

KHMER-THAI PEOPLE'S ATTITUDES AND MOTIVATIONS
IN STUDYING STANDARD KHMER
IN CHANGWAT SURIN

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การศึกษานี้ได้รับแรงจูงใจจากปัญหาการสอนภาษาเขมรในชุมชนคนไทยเชื้อสายเขมรในจังหวัด สุรินทร์ โดยมีวัตถุประสงค์ที่จะศึกษาและตรวจสอบการก่อตั้ง และประเภทของโรงเรียนที่สอนภาษาเขมร มาตรฐาน รวมทั้งเพื่อวิเคราะห์ปัจจัยที่ส่งผลต่อแรงจูงใจของชาวไทยเชื้อสายเขมรในการศึกษาภาษาเขมร มาตรฐาน ข้อมูลบางส่วนมาจากรายงานประจำปีของสถานศึกษาเอกชนที่มีชื่อว่า สมาคมภาษาและวัฒนธรรม จังหวัดสุรินทร์ (LCASP) เอกสารการสอนที่ได้มาจากโรงเรียนของรัฐบาลและสื่อมวลชน เช่น หนังสือพิมพ์ หรือ คลิปวีดิทัศน์ รวมทั้งรูปถ่ายที่ได้รับความเชื่อใจจากโรงเรียนของรัฐบาล และสมาคมภาษาและวัฒนธรรม จังหวัดสุรินทร์ ข้อมูลส่วนอื่น ๆ นั้นผู้วิจัยเก็บจากแบบสอบถาม และการสัมภาษณ์เชิงลึกกับผู้อำนวยการ โรงเรียน อาจารย์ใหญ่ ครู นักเรียน บิดามารดา ผู้ปกครอง และพระสงฆ์

ผลการวิจัยพบว่า วิธีการศึกษาภาษาเขมรมาตรฐานในจังหวัดสุรินทร์มี 2 วิธี ได้แก่ วิธีที่เป็นทางการ และไม่เป็นทางการ วิธีที่ไม่เป็นทางการได้แก่ การศึกษาภาษาเขมรกับพระสงฆ์ในวัดต่างๆ ในพระพุทธศาสนา และสถานศึกษาเอกชนโดยเฉพาะสมาคมภาษาและวัฒนธรรมจังหวัดสุรินทร์ซึ่งสอนภาษาเขมรโดยไม่คิด ค่าใช้จ่าย ส่วนวิธีที่เป็นทางการได้แก่ การศึกษาภาษาเขมรในโรงเรียนรัฐบาลในสังกัดกระทรวงศึกษา โดยเริ่มต้น ตั้งแต่ปี พ.ศ. 2553 เป็นต้นมา รัฐบาลไทยได้บรรจุภาษาเขมรรวมทั้งภาษาต่างๆ ในประชาคมอาเซียน เข้าไปใน หลักสูตรของโรงเรียนทั่วทั้งจังหวัดเพื่อเตรียมความพร้อมให้แก่แก่นักเรียนในการเข้าสู่ประชาคมเศรษฐกิจอาเซียน ในปี พ.ศ. 2558

ผลการวิจัยเกี่ยวกับทัศนคติต่อการศึกษาภาษาเขมรมาตรฐานพบว่าคนไทยเชื้อสายเขมรส่วนใหญ่มี ทัศนคติที่ดีต่อภาษาเขมรมาตรฐาน เหตุผลหลักในการศึกษาภาษาเขมรมาตรฐานมี 3 ประการดังต่อไปนี้ (i) แรงจูงใจด้านสังคม และวัฒนธรรม ได้แก่ การอยากรู้ภาษาของบรรพบุรุษ และอยากอนุรักษ์อัตลักษณ์ของกลุ่ม ชาติพันธุ์ของตนเอาไว้ (ii) แรงจูงใจด้านภาษา ได้แก่ อยากใช้ภาษาเขมรมาตรฐานได้ในระดับดี และคล่องแคล่ว รวมทั้งเหตุผลที่รัฐบาลบังคับให้ศึกษา และ (iii) แรงจูงใจทางด้านเศรษฐกิจ ได้แก่ อยากมีงานทำใน ราชอาณาจักรกัมพูชา เมื่อมีการเปิดประชาคมเศรษฐกิจอาเซียนในปี พ.ศ. 2558 ผู้วิจัยพบว่าคนไทยเชื้อสาย เขมรที่อายุน่าจะมีทัศนคติในเชิงเป็นกลางหรือลบ ต่อภาษาเขมรมาตรฐาน สืบเนื่องจากสถานการณ์ที่มีปัญหา ในประวัติศาสตร์ของประเทศกัมพูชา ในขณะที่บางคนแสดงทัศนคติในเชิงบวกเพราะคำนึงถึงข้อดีจากการเข้าสู่ ประชาคมเศรษฐกิจอาเซียน ผลการวิจัยยังพบว่า ปัจจัยทางสังคม 7 ประการของคนไทยเชื้อสายเขมร ได้แก่ อาชีพ เพศ อายุ ระดับการศึกษา ภูมิภาคทางภาษา ความรู้เกี่ยวกับประเทศกัมพูชา และระดับความสนใจใน การศึกษาภาษาเขมร ล้วนมีผลต่อทัศนคติและแรงจูงใจในการศึกษาภาษาเขมรมาตรฐาน

สาขาวิชา :ไทยศึกษา.....

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ปีการศึกษา :2556.....

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KUNTHY SENG: KHMER-THAI PEOPLE'S ATTITUDES AND
MOTIVATIONS IN STUDING STANDARD KHMER IN CHANGWAT
SURIN. ADVISOR: PROF. AMARA PRASITHRATHSINT, Ph.D.,
CO-ADVISOR: ASST. PROF. CARINA CHOTIRAWE, Ph.D., 205 pp.

Motivated by the problem of teaching Khmer language in Khmer-Thai's communities in Surin province, this study examines the establishment and types of schools that teach Standard Khmer and analyzes the factors that motivate Khmer-Thai people to study Standard Khmer. Some parts of the data were taken from an annual report of the private school, named Language and Culture Association of Surin Province (LCASP) and Khmer teaching materials provided by government schools and media such as newspapers and video clips; and photos given by government schools and LCASP. The other parts were collected from questionnaires and in-depth interviews with directors, school principals, teachers, students, parents/caretakers and monks.

The findings of this study reveal that there are two available means to learn Khmer in Changwat Surin: official and unofficial methods. The unofficial method includes studying Khmer from monks at Buddhist temples as well as at private schools, especially, the Khmer Language and Culture Association of Surin Province, which offered free Standard Khmer courses. The official way is to study Khmer at government schools established by the Thai Ministry of Education in 2010. The Thai government has included Khmer as well as ASEAN regional languages into school curriculum throughout the province to prepare the students for the upcoming ASEAN Economic Community (AEC) in 2015.

The results on language attitudes suggest that most Khmer-Thai people have positive attitudes toward Standard Khmer. The main reasons why they study Standard Khmer are threefold: (i) sociocultural motivation: to know their ancestral language, to preserve their ethnic identity; (ii) linguistic motivation: to be proficient in Standard Khmer, it is compulsory and (iii) economic motivation: to get a job in Cambodia after the emergence of the ASEAN Economic Community in 2015. Some old Khmer-Thai people hold neutral and negative attitudes toward Standard Khmer due to historical troubled situation in Cambodia while some show positive attitudes due to ASEAN economic privilege. The findings also suggest that Khmer-Thai people's seven social factors consisting of occupation, gender, age, educational level, Northern Khmer language background, their Knowledge of Cambodia, and level of interest in studying Khmer tend to influence their motivation for studying the language.

Field of Study: Thai Studies

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Co-advisor's Signature: 

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LIST OF ABBREVIATIONS

- LCASP** - Language and Culture Association of Surin Province
- NK** - Northern Khmer (language)

Chapter I

Introduction

This thesis examines the establishment and types of schools that teach Standard Khmer language and analyzes factors motivating Khmer-Thai people to study the language in Thailand's Surin Province.

1.1 Statement of the Problem

According to a research survey conducted by Mahidol University in 2006, there are approximately 1.4 million ethnic Khmer living in Thailand with the largest concentration in the Northeastern provinces of Thailand, such as in Buriram, Surin and Sisaket provinces. They are a comparably large minority language of Thailand according to Vail (2007). Surin province, located along Thailand-Cambodia border, is a more solid core area of ethnic Northern Khmer speakers' settlement than other provinces. Besides Standard Thai, this group speaks Northern Khmer language, which is a spoken Khmer language and a dialect of Khmer used in Cambodia, to communicate with their family and community. However, according to Smalley (1994), Bernon (1988), Seri Phongphit, and Kevin Hewison (2001), most of the Northern Khmer speakers are not able to read and write Khmer properly although it is evidently found that in their community there are Khmer scripts inscribed on palm leaves. Those palm leaves have been preserved by monks in the local temples. Scholars such as Smalley (1994), Dhanan Chantrupanth and Chartchai Phromjakgarin (1978), contend that there is still no writing system of the Northern Khmer language.

Before the border was officially closed in the 1970s (Bernon 1988), people living along the Thailand-Cambodia border still travelled back and forth for the purpose of visiting their relatives, trading local products and even learning *Vija* from a master with much experience between Thailand and Cambodia (Seri Phongphit, and Kevin Hewison 2001: 39). Paitoon (1984: 66) mention that before World War II, Khmer men in the province of Surin and Sisaket (Khukhan district) while serving in the monkhood studied both Siamese and Khmer scripts. Nowadays, some men of the older generation (over 50 years old) can still read

Khmer script, but none of the young Khmer-Thai are able to read; they speak Khmer as their first language, and learn Thai language in school.

From the 1950s until the period of Cambodia's Khmer Rouge genocide (1950s-1980s) (period of Preah Vihear/Preah Viharn temple conflict (1950s-1960s), the Cold War in Indochina (Vietnam War (1955-1975)), and the atrocious regime of Khmer Rouge genocide (1975-1979)), the relationship between Thailand and Cambodia affected the Khmer-Thai groups living along both countries' border. During the Preah Vihear/Preah Viharn's conflict in late 1950s-1960s, Khmer-Thais seemed to stay in the middle point of the conflict ambivalent whether they should support the Cambodian or Thai side. Later on, when the Cold War spread out over Indochina, military strongman prime minister, Field Marshall Sarit Thanarat's government prohibited Isan people (including Khmer-Thai people) from speaking its neighboring countries' languages, such as Lao and Khmer (Vail 2007, Dense, 2006), understandably in order to prevent the country from the communist insurgency. In addition, it was reported that sacred texts (palm leaves)—Khmer language materials, were burned; there was punishment or a fine to be paid for speaking Khmer in class and in the community (Vail 2007: 121, 127). Some of the Khmer-Thai people suffered from such persecution and felt they were being pressured from being forbidden to speak their own language (Interview with Nampheung, the singer of Kantreum¹ and Northern Khmer monks).

Later on, as Dense (2006:49-50) suggests in her dissertation that there was a social stigma attached to being ethnic Khmer. This happened in Cambodia after the Cold War, the American bombing in Cambodia, the Khmer Rouge genocide as well as the civil war during the 1990s which led many Cambodian refugees to flee to the Thai-Cambodian border with as many as 10 years-stay at the camps. Vail (2002, 2007) interviewed Khmer speakers in Surin, saying that when these troubled situations happened in Cambodia many of them were led to feel "embarrassed" to be Khmer and wanting to be dissociated as

¹ Vail et al, *Grabbing the Blue Tiger: The Past and Future of Northern Khmer Musical Arts*, [online], June 5, 2012. Source: http://www.youtube.com/watch?v=U1A7JUixNEE&feature=player_embedded#!

much as possible from Cambodia and especially from Cambodian refugees. However, the situation of Cambodian refugees in Thailand has been viewed differently among Khmer-Thai themselves. For instance, Khmer-Thai from Khukhan (Sisaket), Mr. Chaimongkol Chalernsukjitsri has found himself getting quickly familiar with Khmer language in communication during his work at the refugee camps. Through this, he developed an interest in studying Khmer at the Royal University of Phnom Penh in Cambodia, after which he initiated the Khmer language center in Surin to preserve Khmer culture and language under the name Language and Culture Association of Surin Province (LCASP).

Unlike in the past, Khmer language classes are available nowadays. According to the annual report of Language and Culture Association of Surin Province in 2006-2009, a Khmer language course has been established by Mr. Chaimongkol in 2006. This class has attracted Khmer-Thai people in villages of all ages, who seek to study Khmer language. Later on in 2010, Khmer language and other ASEAN (Association of Southeast Asian Nations) languages have been included in the curriculum by Thailand's Ministry of Education, said Education Hub coordinator, Boonruang Kajama. He also further stated that fourteen schools throughout the country have implemented this policy through Education Hub and started teaching regional languages such as Khmer, Laotian, Burmese, Vietnamese, and Malay, in addition to Japanese, Chinese and English. Provincial schools along the border of Thailand and its neighboring countries have implemented the regional language study policy. In doing so, it is believed that the Thai government intends to make people living along the border proficient in its neighboring languages in order to prepare them for the emergence of the ASEAN Economic Community (AEC) in 2015. Since they are exposed to these neighboring languages in their daily lives, they might learn the language quickly. They can therefore prepare themselves to gain new experiences in neighboring countries when free movements (of goods, capital, services, investment and skilled labour) of economic integration will be allowed.

This chronological order shows how the situation of practice of Khmer language by Khmer-Thai people has been changed. It was in the past, limited and at present, encouragingly accessible to all due to efforts by the Thai government in response to the AEC in 2015. At this phase, this thesis aims to

examine attitudes and motivation of Khmer-Thai people toward the study of Standard Khmer in order to find out their language attitude. This leads to the main objectives of this thesis.

1.2 Objectives of the thesis

- (1) To examine the establishment and types of schools that teach Standard Khmer language in Changwat Surin
- (2) To analyze the factors motivating the Khmer-Thai people to study Standard Khmer

1.3 Research Questions

1. How many types of schools are there that teach Standard Khmer in Surin?
2. What are the conditions of establishing the schools that teach Standard Khmer?
3. How did the institution of establishing Khmer language program change from limited to accessible practice to all Khmer-Thai in Surin?
4. What are the Khmer-Thai people's attitudes and motivation toward studying Standard Khmer?
5. Is studying Standard Khmer important for Khmer-Thai people in Surin? And why or Why not?

1.4 Hypothesis

There are two kinds of schools that teach Standard Khmer Language in Surin. The first one is an association, established in 2006 under the name Khmer Language and Culture Association of Surin Province (LCASP). The second one is a government school established by the Thai Ministry of Education. The government has included Khmer language as well as other ASEAN regional languages into school curriculum throughout the province to prepare the students for the upcoming ASEAN Economic Community (AEC) in 2015.

It is also hypothesized here that most Khmer-Thai people have a positive attitude towards Standard Khmer and Cambodia. The reasons why they want to study Standard Khmer are twofold: to preserve their ethnic identity and to make themselves proficient in the language so that they can find jobs in Cambodia after the emergence of the ASEAN Economic Community in 2015.

1.5 Expected Benefits and Significance of the Research

This thesis will provide guidelines for the implementation of Thai government's language policy on teaching other neighboring languages in Thailand. The research could be used as a model in studying other ethnic minorities' attitudes towards their indigenous language in Thailand.

1.6 Research Scope

The research will be conducted in Surin province for several reasons. The first reason is that in comparison with other provinces Surin contains solid Khmer-Thai settlement. The second reason is that Surin has been chosen by the Ministry of Education of Thailand to implement the Education Hub which covers many secondary and high schools teaching Standard Khmer language. In addition, there is also an association established by Mr. Chaimongkol, teaching Standard Khmer language in order to preserve ethnic Khmer identity. The last reason is that Surin has a mixed population of ethnic Khmer, ethnic Lao, ethnic Kui, Thai and Muslim which is interesting to understand how these diverse groups live together and identify themselves differently from each other.

This study discusses their attitudes toward the study of Khmer language to understand how they are motivated or discouraged in their study of Khmer language. However, the research will not cover all the students studying Khmer language in the province. It is thus based on both qualitative and quantitative approach in which some informants will be selected to be interviewed and fill out the questionnaires. In doing so, the total number of participants will be necessarily limited, which the outcome cannot be generalized

broadly. This research, therefore, only presents some parts of the views by selected groups, not by the whole.

1.7 Definitions of Key Terms

1.7.1 Term: Khmer-Thai

This thesis will use the word “Khmer-Thai” to refer to ethnic Khmer people living in Northeastern Thailand. The purpose of using this word is to differentiate this group from the Khmer people living in Cambodia, especially the Khmer living in Northern part of Cambodia such as Battambang and Siem Reap which speak Khmer dialects similar to Khmers living in the Northeast of Thailand.

There are various words to call Khmer living in Northeastern Thailand by linguist scholars, researchers and Khmer Surin themselves such as Northern Khmer, Khmer of Surin, Surin Khmer, Thai-Khmer, ethnic Khmer, Thailand’s Khmer, and Khmer minorities.

Khmer in Northeastern Thailand, *Isan*, call themselves *Khmer Leu* (Thai: *khmer sung*, English: upper Khmer) and they call the Khmer in Cambodia, *Khmer krom*, (Thai: *khmer tam*, English: lower Khmer). The term upper/lower refers to “geographical distinction” where they located (Vail 2007). However, Khmer in Phnom Penh, Cambodia, call themselves, Central Khmer or *Khmer kandal*, while the word *Khmer krom* refer to Khmer living in Vietnam (Mekong delta) and *Khmer leu* refer to indigenous group who use non-Khmer language, or sometimes refer to Khmer in Northeastern Thailand as well (Paitoon Mikusol 1984).

William Smalley (1964, 1988, 1994), has introduced the term Northern Khmer (NK) in order to differentiate this group from the Central or Southern Khmer of Cambodia and Vietnam. The word Northern Khmer (NK) comes from the native word for ‘upper Khmer’ which refers to the Khmer people and language in Thailand while the Khmer in Cambodia are called ‘lower Khmer’. Many linguists, later on, such as Suwilai Preamsirat (1984, 1994, 1997), Bauer (1986, 1989) Prakorb Phon-Ngam (1987), Phunsap Isarangkun (1984), and

Kheuan Singkhanipa *et al.*, (1984), Thomas (1990), and Vail (2002, 2007) have followed Smalley when they study linguistic, phonetic and language of this group.

Sometimes the word Surin Khmer, Buriram Khmer and Sangkha Khmer are used to call various dialects of Khmer in Thailand or NK by the name of the district or province they are located (Suwilai Premsrirat 1997: 130).²

Bernon (1988) considers the word “Khmer of Surin” to call the group of Khmer in Thailand and states that “the concept of Khmer speaking minority in Thailand must be used carefully: the words “Khmer of Surin” should be strictly reserved for the Khmer speaking minority settled in the *Isan*, between the River Mun and the Dangrek mountains.” However, a Japanese researcher, Sato Yasuyuki (2005), states that the Thai government has issued the policy to call the ethnic minority groups as the usages of words such as Thai-Khmer, Thai-Lao, Thai-Kui, and the like, but does not give permission for the usage of Khmer, Lao, Kui, and the like (Sato 2005: xviii).³ The word ethnic Khmer, Thailand’s Khmer, and Khmer minority, have been used later on by other scholars such as Alexandra Dense (2006).

