classroom and outside the classroom should be appropriate and encourage the learner to eager learning language, custom and tradition of Nyar-Kur. And it is important to make new generations proud of the Nyah-Kur and want to learn and publish the language, traditions, and culture of the ancestors.

**Non-formal education**, the lifelong learning model using the cultural capital of Nyah-Kur ethnic group, Ban Wang Kamphaeng. It should provide the subjects that relate to Nyah-Kur in the non-formal curriculum, the environment by building Nyah-Kur's house to be a source of learning, exhibitions, presentations and lifestyle. Nyah-Kur learned man to be invited for being an instructor for teaching Nyah-Kur's way of life and culture. Organized group of Nyah-Kur and provided the activities by wisdom and aptitude for example; a learning resource in the community, learning center in the community. It can be used at the house of village head, temples, and the town hall. Finally, make local curriculum which was compulsory courses for non-formal education and a form of textbook specifically about Nyah-Kur. In terms of the informative lesson about language, custom and tradition of Nyar-Kur, the flexible curriculum should be established in accordance with the learner, learning place and environment. The experienced people in community can invite the outsider to be the instructor providing the local wisdom or it can be directly learned from the local wisdom and the source of knowledge in a community. The educational instrument in a form of

documentary about language, custom and tradition of Nyar-Kur is published. The source and center of knowledge should be established. The model of learning system outside of the classroom should be flexible to fulfill the requirement of learner to learn thing relates to their life for instance to brainstorm setting up the activity for learning outside of the classroom. The integrated usage of the educational instrument assembles with the lesson. The learning environment outside of school should be flexible, no limitation in terms of learning place. The learning environment is important and encourages the learning process of learner to learn about language, custom and tradition of Nyar-Kur, so it should be appropriately arranged both in a school, outside a school and in a community. The model of learning should be varieties concerning the individual learner difference. The instructor can be the expertise from the institute or from the local sector. There is no limitation in age, gender, level and can be from any career. It is important to make new generations proud of the Nyah-Kur and want to learn and publish the language, traditions, and culture of the ancestors.

**Informal education**, the lifelong learning model uses the cultural capital of Nyah-Kur ethnic group, Ban Wang Kamphaeng. Learn the way of life, language, traditional, and cultural of Nyah-Kur in daily life through life style of grandparents, parents and integrated life style of Nyah-Kur to other ethnic groups in the community. Provide classes which are sharing life style of the Nyah-Kur in the community. Set up a community learning center of Nyah-Kur, an exhibition board in the community for all people to learn. Set up the local wisdom of Nyah-Kur for all people to learn something through the back door and to convey the knowledge from generation to generation. This is to provide a model village or museum of Nyah-Kur in the village. To continuously provide a project this relates to the organization for conservation. To create campaign for new generations to realize the importance and pride in ethnicity. Nyah-Kur ethnic groups have been publicized in a variety of ways in various social media sources. Informal education is appropriate to study the way of life, custom and tradition of Nyah-Kur. It can fulfill the needs of specific target group for instance elderly people, female group, young age and other groups in performing the activities. The appropriate education can be adjusted for learning custom and tradition. Informal education is occurred according to each group's requirement and allows the learner to be a part of social and community. Informal education is enable to learn everywhere at any time in any situation. It is a model of education in the context of lifelong learning which believe that people can continue their endless study even though they finished from their school or never been in the school system before.

### **The Cultural Capital of Nyah-Kur Ban Wang Kamphaeng**

Participatory observation and in-depth interview were used to present in order to analyze cultural capital of the Nyah-Kur, Ban Wang Kamphaeng. The objectives are to study the cultural capital of Nyah-Kur in the community and Nyah-Kur, Ban Wang Kamphaeng's tradition. In this chapter, the study focused on the cultural capital. It is micro level studies that examine the living condition, ways of life in community, cultural perspective. Jaruwan Khum Diamond (2008: 80) stated that the ethnographic is a part of anthropologists that focus on descriptive cultural studies especially the traditional lifestyle in the social, cultural, customs, and traditional. The ethnography is about the social, cultural, customs, lifestyle of the people in society. The ethnography is a qualitative research aimed to study at descriptive, interpretation, also include social or cultural systems. The purpose of the study was to understand social behavior, customs, traditions, and social life. The result from observation and in-depth interview showed cultural capital and knowledge of Nyah-Kur ethnic group tradition, Ban Wang Kamphaeng. Cultural capital is worthy and value for social way of life. However, many cultural capitals are highly abstract. For instance, intangible cultural is dynamic that can be changed and transformed across society, group of people, place, and time. This is to bring cultural capital and Thai wisdom to develop and employ in economic, social development, and country. A standard platform of management and major principle are required in respecting to cultural diversity, holistic cultural development, creating balancing and sustainability, and participation in all sectors. This is because the cultural capital has constantly changing all the time which result from the information technology and communication, the interaction of world society, slippage or expansion of culture which creates cultural integration. Cultivation youth to aware of the culture value in community and local is necessary and urgent to social institutions and all sectors to take part in control. Monitor in culture, cultivation, and supporting the youth to realize the value of culture for sustainable and continuously development. (Department of Cultural Promotion, 2555: 66-67).

