

Original Research Article

The Change to Modernization and the Sustainable People in Maha Sarakham Province

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Abstract

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To investigate and exemplify formats onto modernization and sustainable of people in Maha Sarakham province in Thailand with a sample size of the three groups of age development, Havighurst's thinking, and Snowball sampling of community acceptances data whereas the new buildings of two universities and the city hall were administered. Qualitative method with the In-depth of Interview and Observation techniques to formal and informal purposive samplings at the extra document and the fieldwork was used and described. The motorization of original people who used to live at the hill with a small village and relative living style, generousness activities, Buddhist and holy thing believable were changed after this location was destroyed and built of new buildings. The new communities were to improve and adapt of their behaviors to their economic, industrial, and business that they were sold of their assets onto the capitalist groups whose have been expanded on benefits cover this local area. Most of people are supported with a new community to their folk wisdoms for making new earn living with application of modern technology and product of enterprise community. In term of communities' social, politic, and public administration, too fast of external communities' social, lower communities' organizational commitment and generousness, in the other hand, people who know about democracy system, good ergodic and identity to apply of their principal cast to their way of lifes were changed. Focused on their natural source and environment, the local style's houses have been changed to the apartments or modern building styles or housing developments, globalizing processes are affected by business and work organizations, economics, socio-cultural resources, and the natural environments; too less rice field, decreasing community forest and water head are destroyed, air and environmental pollutions' problems increasingly, communities were changed to feeble, reforestation without planting. The changes to modernization and the sustainable people in Maha Sarakham province is taken the modern technology and made the original knowledge for applying their believable and unity homogeneously and strongly to their location with their conscious and supported participant of the way of life to changes of motorization parallel.

Keywords: The Change to Modernization, the sustainable people, and Maha Sarakham province

INTRODUCTION

Globalization is the process of international integration arising from the interchange of word views, products,

ideas, and other aspects of culture (Ai-Rodhan, Nayef, and Stoudmann, 2006). Advances in transportation and

telecommunication infrastructure, including the rise of the telegraph and its posterity the internet, are major factors in globalization, generating further interdependence of economic and cultural activities (Steuer, 1972). Though scholars place the origins of globalization in modern times, others trace its history long before the European age of discovery and voyages to the New World. Some even trace the origins to the third millennium BCE (Frank, 1998). In the late 19th century and early 20th century, the connectedness of the world's economies and cultures grew very quickly. The term globalization has been increasingly used since the mid-1980s and especially since the mid-1990s (Bridges, 2002). In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and movements, migration and movement of people, and the dissemination of knowledge (Hopkins, 2004). Further, environmental challenges such as climate change, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization (Bridge, 2002). Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment.

In this age of globalization, transnationalism has become a major issue of the twenty-first century when the world is sewn together in a new patch work design. Characterized as 'border crossing', it underlines and permeates almost all aspects of a nation's life – from the economy to politics, from culture to the environment – while establishing no territorial center of power nor relying on fixed boundaries or barriers. It does not signal the end of the nation-state but it does mean that we can no longer think within its framework. Under transnationalism, the world is in transition to a new phase of modernity with an entire array of new phenomena, new communities, new threats and new cultures.

It is amazing to see how globalization has affected the lives of so many people in Thailand. During this past unit, which focused on rural issues and development, the various families in Maha Sarakham province, these families were in support of the transition from chemical farming to organic agriculture. Their lives revolve around self-sufficiency and food– its production and its consumption. Many of the host parents were farmers and cow herders, who help sell their produce at a weekly Green Market. Besides being inspiring in their work to better their health and the environment, their families were extremely welcoming and open to their foreigners. They showed that a different way of working and living with the environment after there are the two new universities; Mahasarakham university and Rajabhat Mahasarakham university, and a new city hall with the new government office buildings were reclaimed from the rural areas at the land of Khamreing subdistrict, Kantharawichai district, and Wangnang subdistrict, Muang district, Mahasarakham province areas for 10 years ago. What have happened on these communities,

socio-culture, people's existence, original occupation, natural source and environment, folk wisdom and other were changed or not? Should people be adapted and developed processes to take themselves for their new life styles or made these opportunities to their survivors from the modernization that it's entering to their communities? However, even with these unique outlooks present in the communities, there were multiple globalizing forces present, which influenced people's livelihoods in obvious and not-so-obvious ways. These are many questions of a group of this researcher to do out with a seeking research study only.