Smalley mentions clearly that Northern Khmer is not a Tai language. However, it belongs to the Mon-Khmer language family (Smalley, 1994: 137; Diffloth, 1985: 33⁴), which is a main language family in mainland Southeast Asia (Smalley 1994: 137). The Northern Khmer spoken language has been considered by such linguists as Jenner (1974), Smalley (1964, 1976), Thomas (1990) and several other linguists in Thailand as a separate dialect of Khmer, which is apparently a different language from Standard Khmer (Cambodia).

² This word has been used in some dictionaries which focus on vocabularies and even grammar such as Surin Khmer-Thai-English (Dhanan Chantrupanth and Chartchai Phromjakgarin 1978), Stephen Teel (1988), a thesaurus of Surin city daily-life vocabularies in Thai-Surin Khmer-English (La-ao Congyu 1993), morphology and clauses in Surin Khmer (Pornpen 1989), discourse level cohesion in Surin Khmer (Somkiet 1992) and the deliberate causative in Surin Khmer (Dorothy Thomas 1984).

³ In addition, he thinks that it is useful to distinguish between Khmers in Thailand and Khmers in Cambodia (which he can find the same usage in “World Encyclopedia” by encyclopedia net and Keyes [1975]).

⁴ quoted from Prakorb Phon-Ngam 1987

1.7.2 Standard Khmer

Standard Khmer language /Standard Cambodian Khmer or Central Khmer is the official language of Cambodia taught in schools and spoken in Cambodia (Huffman, 1970) and by the displaced Khmers living overseas (Bauer C.H.R cited in Prakorb Phon-Ngam, 1987: 1).⁵

As this thesis focuses on the attitudes and motivation of Khmer people living in Northeastern Thailand toward the study of Standard Khmer language, therefore, the word “Khmer-Thai” has been chosen to refer to the group of Khmer people living in Thailand. In addition, the word “Northern Khmer” dialect has been used to refer to their spoken language as Smalley has discussed in his many research articles. The Standard Khmer language, certainly, has been denoted both in the writing system and spoken language by Cambodian in Cambodia.

⁵ quoted from Bauer C.H.R., *Khmer (Cambodia)*, Monash University, p. 1

Chapter II

Literature Review

This chapter presents a review of past studies on five main points. The first point 2.1 focuses on the main concept of language attitude and main dimensions as well as factors (determinant of language attitude) that motivate language learners to study a language. The second point 2.2 discusses Khmer dialect spoken language in Thailand. The third point 2.3 deals with Standard Khmer. The studies concerning teaching neighboring countries' languages in Thailand are illustrated in the fourth point 2.4. And 2.5 presents the situation of the Khmer-Thai and their language practice.

2.1 Language Attitude

In the Longman Contemporary English Dictionary published in 2011 gave a definition of the word 'Attitude' as "the opinion and feeling that ones usually have about something, especially when this is shown in ones' behavior." However, in physiology, according to Lambert Wallace E. (1967) who conducted his research under the title "The Social Psychology of Bilingualism", 'attitude' contains three components: the "cognitive" (individual's belief system, knowledge and perceptions), "affective" (emotional reactions and feelings), and "conative" (behavioral intentions and interest).

In this study, *language* attitudes rather than attitudes in general are of particular interest. Şimşek et al. (2007: 1) cited in Parianou (2010:167) explain language attitudes as the feelings people have about their own language or the languages of others, and further define, as an individual's psychological construction regarding their own language and/or the languages of others. Language attitude is an indicator of current community, thoughts and beliefs, preferences and desires from which language policy and provision would be formed.

In the study entitled “Language and Attitude” Baker Colin (1992) says that attitudes are rarely static; they change over time. He further suggests that language attitudes may change due to internal thought; more often they change by exposure to social influence. For instance, the economic situation of a country may change, for the better or the worse, and so produce a different language attitude among its speakers or potential speakers. Interestingly, in a minority language context he notes that, generally, minority language is seemingly hard to be preserved alone by the community if the language could not be used in socioeconomic or political advantages, and more in danger since it is under the context of both mainstream language and globalization era.

In this case, Abdel Rahim Hamid Mugaddam (2005: 2) notes in his article “Language attitudes and language shift among ethnic migrants in Khartoum¹” that “negative or positive attitude towards a language may reflect linguistic difficulty or simplicity of learning, degree of importance and social status”. With regard to the negative or positive attitude to language, Adegija (1994) was cited in his article that numerous Africans view their own ethnic languages as unimportant use in the official spheres because they consider that these languages are not capable of expressing ideas in a variety of fields. This results in exclusion of their indigenous languages from all aspects of community in official settings. A negative attitude towards their own languages significantly results from the neglect of using their languages. This could lead to their demise in the future. To solve the problem, standardization and graphitization are suggested as methods to help develop positive attitudes toward indigenous languages.

Mugaddam’s research makes use of questionnaires to collect data on the language preference, languages that parents prefer their children to learn, and reasons for language preference. His research results suggest that positive attitude played a significant role in learning Arabic among 840 respondents from 14 ethnic groups. Meanwhile the research found that the role of Arabic is not

¹ The capital city of Sudan

useful for other ethnic groups in maintaining their languages. Arabic was shown to be very important for education, religious activities, economic privileges and social interaction. However, other ethnic languages were used for symbolic reasons (symbolizing groups' ethnic identity).

Regarding minority language attitudes, Cheryl Wharry published "Bilingualism (Ancestral Language Maintenance) Among Native American, Vietnamese American, and Hispanic American College Students" in *Bilingual Research Journal* in 1993. This research was based on Gardner and Lambert's concept of attitudes and motivation in learning a language in order to explore the background and bilingualism for three groups of minority students in colleges. Her research finding suggests that the affective variables such as parental attitudes, view of importance of learning the ancestral language and integrative (sociocultural) motivation are significantly associated with adoption of one's ancestral language.

The article also notes how the Australian government has allocated a budget to preserve aboriginal languages because the morality and social justice are considered the important reasons for ancestral language maintenance.

Minority language constantly faces extinction due to sociopolitical and economic reasons. At this point, it is important to look at the attitude toward minority language which could be applied for the case study of Khmer-Thai people in Surin province in Thailand.

2.1.1 Integrative Attitude (Sociocultural motivation) and Instrument Attitude (Economic motivation)

The role of attitude, motivation and other affective factors has been discussed and agreed by scholars, such as Gardner and Lamberts (1972), and Baker (1992), those are major factors effects on achieving language acquisition. The reasons of learning a language, particularly a minority language, need to be illustrated. In the study of attitude toward specific minority language, as Baker (1992:34) states, minority students' purpose of studying a heritage minority language is in order to preserve their minority language when the minority

language is in decline or in peril. The lack of a positive attitude to minority language amongst minority group themselves may lead to the erosion of the language. In the meantime, the lack of positive attitude for economic, political, social, educational or vocation reasons may be a source of personal and group reasons for a minority language's decay (Baker 1992: 34).

From a socio-psychological perspective, Gardner and Lamberts (1972) identify two types of motivation for learning a language in their replication of attitude and motivation in second language acquisition in their book *Attitudes and Motivation in Second-Language Learning* which comes from their twelve-year research summary. The two types are integrative and instrumental attitude. As Gardner and Lamberts suggest when learners hold an integrative attitude or have a sociocultural motivation to study a language, they expect to become or be related to members of the target language community. Mostly they take on the customs, values and status which is considered to be a sociocultural motivation. This sociocultural or integrative motivation offers an understanding of why some ethnic minorities are bilingual (speaking their ancestral language and mainstream state language).

On the contrary, when learners hold instrumental attitude or have socioeconomic motivation, they choose to learn a language with largely socioeconomic advantage or utilitarian motives. More or less, the learners of the second language expect to get a job or become a more knowledgeable person.

As such, these two major motivation factors could lead to minority students' decision in learning their heritage language depending on language choices in the individual or their minority groups themselves and the political and socioeconomic condition of the state.

2.1.2 Integrative Attitude and Instrument Attitude Measurement

Baker (1992) suggests the measurement of language attitudes which have been used in different methods and scale. He further suggests that a system model of language attitudes has been developed gradually to measure language attitude. According to Baker, Gardner and Lamberts (1972) designed four scales for each two main components which came to be known as integrative

orientation and instrument orientation. According to Gardner and Lambert (1972: 149), there are eight reasons which are frequently given by English speaking American students for studying French. They interpreted each of the following reasons of studying the language.

Integrative orientation

- a. I think it will help me to better understand French people and their way of life.
- b. It will allow me to meet and converse with more and varied people.
- c. It should enable me to gain good friends more easily among French-speaking people.
- d. It should enable me to begin to think and behave as the French do.

Instrumental orientation

- e. I think it will someday be useful in getting a good job.
- f. One needs a good knowledge of at least one foreign language to merit social recognition.
- g. I feel that no one is really educated unless he is fluent in the French language.
- h. I need it in order to finish high school.

Baker (1992) develops different reasons by adding general attitudes to the existing two main attitudes toward language which are studied by Gardner and Lambert (1972). The following list provides the three attitudes identified by Baker (1992: 58-59):

Attitude to the Welsh language (General Scale)

- I prefer to be taught in Welsh
- Welsh is a language worth learning
- I like speaking Welsh
- If I have children, I would like them to be Welsh speaking
- We need to preserve the Welsh language

Attitude to the Welsh Language (Use, Value and Status)

- | | |
|-----------------------------------|-----------------------------------|
| (i) Integrative Attitude to Welsh | (ii) Instrument Attitude to Welsh |
| - Talk to friends in school | - Become clever |
| - Talk to people out of school | - Get a job |
| - To make friends | - To earn plenty of money |
| - Play sport | - Pass exams |
| - Write | - Go shopping |
| - Read | - Be liked |
| - Be liked | |
| - Talk to teachers at school | |

As seen in the given examples, it can be understandable that sociocultural or integrative and economic or instrumental attitude/ motivation are indicated in very specific reasons by language learners. Sociocultural motivation is certainly related to minority language background. Meanwhile economic motivation is from the language learner's expectation of getting a job and communicating with people of the language while general attitudes refer to the general purpose of studying the language, which much relates to linguistic motivation. As Baker (1992) suggests general motivation, which is more abstract, more about ideas, more general and much more related to linguistic outcome, actual language knowledge, and language skills. Hence, this study is considered as linguistic motivation. It includes test indices such as course grades or general proficiency tests.

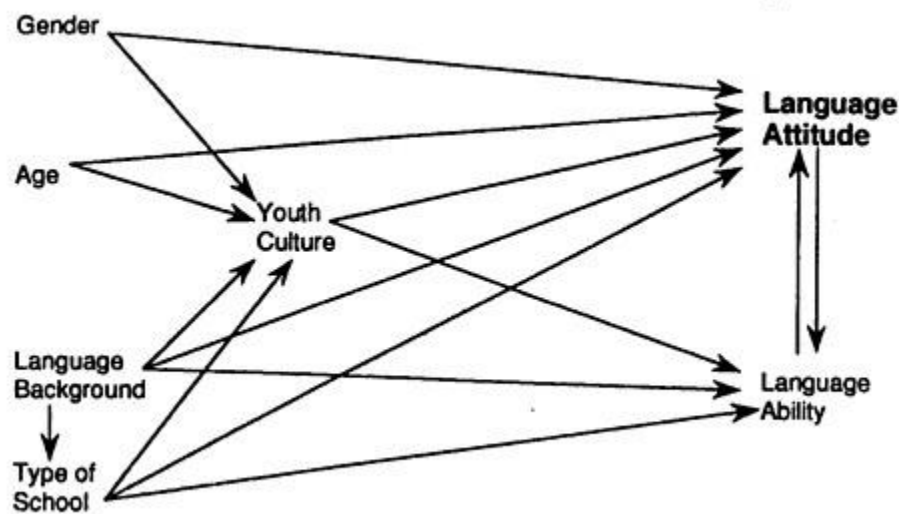
2.1.3 Determinants of Language Attitudes

Determinants of language attitude are also known as social factors by some researchers. As Gardner (1985a) mentions in his research "Social Psychology and Second Language Learning", cited in Baker (1992), the part of determinant of language proficiency and use is "in dynamic and not static system." He further states that there is no model or any list of factors that may appear in a study on attitude to language. Therefore, Baker develops the method which is complementary to Gardner's concept by combining the possible

ingredients of influential factors to analyze and predict attitude favorable or unfavorable toward Welsh language.

Baker (1992: 41-47) later on suggests the possible determinants of attitude toward Welsh language which are age, gender, types of school², language ability, language background³ and cultural background.

Figure 2.1 Determinants of language attitude studied by Baker (1992:45)



Another research article related to social factors is found in the study of Zhang W. (1988) whose article entitled 'Bilinguals' language attitudes and their influence.' Zhang explains the relationship between language attitudes and case studies in different minority groups in China. He focuses on nine social factors that correlate with language attitudes: social development, cultural background, population, age, gender, occupation, group identity, education and rural and urban difference.

Based on language attitude concept by Colin Baker (1992), and Gardner and Lambert (1972), the methodology used by these scholars has been adjusted to suit the language attitude being analyzed here. It could be

² School refers to the educational context in which language attitudes develop and change (Baker 1992: 43)

³ Language background refers to the language usage of family and friends, community and youth culture, mass media and identification models, peer groups and 'pop' culture (Baker 1992: 44)

summarized that as Baker states there is no exact list of factors that provides an analysis of language attitude, therefore, the different possible social factors for case study of Khmer-Thai's attitudes and motivation to study Standard Khmer are tested. For this reason, it is necessary to indicate the possible determinants of Khmer-Thai's attitudes toward Standard Khmer language which consists of related different factors that influence on language attitude namely, occupation, gender, age, educational level, Northern Khmer language background, their knowledge of Cambodia and level of their interest in studying the language. By following Baker's concept, these possible determinants of language attitude for this topic are correlated with main integrative and instrument motivation and linguistic motivation studied by Gardner and Lambert in order to analyze the factors that may influence Khmer-Thai' motivation to studying Standard Khmer.

In addition, the studies of (Cheryl Wharry, 1993; Abdel Rahim Hamid Mugaddam, 2005) were beneficial for my research in the context of the importance of ancestral language among minorities, attitudes of different minority groups toward mainstream language, international language and their own indigenous languages and understand the flexibility of minority language policy set by a government for social and economic benefits.

2.2 Khmer Dialect Spoken in Thailand⁴

William Smalley (1994), (Dhanan Chantrupanth and Chartchai Phromjakgarin (1978) say that Northern Khmer is a spoken dialect of Khmer language and has no writing system, which is the reason for using Thai based writing system to write this spoken language. Both dialect of Northern Khmer and Standard Khmer are used in different context of society, geography, and politics. A review of research concerning Northern Khmer will help the reader understand more the Khmer-Thai motivation for studying Standard Khmer.

Suwilai Premsrirat 1994 (c) mentions in "Phonetic variation of final trill and final palatals in Khmer dialects of Thailand" that there are different

⁴ William Smalley uses the word "Northern Khmer" to refer to ethnic Khmer living in Thailand. Standard Khmer or Central Khmer refers to the official language of Cambodia. The Central Khmer, also refers to the Khmers in Cambodia (Kampuchea). The Northern Khmers called Lower Khmer to refer to Central Khmer. But Central Khmer themselves use the term Khmer Krom for the Southern Khmers living in the South of Vietnam.

locations of ethnic Khmer's settlement in Thailand. Ethnic Khmer have inhabited in at least twelve provinces in the Northeastern and Eastern part, Ubon Ratchathani, Sisaket (Srisaket), Surin, Buriram, Nakhon Ratchasima (Khorat), Sakaew, Mahasarakham, Roi Et, Prachinburi, Chachoengsao, Chathaburi and Trat, and other provinces.

This study of phonetic variation provides a picture of Khmer dialects in Thailand. It reveals that Surin city (Muang district) and its surrounding areas constitutes the heart of the NK core area and has been accepted as Standard NK (in an orthography meeting for NK held in 1989) still retains the final trill /-r/ which has been lost in Standard Cambodian Khmer. Final -ɾ /-r/ in written Khmer is not pronounced in Cambodian speech. NK has developed the palatalization of velar nasal and velar stop. However, the same kind of innovations may also be developing in certain areas of Cambodian Khmer pronunciation but a systematic study of this phenomenon has still not been done.

Ratree P. Wayland and Allard Jongman have studied ethnic Khmer living in Chanthaburi, Thailand, located between the Caradamon Mountains (*Chour Phnom Kravanh* in Khmer, *Thio Khao Banthat* in Thai) by focusing the analysis of the breathy and clear vowel characteristic. Their article was published twice under title "Chanthaburi Khmer vowels: Phonetic and phonemic analyses" in 2001 in *Mon-Khmer journal* and "Acoustic correlates of breathy and clear vowels: the case of Khmer" in 2003 in *Journal of Phonetics*. In their two articles on the similar topic, an interesting point is that ethnic Khmer living in Chanthaburi Khmer are classified as Western Khmer, one of groups speak Khmer dialect in Thailand. This group of ethnic Khmer speaks differently from other modern dialects of Khmer which is similar to "those of a pure registered and some characteristics of a transitional language, as well as the expected characteristics of a restructured language." Their findings suggest that the Khmer dialect spoken by Chanthaburi Khmer preserve the breathy and clear voice quality which existed in Khmer history especially among groups of older female speakers.

Another research concerning Khmer-Thai people, Joan L., Schrock *et al.*, a group of American researchers, contains a document about 'Ethnographic Study Series: Minority Groups in Thailand' in 1970. In part of Khmer ethnic group, they mention that Khmer-Thai settlement in Thailand and in different periods. The Khmer-Thai in Northeastern Thailand and the regions around Ubon, Sisaket, Surin, Buriram, and Khorat, for instance, can be traced back to the period of the Khmer Empire and represent one of an older population (Joan L., Schrock *et al.*, 1970: 236).⁵ Joan L., Schrock and her group, further states that Khmer villages are also found scattered in provinces such as Rayong, Chon Buri, Chachoengsao, and Roi Et. In addition to this group, who are the descendants of the original inhabitants of their regions, there are small enclaves of ethnic Khmer in several areas in the central lowland plain⁶, particularly around the towns of Rat Buri, Kanchanaburi, Chachoengsao, Chon Buri, and Bangkok.⁷ These communities are descendants of the Khmer who were brought in as prisoners of war.⁸

Joan L., Schrock *et al.* note that in 1962⁹ most of the people in Surin "were either illiterate or could not comprehend the lowest-level Thai language material." Additionally, they seemingly had a negative attitude toward Thai education due to the lack of sufficient schools, the economic usefulness of children in an agricultural society and the tendency of people in the country regions to adhere to traditional customs.

Suwilai Premsrirat, 1997 (c), in her article "Linguist Contributions to the Study of the Northern Khmer Language of Thailand in the last two decades" presented at the International Conference on Khmer Studies, in 1996 in Phnom Penh, summarizes the academic research undertaken by Western and Thai scholars in the last twenty years on Northern Khmer language in Thailand

⁵ Cited from Seidenfaden, Erik, 1958: 115; 1937: 58; The Military Assistance Institute, 1963: 13; Bernatizik, 1966: 93; Graham, 1924: 27; Wilhelm, 1967: 173-74.