**Tangible Cultural Capital**, tangible Cultural Capital consists of ancient remains, antiques, architecture, and the artistries with attached to ancient remains, antiques building including historical site, Buddhist temples and museums, which is considered as tangible cultural capital that can be most concrete and can be count as an important capital. A study from an observation and in-depth interview, data collection of Nyah-Kur cultural capital, Ban Wang Kamphaeng found tangible cultural capital. Wax Flowers Hall Procession, Nyah-Kur's people Remaining Tradition According to Nyah-Kur's people believe, Wax Flowers Hall Procession of Nyah-Kur people, Ban Wang Kamphaeng has been inherited. The procession

holds in April or the fifth month of every year. Nyah-Kur people believed that Wax Flowers Hall Procession will make them live better, the working careers will fully be abundance. The characteristics of Wax Flowers Hall are created by using leaf sheaf of banana tree to make the frame with rectangular housings and have four gable. Wax Flowers Hall tree will be created by each village. With many villagers to make it together either one day before the procession or do it in the morning and do the parade in the evening or do it in the evening and do the parade in the morning, this depends on the meeting decision. In joining the procession, there are several participants multiple genders, ages, and dressing. The seniors are dress up in Nyah-Kur nationals. Besides, they are wearing fashionably dress. Former procession, the musical instrument used to be Thai tom-tom (a tall narrow drum), Pipe (Thai flute) but nowadays, they changed to be the electroacoustic. In addition, this current tradition hold in the same day as Nyah-Kur, Chaiyaphum province and the procession with multiple groups of people, Nyah-Kur people, Laos, and Thais combine together and this become unite tradition. Tone Dance, Amusement of Nyah-Kur People, tone is a Thai musical instrument that uses in the rhythm in the traditional of Nyah-Kur people to play Pee-Rae-Rae. The clear sound enables the players to sing and dance at the right beat. The gamut hit with a rhythm will be varies according to the content of the song somewhat can be slow or fast to make it fun to listen to. Nyah-Kur, Ban Wang Kamphaeng people uses Tone as a musical instrument in rhythm in the plays. For example, Pee-Pa-Pa, Wax Flowers Hall Procession, New Year, Song Karn Festival and even revere the ancestors ceremony with dancing and the spirits, Tone will be used as a single type of musical instrument used to provide rhythm, which will not use drums or small cymbals, cymbals. However, some introduce a Can (bamboo mouth organ) which is Laos' instrument to play along and make the sound of music better. Normally, Nyah-Kur's women will hit the Tone rather than men and will sit on the floor to hit the Tone. The rhythm will be easy to hit like Thai tom-tom that is Pak-Tho-Pak –Tho-Pak-Tho-Pak. The Pak rhythm will be softly hitting, the Tho rhythm is fully hand hitting which most popular hit with the right hand side in both two-stroke. For the left hand, use to prop up the Tone.

### **Intangible Cultural Capital**

Intangible Cultural Capital are values, beliefs, languages, customs, rituals, and local wisdom. This showed that Nyah-Kur, Ban Wang Kamphaeng have a great amount of cultural capital. But now, many things are decline and loss over time. The major causes are the lack of conservation, restoration, transmission, development, and seriously systematic development of the values and beliefs. Exceptional value and belief encourage the people in society live together with peacefully and balance. This showed that Nyah-Kur, Ban Wang Kamphaeng