The world system is changed to new social globalization, it is amazing to see how globalization has affected the lives of so many people in Thailand, especially, northeastern socio-cultural effectively. The culture of northeastern profiles are changed on fundamental life, community culture, philosophy, rural social value, from self efficiency to consumerism that it's marketing mechanism, media, and technology. The educational system is to traction from the local area to the city that it's broken out inheritance of local intellection from the classification generation to modern generation. The natural environment and population source of attitudes' changes in their community are enamouredness on capitalism trend. To depend on of the marketing mechanism, the modern technology has been taken from the development countries to the developing country that it's a huge problem of non adapting moderation on economic, socio-culture, politic, and environment in the rural area were changed and laborsaving device was used. Strangely, modern technology is brought the depreciation of the life style of people, underneath of modernization, none avoid of situation, discard from the rural information technology, non self-confident of their life, and changing ethic as external self-development.

Situated in the heart of Northeastern Thailand, the small province of Maha Sarakham is considered to be a regional education centre, earning the name "Taksila of Isan" (Taksila was a city where education of all branches centered around in ancient India). The province also houses a sacred Buddha image and has many historical sites, with the province being the former site of the ancient Dvaravati city of Nakhon Champa Si. Maha Sarakham's beautiful hand woven silk and cotton fabrics are sought after for their original patterns.

Maha Sarakham is one of the provinces (*changwat*) of Thailand, located in the northeastern (Isan) region of Thailand. Neighboring provinces are (from north clockwise) Karasin, Roi Et, Surin, Buriram and Khon Kaen. The province's capital is the town of Maha Sarakham. It is the home of Mahasarakham University, the largest university in the Northeast of Thailand in terms of students and Rajabhat Mahasarakham University. The province is mostly a plain covered with rice fields, only in the north and east is small hills. The

province is between 130 and 230 m above sea level. The main river in the province is the river Chi. The province is subdivided into 13 districts (amphoe). The districts are further subdivided into 133 subdistricts (tambon) and 1,804 villages (muban). *Maha Sarakham* has different kinds of local products such as silk, *mat-mi* cloth, *khit* cloth, *khit* pillow. Maha Sarakham is also the Buddhist center of Isan, as many Buddhist archeological artifacts were found here, including a Relic of Lord Buddha in Amphoe Na Dun. Such evidence leads to the theory that the site was once the location of an ancient kingdom dating back over 1,500 years. A pagoda was built in Maha Sarakham to mark the glory days of Buddhism and to serve as venue for important Buddhist rites in the region. The sandy and sandy loam soils are covering the hill land of Maha Sarakham's area, it's not enough deposit water for agriculture of people occupation, and droughty is affected on farm plans and rice fields to determinant of economic of province.

In the summer season is starved for water, droughty situation is the semi-rural-town agricultures, people who do paddy farming in rainy season only, they will change to work as employee at the cities or in Bangkok (Seripongpis.net, 2005). The community was changed to elderly people and children situation; material innovation structure spreads of the local communities, the relationships between members of family are better, difficult occupation, and obligation, which it's changed to the daily life. Exactly, in Thailand, there are 11 National Economic and Social Development Plans of Thai's governments for developing livelihood of Thai population for 52 years ago, the Thai people thought out of areas have not been changed of the life mirthfully. How can we take their confidences and communities of their families?