⁶ Cited from Auman Rajadhon Phya, 1956: 170

⁷ Cited from The Military Assistance Institute, 1963:13; Bernatizik, 1966: 93; Harris, 1963: 59

⁸ Cited from Eyre 1964: 33; Harris *et al.*, 1963: 59

⁹ Based on a Mobile Information Team conducted survey in Khmer villages in Prasat and Sangkha districts of Surin in 1962

which covered ten areas: (i) Names and “language” status, (ii) Distribution and numbers of speakers, (iii) Language Structure, (iv) Phonetic studies of some major features, (v) Dictionaries and thesauruses, (vi) Socio-cultural studies, (vii) Word play and expressive, (viii) Epic recitatives, (ix) Pedagogical materials and (x) Development of a Thai-based orthography for Northern Khmer, and its practical application (publications of folk-tales, proverbs, songs, terms used in herbal medicine and primary health care, etc.).

In the last part of this summarized article related to “development of a Thai-based orthography for Northern Khmer and its practical application,” it should be noted that the native Northern Khmer speaking people have tried to write and record their mother-tongue language they use to communicate with each other. The article further clarifies that Northern Khmer do not know much about Khmer script. As such, they normally use the system of writing based on the language system which they already know, which is Standard Thai.

Through this summary of this research, it can lead to looking in detail at relevant articles studied by the following scholars.

Prakorb Phon-Ngam (1993c) “The Problem Aspirates in Central Khmer and Northern Khmer” provides an understanding of difference in aspiration [h] between Central Khmer (Khmer in Phnom Penh) and Northern Khmer which in Central Khmer the aspiration in [C^hC] sequences is automatic, thus non-contrastive. However, in Northern Khmer the aspiration in [C^hC] sequences contrast with its absence [CC], so the [h] in that position is a full phoneme. In contrast, C^hC/CC in Northern Khmer has developed from the loss of initial or medial consonants resulting in [CC] sequences.

According to William Smalley (1994) in ‘Linguistic Diversity and National Unity: Language Ecology in Thailand,’ Northern Khmer language has been classified as a marginal regional language in three provinces in Southeast of Northeastern Thailand. He notes that in the bureaucratic hierarchy, *Thaiklang*¹⁰, Lao, Northern Khmer, and Kui are usually mixed in the district center. He also

¹⁰ Smalley mentions they are the Thai (Central Thai) use standard Thai language

states that in 1964, Northern Khmer language was well represented at all levels. Later in 1986, Northern Khmer speakers worked as district chief, provincial governor, and mayor of Surin. As such, in communication, all of these groups used at least two or more languages. However, for communication in administrative bureaucracies at higher level or in response to outsiders, Standard Thai is the appropriate language to use and Northern Khmer is the language that people use to communicate mostly in government office and community in Surin. This shows everyone among these groups can differentiate themselves from each other. Smalley notices that importantly, this mixed population illustrates that people in this region use more than two languages in daily dialogue in addition to Standard Thai.

Smalley observes that Northern Khmer language is represented as a marginal regional language in the Khmer community and a typical language used as a means of daily communication among members of a family, community or even with other groups. He mentions Khmer script as one of the four scripts (one for Khmer, two for Lao and one for Thai) used by Northern Khmer speaking Buddhist monks, in the old times, as sacred script, known as 'Khom'. In addition, Khmer script is also used by Thai in Central Thailand and Northern Khmer themselves for religious texts inscribed on palm leaves, tattoo, and magic spells. Although Khmer scripts are widely used, he claims that, there is still no writing system for the Northern Khmer language. Northern Khmer language is an oral or spoken language which is a dialect of Khmer language. It is classified as belonging the Mon-Khmer language family.

Smalley (1994:140), mentions that in 1964 there was "little evidence of anyone reading Khmer at all, and written Standard Thai had become widespread." For this reason, the Thai-based writing system was established in 1964 in order to assist children of Northern Khmer speakers to easily catch up with national education in Thai language. Smalley finds that although there are many problems for the readers because of the differences in languages, it is still workable with a variety of solutions. This project has been carried out for more than 15 years by producing a Northern Khmer wordbook, Conversations for learning Northern Khmer, a dictionary, a health manual, some folktales, and a

variety of Christian religious material, and a dictionary by Dhanan Chantrupanth and Chartchai Phromjakgarin (1978).

According to Smalley, Thai-based writing system has been also used in some ethnic minority groups. Observed Figure 2.2, it can be understandable that writing system based Thai scripts has been used to record spoken Northern Khmer and other several languages (Standard Thai, Lao, Kuy, Lavūa, Mien, and Pali). Besides, other languages such as, Chinese, Vietnamese, Sgaw (Karen), Tai Yai (Shan), English, Malay and other European language based on different types of writing system as seen in Figure in Smalley's research. Some languages such as Chinese, Malay, Patani Malay, Mon, and Lao, also used their own writing system.

Figure 2.2 Writing systems used in Thailand studied by William Smalley (1994)

Table 16.1. Languages classified by writing systems used in Thailand. Some appear in more than one category because of the variety of options available. The list includes only those systems which are intended for popular use, not ones designed for linguistic or anthropological purposes. The table is probably not complete (See also Theraphan 1985a:67).

Type of system	Established	Experimental
Thai-based	Standard Thai, Lao, Kuy, Lavūa', Mien, Northern Khmer, Pali	Kammüang, Paktay, Akha, Hmong, Lisu, Mal, Phlong, So, Urak Lawoi'
Lao	Lao	
Temple	Kammüang, Lao, Khün, Lue, Tai Yai, Lao Song, Yang, Yong	
Roman	English, Other European, Akha, Hmong, Lahu, Lavūa', Malay, Mien, Sgaw, Vietnamese	
Chinese	Chinese languages, Mien	
Mon-Burmese Mission	Sgaw, Phlong, Phlow	
Mon	Mon	
Mon-based Monastic	Phlow	
Leke	Phlow	
Arabic-based	Standard Malay, Pattani Malay	
Fraser Script	Lisu	
Indigenous from Laos	Hmong	

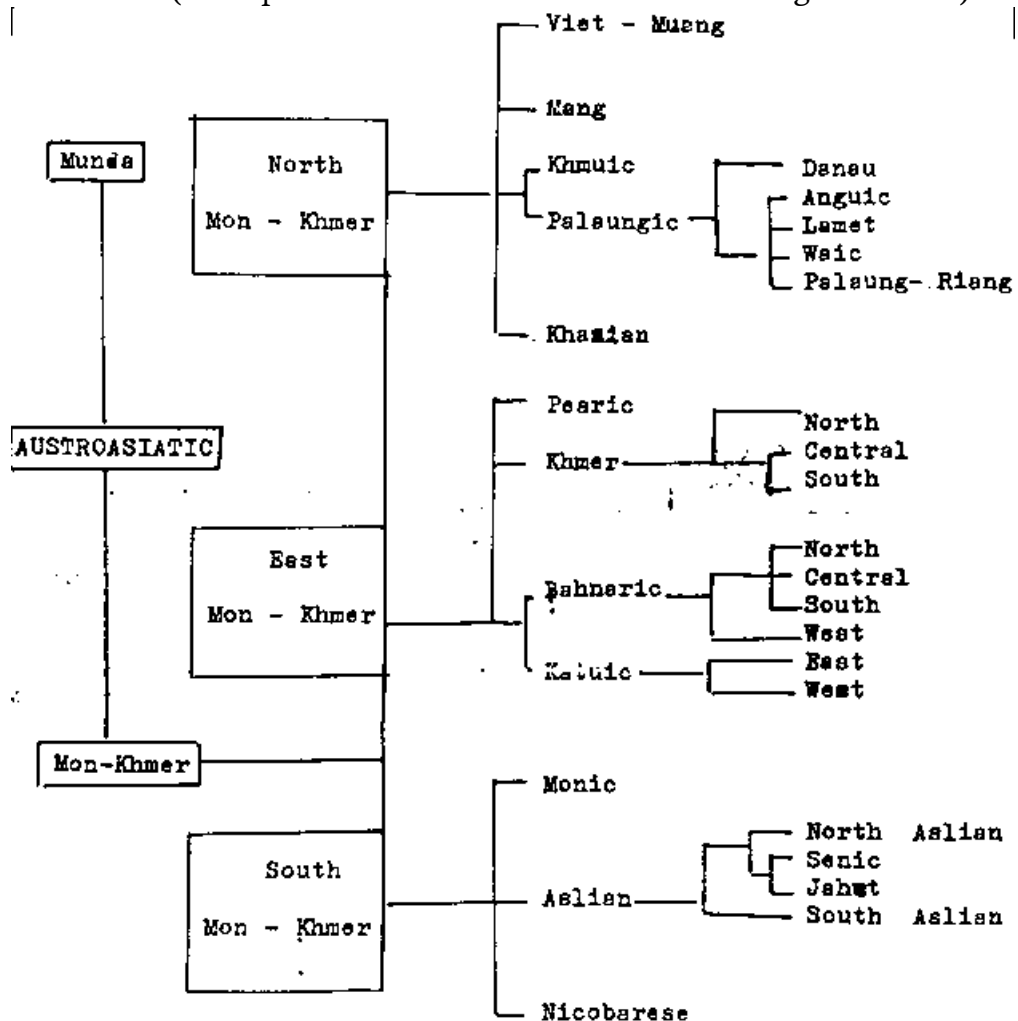
Dhanan Chantrupanth and Chartchai Phromjakgarin (1978) compiled the Dictionary of Khmer (Surin)-Thai-English which is a series of

dictionaries of unwritten languages spoken in Thailand established by the Indigenous Language of Thailand Research Project. It was for the main purpose of assisting three users' groups: first, linguists are offered the extensive data on spoken Khmer of Surin, second teachers, especially lower elementary school teachers, who work with native Khmer speakers' students, and third government officials who are posted in Khmer-speaking areas. The dictionary is designed from the spoken language by using International Phonetic Association (I.P.A) and Thai symbols, a written Thai-based orthography. It was also produced for Thai-speaking readers who are not familiar with the IPA system.

The introduction to the dictionary suggests that Khmer (Surin) is quite different from the Khmer of Cambodia. The co-author himself, Mr. Chartchai Phromkagarin said that he can understand some but not all words broadcast on Phnom Penh radio. The dictionary also notes that Khmers in Thailand have no writing system and Mr. Chartchai himself never learned any kind of Khmer script. For this reason, the only source to produce a dictionary is based on the spoken language.

Prakorb Phon-Ngam (1987) conducted a research for his Master's thesis under title "A Phonological Comparison of Spoken Central Khmer (Phnom Penh) and Northern Khmer (Surin)." His research finding suggests that most of the phonological systems in these two dialects are almost the same. Some differences in their intonation, syllable structure and vowel phonemes are also found. However, he suggests that the two dialect speakers, Central Khmer (Phnom Penh) and Northern Khmer are able to understand each other.

Figure 2.3 Twelve Branches of the Mon-Khmer language family, adapted from Gerard Diffloth (Theraphan 1985: 34 cited in Prakorb Phon-Ngam 1987: 2)



Christian Bauer, studied 'Northern Khmer /kamay/' published in Mon-Khmer Studies 15, Mahidol University in 1986. He suggests the Khmer varieties in the Southern part of Northeast Thailand have two forms: prohibitive and negative, for example 'so as [not] to' which is a direct descendent of Middle Khmer (14th-18th centuries), which these kinds of form does not exist in Standard Khmer. However, as he found, the words /kamay/or /kəməy/ or it variants /kəməy/ has incidentally survived in the form of /kmi:ən/ which means '[not] to exist, [not] to be present'.

Olivier de Bernon, President of Guimet Museum, published his article entitled "Khmer of Surin: Lexical Remarks" in 1988. The main point in

the article is to compare the use lexical items between Surin Khmer and Cambodian Khmer, for example, the use of some pronouns. Bernon starts by describing the different dialects of Khmer and their location in Thailand to clarify the word 'Khmer of Surin' or Khmer (Surin) used by Dhanan Chantruphant and Chartchai Phromjagkarin. Khmer Surin refers to Khmer speaking people who have concentrated in the Northeastern region of Thailand, and which isolated provinces separated by the Dangrek Mountains from Cambodia lowlands.

Bernon agrees with Dr. Christian Bauer that Khmer language of Surin is a spoken language which has no writing system. He also considers the manuscripts which are written in Khmer scripts for religious purposes in Surin. However, as he mentions, only a few monks were able to read and re-copy them. The sacred Khmer scripts were learned mostly by monks and laymen to serve magical and religious purposes. Additionally, the Khmer texts inscribed into palm leaves were possibly used for such purposes as literature teaching. He suggested that 'the Khmer language of Surin is an oral language, developed in almost total isolation from that of the Cambodian regions for three centuries'

Interestingly, Bernon mentions Philip Jenner, William Smalley, and Dhanan Chantruphant as three scholars who stated that Khmer of Surin is different from Standard Khmer. Khmer of Surin and Standard Khmer are considerably unintelligible to each other. However, David Thomas, suggests that "the dialect of Surin is closely related to the central language of Kampuchea" while Bernon finds the verbal exchanges quite easy in both speakers. In addition, David also mentions Khmer speaking people also borrow many Thai words which he finds about 10% of these Thai loanwords in two books, *Conversation Lessons*, published by Chulalongkorn and Mahidol Universities. The Thai loanwords books contain more from dialogues of public administration whereas the pure Khmer dialogues are related to agriculture, fishing and personal relationships.

Bernon (1988: 260) also notes interestingly that studies on Khmer of Surin linguistically and semantically provide precious data of the Khmer language in general and help "identify some of the words now rejected by lexicographers from modern dictionaries on the grounds that cannot be located in

written sources.” Moreover, “Khmer has always been ill written and that historic phonetic and phonological information are to be found as well in dialectal forms.”

Similar to many scholars, Philip N. Jenner (1974: 62) illustrates in an article entitled “Observations on the Surin Dialect of Khmer” that the Surin dialect is “an unwritten vernacular, which has for long, apparently, followed a line of development independent of the Cambodian mainstream.” He reveals that in Surin, Radio Phnom-Penh is also accessible, however, its broadcasts seems to be poorly understood. He also mentions that newspapers, books, and films are not imported from Cambodia. Khmer language identification is slight in that community.

Philip N. Jenner (1974) finds that there is limited opportunity to test the mutual intelligibility of Surin Khmer and the Standard Khmer. However, he states that the main areas of dialect of Khmer spoken in Surin diverge from Standard Khmer are intonation, the vowel system and lexicon.

Jenner (1974) makes an interesting point in his comparison between Register¹¹ of Standard Khmer and Surin that whereas Standard Khmer contains a maximum of 31 contrasting syllable nuclei, Surin Khmer contains only 23. He further states that Khmer Surin’s vocabulary has many good archaisms, regionalisms, and Thai loanwords. He adds that the phonetic quality of these syllable nuclei is not principally different from that of Standard Khmer. Conversely, voiceless finals visibly decrease the phonetic length of the long nuclei in Standard Khmer while voiced finals increase that of the shortened nuclei.

The wide use of Northern Khmer language in Khmer-Thai’s community through Northern Khmer culture studied by Isara Choosri (2008) in the research entitled “The Use of Northern Khmer in Community Radio

¹¹ Philip N. Jenner uses “Register” based on the original term created by Eugénie J.A. Hendersonian. However, American linguist Franklin E. Huffman, prefers using word ‘Series’ which is restricted in his exposition of the writing system

Programs in Thailand”¹², Institute of Language and Culture for Rural Development, Mahidol University, Bangkok, Thailand.

Isara Choosri examines the new functions of Northern Khmer by focusing on the emergence of community radio programs that broadcast in Northern Khmer language. What interests him in this topic is the fact that Northern Khmer speaking people have included their mother tongue to social functions within the past decades. Traditional *Kantuem* music is apparently popular among Northern Khmer community. Through this, audio CD, Karaoke CDs in different versions have been produced and broadcasted in a few community radio stations which have been likely influencing new Northern Khmer language uses.

This study uses methods of the content analysis consisting of *Kantruem* songs and music videos from *Kantruem* music industry in Surin and Buriram provinces and Northern Khmer interviewees who work at Northern Khmer community radio stations.

To conclude, from the review of studies of dialects of Khmer spoken in Thailand, it could be understood that Northern Khmer has been transferred from generation to generation from what speakers remember and without writing recorded. The studies (Suwilai Premsrirat, 1994 (c), 1997 (c); Prakorb Phon-Ngam, 1987, 1993 (c); William Smalley, 1994; Dhanan Chantrupanth and Chartchai Phromjakgarin, 1978; Christian Bauer, 1986; Olivier de Bernon, 1988; Philip N. Jenner, 1974) help us to understand that Northern Khmer speakers use the ancient Khmer words (Middle Khmer 14th-18th century) with vocabulary that contains many good archaisms, regionalisms as well as Thai loanwords. Mostly, their conversation dialogues are in the context of agriculture, fishing and personal relationship. In addition, it was found that phonological systems in Northern Khmer and Central Khmer are almost the same, while there are differences in intonation, syllable structure and vowel

¹² The article presented at the Second International Conference on Language Development, Language Revitalization and Multilingual Education in Ethno-linguistic Communities

phonemes. Accordingly, Northern Khmer speakers are able to understand Standard Khmer of Cambodia in some context.

The reviewed literature on Northern Khmer is also useful to this study since it provides a guideline analysis when discussing the ability of Northern Khmer dialect which bridges the gap that may assist Khmer-Thais to study Standard Khmer especially in writing and reading the language.

However, since the studies by these scholars focus mainly on phonological systems, it is necessary to look at the relationship between Northern Khmer's attitudes toward to using Khmer scripts under different situations. Furthermore, it should consider the reasons why the Khmer scripts have imported or used in their area and the impact of those meaning of texts inscribed in palm leaves possibly spread out their community through the monks' sermons and its local arts and music.

Added to this, the work of Isara Choosri (2008) concerning the new functions of Northern Khmer radio broadcasting in their community helps provide an understanding of the extent of using their mother tongue in connection to social functions.

2.3 Standard Khmer

According to the Buddhist Institute of Cambodia (Chuon Nath 2008), because proper use of Khmer language (Standard Khmer) writing is still a debatable topic, the Khmer language National Committee officially announced the decision to follow the Khmer dictionary. The Khmer dictionary was first compiled in Cambodia by 19 original committee members by royal order in 1915.

The dictionary was pushed and finally one of the original committee members, Samdech Sangha Raja Jhotanano Chuon Nath, credited as the founder of the dictionary succeeded in printing the first edition in 1938. Through this establishment, the dictionary derived new Khmer words from its ancestral roots, the Pali and Sanskrit language, as the rapid growth of modern technology in the modernization period. According to the forward in the dictionary, King Norodom Sihanouk and Prime Minister Hun Sen have

promoted Khmer language through using the same writing system based on this dictionary.

It should be noted, the committee members who compiled the dictionary mention that the dictionary could not record all styles of different Khmer spelling in writings especially some old writing system in inscriptions and palm leaves since there were different opinions from the Khmer scholars and users at that time (1915-1938). However, the dictionary did not force its users to totally follow it. It also allowed the users to use the way of Khmer spelling in writing the way they remembered.

In “The Development of the Registers in Standard Khmer,” Philip N. Jenner (1974), mentions that the first person who apply the term to modern Standard Khmer was Miss Eugenie J.A. Henderson, the School of Oriental and African Studies. Jenner studies the development of registers in Standard Khmer and examines the vowel system of modern Standard Khmer. He finds that modern Standard Khmer has developed by degree of feature from Middle Khmer’s system (14th-18th century).