accepted the differences in race, religious, have a habit of courtesy help each other without discrimination, kindness, harmony that allows peace and peaceful coexistence. But nowadays, values and beliefs are reduced, such as pride in the birthplace, generosity, respect for adult, and conservation of traditional customs are decreases. Pee-Rae-Rae, the Song of the Forest. Since in the past, Pee-Rae-Rae is an amusement of the Nyah-Kur. Nyah-Kur people in every village will sing Pee-Rae-Rae song. They will play as a leisure time from their livelihood especially Song Kran festival. Originally, there were many folk games but now there are a few people who can sing Pee-Rae-Rae song in Ban Wang Kamphaeng. This is because the old generation gradually passes away, so that later generation has no inheritances that can be sing Pee-Rae-Rae like their ancestors. In the future, if there is no preservation, there will not be an opportunity to hear chorus of Nyah-Kur ethnic group of Ban Wang Kamphaeng anymore. Ghosts, Belief and Faith. It is clearly seen that the Nyah-Kur's belief and faith are related to ghosts and still have in practice until now. The belief and faith that still in the grandparents and young generation are the tradition of witchcraft grandparents, grandparents' shrine of Ban Wang Kamphaeng which called Khan guardian spirit shrine. In this tradition will have Khaw Jum who is the ceremonial person in reverence of Khan guardian spirit. To start with Mae Yuk of Khaw Jum, when Mae Yuk died, the villagers chose Mae Khong, the daughter of Mae Yuk to be Khaw Jum up until now. Mae Yuk told the story about the tradition of the goddess Luang Khan. This study is related a report of Apinya Buasuang and Suwilai Prem Srirat (1998: 21) that Nyah-Kur people will do the witchcraft grandparents in the month of five and six before repairing the shrine.

The village headman will bring elephant, horse, sword, spear, and gun that made of wood to the shrine and tell the villagers that there will be offer sacrifices to a spirit. The villagers will also bring musical instrument; Tone, Can (bamboo mouth organ), Pipe (Thai flute), black rice (dyed clay pot), red rice (dyed clay), boiled eggs, flowers, incense, candles, tobacco, chickens, faille and silk. Tone representative will begin the ceremony by hitting the Tone. There will be dancing, singing, and telling people to eat the food that they brought then invite the ghost to eat offering food. During the ceremony of paying respect to the ghost, there will be cast lots of chicken's chin. If chicken's chin straight it means a good in living and no sickness. If chicken's chin slant or bend it means not good. The belief in ghost and faith are still exists in senior and still follow practice that belief up until now. But some beliefs may have been lost and some may not be as strict as in the past.

Blow a Leaf, Sound of Nature. An ancient amusement of Nyah-Kur people, moreover; Pee-Rae-Rae, hitting Tone, playing Kha Tho Kthek (to play on leg), and playing Saba, another type of amusement is blowing the leaf to create a beautiful melody, sounding of music in difference rhythm or blowing to imitate animals' sound when hunting in the forest. Sometimes it's blowing to flirt between young people. The sound produced from the leaf is caused by the wind friction on the blowing object and shaking into lower pitch. Blowing leaf into the music or song is a skill which is difficult to practice. In order to produce the sound or not, it depends on the way of choosing the leave, not too soft or too old. The leaf needs to be sticky so that it's not easy to tear out and can blow in songs in the Pee-Rae-Rae play, too. Nowadays, blowing the leaf of Nyah-Kur has decreased. There are few people who can blow the leaf into song. This is because the development of prosperity caused Nyah-Kur people ignore the importance of blowing leaf; there are no animals to hunt, and flirting the girl has used new approach instead of blowing song by using the leaf.

### Discussions and Summary

The participant observation and In-depth Interviews were used as tools of researcher to derive data on cultural capital and create the lifelong learning model using the cultural capital of Nyah-Kur ethnic group, Ban Wang Kamphaeng. In addition, the research is focused on studying tangible cultural capital and intangible cultural capital. With regards to the participant observation and In-depth Interviews, the results found that tangible cultural capital which still exist were Wax Flowers Hall Procession and tone dance. Both of tangible cultural capitals are concrete object and it can be preserved for later generations, continue being the tradition and enjoyable activities which is easy to access new generations' life style. Besides that, it is a joint activity of Nyah-Kur, Chaiyaphum province and a parade that mixes among many groups such as Nyah-Kur, Lao and Thai people. And it has become a similar tradition, easily assimilated. The systematic education allows the knowledge management under the aspect of custom and tradition of Nyah-Kur to be a part of every informative lesson and in a classroom. Pratya Vesarat (2007: 8-10) states that the success education management should have the context and the component of education management. It contains the curriculum or content, instructor, student, learning instrument, the model of content and the source of education or the environment. The activity involves with custom and tradition can be managed under the activity called "reduce learning time – increase knowledge base". Kemmanat Mingsiritham (2016 :15) states that Education for distance education has constantly developed. In the era of Education 1.0, information was transferred in one way. Teaching and learning activities focused

only on providing information, not communication. In Education 2.0 generation, learners and instructors were able to communicate more. Knowledge was transferred via a computer and online learning, enabling knowledge sharing. In Education 3.0 era, the role of an instructor was shifted to be a facilitator who encouraged learners to think, analyze, and expand knowledge via the use of network and interactive media. Learning focused on collaboration and interaction. The endless development of technology has introduced Education 4.0 technology, leading to an era of genius Web.