From the point as above, this researcher's group is interested at study on the changes for modernization and strength of people, focusing on Maha Sarakham Province. The rural behaviors of people characteristics are changed to the modernization situation, will be affected the people' strength and relationships between the socio-cultural communities of people or not? If there are affecting situations, what should we do? This research processes are investigated solve of these problems and to be able to apply of this study to management and developing plan for setting the policies for improvement of social for sustainable livelihood of people in Maha Sarakham forever.

METHEOLOLOGY

Given the paucity of strong empirical qualitative research conducted with Thai people who occupied at the rural living houses, surrounding the new universities and city hall in Maha Sarakham Province areas, the effects and determinants of people's changes were predicted whose they were too strength the ways of life and to be able to

make many ideas to adaptation of the modernization's changes, the instruments need to be thoroughly analyzed psychometrically.

Research Objectives

1. To study on the changes for modernization and strength of people, focusing on Maha Sarakham Province.
2. To exemplify forms of the Changes for Modernization and Strength of People in Maha Sarakham Province.

Scope of Study

The three groups followed as the Havighurst's thinking (Havighurst, 1971) and the Snowball Sampling groups (Goodman, 1961) for the age development principal characteristic of the sample size were administered; age between 18 - 35, 36 - 60, and more than 61 years old. The random sampling was selected of the reliability of people's and communities' rerate of guide dances that were gathered data and packed full of data for analysis. The sample size administered with a 15-people who live in Khamreing subdistrict, Kantharawichai district, and Wangnang subdistrict, Muang district, from in December 2012 to November 2013 in Maha Sarakham province.

In term of variables, the independent variable is the social's property and structure; habitation, population, life style, occupation, family institute, economical institute, educational institute, religion institute, health institute, and local government institute. The medium variable is the modernization's change property; to employ, replace work from original work, apply innovation, get a promotion of social, relate family's change, relate religion's change, relate comfortable change, and vision change. The dependent of this research is the strength of Maha Sarakham's people; social, politic, public government, economic, natural resource, environment, industry, business, technology, and law.

Steps of Research

The main study of this research is investigated the contexts of people who were lived in Khamreing subdistrict, Kantharawichai district, and Wangnang subdistrict, Muang district, Maha Sarakham. Focused on self-effecting, life styles and activities of social communities; social, economic, politic, culture, and using natural source or environment, relate of human individual or personal group. Using the qualitative research instruments (Suphang Jantawanit, 2003); interviews, observations, physical and social surveys with the steps of methodology; to search and learning with the journals,

field research survey, and catch people up of the sample size, were described.

Research Instruments

The In-depth Interview Instrument

Because of this qualitative research interview seeks to describe and the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. An interview is a conversation between two or more people where questions are asked by the interviewer to elicit facts or statements from the interviewee. Interviews are a standard part of previous journalism and media reporting, but are also employed in many other situations, including qualitative research, focused on interview with composes of the *Maha Sarakham's social properties*, the first property such as; population, habitation, life style, occupation, family, economic, education, religion, health and public government institutes. Secondary, *changing modernization property*, to employ, to replace to earn of living, to apply the modern innovation, social elevation, to relate of family change, to relate of religion change, to relate of comfortable change, and vision change. Thirdly, *the strength of people in Maha Sarakham*; social, politic, public government, economic, natural source, environment, industrial, business, technology, and law properties. Fourthly, *the suggestion questions*; the new style changes onto the modernization, and the strength of people in Maha Sarakham province were interviewed too.

Observation Instrument

Observational research (or field research) is a social research technique that involves the direct observation of phenomena in their natural setting, to be created to control for spurious factors, and where at least one of the variables is manipulated as part of this research. The main advantage of observational research is flexibility. The researchers can change their approach as needed. Also it measures behavior directly, not reports of behavior or intentions. The main disadvantage is it is limited to behavioral variables. It cannot be used to study cognitive or affective variables. Another disadvantage is that observational data is not usually general.

Sample

The sample size was administered with 15 folk wisdom persons of the 3 groups of the age development principle that it's followed as Havighurst Thinking, and Snowball Sampling. They were believable and agreed with their communities, to transformation with advisors' data and

packed full of sample size, completely.