Jenner points out that the Middle Khmer era was a time of rapid development of phonology. Consequently, he makes a possible conclusion that in this development process, the proliferation of interaction with Mon, Cham, Thai and Vietnamese conceivably reinforced and accelerated a readjustment form to a new condition that formed “the gradual devoicing of the voiced stops of Old Khmer.” However, he further suggests this devoicing process likely lost in between minimal pairs in Old Khmer or early Middle Khmer period.

Franklin E. Huffman (1970) conducts a useful study in Standard Khmer on the topic of “Modern Spoken Cambodian.” He gives an introduction on Khmer language in current Cambodia that it has numerous Sanskrit loanwords especially those concerning administrative, military and literary affairs. Due to the advent of Theravada Buddhism in the early fifteenth century, lots of Pali loanwords have been used continuously until today as main source of neologisms. He further mentions that even though Cambodians and Thais are not

genetically related, a major number of their vocabulary comes from the same sources, historically mutual borrowing from Pali and Sankrit in learned terminology. Later on, during the French domination period, Standard Khmer (Cambodian) borrowed many French words. A small amount of Chinese and Vietnamese words are also borrowed in colloquial speech.

Huffman (1970) makes an interesting point that Khmer scripts called 'Khmer letters' is derived from some form (or perhaps various forms) of the ancient Brahmi script of South India. In the same way, the Thai, Lao, Burmese, Old Mon, Old Cham, and Old Javanese scripts, all also imitated and developed from this same source. His research also includes the observation that Cambodian spelling has been standardized progressively in the latter years through the great efforts of the Buddhist Institute's scholars who compiled an excellent two-volume official dictionary, *Cambodia Dictionary*. This official dictionary is very useful for spelling purposes.

Richard B. Noss (1968) studies "The Treatment of */R/ in Two Modern Khmer Dialects." In this study, the part regarding Modern Khmer dialect in Cambodia is noteworthy. He divides Khmer language in modern Cambodia into three main dialects of (i) Standard Cambodian (ii) the regional dialect surrounding the capital city, Phnom Penh and (iii) the dialect of Battambang (the Northwestern Province of Cambodia located about 200 km from Phnom Penh), which is spoken in the urban center and around that area.

Noss further explains that both dialects of Standard Cambodian and Battambang are close to Phnom Penh, however, while the first two share the /r/ phoneme, Phnom Penh where remains voiceless.

Standard Cambodian is spoken by educated people throughout the country and primarily used in mass communication such as radio and public speaking. In the meantime, the dialect of Phnom Penh, the regional speech of the capital area is becoming more and more used by uneducated people and many people are able to handle both dialects of Standard Cambodian and Phnom Penh in their daily life. As Richard B. Noss suggests the speakers of two dialects are normally not able to distinguish between the two dialects.

In conclusion, from the studies on Standard Khmer or modern Cambodian, it is understandable that the official language of Cambodia has been developed rapidly from Middle Khmer period (14th-18th century), especially through the time of colonization, later on the language borrowed some words from Chinese and Vietnamese in speaking as mentioned in the Buddhist Institute (2008), Philip N. Jenner (1974), Richard B. Noss (1968) and Franklin E. Huffman (1970).

The reviewed literature on Standard Khmer is useful for this study in that it could explain the similarities and differences between Northern Khmer and Standard Khmer as well as the development of the two dialects according to different geography, politics and society. It should be noted that Northern Khmer may be different from Standard Khmer in some context of social status. Northern Khmer speakers mostly use their spoken language in the context of agriculture, fishing and personal relationships which could be presumed that the language belongs to the villages while Standard Khmer enjoys a high status as it is used in administration and the royal court.

2.4 Teaching Neighboring Countries' Languages in Thailand

To provide a background of teaching and learning languages of Thailand's neighboring countries, including Khmer, Malay, Chinese, Vietnamese, Burmese and Karen in Thailand¹³, this part reviews numerous research as follows:

2.4.1 Teaching Khmer language

Suwilai Premsrirat, a Thai scholar in linguistics published an article entitle "Language, Ethnicity and Education on Thailand-Cambodia border" in 2009 in Thai, stating that the local languages, about 14 ethnic-linguistic minority group, have deteriorated, since local language users, especially the ethnic young generation have turned to Standard Thai. She further stated that government policy that provides only, Standard Thai, the official language, at least in medium level at schools has caused ethnic minority less usage or to abandon their own languages. To preserve 'local language' and culture, bilingual or multilingual

¹³ Laotian language is also widely used.

teaching at elementary level has been set up by local experts cooperated with linguist scholars in some communities.

The research illustrates that there are 1.5 million Thai-Khmer in Thailand which is classified in large-scale endangered language groups. The research finding proposes the subject “Teaching Cambodian as a foreign Language” to Khmer-Thai people who are living along Thailand-Cambodia borders because the group of Thai-Khmer’s living location and they “have some Khmer origin and speak local Khmer, which has distinctive features and development compared to Cambodian Khmer in terms of geography, society, and politics.”

Suwilai Premsrirat (2009) also demonstrates that there are numerous classes teaching Khmer of Cambodia as a foreign language in Thailand. These classes have been taught at the undergraduate and postgraduate level in central and other areas in the country. For instance, Silpakorn University has opened Khmer language class in Bachelor, Master’s and Ph.D level, Mahidol University has provided Khmer language as elective course at Master’s and Ph.D level, Chulalongkorn University and Burapha University have included Khmer Studies and language program into Thai studies, Ubon Ratchathani University has offered Khmer language courses for specialization, and Maharasakham University has taught Khmer Studies and language at the undergraduate and postgraduate levels.

“Isan Travels: Northeast Thailand’s Economy in 1883-1884” recorded by Étienne Aymonier (republished in 2000). The book mentions a little bit about the teaching Lao and Khmer during 1883 and 1884 while it mainly focuses on economic conditions, society and geography in Northeastern Thailand. Aymonier, who traveled from village to village in the Huamuang Khame Padong (Surin, Sangkha and Khukhan) found that the study of Lao and Khmer language had been introduced by Buddhist monks to the villages before the Thai language.

2.4.2 Teaching Malay

As seen, teaching Malay in Thailand is mostly for Muslim religious group. However, the Malay language course in Thailand, except in the deep

Southern region, is provided as an elective course for supplementary subject while Thai and Arabic language are compulsory for Thai-Muslim students. According to Srawut Aree, in an article for the Conference “Reform in Islamic Education” at Islamic Studies of University of Cambridge, on April 9-11, 2011 under the title “Santichon Islamic School: Model for Islamic Private School in Minority Context.” The article focuses mainly on the *Santichon*—a private Islamic school in Bangkok which has been established by negotiating between Muslim group and Thai government in order integrate Islam (a religious education) and mainstream education (Thai national curriculum). Through this integrated education, the contemporary Islamic education, is for the purpose of maintaining Muslim identity and preparing Muslim young generation for modern professional career. The author discusses in detail about the problems of these combined program in education, school management, teachers and students’ challenges, ability and quality of instruction and benefit of the establishment of the schools such as reducing overlapping content and students’ study load between core curriculum (basic education) and supplementary subjects (Islamic Education curriculum) as well.

A part of teaching in Islamic Education curriculum, Malay language and Arabic language course are also offered, but as supplementary subjects. However, according to Srawut (2011) religious subjects are mainly taught in Thai and Arabic more than in Malay.

Another useful study of Malay language, Patani Malay is a dialect of Malay language whereas Patani Malay speaking people find it hard to understand Standard Malay, one of the official languages of Malaysia.

William Smalley (1994) has studied “Linguistic Diversity and National Unity: Language Ecology in Thailand”. In part of Patani Malay speaking group’s ‘Education in the Pattani Malay Areas’ especially in three provinces, Pattani, Narathiwat and Yala, the language of the traditional schools was Patani Malay and Standard Thai was ignored. Traditionally, Malay teachers who taught in local traditional schools were educated in Malaysia or even the Middle East. This kind of school is supported by students’ family with more likely

religious than financial motivation. Some parents who are close enough to the border, or who can afford to do so, still send their children to school in Malaysia.

The gradual establishment of policy to put private schools (understandably the policy aimed at Chinese and Muslim schools) government authority, Private School Act in 1949 and in 1968, have greatly assisted in transforming local curriculum to national curriculum. This policy no longer allows new private schools—the Islamic education and teaching in the Malay language is not likely permitted.

However, Arong Suthasasna (1984) cited in William Smalley demonstrates that children of Malay speaking people also learn Standard Malay in Arabic script more or less, evidently in part-time weekend schools and take instruction before and after government school hours. The policy apparently has caused many students to leave for Malaysia and the Middle East, into centers of Muslim nationalism.

Smalley also finds that the government has at times encouraged officials to learn the language, even offering incentives, but learning Pattani Malay has never been a requirement, and never solidly implemented.

There were also short seminars on Malay language and culture held sporadically. Some officials have studied Standard Malay at universities in Bangkok, but what they learn is both a different script and a different language. The study was not fruitful since they did not receive regular disciplined practice and had poor pronunciation because perhaps they would not want to sound too much like a Malay.

Writing Pattani Malay in Thai-script produced by officials of Department of Education and other agencies especially with inconsistent, inaccurate, and misleading pronunciation and often error in hearing and recording makes the Muslims concerned that it meaningfully attacked the very sacredness of Arabic, including its scripts.

However, the policy has offered Pattani Malay-speaking people living in Thailand the chance to study Thai language in their region. Many children attend government schools and stay longer. Therefore, young generations were able to use both language, Pattani Malay and Thai gradually.

Suwilai Premsrirat and Uniansasmita Samoh (2012) studied “Planning and Implementing Patani Malay in Bilingual Education Southern Thailand.” The two authors mentioned that since the Melayu (Standard Malay) written in Jawi is not their Patani-Malay mother tongue, it will cause more problems. They further explain the reason is that it is not practical as a medium of instruction, and there are several versions of Jawi Melayu as well as not many people can use any one of them effectively. The children in the area normally learn Jawi in Tadikar School or the mosque school during the weekends. Therefore, it will not help develop students’ cognitive skills.

Jawi Melayu can be included into the curriculum as a cultural heritage in Melayu Studies in Grade 3 and be provided to Patani Malay speaking students after they have become literate in their mother tongues and Thai. In addition, after the students are familiar with the English alphabet from their English classes, Melayu written in Rumi script (Standard Malaysia) will be introduced in Grade 6 in order to link the students’ knowledge to Malaysia and Indonesia.

In this article, the two researchers deliberated on the level of compulsory education in Thailand which mainly focuses on a mother tongue-based bilingual education (MTB BE) program designed to use Patani Malay (PM) or Thailand Melayu, as well as Thai, in the teaching and learning process at the preprimary and primary level.

Many Patani Malay seemingly view the Thai education as a system that has been used to destroy their local language and religious identity. The reason is that Arabic-based script (Jawi) used for writing Central Melayu, widely used in religious texts and contexts and also in important documents such as marriage registration documents, heritage documents including wedding cards, name signs and poster signs for important events on the street. People see the Jawi writing as part of their language heritage and identity. Besides, Rumi script is a Romanized script popular among scholarly groups, and Thai-based script for PM is widely used in non-formal education and in PM lessons for teaching Thai government officials.

In response to these fears, as discussed by Suwilai Premrirat and Uniansasmita Samoh (2012), it was suggested that PM should be used for bilingual education in the depth south border provinces of Thailand in order to improve the situation. Through this project, the children of PM speaking people are encouraged to embrace their local Malay identity meanwhile to add national Thai identity. The paper also illuminated that regardless of the scripts used for PM controversy, the Thai-based PM writing system was certain to be used in education for pedagogical and political reasons.

According to the research survey, the Patani-Malay respondents stated their desire to see the local language (PM) used in education together with Thai to enable the students to more deeply understand the lessons being taught in school. It is obvious that there is a need for PM in education and the mass media in the area. Additionally, 66% of the PM speakers agree that the use of Thai-based PM orthography for their children will improve their learning in school. Those who disagree (32%) believe that that Thai script cannot adequately represent PM.

2.4.3 Teaching Chinese languages

William Smalley (1994) “Linguistic Diversity and National Unity: Language Ecology in Thailand” categorizes speakers of Chinese language in Thailand in the “Languages of Thai Towns and Cities.” He states emphatically that “No other language can match the specialized place of the Chinese language in Thailand’s cities”

Smalley (1994) observes that in Thailand, Chinese language has been used for reasons. Chinese families especially parents and older relatives are more likely to prefer children to speak Chinese with them. The language has been importantly used for business, media such as Chinese movies imported from Hong Kong and Taiwan and broadcasting. These media broadcasted in Mandarin can be heard from Beijing (not in Thailand). Four Chinese-language magazines are also published in the country or imported. Books are also written in Chinese and published in Thailand from time to time.

His research additionally demonstrates that in 1937, there were 230 Chinese schools in Thailand. A Chinese language was used as the medium of instruction in each school and Chinese culture and values were emphasized. He further mentions that the schools looked very much like the schools in China and the teachers were recruited from China. Those teachers brought with them some of the shifting ideologies of China, including the communist movement, which caused much concern among Thai officials.

However, Chinese speaking people's education through the schools had been affected by the most important Thai government policy. After the government put all schools under the supervision of the Ministry of Education, these schools decreased in their ethnic importance. For those remaining, they became basically Thai schools, where teaching Thai increased to twenty-five hours a week and Chinese remained at only six to ten hours a week. Smalley further added that most of the teachers and all the principals must be Thai (including Sino-Thai), must be educated in Thai, and must be qualified to teach under the Ministry of Education. Instructors in Chinese language are exceptions, but they must at least be able to pass a Thai language examination. The government also controls the content of the textbooks (Pichai 1969; Amyot 1972: 90 cited in Smalley 1994)

Smalley illustrates that since the number of immigrants decreased and in the generation of immigrants' grandchildren, the pressures for a Chinese education are becoming weaker, and use of a Chinese language is less of a requirement meaningfully only being a person of Chinese ancestry in Thailand. Many young people no longer speak a Chinese language. An increase in identification with Thailand was marked. The private Chinese schools were no longer powerful. More Chinese admitted that knowing Thai was their advantage. That sentiment had been nevertheless not yet identified. At that time, there were different views from the Chinese communist movement with terrorist tactics in the country. However, today that indecision has generally evaporated among the Sino-Thai (Smalley 1994: 174).

William Smalley quotes Pichai Ratanaphol (1969) who finds that Thai policy consigned Chinese languages to the "foreign languages" category

though the students are native speakers. For instance, at the upper levels, university majors and elective courses are provided in Mandarin as a foreign language. Some colleges and technical high schools teach Teochiu as well, and both Mandarin and Teochiu are taught at one regular high school. He added that although written Chinese and the spoken Chinese languages are still thriving among the language of Thai towns and cities, they are clearly no longer as important as they were in the late fifties (Richard Coughlin 1960 cited in Smalley).

Another interesting research related to teaching Chinese language in Thailand is done by Marisa Kotani. She conducted her research in the academic year 2002 under a Master's thesis entitled "The Changing Role of Chinese Language Schools in Thailand before and after the 1990s." Her thesis research focuses on analytic discussion about economics, politics and culture and also aims at examining the influence of Chinese language study on the identity of ethnic Chinese in Thailand. Her thesis conducted in-depth interviews and a total of 400 questionnaires by focusing on three Chinese language schools in Bangkok. The research findings suggest that before the 1990s, the schools of Chinese language played a significant role in enhancing ethnic Chinese culture in Thailand. Chinese parents highly encouraged their children to preserve Chinese culture and language through studying at informal Chinese language schools or were normally called private houses of volunteer Chinese. However, after the 1990s, the interest of Chinese language students in Standard Chinese language was greatly changed due to Mainland China's economic growth during the 1980s. She points out that the young ethnic Chinese may develop their Chinese identity by being exposed to Chinese culture and role models in schools of Chinese language. However, this new Chinese identity is produced differently from the first Chinese immigrants, so that "Chineseness" might possibly undergo a change in the future.

Disaphol Chansiri writes his Ph.D dissertation entitled "Overseas Chinese in Thailand: A Case Study of Chinese Émigrés in Thailand in the Twentieth Century" in 2005. His research focuses mainly on Thai-Chinese relations tracing back to the first Thai dynasty (Sukhothai) up to the present time

(Ratanakosin) and discusses about Thai government policies toward ethnic Chinese by examining the assimilation process of the Chinese community and their religion, Chinese language and Chinese newspaper affected the assimilation processes in the past century. Furthermore, his dissertation also analyzes arguments by Skinner and Chan and Thong and their ideas about present ethnic Chinese's situation and environment context. Interestingly, one of research findings which supported Skinnerian paradigm asserted that forces of the assimilation occurred at two level. In the 1930s, Chinese education was prohibited. Chinese schools and Chinese newspapers had endured hardships under Thai government policies since it was to prevent Chinese communists from spreading an undesirable political ideology to the ethnic Chinese community in Thailand.

However, as Disaphol Chansiri (2005) suggests at present, the Thai government has encouraged and supported teaching Chinese language as a second language because it realizes that doing this will be of benefit to the nation. Furthermore, the Thai government also intends to ensure that all the teachers and schools meet certain standards.

2.4.4 Teaching Burmese language

Thein Lwin, "Training Burmese Teachers" in Human Rights Education in Asian Schools, 2007 notes that it is hard for Burmese children in Thailand to get into Thai schools because of an illegal concentration in the country. According Thein Lwin, it was reported that some Burmese communities in Thailand have their own schools and teach Burmese, Karen, English, and Thai languages, and mathematics to the children. Some parents want their children to attend schools that teach in Burmese or Karen language in order to preserve their own language and culture. There are about forty schools (many are one-classroom schools) attended by 2,000 students, in the Mae Sot area alone (near the Burma border). There are some schools in Mahachai area (near Bangkok) and Phuket where a few hundred children get education in these "migrant" schools.

Kamolthip Phonlabutra (2012)'s "Immigrant Children and Their Opportunity to Gain an Education: A Case Study of Myanmar Community in Petchaburi, Thailand" demonstrates that when the government provides right to basic education to immigrant children, the small number of schools in Thailand turn a crisis into an opportunity. This strategy depends on the school administrators' vision of education for all and cultural diversity. The author states that one school principal is preparing to select Burmese as a second language there for his/her school. The recruitment of Myanmar teachers is to teach Thai and Myanmar children"

2.4.5 Teaching Karen language

Interestingly, Karen, is one of ethnic groups living both in Thailand and Myanmar.

Chinatsu Masuda conducted research for her Master's Degree of Thai Studies in 2004 under the title "The Roles of the Educated Young Karen in a Changing Karen Village: A Case Study of Nong Tao village, Changwat Chiang Mai". One of her findings is that Karen texts were issued by Karen Baptist Convention, Chiang Mai in 1978. And according to her interview with elders, authentic Karen written characters are similar to Chinese. She cites Harry Ignatius Marshall that the Sgaw Karen has a writing system invented by a Baptist missionary through modification of Burmese since 1832.

In primary school, local curriculum used to be arranged including Karen language. Teaching Karen in church community taught by the youth group members, to the children of 10-15 age as well as other youth group members every evening. The group uses the textbook that Pati Joni made to teach Karen. The textbook contains modern means of cultural transmission and traditional Karen poem, *tha*, so that they can learn both modern and traditional literature at the same time.