On the other hand, intangible cultural capital has many great cultural as well as the discovery of Seidenfaden (Seidenfaden E. 1918 : 1-4) which found that the area of Nyah Kur people, locates at high abundance of timber and covered with purified forests. Marriage across tribes, making the merger between tribal happen quickly. Therefore, the study of tribal languages by the etymologies should be done promptly to preserve this language for sustainable existing. It is regrettable that many of cultural capital is declining and lost in time. Nowadays, values and beliefs are declining, such as pride in the place of origin, generosity, respect for adults, conservation of traditional traditions decreased, including Pee-Rae-Rae, The researcher found that values and beliefs, and music of the leaf blow which still exists, but less and will only be seen in an important festivals. This may be because Pee-Rae-Rae required Nyah-Kur language. It is a non-alphabetical language. For this reason, they need to learn to memory and telling the next generation via word of mouth. Nowadays there are other types of music that are more fun for modern teenagers. From the prosperity in this era, it makes the Nyah-Kur people do not realize the importance of leaf blowing because there is no wildlife to hunt and to approach young girl with new thing, instead of blowing the leaves. In summary, local Thai wisdom is recommended to develop and process in order to be a concrete Thai educational system. This is to create the unity and proud to be Thai. International wisdom education is necessary to be studied in order to develop Thai wisdom as it allows Thai wisdom to be independent and be able to continue on their own way. This study related to White (2001:303-333) local wisdom and local language theory found that: Motivation for achievement, the study was assessed differently on cultural disparities. It provides the meaning of the Fijian language and sets the course that Fijians will practice in both their communication and their own language . This study related to Saijai Diteepeng (2016 :273) The management of the Ban Tha Chin historic site for tourism is proposed as a guideline to comply with the provincial development planning of Samut Sakhon Province, which promotes ‘historical tourism and ecotourism’ as a major source of revenue through its historicity and natural environment. However, economic development should not be an exclusive goal of this historic

site management. Ban Tha Chin Community, a significant historic site composes of tangible and intangible heritages expressed in its built environment, customs, traditions, and way of life. They need to be revealed for the tourist's impression and simultaneously maintained for the inheritors. Inevitably, the management of heritage site has to consider heritage conservation integrated with tourism planning and sustainable concept to achieve the management goal. This study related to Nichanant Sermsri (2017 :254) The aim of this paper is to examine urban heritage tourism at Wat Pho, located in the midst of the densely populated city of Bangkok, Thailand. The site is a religious heritage site and living Buddhist monastery, housing numerous objects of historic, religious, scientific and artistic importance. It has been included in the UNESCO Memory of the World for its collection of historic and religious stone inscriptions. However, the site is not adequately managed, and faces challenges in maintaining its heritage position. This research incorporates the results of the interviews with monks involved in the administration of Wat Pho. A questionnaire survey of visitors as well as the shopkeepers in the surrounding area was conducted to determine their views regarding the impacts of tourism on the site, advantages and disadvantages of tourism, and problems and potential solutions. The paper makes some recommendations about key religious tourism issues. Long-term and short-term planning strategies are recommended to achieve sustainability by addressing the prevailing issues such as visitor parking, pollution and litter, overcrowding, and erosion and destruction of sacred.