Gathering Data Information

Step I: To make familiarity

Researcher took the tape recorder, making familiarity for interviewer to elicit facts or statements from the interviewees, and recording with the tape recorder.

Step II: To relate interview data

Researcher talked many questions onto interviewees, non sequent of questions with the relate interview data, to be tried and obliquely data from the interviewees.

Step III: To gather interview data

Researcher wrote the data; time, day, interviewees' responses, and took these data to compare with the tape recorder data.

Step IV: To gather observational data

Researcher was participated in the communities' membership behaviors, participant and co-festivity with their activities and communities development, religion festival; Water or Boon Phra Wet festival, and etc. Researcher took some questions asked and remembered these observational data to the short note and wrote time, day, month, and place issue data for reporting data.

Step IV: To gather physical and social survey data

Researcher walked and made a communities' map; school, water pool, river, stream, merchants, communities' hall, communities' hesitations, occupations, productions, daily living machine, and communities' activities.

Data Analysis

Using the 3-structural summary data; analytic induction, typological analysis, and constant comparison were analyzed data.

RESULTS

Generally, this qualitative researcher has been criticized for overusing interviews and focus groups at the expense

of other methods such as ethnography, observation, documentary analysis, and conversational analysis, as biased, small scale, anecdotal, and/or lacking rigor; however, when it is carried out properly it is unbiased, in depth, valid, reliable, credible and rigorous. The validity of research findings refers to the extent to which the findings are an accurate representation of the phenomena they are intended to represent is followed as:

Property I: Social Structural Property in Maha Sarakham Province

People's habitation is covered the hill land, small village, the public hall is settled at the central of village, the village headman is taken care of people and people's problems with their interlocution or reconciliation. The population is not a great account and relatives with themselves; the big family is composed with grandmothers, grandfathers, father, mother, brother or sister, uncle or aunt, most of people are Buddhism, believable on holy thing, the temple is the central of social traditional activities, agriculturist and animal husbandry are their occupation, and taken them for family's consume.

Property II: Changes to Modernization

The social variable is to the modernization; people's knowledge, confess of new innovation from globalization, narcotic on comfortable, used to gather for growing rice to change for employment, to use as a substitute machine popularity, communications with internet's or telephone's using, least than of familiarity, the parents wish to take their children to high study level for getting a promotion of social values, less than making merit that it's on some important religion day.

Property III: Strengthening People in Maha Sarakham

It's true; in fact, strength is an intensive new processes and partnerships of communities' sustainability, the capital formational process of communities and relative with a modern life style or social capitalism network between village and village, community and community, community and government, community and private sector are good related system with the external community network has been built, for example, the two universities, Mahasarakham and Rajabhat Maha Sarakham universities were arranged commitment for taking students from two universities to volunteer for rural development camp at these the same communities. The villagers are able to learn or practice or train for use of the new innovation and technology for their adaptation parallel with the universities and government offices

were changed.

DISCUSSIONS

Basically, qualitative research involves the collection, analysis, and interpretation of data that are not easily reduced to numbers. These data relate to the social communities and the concepts and behaviors of people within it. It is important to choose the most appropriate methods for what is being investigated. Qualitative research is not appropriate to answer every research questions and researchers need to think carefully about their objectives. Researchers face the significant challenge of presenting these results in discussion completely, yet succinctly and writing a convincing discussion section that highlights the importance of this research.