Chinatsu Masuda also demonstrates that in the protestant church, Karen language course is available at the Karen Baptist Hostel every evening for the children who stay the hostel. She confirms that the children are willing to learn Karen language because they have fun in class.

2.4.6 Teaching Vietnamese

According to a team of American researchers for Department of the Army in late 1960 (published in February 1970) under title “Ethnographic Study Series: Minority Groups in Thailand”, a group of ethnic Vietnamese was included. The studies by the team mentions interesting points of ethnic Vietnamese group in Thailand divided into two groups: an old group (the group live in Thailand before 1940), and a new group (the group fled to Thailand during 1960s, it was postwar refugees’ group). They have concentrated in different places which consist of thirteen provinces near the Mekong River and later they were regrouped by Thai authority. The solid concentration of ethnic Vietnamese group in Thailand is situated in places such as Nong Khai province.

The research team mentions that most of the Vietnamese fled to Thailand at that time were literate in their own language and many, mainly those engaged in commerce, may also have read Thai. Since they lived largely in towns and large villages, they had access to radios and newspapers. They reportedly listened regularly to Radio Hanoi,¹⁴ but this preference for a Vietnamese station may well be because of the language of the broadcasts.

The team also reveals an interesting point that the Republic of Vietnam’s government had established an information program among the Vietnamese in Thailand and information centers were in operation in various areas in the northeastern province. There were also reading rooms in these centers where the Vietnamese may gather for discussion and to read materials printed in their own language. They could have access to illustrated magazines and other literature about the Republic of Vietnam. These reading materials were also passed around the Vietnamese community and read many times. The team also illustrated that the information centers seemed to provide a regular meeting to non-Communist people in the Vietnamese communities and in some of larger towns.

¹⁴ Hanna, Willard A., 1966, “Thailand’s Strategic Northeast: Defense and Development,” *American Universities Field Staff, Southeast Asia Series*, XIV, No. 1:1-18 (quoted in page 8)

Verbal communication among the Vietnamese was very important to transfer the information from one to one where they gather and discuss at coffeehouse and other business' places.

The Adaptation of Annam-Nikai in Bangkok studied by Tiwaree Kosittanakiat in 2005 for her Master thesis. Interestingly, according to Tiwaree's research questionnaire, among the 60 respondents, 48 of whom were born in Vietnam and 12 in Thailand, 70% of them used Thai while 25% used both Thai-Vietnamese for language used in everyday life. However, only 5% of respondents used Vietnamese language. One point of language adaption that researcher observed for daily language, "Vietnamese language, the official language of Vietnamese people has completely died out from Annam-nikai¹⁵ temples."

Interestingly, in her research discussion, Tiwaree finds that Vietnamese language spoken by Annam people were transferred from generation to generation verbally. Only few Annam monks in Annam-Nikai temples were able to read and write Vietnamese language by using Chinese script. Since there are only a few who know the language at present time, no Annam monk is able to read and write Vietnamese language. In previous times (before the reign of King Rama I), the Annam group strictly practiced Vietnamese language. Later on, Vietnamese language were recorded by using Thai script was once taught in Vietnamese communities.

However, through the time of anti-communism in Thailand, Vietnamese was seen as a dangerous language to Thai society by the Thai government at the time.

In conclusion, the reviewed literature on the part of teaching neighboring countries' languages in Thailand is useful to this research in order to understand Khmer-Thai's attitudes toward Standard Khmer, the official language of Cambodia, one of the languages of Thailand's neighboring countries, and the language they speak in some context. The reviewed studies on this part provide a broad understanding of the situation of teaching neighboring countries' languages

¹⁵ Annam-nikai, a Mahayana Buddhism set from Vietnam was brought to Bangkok in the early Rattanakosin period.

in Thailand which also include languages of some ethnic minorities in Thailand such as Lao, Khmer, Vietnamese, Chinese and Patani-Malay and Karen minority of Burma. It is also helpful in considering attitudes of language learners, especially those learners, ethnic minorities in Thailand who study their own spoken language.

As seen, the situation of teaching neighboring countries' languages such as Malay, Chinese, Karen, Khmer, Vietnamese, and Burmese is different from one another. Based on the studies reviewed above, Malay and Chinese tend to show a stronger sense of need by ethnic Pattani Malay, Chinese and Karen than the Khmer, and the Vietnamese. For instance, Pattani Malay speakers view Jawi script (Arabic script, one of official script used for writing Pattani dialect), as a part of their language heritage and identity. The script has been widely and importantly used in religious texts and important documents. It was reported that, some Pattani Malay parents even send their children to get education in Malaysia and Middle East for religious purpose. In the meantime, teaching Chinese in Thailand has been popular among ethnic Thai-Chinese between 1930s-1940s since the first and second generation of Chinese immigrants felt strong sense of their own language and they would like for their children to speak Chinese to them. Therefore, schools that teach Chinese play significant role in their community.

Unlike the Pattani Malay and Chinese, there are likely not many research documents about teaching Vietnamese, Lao and Khmer in Thailand. Also, the three languages are not offered as major disciplines leading to a degree in Thai universities.

Concerning the Burmese language, it is used by immigrants from Myanmar. However, teaching Burmese language is not widely found. Interestingly, Karen, one of ethnic languages in Thailand as well as in Myanmar has been taught in Karen communities as well as preserved especially by ethnic Karen youth in Nong Tao village, Changwat Chiang Mai.

As understood, teaching the languages of neighboring countries are still limited at high schools and non-formal institutes because in the past, they were not regarded for potential economic benefits. In addition, these languages,

according to Smalley (1994:87), in 1960s and 1970s were seen as political threat. For instance, Chinese and Vietnamese were viewed as communist languages and Burmese language viewed as the language of Thailand's historical enemy. Lao tends to be seen as very close and similar to Thai, which is not necessary to study.

2.5 Situation of Khmer-Thai People's Language Practice

In Peter Vail's "Language and Northern Khmer identity: Codeswitching, Polyglossia, and Cultural Change in Surin, Thailand" (2002) presented at the 8th International Conference on Thai Studies 9-12 January 2002, his paper reports that there is switching between language use including Northern Khmer, Central Thai, Lao and to some extent, Kui. This interaction with surrounding languages and cultures as well as state institutions, have led to the change of local Khmer identity. This, Peter Vail also considers that, influences language use, language practice and relatedly, ethnic identity. He further discusses "local attitudes and understanding about the nature and significance of language" that affects their language use and local identity. These beliefs have also been impinged since the end of the civil war in neighboring Cambodia.

Interestingly, Vail also addresses the socio-political history of border region in the changing nature of national and ethnic identity, since Khmer and Lao are the national languages of Thailand's neighboring countries. In conclusion, the paper finds that the declining practice of Northern Khmer language could likely disintegrate Northern Khmer identity overall.

Another similar topic, Peter Vail (2007) studies "Thailand's Khmer as 'Invisible Minority': Language, Ethnicity and Cultural Politics in North-Eastern Thailand". This article shows that ethnic Khmer speakers in Thailand are largely considered as an "invisible minority" in terms of cultural political context though the number of this group is big-over one million. Their invisibility, to some extent, revolves around the ethnic Lao speakers in northeastern Thailand, *Isan Lao*: when ethnic Khmer speakers and ethnic Lao speakers share the cultural similarity such as Theravada Buddhism, wet rice agriculture. This invisibility is

the result of cultural politics at the national level, and with the clear histories of the two countries—Cambodia and Thailand, in the modern era.

In his article which importantly related to Khmer-Thai's attitude toward Cambodia, Vail (2007) further suggests about the historical context, between 1965 and 1980, soon after the US withdraw its troops from Vietnamese war, Cambodia fall into Indochina war and led to Khmer Rouge genocidal regime (1975-1979). Because of the Killing Field era, at least 1.7 million Cambodian people were forced to death from starvation, overwork, and killings. In 1979, when Vietnamese troop invaded/liberated Cambodia and moved out the Khmer Rouge leaders from the power, many Cambodian refugees fled to Thailand. Many of them settled down temporarily for more than ten years at refugee camps along Thailand-Cambodia border. According to Vail (2007), as seeing the worst politic situation in Cambodia, many Khmer-Thai viewed this event as “Khmer kill Khmer” which led them to feel being “embarrassed” to be Khmer and “wanted to dissociate as much as possible from Cambodia and especially from the Cambodia refugees.”

Alexandra Dense (2006), “Recovering Khmer Ethnic Identity from the Thai National Past: An Ethnography of the Localism Movement in Surin Province.” This doctoral dissertation states that there were two inter-related factors which served as the ideas or reasons of ethnic Khmer's willingness: (1), a desire to be visible by the nation, (2) a wish to get rid of “the stigma of being ethnically Khmer” during the Cold War period. During the author's research study, the finding shows all the existing memories from ethnic Khmer groups in Surin and other identities in relation to practices including cults of the ancestors, mediumship rites, and folk genres of music and dance. Significantly, the article mentions how the involvement of the nation in the study of Khmer cultural heritage has changed these activities or practice, reconfiguring them into the signs of national identity. Another interesting point in the thesis is that “in spite of the impetus to purify its national identity in the modern era, Thailand's elites nonetheless retained their claim on the Khmer past” through “the imperial imaginary”, “which invokes Thais to remember the Thai nation as it was prior to

the territorial losses to Western colonial regimes.” In addition, it also focuses on how the imperial imaginary use as a frame for the post-cold war revival of ethnic Khmer identity.

Chaimongkol Chalermasukjisri,¹⁶ article for conference under title “The Vanishing Surin Khmer Language: Will they speak Khmer tomorrow?” presented at the 10th International Conference on Thai Studies, Thammasat University, Thailand 9-11 January 2008, mentions that since there is less interest in using Khmer language in his ethnic Khmer community, Chaimongkol Chalermasukjisri himself has cooperated with Dr. Charnvit Kasetsiri to offer Khmer, as well as English instruction to students through his operation of a center namely Center for Heritage Study: The first Khmer Language School in Surin since the 2006, which later on is known as Language and Culture Association of Surin Province (LCASP). His center has offered teaching central Khmer language to young generation as well as elderly who are interested in learning how to read and write Khmer language properly in Ban Chhruy (Chhruy village) in Surin province since 2006.

To run the school, Chaimongkol has been trying to find some support from Cambodian people both in Cambodia and overseas. The news from websites shows that he obviously tries to avoid accepting any support from governments both in Cambodia and Thailand because he does not want to be viewed as a political school from any sides. Indeed, as he requested to the Thai government to open up the school teaching Khmer language, Thai government fully support the school both financial and technical assistance if the school teaching Khmer by using Thai alphabet. According to him, it is impossible to do so because as it has been a sensitive issue, he would rather be independent. In his effort, he has willingly promoted Khmer indigenous right in education, in particular, preserving Khmer ethnic language by teaching Khmer language to Northern Khmer in the village. For instance, he has been trying to connect Khmer Surin to Cambodia in order to promote relationship between Khmer Surin

¹⁶ He is an ethnic Northern Khmer who originated from Korkhan district, Sisaket province.

and Khmer Kandal (Central Khmer). He, furthermore, finds assistance in academic work from the Royal Academy of Cambodia.

To summarize, reviewing studies on the situation of language practice by Khmer-Thai is useful to this research to understand what Khmer-Thai people think about their language use and Cambodia under political history and situation of troubled politics, so called Cambodian genocide period and Cambodian refugees who temporarily stayed in the refugee camps on Thailand-Cambodia border. This could lead to consideration on their attitudes toward studying Standard Khmer as well.

Chapter III

Research Methodology

The concept of “language attitude” used in this research is based on the studies by Baker (1992), and Gardner and Lamberts (1972). According to them, the attitudes of minority groups toward their indigenous language are divided into two types: sociocultural (integrative) and socioeconomic (instrumental) attitude/motivation. To identify the factors that motivate Khmer-Thai people in studying Standard Khmer language, the dependent variable, language attitude, was counted against each variable such as the Khmer-Thai’s occupation, age, gender, educational level, their Northern Khmer language background (how proficient they are in the language), knowledge of Cambodians and level of their interest in Standard Khmer.

The research procedure of this thesis is composed of four steps: (i) documentary research (ii) field research (iii) data analysis and (iv) limitation and challenges.

3.1 Documentary Research

Various documents were collected such as annual reports of Language and Culture Association of Surin Province (LCASP) and Standard Khmer teaching materials of government schools: textbooks of teaching and student’s textbooks, and media such as newspapers and video clips; and photos given by government schools, LCASP, and other institutions that deal with Khmer-Thai.

All these documents helped me understand more about the director of LCASP’s initiatives and the Thai government’s policy for establishing schools that teach Standard Khmer and its curriculum as well as the connection between institutions in Surin province and in Cambodia.

The majority of the data came from annual reports of the LCASP such as the purpose of establishment of LCASP, teaching Standard Khmer, the different contributors from Cambodia and overseas Khmer who support the LCASP. These kinds of data helped in the analysis of the parts of chapter 4 where I focus on the establishment and types of schools that teach Standard Khmer in

Surin Province. I also used some news items in Khmer, Thai and English regarding purpose of establishing Khmer as well as ASEAN languages and the teaching of these languages by the Thai government to record about the part of teaching Khmer courses by government schools. Besides, various video clips are also used to understand and analyze the Khmer-Thai's opinions regarding the study of Standard Khmer in Surin.

3.2 Field Research

About more than half of the information of the establishments and the types of schools that teach Khmer in Surin province, and the factors that motivate the Khmer-Thai people to study Standard Khmer came from the result of fieldwork research conducted in Surin during August, November 2012-January 2013.

Field research was conducted in three districts of Surin province namely Prasat, Mueng and Sangkha districts where I chose different government schools, and places in the villages that the Language and Culture Association of Surin Province (LCASP) which offers Khmer language courses, as well as Mahachulalongkorn University (Monks' group).

The three distinct government schools were Prasatwittayakarn Schools in Prasat district, Sripathaismunt School in Mueng district and Kapchoeng Mittraphapti 190 School (โรงเรียนกาบเชิงมิตรภาพที่ ๑๙๐) in Kap Choeng district. These schools were selected for four reasons: (i) type of government schools, (ii) the large enrolment of Khmer-Thai students studying Standard Khmer language, (iii) location of school (iv) and years of teaching. For instance, Prasatwittayakarn School plays a significant role as Education Hub, Multilingual Program and World Class Standard School in the region, with a total number of 2942 students' enrolment and 128 teachers, located in Prasat District where many Northern Khmer speakers are heavily concentrated. Sripathaismunt School provides a Khmer language program by following Prasatwittayakarn, with a total number of 380 students who are all children of Khmer-Thai parents, located in the city of Surin Province. Kapchoeng Mittraphapti 190 School has set up an

ASEAN language program as Buffer School, consisting of a total number of 859 students, located in Thailand-Cambodia's border (Surin-Udor Meanchey province). In 2010, Prasatwittayakarn and Kapchoeng Mittraphapti School started offering Khmer language programs to students. Later on, in 2011, Sripathaismunt School started teaching Khmer language in its first year.

Table 3.1 List of Schools and its number of students' enrolment, level of students studying at Khmer class, school location and year of teaching Khmer¹

Schools	Number of Students	Level of Student (Grade)	Location (Surin province)	Years of teaching Khmer
Prasatwittayakarn School	2942	7-12 (except grade 9 and 12) ²	Prasat district	2010
Sripathaismunt School	380	7 and 10	Mueng district	2011
Kapchoeng Mittraphapti 190 School	859	4-9	Sangkha district	2010
Language and Culture Association of Surin Province	Approximately 650 (year 2006-2011) ³	From primary school level to university level	Kork Krapeu sub-district, Mueng district	2006

In the field, I went to meet school principals of government schools, government official at department of education, director of LCASP, the abbot of Mahachulalongkorn University and other Buddhist monks as well as villagers to ask them about the situation of teaching Khmer language in Surin province. In the meantime, I also used direct observation and participated in classes by presenting my main purpose of the research and asking Khmer-Thai people in

¹ (see Appendix A)

² The students studying at grade 9 and 12 are not required to study Khmer and other ASEAN languages since they have to prepare for Bac I and Bac II.

³ According to LCASP's unofficial list of students' registration between 2006-2011

group discussions about their feelings and impressions on studying Standard Khmer language.

3.2.1 Population and Sampling

To obtain information about the establishment and types of schools that teach Standard Khmer and to understand attitudes and motivation of Khmer-Thai to study Standard Khmer, I focused on the following key informants as my target groups, from which I collected data for my chapters 4, 5 and 6.

Table 3.2 List of selected informants

N.	Interviewees	In-depth interview	Questionnaire
1.	School principals/Director of Association and government official at Department of Education	5	
2.	Teachers/program coordinators	5	
3.	Monks	5	50
4.	Old people/students' parents/caretakers	5	50
5.	Students	5	382
Total		35	482

3.2.2 Questionnaires

A total of 482 respondents were selected to contribute their ideas to the questionnaires. They were divided into three groups such as (i) 50 Monks, (ii) 50 old people/parents of students, and (iii) 382 students who were studying Standard Khmer language with Language and Culture Association of Surin Province and government schools.

The questionnaires were designed to measure the feeling, impression and opinion on studying Standard Khmer (See questionnaires in the Appendix B). To analyze their attitudes and motivation, I also used the current

situation of Thai government's policy of ASEAN language and prepare its people for economic benefit for the upcoming ASEAN Economic Community (AEC) in 2015 in order to understand the change that largely influence on Khmer-Thai's attitude and determine their motivation to study Standard Khmer. Therefore, the designed questionnaire consisted of five parts, 32 questions in total as follows:

- (i) General questions asking for personal information such as gender, age, occupation and education.
- (ii) Questions on respondents' familiarity with/understanding spoken Surin Khmer (Northern Khmer) language in order to get data about their language background. The questions were designed to ask how proficient they are in Northern Khmer language.
- (iii) Questions on ethnic Khmer respondent's opinions about Cambodia and Standard Khmer. The questions were designed to get to know their relationship with Cambodian people and their feeling about learning Standard Khmer. Since lots of events happened in Cambodia and affected some of them, the questions also explored how they were interested in the language.
- (iv) Questions on respondents' attitudes toward the study of Standard Khmer language. In this part, the questions aimed to examine the level of their interest in Standard Khmer and their motivation of studying the language.
- (v) Questions on informants' opinions on the study Standard Khmer language in Surin. The questions were intended to provide a better understanding of their thoughts, whether they believe or agree that studying Standard Khmer language could be useful for them, and could preserve their ethnic identity and enable them to get a job in the emergence of the ASEAN Economic Community in 2015.

This part was composed of close-end question Likert 5 rating scaled⁴ which are rated in five levels as follow:

⁴ Persuasion researchers have used Likert-type scale to measure attitudes for over three decades. Rensis Likert (1932) developed the original scale of this type and explained it in his article "A Technique for the Measurement of Attitudes," in *Achieve of Psychology*.

1 = Strongly disagree

2 = Disagree

3 = Neutral

4 = Agree

5 = Strongly agree

3.2.3 Pre-Testing

The objective of the pre-test of questionnaire is to examine its reliability by distributing copies of the questionnaire to the students and villagers during the early week of observation in Surin.

Cooper and Schindler (2001) mentioned in theory of simple size of the pre-test that pre-testing need to be conducted by 20-100 respondents. Given that, I distributed 23 copies of the questionnaires to the students of Prasatwittayakarn School and some villagers. It was found that the questionnaires did not cover all the goals of the study. Therefore, I decided to use questions in the in-depth interview to ask the additional information which the questionnaires did not cover. I decided to do so because too many questions in the questionnaires may bore the respondents who might refuse to cooperate in filling out the questionnaire.