In the present, Nyah-Kur people live as multiculturalism. Multicultural Education is the learning management that emphasizes on the differentiation in language, custom, belief, religious and way of life. The education is done on a basis of liberty and right acceptance and individual responsibility. It is the opportunity of minority group who live differently to be developed in every aspect to lead them living equally. Finally, the study of multiculturalism will be the way to elevate the community to the completed environment, full of value, beauty on the difference, potentiality and be able to bring the difference in setting permanency progression Athipat Khlun samuthr(2007 : 178 ). The learning management in the learners who have variety cultures must be highly integrated and aligned with what they have in the community. Hence, the Nyah Kur ethnic group, Ban Wang Kamphaeng has formal education: The lifelong learning model using the cultural capital of ethnic group Nyah-Kur, Ban Wang Kamphaeng had an instructional in school system by using local wisdom which was the learning center in school about Nyah-Kur. It is important to make new generations proud of the Nyah-Kur and want to learn and publish the language, traditions, and culture of the ancestors. Learn the way of life, language, traditional, and cultural of Nyah-Kur in daily life

through life style of grandparents, parents and integrated life style of Nyah-Kur to other ethnic group in the community. Set up a community learning center of Nyah-Kur for all people to learn their way of life. Set up the local wisdom of Nyah-Kur for all people to learn according to their interest, skill and individual capability. The idea of implementation of long life learning to the community is the linkage between formal education, non-formal education and informal education. The process of learning is to learn from local wisdom, source of information in a school and source of information in a community. This is to encourage the learner to be a part of community and has direct experience from learning. As a result, the learner engagement towards the community will be occurred through love and proud of their local custom and tradition, no shame in their language and custom, (Sunthorn Sunanchai. 2013 : 64). Gumpamat Boriboon (2014, 6 - 42) suggested that some communities have local wisdom in many aspects. It can be Thai art and cultural, custom, ceremony and some community are ever being the ancient city. Those elements are the local source of study in formal education, non-formal education and informal education that can be handed over to the next generation. The consolidation of local information can be set up in a form of local curriculum that relevant to the requirement of each community. The exploration on the primary information source is done in order to define the objectives of study, design the curriculum, set up to guidelines for learning and creating the activity, set up the teaching plan and to implement the curriculum. The learner will learn their own historical story through history, Thai art and culture, custom and local ceremony. This is to prepare the learner to be ready for knowledge base and interested to study the information of their local community when it is conducted out of the school. The local instructor can provide the information through the interview, stimulates the learner to find out the information, encourage them to have passion, proud and being a part to take care and develop the local community. The process allows the learner to think and execution. The instructor and learner help each other to create the participated environment and also to make a summary as an informative lesson. Wirathep Pathumcharoenwattana (2014: 15 - 39) states that the local source of information supports the local wisdom. The abstract knowledge management in the sense of idea, knowledge, technic, procedure is the historical knowledge bases that gather from experience. It is a result from formal education, non-formal education and informal education which are able to summarize as the idea and finally, become the expertise. The local wisdom is the abstract even the inventor or collector still alive or not, the idea still be able to transmit to the next generation. It is important that the community resource will be the place to collect and keep the local wisdom. It can be in a form of knowledge center or a museum. The long life education will be

occurred only when the learning environment in community is created. Suwithida Charungkaitkul (2013 : 257) states that the characteristic of learning community is happened when the people in community realize the value of learning. The people love to learn at all time, interesting to find out the knowledge base, continue improving their skills to learn all new things and be able to adapt the knowledge on their duty ensuring the highest effectiveness happened to themselves, social and community. This study related to a study of Moerman.1968 : 128-129, he had studied the changes of the village that has received the production innovation of Thai Lue people, Chiang Rai province. It showed that Informal education was a sustainable way of life. It was the study without the educational framework or definite curriculum by focusing on the interdependence and exchange the lesson learn among the people in the community.

### **Suggestions**

#### **1. Suggestions from this research**

Based on the findings, the tangible cultural capital of Nyah-Kur such as Wax Flowers Hall Procession, Tone dance should be preserved. On the other hand, intangible cultural capital still belief of the ancestors such as Ghosts, Belief and Faith should be revived and conserve for sustainable existing. In the field of Pee-Rae-Rae and blowing leaf should be promptly revived because it exists only in the elder. The introduction of cultural capital in schools by using local wisdom is recommended. Organized as a learning resource in the community, a learning center in the community to learn everyday way of life of the Nyah-Kur which integrated the ways of life of Nyah-Kur and other ethnic groups in the community. Therefore, school should provide local curriculum of Nyah-Kur and learning content of Nyah-Kur for informal education and learning resources with variety of learning centers that will encourage a way to love, be proud of Nyah-Kur's culture and tradition.

#### **2. Suggestions for further research**

It is recommended to collect more information from people of age varieties and from more involved parties include non- Nyah-Kur groups, and should study patterns of restoration and preservation of traditions, beliefs and cultures that are easy to disappear such as language, beliefs, blowing leaf, Pee-Rae-Rae for more sustainable existing.

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