Section I: Social Structural Community Property

Participant of people with their family is relatives and big family; most of their occupations are the successors from their ancestors, such as, farmer, paddy farming, and herdsman. These producers are made for consumes and portion out of their neighbors, non trading business. Their life styles are generousness, support, and distribute among communities. Most of people who sat the primary educational school at grade level 6, leaved out from the education system to work observing or farmer or employ at the industrial factory. Therefore, if someone has been diseased, who is going to see a doctor at the health station at the village or take the medicine was bought from the drugstore or folk medicine of folk medicine healer knowledge with themselves to their believable. This finding is confirmed to study of Thammalunga (2013) who studied with a sample size in Cheing Rai province, social system was the vertical and parallel socials, and communities' politic was decentralization, communities' culture was believable and traditional activities was inherited from their ancestor. In the other community, in Khon Kaen province, the people who lived at the same historical area, same language, to be able to use the same environment resource of their natural conservation, communities' leaders were to village leader, village committee, folk wisdom, and village chief, whose good personality and public government (Chanaboon, 2004). However, the people, this research also involve some problems on non cooperating activities and investment was not enough supporting their production; dept on their family, and losing employee supporting produce.

Section II: Changes to Modernization

Two decades of qualitative research on community and

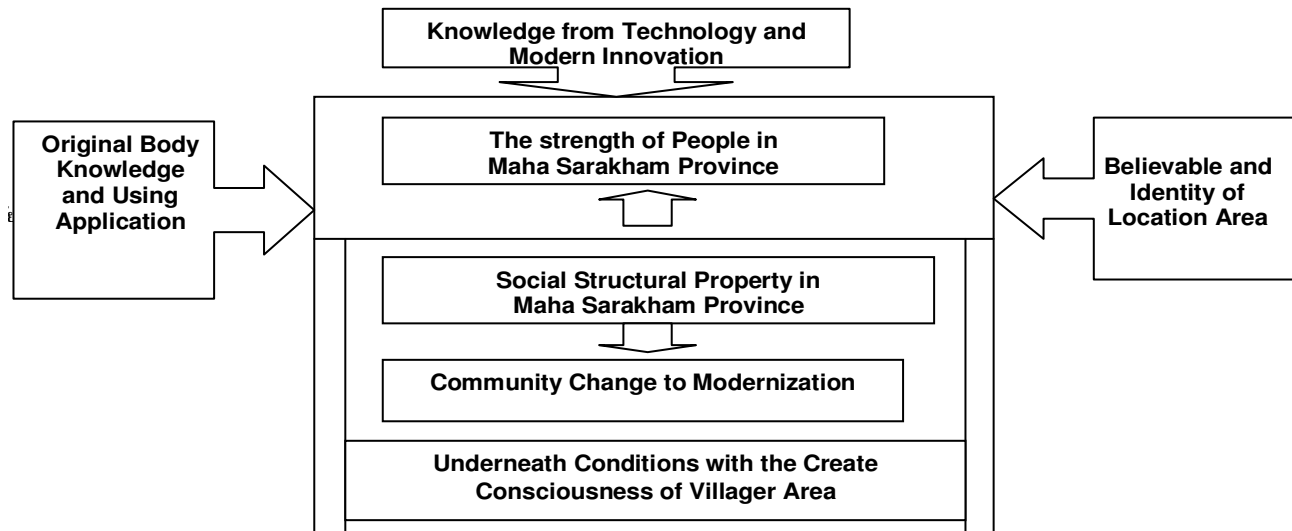


Figure 1. Model of People Change and Strength to Modernization in Maha Sarakham Province.

people strength in Thailand was Most people were comfortable habit forming behaviors; car, motorcycle, television, refrigerator, to heir or employ for supporting their work, to compensate of machine to employee or animal working, that it's confirmed with the finding of Janpong (2005) who studied with a sample size in Nan province. The economical conditions were followed as; leader and leader activities, economical activities group process, administrative and economical networks. In term of social conditions; participating activity groups were participated, conscious mind with loving homeland, independence was affected social and strength of their community (Bunme, 1997). The strength of community procedure was to participant of communistically people; businessman, professional man, educator, scholar, villager who were the community core, external environmental community effect was affected to livelihood of community, it's learned and made their immunities for themselves, to be able to be awakened to adaptation on thinking and practicing life style normally (Lakkanaphichonchat, 2007). The strength of the community property should be open ended for participating assessment of community situation, specify of their vision, determining participant, work operation, pay attention, and assessment. Communities' solving and developing processes were participated with the associate network, such as; other community and village, government, association, private sector, and business man (Office of the National Economics and Social Development Board, 2010: 12).