3.2.4 In-depth interviews

For In-depth interviews, it was conducted by using open-end questions. There were five groups of people that I interviewed (See list of interviewees and list of open-end questions in the Appendix C).

The first group was school principals/program organizers and government official at Department of Education and the second group was teachers and Standard Khmer program coordinator. The interview with these two groups aimed at getting further information of government policy and initiative, and their motivation of establishing program and the schools that offer Standard Khmer language and their teaching experiences with the Khmer-Thai students.

The third group was monks, who teach and learn the Khmer language at the temples in the village and are currently studying and taking

courses at Mahachulalongkorn University. I also went to a few villages and some monasteries in the area. This main purpose of interviewing monks was to ask them about when they started to teach and learn Standard Khmer language, what are the teaching or studying materials used, for example, palm leaves and types of manuscript, that they use to teach or learn and their motivations of doing in so.

The fourth group was old Khmer-Thai people (some of them are students' parents and caretakers). Many of whom were selected from those who studied Standard Khmer with Language and Culture Association of Surin Province later called Association or LCASP) as well as villagers who did not study the language. They were asked to fill out questionnaires and participate in in-depth interviews. They lived in different villages in Prasat and Mueng districts. For this group, the translator and I helped them fill the questionnaires by asking them face to face, since most of them found it hard to read the questionnaire themselves due to their failing eyesight. The purpose of interviewing was to get their opinion about reasons and motivation that they and their children decided to learn Khmer language.

The fifth group was students studying Khmer language in both LCASP and government schools in Surin. The chief purpose of interviewing these people was to understand their motivation of studying Khmer language, and their attitude toward the study. Students who studied Khmer language in government schools were chosen from two villages: Svay village and Wat Kork Baray (Nornng Boray). In fact, I intended to choose other villages as well, however I could not make it due to the harvesting season. In addition to that, the Association established mobile classes, in which they teach villagers from village to village for a particular period (between 3-6 months according to availability of villagers). As such, I could reach only two villages.

For the in-depth interview, I selected key informants in advance. I approached the Khmer language program organizers, school principals, teachers and Khmer-Thai people both students and people who were significantly associated with organizing and studying Standard Khmer respectively. After that they were asked to locate anyone they knew who could provide their general idea and attitudes toward studying Khmer. This selection method could help the

informants feel more comfortable with me, and I could also build trust and confidence in them. In doing so, it could help me to get the most accurate data or answers from the informants.

Before the interviews, I contacted and informed key informants such as school principals, teachers, and language program organizer in advance. The interviews were conducted through face-to-face interview and lasted from one to two hours. For students, each in-depth interview with one target student took approximately fifteen-thirty minutes and one hour or more when I found the story interesting. Besides, I also interviewed the director and staff of the Language and Culture Association of Surin Province. Furthermore, during each interview, I used voice recording and note-taking. Some of the interviewees who wished to keep their names confidential were not disclosed in this research.

The interviews were conducted in Khmer, Thai and English—in accordance with the language familiarity of the informants. Concerning the interviews conducted in Thai, an interpreter who was fluent in Thai, Khmer, and English facilitated the language barrier. Before conducting the interviews, I explained the purpose of the interview, and gave the interview questions to the interpreter in advance, so that he could understand the topic broadly. Interviews organized with school principals and some teachers who are Khmer-Thai people were conducted in Khmer, Thai and English language. Other interviews with Thai government officials (Department of Education) and young students were conducted in Thai and English. Older Khmer-Thais who were 45 years old and above, monks, teachers, and some young Khmer-Thai people in Surin province, were conducted in Khmer language without the help of the interpreter.

3.2.5 Data Processing

After getting all data through both in-depth interview and questionnaire, I listed all the interviews I collected and classified the data and put them into different groups according to the two main objectives. In-depth interview data such as interview about Standard Khmer program's establishment, initiative and motivation, and challenges of teaching the language process, was split then sorted into categories to help facilitate the data analysis and the

development assessment. Then, I transcribed, summarized that interview and grouped the data according to the main points in each part of chapter such as establishment of schools and its types such as government schools, Language and Culture Association of Surin Province and Buddhist monasteries.

For questionnaire data, first I put them into three groups according to my target groups of Khmer-Thai respondents. Then, I started counting, cleaning the incomplete questionnaire, putting code number. Later on, I put the number of each question in the questionnaire into Microsoft Excel by grouping each question into four parts, meanwhile I and a few friends translated the respondents' comments from Thai into Khmer and English. After finishing all the data, I checked all errors again to make sure whether there were missing data after which I computed the data by using SPSS (Statistical Package for the Social Science) program as Frequency, Percentage and Mean.

3.3 Data Analysis

To analyze the first research objective “to examine the establishment and types of schools that teach Standard Khmer”, I created a list of data collection instrument consisting of kinds of data, interview and respondents. Firstly, I categorized the information that I got from four sources such as annual report, teaching materials, media and interviews from school principals, teachers, government official and monks. In addition, to describe the establishment and types of schools, I also used the information from my notes about what I had observed in the field.

To analyze the second objective “analyze the factors that motivate Khmer-Thai people to study Standard Khmer”, I used two kinds of data both questionnaires and interview. To analyze factors and reasons as well as motivations of Khmer-Thai people intend to study Standard Khmer, I used Baker Colin (1992) and Gardner and Lamberts (1972) concept of main motivation of ethnic minority language attitude which is sociocultural, linguistic, and economic motivation. The reason I applied this concept for my second objective was because the concept responded to the current situation of Khmer-Thai people's studying Standard Khmer for the main reasons as my hypothesis.

Then, I started to count each influential variable such as occupation, age, gender, educational level, and most relevant variables of Khmer-Thai's Northern Khmer language background, their knowledge of Cambodia, and level of their interest in the language, against dependent variable—the reasons or motivation that frequently given by respondents. The reasons or motivations were, for example, Khmer-Thai study Standard Khmer because they intend to preserve their ethnic identity, to know their ancestral language, to be proficient in the language, to get jobs in Cambodia in the emergence of the AEC and it is required by the government.

After that, multiple response method was used to explain the correlation between seven independent variables and the dependent variable (language attitude) according to the five components. To analyze the factors that motivate Khmer-Thai people, I counted the frequency and percentage of each variable and find which one strongly interact with language attitude by using the highest and lowest number and percentage of variable.

Interview from students, parents and monks were included into supporting part that responded to each variable. For the second objective, besides using questionnaire and interview to analyze, I also used the information from previous academic research done by Alexandra Dense (2006) and Peter Vail (2007) as well as my direct observation about negative aspect of Khmer-Thai people, especially old group who have lived under the different situation between Thailand-Cambodia's conflict and troubled situation in Cambodia that might affect their attitude toward Cambodia and Standard Khmer.

3.4 Limitation and Challenges

Because the Language and Culture Association of Surin Province (LCASP) operates such traveling classes as mobile classes in the villages due to harvesting season or school vocation, it was challenging for me to collect data. I could not interview all students of this class because the students live in different villages. Therefore, I chose two villages to conduct my field research.

Another challenge is that I found that some of the old Khmer-Thai people were reluctant to talk about Cambodia and Khmer language since they

experienced Thailand-Cambodia's border conflicts many times from past to present. The political factor between both countries seems to have shaped Khmer-Thai people's attitudes and thought when speaking in Khmer language. For instance, during my stay in the village, one elderly male (Khmer-Thai) did not hesitate to raise the question to me "Are you Khmer of Sihanouk?" Another thing, the word "Khmer Surin" which Cambodian people have used typically to call their ethnic group seems also to be a sensitive word since they hold Thai national citizenship. However, they do not prefer to call themselves 100% Thai people too. The word "Khon Surin" meaning a native of Surin province is preferably used for them.

Chapter IV
Standard Khmer Language Schools
in Surin Province

Surin, the Land of Big Elephant, Elegant Silk, Beautiful Silver Beads,
Numerous Ancient Stone Castles, Sweet Dried Turnips,
Fragrant Rice and Various Cultures
Surin slogan, Sripathaismunt School

This chapter provides background knowledge of teaching and learning Standard Khmer in Surin Province. It aims to show evidence that Standard Khmer has recently attracted attention of the Khmer-Thais in terms of educational activities so that the reader understands what actually is going on in Surin before reading the parts about the Khmer-Thai's attitudes toward Standard Khmer in the proceeding chapters.

The chapter thus illustrates the establishment and types of schools consisting of private schools—under the name “Language and Culture Association of Surin Province” (LCASP)— and government schools that teach Standard Khmer in Surin Province. The analysis is based on interviews with the director and teachers of LCASP and officials of Surin Educational Service Area Office, school principals and teachers who designed Khmer language teaching program and teach Khmer to students in three schools located in three districts in Surin province. They worked at Prasatwittayakarn School in Prasat district, Sripathaismunt School in Mueng district and Kapchoeng Mittraphapti 190 School in Kap Choeng district. In-depth interviews with monks and villagers were also included.

The content of this chapter is divided into two parts. Part 1 deals with the establishment of the schools that teach Standard Khmer. Part 2 presents types of the schools. The last part is summary of the chapter.

4.1 The Establishment of the Schools that Teach Standard Khmer

This part focuses on three main points consisting of (i) important individuals who contribute to the establishment of the schools that teach Standard Khmer, (ii) organizations that support the establishment and (iii) motivation to the establishment. Each point is elaborated in the following sections based mainly on interviews with director of LCASP, official of Department of Education, school principals, Khmer language program coordinators and teachers of government schools.

4.1.1 Important Individuals who Contribute to the Establishment of the Schools that teach Khmer

As has been known, Khmer has been taught by local monks for a long time. However, teaching Khmer started to be done by individuals (laymen) in 2007 and by the government in 2010. One of the purposes of this study is to examine how the schools were established and who contributed to the establishment.

Based on the analysis of interviews with directors of private schools that provide the Khmer language course, Khmer language coordinators in Surin and academic research by Thai scholars, it was found that there were five important individuals significantly involved in establishing the Standard Khmer schools in Surin province. They are Chaimongkol Chalermasukjitsri, Suwilai Premssirat, Boonruang Kajama and Phaichayon Jantaket, and Abhisit Vejjajiva.

The first individual, Chaimongkol Chalermasukjitsri, a Khmer-Thai from Sisaket province, independently found the Language and Culture Association of Surin Province (LCASP) in 2007 under the permission of Thai government authorities. This is the first and most important institution for teaching Khmer language in Surin. Through his association, Chaimongkol has taken the initiative to preserve Khmer language and culture in Surin by making himself proficient in Standard Khmer. He learned the language with the Royal University of Phnom Penh and communicated with numerous institutions and individuals in Cambodia, and Khmer overseas to seek various financial supports,

teaching materials, and teachers. Annually, he takes Khmer-Thai people in Surin province and Cambodian people to celebrate Buddhist ceremonies, Bon Phkar unity, Kathin ceremony in order to build relationship between people and people and make them involved in his Khmer language program in Surin province.

According to the interview with Chaimongkol Chalernsukjitsri, he established the association for sharing the knowledge of Khmer language to Khmer-Thai people and other ethnic groups who are interested in learning the language as he predicted the language is gradually disappeared from their daily conversation. As he recalls, some express the idea that Khmer language that provided by his private school, LCASP, is the language in Cambodia, not the local Khmer (dialect) language in Surin. They even said learning Khmer offered by LCASP is to become Khmer of Hun Sen—the current Prime Minister of Cambodia. However, for those who seek to study the language for sociocultural reasons, they are pleased to attend the class because they intend to read the language in Khmer scripts and to improve their speaking in daily life. However, as many Khmer-Thai were not really interested in learning Khmer, his teaching Khmer program struggled through challenges to raise their awareness of the core value of their own mother-tongue. As for that reason, Chaimongkol Chalernsukjitsri himself initiated the voluntary project of teaching Khmer to those Khmer-Thai people free of charge. Besides Khmer language, English was also taught to his students, so they could catch up with the rapid growth of globalization.

In addition, as Lek Chumnor, Chaimongkol's teamwork mentioned, Chaimongkol devotes himself to the teaching of Khmer to Khmer-Thai people from village to village. Importantly he also uses his personal budget once his private school face financial problem since most of the financial support from outside is irregular.

In 2009, as Chaimongkol Chalernsukjitsri mentioned, on behalf of the Director of Language and Culture Association of Surin Province (LCASP), he proposed the idea of teaching Khmer language to the government as a part of an attempt to preserve the identity of indigenous people. His proposal was accepted by the Thai government; and a formal Standard Khmer language program was

included into the curriculum in August 2009 (Kampuchea Thmey, Vol.8 No.2041, September 5, 2009).

The second individual is Suwilai Preamsirat who is considered to be an important person contributing to establishment of schools that teach Khmer. Significantly, in the form of official establishment, the subject ‘Teaching Cambodian as a foreign Language’ was suggested by Professor Dr. Suwilai Preamsirat in 2009 in her article “Language, Ethnicity and Education in Thailand-Cambodia borders.” The research article discussed the purpose of providing people living on the Thai-Cambodia border, called Khmer-Thai people, who “have some Khmer origins and speak local Khmer” an opportunity to study the language. In order to encourage those people, especially youths to “preserve and continue to be confident in the language identity and local culture”, the teaching subject “local language” as bilingual or multilingual education at the elementary level has been set up.

In the meantime, interestingly, teaching Standard Khmer as well as ASEAN languages (Lao, Khmer, Vietnam, and Myanmar language) was established in 2010 by the Thai government. In Surin province, Phaichayon Jantaket, a school principal at Prasatwittayakarn School and Boonruang Kajama, the Education Hub manager and a former teacher (who taught Khmer) at Prasatwittayakarn School are known as the key persons in actively managing teaching Khmer language program. Both of them are Khmer-Thai and able to speak Northern Khmer¹ language and Standard Khmer fluently.

According to Phaichayon Jantaket, and Boonruang Kajama, today, the Khmer language has been taught by at least 28 public schools in six provinces along the Cambodia's border, namely Prachinburi, Sakaew, Buriram, Surin, Sisaket and Ubon Ratachathani. Among these schools, Prasatwittayakarn School—The Secondary Education Service, has implemented the project of central Education Hub, World Class Standard School and Multilingual program.

¹ Northern Khmer refers to spoken language used by William Smalley

In addition, Surin Educational Service Area Office confirmed that Standard Khmer language classes were offered to lower and upper secondary school students. Recently the trend of studying Khmer among Khmer-Thai people in Surin has increased gradually every year.

Phaichayon Jantaket, the school principle of Prasatwittayakarn School mentioned that schools in other provinces along the border with neighboring countries had started their mission of teaching ASEAN languages before Surin province because Surin was still had engaged in border conflicts with Cambodia.

Interestingly, according the Bangkok Post newspaper², a former Thai Prime Minister Abhisit Vejjajiva made a commitment in his opening speech at the Bangkok Conference on Language, Education and the Millennium Development Goals (MDGs) which focused on the power of language to save and improve lives. His commitment is that his administration would protect culture and language diversity and give children from ethnic groups the right to use their mother tongue. Former Prime Minister Abhisit Vejjajiva stressed that his government had worked hard to protect and promote culture diversities, as shown at schools where the curriculum included the study of local language. It is noted that he also promised to appoint a cabinet-level committee to ensure the recently-approval of Royal Institute of Thailand's National Language Policy that the right of ethnic children to preserve their mother tongue is put into practice in education—a school curriculum, healthcare, commerce and human security.

4.1.2 Organizations that Supported the Establishment of Khmer Language Schools

Besides the important individuals in Thailand significantly contributing to the establishment of schools that provide Khmer language course to students in Surin province, numerous organizations provide support to the

² Daniel Calderbank, *Preserving language diversity: Forum links language to a better world*, [November 30, 2010]. Source <http://www.bangkokpost.com/learning/education-features/208786/preserving-language-diversity>

establishment of the schools that teach Standard Khmer. The support consists of finance, teaching technique and materials, teachers, and scholarships for students, which is offered to Private School named Language and Culture Association of Surin Province (LCASP) and government schools.

This part focuses on the organizations that significantly contribute to the establishment of schools teaching Khmer, namely, those that support Private School—Language and Culture Association of Surin Province (LCASP) and those that support government schools.

Organizations that Support Language and Culture Association of Surin Province (LCASP)

The Language and Culture Association of Surin (LCASP) could not drive its mission without core support from different organizations in Cambodia and Thailand, overseas Khmer, and Khmer-Thai themselves.

According to Chaimongkol Chalernsukjitsri, the LCASP seeks various sponsors and collaborates with different institutions and individuals in Thailand, Cambodia, Khmer Krom (Khmer people in Southern Vietnam), as well as overseas Khmers to help teach Khmer to Khmer-Thai people in Surin province. Thus far, the LCASP has received generous support from Khmer in Cambodia and overseas including Princess Bopha Devi who lends her support in promoting Khmer Surin culture and arts in Cambodia and abroad. Institutions in Cambodia such as The Buddhist Institute, Royal Academy of Cambodia, Pedagogy School in Siem Reap, Khmer Engineering Association, and private printing-houses have offered the LCASP various Khmer language student books. The support also comes from various individuals and associations from France, Belgium, Germany, Norway, USA, Canada, and Australia, as well as Cambodian student association in Thailand. The donation is also received from Bangkokians and Cambodians who visit and attend some ceremonies in the province.

Interestingly, Chaimongkol Chalernsukjitsri further mentioned that Norton University in Cambodia had offered scholarships to students from LCASP to study any program for a Bachelor's Degree. However, since most of LCASP's students are between 35-75 and between 8-14, it seems they are either

too old or too young to studying for a Bachelor's Degree. Until the present, none of the Association's students have got the scholarship.

He added that numerous newspapers and websites in Cambodian and Khmer radio abroad such as VOA (Voice of America), RFI (Radio France International) and RFA (Radio Free Asia) had issued and broadcasted a series of articles about teaching Khmer language in Surin. According to these news such as RFA in Khmer issued 02 September 2008³, 08 April 2008⁴, 15 September 2008⁵ many Khmer living in Cambodia and overseas donate money and teaching materials to LCASP.

Chaimongkol Chalermasukjitsri recalls that LCASP also asked for sponsorship from the Thai government for teaching Khmer in Surin. However, the Thai government would agree to the request only if the Thai alphabet were used for writing the Khmer dialect, which Chaimongkol would not agree due to the difficulty of spelling/pronouncing the Khmer words with Thai alphabet. Thai vowels and alphabet could not spell or pronounce some Khmer words properly. For example, Thai write Chhngan to pronounce Khmer word Chhnganh (ឆ្ងាញ់), which mean delicious. In other cases, some Thai speakers cannot differentiate between Khmer vowel អោ (or/oa) and អូ (ou) clearly such as Choat (ចោត=steep) and Chouk (ចូក= to shovel), Boak (បោក= throw or grab something) and Bouk (បូក= to sum). To some Thais who are exposed to this pronunciation, they can pronounce these words clearly. However, for beginners, it is difficult to use the Thai alphabet to spell some Khmer words correctly. For this reason, Chaimongkol decided not to use Thai alphabet for spelling the Khmer words. In

³ Sovith San, *Khmer Surin's effort to preserve Khmer's Script* [online], September 2, 2008. សាន សុវិធិ កិច្ចប្រឹងប្រែងរបស់ខ្មែរសុវិទ្ធីដើម្បីរក្សាជីវិតអក្សរខ្មែរ. Source http://www.rfa.org/khmer/indepth/khmer_literacy_in_surin-

⁴ Sovith San, *The effort of preserving Khmer language in Surin* [online], April 8, 2008, សាន សុវិធិ កិច្ចព្រាយាម ថែរក្សាភាសាខ្មែរនៅសុវិទ្ធី. Source http://www.rfa.org/khmer/indepth/Surin_Language_Learning-

⁵ Sovith San, *Oversea Khmer support Khmer literary program of Khmer Surin* [online], September 15, 2008. សាន សុវិធិ ខ្មែរនៅបរទេសជួយជ្រោមជ្រែងកម្មវិធីអក្ខរកម្មភាសាខ្មែររបស់ខ្មែរសុវិទ្ធី. Source. <http://www.rfa.org/khmer/indepth/Kh-overseas-support-Kh-teaching-in-surin->

contrast, teaching Khmer language to students by using the Khmer alphabet help students remember the letters, Chaimongkol claimed.

Through generous support from aforementioned organizations, LCASP has been able to carry out its mission and objective in order to bring Khmer language to students as well as old Khmer-Thai people who wish to study the language, and preserve Khmer culture in their own community.

Organizations that Support Government Schools

There are organizations that support government schools where Khmer language has been inserted into national curriculum.

Prasatwittayakarn School is a government school in Surin province that is known as a leading school in the area due to many teaching programs and number of students. Since the school has operated teaching ASEAN languages, the school principal Phaichayon Jantaket has cooperated with a number of various schools in different countries. Through this school, Khmer language program has been undertaken in cooperation and relation between schools and schools in Thailand and Cambodia which are able to support each other especially in terms of students and teacher exchange program.

For getting support for the Khmer program, Prasatwittayakarn school led by Phaichayon, has already signed a Memorandum of Understanding (MoU) with some schools in Cambodia, namely Samdech Ov Samdech Mae high school in Siem Reap province, Kampong Chheu Teal high school—a school under the royal patronage of HRH Princess Mahachakri Saridhorn in Kampong Thom province, and a school in Banteay Meanchey. The MoU has been signed in order to improve teachers and students' ability through exchange programs between the schools. Prasatwittayakarn school has arranged different study trips by taking teachers and students to study Khmer language and visit several places in Cambodia consisting of the ancient city, Angkor Empire in Siem Reap, former city Sambor Prey Kok in Kampong Thom (where Kampong Chheu Teal high school is located nearby). In the meantime, teachers from Cambodian schools could also pay their visits to Prasatwittayakarn school.

Phaichayon Jantaket pointed out that through this MoU and relationship, his students would not only study Khmer language, but also improve their understanding about Cambodia and its people. Teaching Thailand's neighboring countries' languages, as Phaichayon Jantaket explained, generates a better understanding and can enable people to help each other as well as unite teachers between the two countries.

The principal of Prasatwittayakarn School aims to make students enjoy studying the neighboring countries' languages, so that they can practice and discuss the issues. In doing so, it is to build social network which students not only study about ASEAN languages, but they can also understand more about those countries' culture. Through studying the language, students are able to quickly develop their knowledge about its culture and communication with the country.

Phaichayon Jantaket further suggested that studying Khmer as well as other ASEAN languages would help prepare students for economic advantages as well as understanding their culture and society. This is in accordance with the primary goals of teaching languages for ASEAN External Relations namely (i) to distribute knowledge and information about ASEAN, (ii) to develop and point out the potential benefit to students and people, (iii) to get teachers between country and country united, (iv) to provide exchange program to students and teachers in ASEAN countries in order to offer them a better understanding about countries' border conflict and other issues and last but not least (v) to prepare students for the emergence of the AEC in 2015.

To conclude, teaching Khmer in Surin could not be done without direct and indirect support from important organizations such as Language and Culture Association of Surin Province, government schools and generous contribution from other individuals. This clearly shows that in order to maintain Khmer language in Khmer-Thai's communities it is very necessary to have active participation from different parties especially from Khmer-Thai themselves.

4.1.3 Motivation of Establishing the Schools that teach Standard Khmer

Motivation explains why the schools that teach Khmer in Surin were formed and how long the motivated organizations are willing to persist at it and what effort they invest in it.

The purpose of establishing the Khmer language schools in Surin is two-fold. While a private school named Language and Culture Association of Surin Province (LCASP) was established to preserve indigenous culture and identity, Government Schools aimed at preparing its people for ASEAN economic benefit.

Chaimongkol Chalermasukjitsri, the founder of the Language and Culture Association of Surin Province, expressed his concern that Khmer language has fallen out of common use in Surin, mainly among youth, and is at risk of further decline within each generation. More importantly, many parents cultivate a Thai-speaking household because they believe speaking Khmer is of little value to their children's future.

As his main worry, he believes that the death of Khmer language in Surin is so imminent; and the Khmer-Thai people will forget about their original ethnic identity in the future if the language of their ancestor is no longer used. To Chaimongkol Chalermasukjitsri, the primary source of culture is language. "There is no culture without language" and "losing language means losing one's pride," Chaimongkol insisted, "Organizing annual Surin Elephant Festival is just not enough. If we cannot speak Khmer anymore, it is like having a pretty box in front of you, and only finding a scarecrow inside. Instead of standing here and feeling sorry that our language is vanishing, I prefer trying to change things" (Chaimongkol Chalermasukjitsri 2002, 2010; Oliveira 2008). Chaimongkol recalls that in his family, his family members do not talk Khmer that much, some speak Thai, others speak Lao. Only he, as he further stated, tries to speak Khmer even at the market. His family members do not want to speak Khmer, they speak Thai and Lao instead.

Therefore, Chaimongkol's association, LCASP, was initiated with its vision to play the role as a core center for preserving and promoting Khmer

language and culture through formal and non-formal education in Surin province.

Its objectives are:

1. to establish and manage mobile classes throughout the villages in Surin and the nearby provinces.
2. to facilitate field research and study about Khmer Studies in Surin province by connecting with scholars in Thailand and abroad.
3. to educate children of ethnic Khmer Surin to love and have awareness of Khmer Surin's history and the ethnic Khmer as a whole.
4. to raise Khmer-Thai people's awareness about Khmer people in Cambodia who have been mistreated because of Cambodia's unstable politics such as during the genocide regime.

In the meantime, studying Khmer language officially is a new phenomenon to the Khmer-Thai community living along Thailand-Cambodia's border since it has been viewed from the Thai government as not only a way to help people study how to read and write their spoken language, it is also an opportunity to assist people living along the Thai-Cambodian border in economic benefits for the upcoming ASEAN Economic Community (AEC) in 2015. In this part, AEC could be counted as a great socioeconomic motivation that the government establishes such a language program to provide benefits for its people.

AEC will come into effect in 2015 and the region's languages are predicted to grow in importance especially for regional and cross-border trade between its member countries. Seeing that the regional languages will be critical and beneficial in the upcoming regional economic integration, the Thai government, since 2010, has implemented teaching program of regional languages of ASEAN member countries such as Khmer, Lao, Burmese, Vietnamese, and Malay into public school's curriculum in addition to Japanese, Chinese, Korean and English. The neighboring countries' languages (Khmer, Lao, Burmese, Vietnamese, and Malay) have been greatly concentrated in a number of government schools located in provinces along the cross-border. Therefore, people living in provinces near Cambodia, and Laos, have the opportunity to

study Khmer, Laotian and Vietnamese languages, while people in provinces near Myanmar, and Malaysia, have to study Burmese and Malay language respectively. For such a well-prepared language policy by Thai government in preparing for the AEC, it seems that the policy targets the right group of people. It may be understandable that people living in those provinces near Thailand's neighboring countries are ethnic groups: Khmer, Vietnamese, Laotian Isan, Karen, Muslim (in the depth South) to whom the government offers ASEAN languages courses which is the language that their community use to communicate in their daily life. Therefore, preparing the ASEAN language policy for those people is not just a coincident choice, but rather understandable strategy by the Thai government to turn what they have such as these resources in response to the AEC.

Concerning ASEAN languages, the Ministry of Education of Thailand has created two projects, Education Hub Project and Buffer & Sister School, to implement teaching program of each language depended on the locations of the schools. These two projects have been issued to all the schools located in Thailand's border provinces to teach the languages of its neighboring countries. This means schools in a province close to the border of Cambodia, Lao, Vietnam, Myanmar, and Malaysia will have Khmer, Laotian, Vietnamese, Burmese and Malay languages in its curriculum respectively.

Including teaching Khmer language program into the national curriculum through government schools can possibly encourage Khmer-Thai parents to think positively of their mother-tongue language which they could gain economic benefit from. The government policy and effort of important individuals to establish Khmer language schools and programs to teach their children will therefore not perish.

4.2 Types of Schools that Teach Standard Khmer

There are three types of schools that teach Standard Khmer. They are Private School, known as Language and Culture Association of Surin Province, Government Schools, and Buddhist temple schools. This part deals

with these types of schools which focus on school curriculums, teachers, and teachers' interest in teaching Khmer and students' learning.

4.2.1 Private School—Khmer language provided by Language and Culture Association of Surin Province

According to LCASP's annual report, the total number of students who register to study Khmer with LCASP in Surin province is approximately 650 during six years (2006-2011). However, the number of students constantly dropped within a short period after registration. Director of LCASP, Chaimongkol Chalermasukjitsri, noted that the drop-out number of students was because there was lack of interest from students/villagers because they viewed that learning Khmer could not help them get a job or any socioeconomic benefit in the future. Chaimongkol recalled that another reason was that in 2008, the villagers/students felt reluctant to attend LCASP's class because of Thailand-Cambodia's conflict on Preah Vihear/Prah Viharn temple. At that time, the conflict led to serious clashes along the border, but LCASP's class still operated normally. However, villagers in Ponn village told the team of LCASP that they felt afraid to allow his class in the village since the temple conflict between both countries still remained. It was also reported that occasionally Thai police came to observe his teaching in the village.

On the other hand, in Svay village there was more interest in studying Khmer language from villagers especially old Khmer-Thai people. One student studying Khmer at LCASP told the researcher that villagers knew the Khmer language was available in the village because the abbot of Wat Svay (Wat Shengburapha), Prah Panhawudhsunth, announced to villagers to attend Chaimongkol's class during his preaching in the village. She further stated that it was a good opportunity that villagers do not have to pay for learning the language. In addition, the elder, Saythorng, living in Svay village helped gather villagers both old and young to attend Khmer language class taught by Chaimongkol. That is why the class could be arranged regularly.

4.2.1.1 Class Location of Language and Culture Association of Surin Province

Class location of Language and Culture Association of Surin Province (LCASP) is interestingly noted since it was set up in order to provide villagers easy access to and due to villagers' request or interest in learning Khmer.

Until the present, the LCASP has opened courses to offer Khmer language as a "mobile classes" which meant the team of LCASP had to move from place to place that villagers wished to study the language. Those places that the Khmer language classes provided were mainly located in the city, villages, Buddhist temples and government school (see table 4.2 for detail). Besides that, LCASP were also asked to teach Khmer language to Thai government officials at Rajabhat Surin University, Surin province, and also at Thabpakya school in Kork Soung district, Sakaew province.

The reason that LCASP set up teaching Khmer mobile classes was so that the LCASP could move from one village to another to teach Khmer to Khmer-Thai people, whose house might be too far for them to attend class. In some cases, if group of villagers who stay far from the school location and intend to study the language, the Association hires a car to bring them to attend the class in another village. That is why generally the Khmer class of LCASP offers free lunch for students. The lunch is prepared by the team of LCASP, villagers or monks at Buddhist temple. The Director of LCASP mentioned that it was good that students showed their intention to love Khmer language.

Talking about quality of teaching Khmer, one student, named Tim, described that in the past, she studied Khmer in Mahasarakham province because Khmer classes were not available in Surin. Tim added when studying there, she could only speak Khmer a little because the teacher was Lao-Thai (Report of Khmer language literacy in Surin 2006-2008, 2008 (in Khmer))

Table 4.2: List of locations where LCASP teaches Khmer to Khmer-Thai people

No.	Village	Sub-district	District
1	Ponn	Dom	Sangkha
2	Prasat	Dom	Sangkha
3	Saeng Pourapha Pagoda (Svay village)	Svay	Surin city (public gathering place)
4	Sri Mongkol (Si Chrok)	Dom	Sangkha
5	Chroy	--	Romdoul
6	Kork Boray (Norng Bouray)	Mueng	Surin City
7	Campa Pagoda	Mueng	Mueng
8	Kork Krapeu	Nork Mueng	Mueng
9	Por Korng	Chheu Phleung	Prasat

4.2.1.2 Curriculum of Khmer Language Provided by LCASP

The mobile Khmer language class of the LCASP has been set according to students' available time such as Saturday class or school vacation time where students are 8 to 65 years old. With villagers' assistance such as offering a place or room and blackboard, the classes become available. Audio and Video DVD in Khmer, slide projectors and laptops and Khmer books are used during teaching. This makes it easy for them to practice the language. The Association provides students with two sessions (3 hours per session) in Khmer and English language skills from beginner level to medium level. Each class takes about three to four months. For new students who want to enroll for a class, they are required to fill out their interest and reasons why they want to study Khmer language (see the LCASP's registration form in the Appendix D)

4.2.1.3 Teachers of LCASP

Teachers who teach Khmer at the LCASP are Khmer-Thai in Surin and Cambodians from Cambodia. They work as volunteers. Those who are

Khmer-Thai were former students of LCASP. After they finished their study at the Association, they helped teach Khmer to students. Those from Cambodia are students studying at Mahasarakham and Rajabhat Sisaket University). Many of them try to adjust their teaching schedule according to their available time.

One Khmer-Thai teacher, named Pravatitevi Khamarak Phum Raingsi, in short named Kob, 30 years old. She was a former student of LCASP who studied Khmer language with the Association for more than three years (2007-2012). She could speak (Standard) Khmer clearly. Besides teaching Khmer, she was also a Khmer-Thai Apsara dancer in the province who also studied a Bachelor's Degree in law and is currently pursuing her Master Degree in Business. According to the interview with Kob about her intention of volunteer teaching Khmer to students for the Association, she expressed her interest that the reasons that she helped teach Khmer to students in Surin province was because she wanted to preserve the language of her ancestors. In addition, in energetic voices and seemingly extreme reason, she would like to dedicate this teaching to all Khmer Kings as well as the Deva who looks after Angkor. To her, as she further stated, even just knowing Khmer alphabet “ រ៉ ខ រ៉ ឃ ង ”, it means to her that Khmer is forgotten. It means Baramai of the King can look after her and his people.

Another Khmer-Thai teacher, 32 years old, who is also a former student of LCASP and a primary school teacher at government school in Surin observed that for young students, it was not easy to learn Khmer since they could not speak Khmer.” Tim added that if she had a chance, she hoped to teach Khmer in the primary school where she worked. Later on, Tim asked a school headmaster for permission to teach Khmer on holidays. The headmaster agreed with her request. About six to ten of her students came to attend the class. However, Tim felt afraid that the students might forget all that they had learned when they passed to the high school level.

During the early stages of its teaching process, LCASP found it was hard to convince students to attend the class. Thong Luang, an elder in Ponn

village, who used to help teach Khmer with Chaimongkol, stated that the hardest process at this moment was to convince parents of students about the importance of learning how to read and write Khmer. Thong Luang added since one time Thai government forbade villagers to speak local language such as Khmer and Lao, and order that palm leaves—the teaching materials were burned, villagers felt afraid to speak their own language and monks dared not teach Khmer. Since then, not many Khmer-Thai people had the chance to study Khmer.

4.2.2 Government Schools

Based on the interviews with three different key informants namely, Education Hub manager, official's Surin department of education and Khmer language program coordinator, the exact number of all government schools in Surin that offer Khmer language course is not known yet.

According to the three key informants, the number of government schools that teach Khmer language are different. Based on the interview with Kirati Saengtawan, a Department of Education's official, he said that the number of schools was not yet clear. He could only mention the current data that in Surin province, there were approximately five places that teach Khmer language and they operated in 2010-2011.

However, according to Poeu Dara, Khmer language program coordinator and a teacher teaching Khmer language at Prasatwittayakarn School, at present twenty-one government schools are teaching Khmer language courses in Surin province (See the list of schools in the Appendix E). He added that this number of government schools was under the network of Prasatwittayakarn School. Other government schools located in the Northern mountain of the province, nevertheless, are out of the school's network. Therefore, the exact total number of government schools that teach Khmer has not been determined yet. As government official of the Department of Education mentioned, each government school has its own policy which means a headmaster of the school can run its project to set up the program by himself if the school has enough budget, teachers and teaching materials and be ready to implement the Khmer language project.

4.2.2.1 Curriculum of Government Schools

The teaching curriculum of Standard Khmer was established by the local government in collaboration with the schools. All the lessons were adjusted from the teaching program in Cambodia. Cambodian teachers were also involved in designing the Khmer language program in order to improve the quality of teaching Khmer language in the province. In addition, teachers are permitted to design their teaching curriculum, so that they can compete with other schools. Therefore, schools in Thailand can implement the project and work independently in terms of teaching curriculum and choosing teaching materials.

Poeu Dara described that the schools that were in connection with Prasatwittayakarn School, generally, required Khmer language teaching materials as well as the teaching curriculum which was designed by him. For instance, Sithinon Kalipkeo, Khmer-Thai teacher, at Sripathaismunt School has used Dara's teaching Khmer curriculum and materials. Sithinon Kalipkeo started teaching Khmer to students in early 2012. According to the interview with Sithinon Kalipkeo, learning Khmer was not too difficult for her since she used Northern Khmer language in daily communication. When the school included the Khmer language in the curriculum, Sithinon Kalipkeo started to learn Khmer by herself and she took numerous Khmer language books from Prasatwittayakarn school and asked Dara if needed.

In the government school curriculum, according to Radio Free Asia's news in December 2010, the school principal of Prasatwittayakarn school set up studying Khmer camps by bringing a group of approximately 400 (350 students and 60 teachers who came from different twenty-five schools in three provinces (Sisaket, Surin and Buriram). Khmer language camps at schools located in the forest on Dangreak Mountain cross-border Thailand-Cambodia. The study camp was called "Civilization Camp--ដំរីអាជ្ញាធរម្ចី." The camp aimed to promote awareness of [Khmer] language and cultural education to students for peace between both countries. Phaichayon Jantaket said that his school brought students to study Khmer civilization and language in Cambodia in expectation for the future so they could communicate with each other and do business. If both countries coexist peacefully, he further suggested, through learning language, it

could build relationship between the countries and that he needed Khmer teachers from Cambodia to help teach students. In the exchange program, Thai teachers can go to teach Thai in Cambodia. In the future, they can establish exchange programs because they want to be brothers, and know each other well.

Boonruang Kajama, a Khmer language program coordinator, indicated that the camps were divided into fifteen small camps which students can study different topics related to Khmer language. For instance, the first camp focused on the topic of the human body while the second camp picked up the topic related to relatives in family. The camp also invited Deputy Principal of Provincial Pedagogy School from Siem Reap, Orn Chhun, to offer lectures to students.