Section III: Strength of People in Maha Sarakham Province

After the Maha Sarakham's government official policy; to

build the government office center, to expand the university to the downtown, and to move the educational institute to Khamreing and Wangnang subdistricts, not far from the original municipal area and built at the communities area of folk people. The changing contexts of people in Maha Sarakham are adapted and improved people's thinking and their life styles to their activities on their daily living changes. Normally, community strengths, for example; economical communities, new occupational modernizations, contacts to work and employ, circulating fund, people who has taken the new innovation for transferring their knowledge to their revenue or income. They are interesting in the publishing communications via TV or radio medias on public or politic news that they are going on their self-confident, especially, public politics. On the other hand, they are interested at the natural source and environment, decreasingly, deteriorated and destroyed forestry, sold asset land to the capitalist. Therefore, the policy of the university and some government official were been growth campaign for community of forestry reform at Don Pu Ta (Pu Ta hill, the last forestry area) plus as the developing water pool for agriculture were used. This finding confirms with many researches; if community should be changed of their knowledge, they are able to take the strength of community (Thammalangka, 2013), firmness and safety were referred of fundamental economic factor and their vision to their value highly and self-sufficiency (Chumvorathayee, 2010). Focused on the strength of community structural format; the community should be planned administration together themselves, strength plan was well done, and economical community was firmness, and participating quality was administered (Thanmikpong, 2008). In term of strength of performance indicator; have to learn with participating knowledge process, capital formation and modern life style or

capitalism with the villager, community, and private sector networks were high contribute, good relationship, and fundamental activities to their strength of communities (Hawanon, 2000).

IMPLEMENTATION

This qualitative research is a guide to design and implementation and to be used increasingly alongside of this research trial of complex interventions to explore processes, contextual factors, or intervention characteristics that may have influenced research outcomes. This qualitative research conducted alongside findings can also be used to shed light on the results of systematic reviews of effectiveness by looking for factors that can help explain heterogeneous results across research trials. In an implementation review on the effects of using interview and observation (field research) techniques on wisdom folk and believable villagers who were this sample size control. Analysis and synthesis of this finding indicates that the model as below: (Figure 1)

SUGGESTIONS

A number of issues can affect sample size in qualitative research. A sample of Ph.D. studied using qualitative approaches, and qualitative interviews and observations (field research) as the methods of data collection was taken from thesis and contents analyzed for this sample sizes. Many qualitative researches' studies were identified that fitted the inclusion criteria in Thailand and overseas. Results showed that the social structural property and changes to modernization of people in Maha Sarakham province; however, the distribution was non-random, with a statistically significant proportion of this study, presenting sample sizes that were 15 folk wisdoms and folk villagers. These results are discussed in relation to saturation. They suggest a model design of research approach that is not wholly congruent with the principles of qualitative research. Researchers propose two brief suggestions for addressing the problems outlined in the preceding section regarding how research using methods in this paper can deal with the problem of induction and theory building.

Commercial Policy Suggestion

The government officials should be created learning processes for villagers at their communities for developing structural changes to support their life styles to identifies of their asset land onto modernization with alongside and parallel. The effects of other changes of people to modernization of their life styles and liveliness, the government sector should be listened in to their

opinions of local villagers that it should be composed of their decisions for continuing processes, in order that the achievement of each project should not be resisted or protested or accusation to administrative court from local villager for stopping or canceling project development.

Practical Policy Suggestion

The government sectors are able to take and apply this change model to modernization and strength of people in Maha Sarakham province within strategic policy of their government plans at the same area of Wangnang and Khamreing communities. In term of step over of the developing community flame; Wangnang and Khamreing communities Wangnang and Khamreing communities, the government sectors should be accelerated of learning knowledge process to instill conscious, custom and tradition serve and the identity of their life styles should be paralleled development with the projects.

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