For Kapchoeng Mittraphapti 190 School, the Khmer curriculum was arranged by teachers, and numerous Khmer books were bought from Cambodia. Samai Momthorng was the one who arranged that teaching program. Samai stated that before starting the class, he often narrated a story in Khmer for 15 minutes to students. Most stories he told were taken from Jataka and other stories written on palm leaves which he learnt during his time in the monkhood.

It is noted that the school principal of Kap Cheung School, Aphinan Prapansri, 50 years old, said that he used to take Khmer language course with LCASP for 60 hours in order to use the language to communicate with Cambodians and that when AEC starts in 2015, he would be able to use the language. Another thing, since students at his school study Khmer language, so he needs to study the language as well.

The number of hours for teachers' teaching Khmer depends on the number of classes, students and their teaching experience. For instance, Prasatwittayakarn School has approximately three thousands students and numerous classes of students that study Khmer. A Cambodian teacher, Poeu Dara, who had lived in Thailand for 13 years, mentioned that he taught 12 classes (grade 7-12), two times a day, 30 hours per week. Similar to Kap Chhoeng School, Samai Momthorng said that he teaches approximately 380 students who study between grade 4-9, two times a day, 25 hours per week. However, at

Sripathaismunt School, since the school just operates a Khmer language program, Sithinon Kalipkeo reported that she teaches 2 classes (grade 7 and grade 10), and 2 days per week.

4.2.2.2 Teachers of Government Schools

Regarding teachers of government schools, this part focuses on their teaching qualification, condition of school recruitment, historical background of Khmer-Thai people's fluency in Khmer, their challenges in teaching and interest in teaching Khmer.

Teachers of government schools have been recruited according to school's requirements and condition. For Prasatwittayakarn School, teachers who teach ASEAN languages must be native speakers because the school aims to teach at Standard level. For instance, Poeu Dara, was born in Kampot province, Cambodia and studied at Mahachulalongkorn University for his Bachelor's Degree. However, in the other two schools, Kap Cheung and Sripathaismunt School, teachers are Khmer-Thai who are able to speak and know how to read and write Khmer.

According to Bunreung Kajama, a Khmer language program coordinator, and Aphinan Prapansri, the principal of Kap Cheung Mittraphapti School, the school has faced numerous problems in getting teachers to teach Khmer because there is financial shortage to support teachers in the first and second year. In addition, teachers become overloaded with teaching work at school since the school hire only one teacher to teach language to all students in the entire school. For instance, Kapchoeng Mittraphapti School started a Khmer teaching program in 2010. The school hired teachers to teach Khmer from Silapakorn and Maharakham University, but they could not stay longer due to numerous students. Later on, in 2012 Khmer-Thai teacher, Samai Momthorng, started working at the school.

Samai Momthorng, 40 years old, used to be a monk for 25 years and left the monkhood in 2011. Interestingly, during the time he was ordained, Samai sought to study Khmer in Uddor Meanchey and Banteay Meanchey province where is located close to Thailand's Surin province. In 1990s, as Samai stated, he made many trips back and forth between Surin and Uddor Meanchey

to study Khmer with the monk headmaster, Salout, at Wat Prasat Rachea Samrong. The reason he intended to study there was because he loved composing poems in Khmer and Thai. During his stay at that temple, he also taught Thai to Cambodians due to numerous requests from them. After finishing the Khmer course there, Samai came back to his village by bringing around 40 young Khmer monks from Cambodia to get an education in the province.

At present, when the Khmer language was included into government school curriculums and because of his interest in the language, Samai Momthorng has come to work at Kapchoeng Mittraphapti 190 School as a teacher teaches Khmer. He said that teaching Khmer to Khmer-Thai students in the province had been his wish so far. He stated that actually to him, it was not about salary of teaching since it is not enough. However, what he wants is that he can teach Khmer to students at the government school. As he further mentioned, in previous time, he always thought how he could teach Khmer in Thailand and when it would be a good time for him to do that. He is certainly proud to work on this because there will be the opening of the ASEAN Economic Community. He thinks it is a great opportunity for him to take it. Another thing, many people in Surin and Sisaket provinces are able to speak Khmer; but young generation did not choose to study Khmer.

The Teachers' interest in Students Studying Khmer

The official of Surin Educational Service Area Office noticed that nowadays, the problem of teaching Khmer at government schools was the lack of native speakers of the language and financial shortage. The relationship between teachers and students is not smooth, that is why there is less interest from students in studying the language. The official added that most students were not much interested and did not hold good attitude toward studying language because they do not understand the importance of participation in ASEAN. Thus, both attitudes and objectives of teaching Khmer depend on each school principals.

The school principal of Prasatwittayakarn school and Poeu Dara agreed with what the official stated that students were not much interested in studying Khmer.

The Khmer language program coordinator, Boonruang Kajama mentioned that in the school's campaign of promoting the importance of the coming AEC and explaining the reason why students should be encouraged to study regional languages. Both Students' and Parents' attitude is changing. Now it is more positive than in the past. In Surin province, many locals speak Lao or Khmer dialects at home, so it is much easier for students to pick up either Lao or Khmer language, Boonruang added. He further suggested that learning foreign language was not difficult for children. Importantly, early language training makes them fluent, especially when it is a language their parents or other members of the community already use in daily life.

4.2.3 Buddhist Temples

The teaching of local Khmer in Surin has passed from generation to generation through monks in the local Buddhist temples in an informal form. As Smalley (1994) and Benon (1988) mentioned, only a few laymen have sought to learn Khmer from local Khmer-Thai monks and only small number of monks know how to read and write Khmer. That is why not many Khmer-Thai know how to read and write Khmer properly.

According to the interview with a young 19 year old monk, in general, both novice monks and Bikkhu monks learn Khmer through Pali and folktales written on palm leaves. First, they learn how to remember and to pronounce Khmer words by repeating after the abbot or monk teachers. Then they learn how to read each word and read loudly to the monk teacher. The Monk teacher immediately recognizes if the students read the stories in palm leaves wrong since he remembered the stories well. Secondly, the young monk and Bikkhu have started learning how to write. The Khmer sets of alphabet they used are Khom alphabet⁶ because they are believed to be sacred scripts used on Yantra—the sacred words on a piece of cloth used for protection.

The young monk further suggested that before the monk teacher taught him how to read and write Khmer scripts written in palm leaves, he

⁶ Khom script is ancient Khmer script called in Thai normally inscribed on palm leaves as Buddhist manuscript, Yantras

introduced him to use Khmer books that he brought from Cambodia. He said that in 1990s, the abbot went to Cambodia to buy some books in Khmer. After he remembered all Khmer alphabet, the monk teacher started teaching him how to read Khmer scripts written in palm leaves from which he learned Buddhist stories. That is why now he knows how to read and write Khmer scripts. For that reason the young monk can speak Khmer clearly with the Standard Khmer accent. That young monk currently teaches Khmer to other four novices at the Buddhist temple where he stays as well.

Regarding Khmer scripts, it was found that, Khmer-Thai monks had learnt Khmer because both Khmer words and scripts (Aksar Moul អក្សរមូល) were believed to bring good luck and protection to them. As such, villagers usually invited only monks who could preach in Khmer and write Yantra for them. According to the interview with a villager who used to be ordained as a novice monk, the abbot of his Buddhist temple taught him how to read folktales and especially Jataka—Buddha life stories, written on palm leaves because many elders of Khmer-Thai could only understand Khmer.

According to an unpublished article in Khmer studied by Chaimongkol Chalerm sukjitsri and Lek Chumnor (2012), a number of villagers, a signer and a commune chief were asked in an interview about how they learnt about Tum Teav folktales in Surin. The research mentioned the Tum Teav story had been brought by monk from Cambodia to Surin province when the monk sought for education in Thailand. Then Khmer-Thai people in Surin copied the story to palm leaves and distribute to villagers and elders in the villages.

Lun, 71 years old, is a singer and wise man living in Khaew district, Surin province, presently a teacher teaching *Kantreum*—the traditional music performing for Arak, Tak Ta, and ancestors, and currently the music has been transformed to modern music for general audience. Regarding Tum Teav story, Lun has learnt the stories during the monks' preaching in the village. This shows that Tum Teav stories more or less have spread out in Khmer to the villages through monks' preaching.

Another interesting story is from the interviewee, Santi Suebdy, 81 years old, living in Rambos, Chheu Pleung sub-district, Prasat district, a former

commune chief. Santi recalled that when he was young, around the year of 1946, he heard his grandma, named Sampot, sang the Tum Teav story in *Preun* rhythm and *Smot*—chanting loudly and harmoniously when reading Buddhist prayers, along oboe—a wooden musical instrument like a narrow tube, which could be played by blowing air through a reed. Because at that time, he was young, as he stated, he did not remember much. When he grew up, he was interested in that story. This motivated him to ordain at 18 in order to learn the story. During the monkhood, as he recalled, all monks were required to preach in Khmer. For that reason, he had an opportunity to learn Khmer until he was able to read and write Khmer. Later on, he could copy a series of Tum Teav stories for himself. He further suggested that many monks also helped him copy too because the story was long. And during the ceremony in the village, he composed the story and it spread all over his village. The story has been sung (Lamrueng) by singers in the village as well.

The Tum Teav story seemingly has become well-known in the village of Surin province. It is interesting that a former *Kantreum* signer, Sa-at Thongchai recalled that her father taught students how to sing at Wat Kompol through the texts written on palm leaves. Besides that story, *Chbab* (code of conduct) for men and women were included in teaching. Texts written on palm leaves were divided into different topics such as traditional medicine and treatment, astronomy methods, Jataka stories, Code of Conduct for men and women, *Chbab Krom*—code of conduct's grandpa Krom, games and other folktales.

Sattha Ariyathukan (1992: 167-178, 182-183) mentioned that *Chbab* (code of conduct) had been taught in Surin, Buriram, Si Sa Ket and Prachinburi. However, it is no longer taught nowadays after the announcement of revoking Khmer language learning in 1947.

Noticeably, at a Buddhist temple, at present there are also teachers from Language and Culture Association of Surin Province (LCASP) providing some Khmer language courses to the monks and people living nearby areas since the temple is the main concentration area for local people and monks to meet and form the class.

4.3 Summary of the chapter

As has been shown earlier, there are two available means to learn Khmer. They are the official and unofficial form. The unofficial form includes studying Khmer language with monks at Buddhist temples as well as at Language and Culture Association of Surin Province (LCASP). The official form was to study Khmer at government schools.

Chapter V

The Khmer-Thai People's Motivations and Attitudes to Studying Standard Khmer

This chapter presents the results of the analysis of the Khmer-Thai people's attitudes and motivation for studying Standard Khmer. The first part of the chapter (5.1) concerns each motivation provided by Khmer-Thai respondents. The second part (5.2) deals with attitudes of the respondents in study Standard Khmer. The final part (5.3) is the summary of the chapter.

Gardner and Lambert (1972) studied the concept of language attitudes/motivation by dividing them into two main types of motivations namely socio-cultural (integrative) motivation and economic (instrumental) motivation. Later on, Baker (1992) added linguistic (general) motivation to this concept.

Socio-cultural motivation was explained by Gardner and Lambert (1972) that learners intend to study a language because they think it is important to write/read/be accepted in the community. Meanwhile economic motivation means that the learners want to study the language because they want to use the language to get a job/earn plenty of money or become more clever. Based on this concept of motivation, Baker (1992) suggests general motivation, which is more abstract, more about ideas, more general and much more related to a linguistic outcome, actual language knowledge, and language skills. Hence, such motivations are classified as linguistic in this study.

Regarding the Khmer-Thai's motivations, this chapter attempts to identify the general nature of motivations of the respondents as a whole group and then try to classify each possible motivation provided by respondents into three main types of motivation based on Gardner and Lambert (1972) and Baker (1992)'s studies. The three main types of motivation consist of socio-cultural, economic and linguistic motivation.

5.1 Motivation of Khmer-Thai People

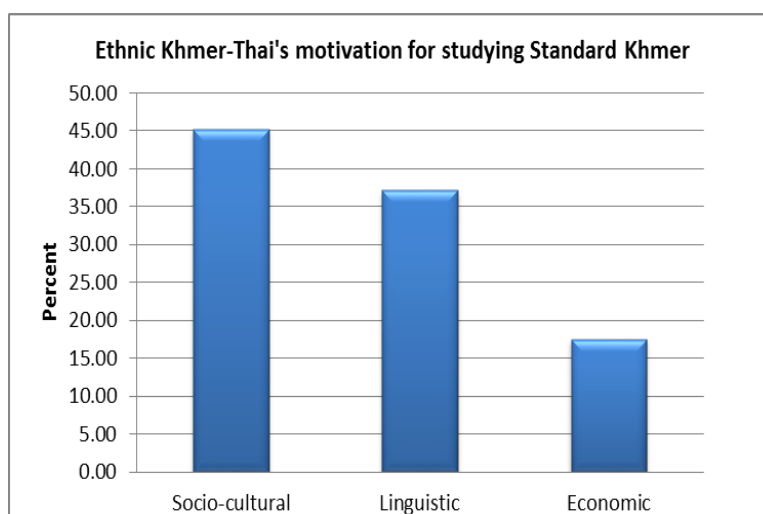
In the research findings, 482 respondents provided different motivations for studying Standard Khmer based on their answers to the questions, which are both multiple responses and open questions. Table 5.1 shows the answers for each type of motivation.

Table 5.1 The Khmer-Thai's motivation

Three main types of motivation		Example of motivation for studying Standard Khmer	
1	Sociocultural	1	To preserve your ethnic identity
		2	To know your ancestral language
		3	It is required by the government
2	Linguistic	4	To be proficient in Standard Khmer
3	Economic	5	To get a job in Cambodia in the emergence of the AEC (ASEAN Economic Community) in 2015
Additional reasons given by respondents		6	Other

The table shows an example of the possible classification of each type of motivation. The three statements related to sociocultural motivation include preserving their ethnic identity, knowing their ancestral language and it is required by the government. Linguistic motivation for studying Standard Khmer includes being proficient in Standard Khmer, actual language knowledge and language skills. Economically, respondents also provide their answers that they intend to study Standard Khmer to get a job in Cambodia in the emergence of the AEC (ASEAN Economic Community) in 2015 as they prepare for economic integration in ASEAN. Therefore, other statements reported by the respondents which contain similar meaning can be sorted into the aforementioned main types of motivation.

As the result shows, the figure 5.1 and table 5.2 demonstrates the main motivation for studying Standard Khmer by respondents as a whole. Mostly, as the data shows 45.27% of the respondents have socio-cultural motivation for studying Standard Khmer. Interestingly, linguistic motivation was indicated by 37.18% respondents. However, only 17.55% respondents reported that they studied Standard Khmer for economic motivations.

Figure 5.1 Percentage of Khmer-Thai's motivation for studying Standard Khmer**Table 5.2** Factors that motivate Khmer-Thai to study Standard Khmer

Items and variables	Khmer-Thai's Responses	
	N	Percent
Sociocultural motivation	498	45.27
Linguistic motivation	409	37.18
Economic motivation	193	17.55
Total	1100	100.00

* Each question allowed for multiple responses. The column of N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

5.1.1 Khmer-Thai People's Sociocultural Motivation

Socio-cultural motivation of Khmer-Thai for studying Standard Khmer mostly relates to their ethnic community and cultural heritage.

In this study, it is found that Khmer-Thai respondents provide their opinion on what motivates them to learn Standard Khmer. Some of the motivations they give for wanting to learn Standard Khmer are preservation of language and culture, knowing their ancestral language, desire to teach students or transfer knowledge to next generation and desire to communicate with elders or parents.

5.1.1.1 Knowing Ancestral Language

Ancestral language is defined by Turcotte (2006: 21) as the parents' ancestral language which is the first language learned at home by the respondent's parents. In the lists of sociocultural motivation (table 5.2), majority of respondents indicate largely the reason that they intend to study Standard Khmer because they want to know their ancestral language which accounts for 41.97%. For this kind of statement, if viewing Khmer-Thai's group especially the majority of the younger generation, it seems they have limitations of the use of their own language or even that they no longer speak language of their community. The other respondents (1.2%) provided a different statement to express their motivation for studying Khmer because "Khmer is [our] parents' language and ancestral language, therefore, [it is] needed to be preserved" and "Because I want to know my grandparents' language."

As an ancestral language is learned at home, a young respondent, 14 years old, from Prasatwittayakarn School, said that he was inspired by his father to study Khmer. In daily communication, his father tried to speak Khmer and teach him.

There is an interesting statement [number 11] offered by 2 respondents (0.4%) that "I study Standard Khmer because I am able to preserve my ancestral language as well as communicate with [our] neighboring country's people". The statement likely reflects that the Khmer-Thai's respondents understand that the Khmer language in Cambodia and in Surin are seemingly mutually intelligible. Thus, they can preserve the language and use it for communication as well.

In terms of the motivation of ancestral language, Dhanan Chantrupanth & Chartchai Phromjakgarin (1978) and William Smalley (1994) conclude that Northern Khmer speakers do not have their own writing system. At this point, there are different views on this. My interviews with some old Khmer-Thai and young monks reveal that those who are currently studying Khmer, believe that actually they have a writing system which is Khmer script. However, they do not know how to write and read Khmer because they did not have a chance to study it. According to the interview with some ethnic Khmer-Thai, they simply recalled back to the time once Thailand lost the Preah Vihear temple's case to Cambodia. That was why they were intentionally forbidden to use and

learn their own language. One key informant, 60 years old, who is a student studying (Standard) Khmer language with Language and Culture Association of Surin Province (LCASP) mentioned that in past, Khmer living around area of Dang Raek Mountain had no any right to learn Khmer language since the conflict of Preah Vihear temple between King Norodom Sihanouk and Field Marshal Sarit Thanarat in 1962. Therefore, as he suggested, Khmer living in Surin, Sisaket and Buriram at that time only knew how to speak Khmer from grandparents of grandparents, and did not have a chance to study how to read and write the language.

In addition, as they further clarified in the past many Khmer-Thai perceived Khmer as a language with low status which they could not gain any benefit from. Hence, they speak Northern Khmer language based on how they hear the older generation use it.

5.1.1.2 Preserving the Language

To identify one ethnic group or differentiate one ethnic group from the other, language is considered as one of the key distinguishing factors. A language is associated with one's identity. However, as Nelde (1987: 35) and Ozolins (1996: 182) say, language in some extreme cases, can represent the symbolic meaning of an ethnic group. It means that ethnic organizations appear to consider ethnic languages as a mere symbol of indigenous rights and ethnicity, while the mainstream language would be the language of real life, the only tool.

According to a monk, Sotha, 45 years old, the role of preserving Khmer language, an invaluable mother tongue, as well as cultural heritage is to maintain unique identity of the Khmers. Preserving and protecting Khmer language means preserving Khmer identity. The idea of preserving their own mother tongue seemingly shows a sense of strong support to have a Khmer language school in Surin. Therefore, the monks support the establishment of Khmer language schools in order to provide language courses to the younger generations.

Related to the idea of preserving language, there were different statements provided by a number of respondents. Statement 1 "preserving my ethnic identity" was obtained from 150 respondents which is equivalent to 30.12 percent. In the meantime, a similar statement (number 9) made by 1 Khmer-Thai

respondent (0.20%) that [I study Khmer] “because I want to preserve my own language.”

Similarly, statements 6 and 18 “Transfer (Khmer language) to next generations” and “Teach students” show the comparable meaning of preserving the language which is provided by 2 respondents (0.40%) per each statement. This tends to show how the learners must be at least young adults or old people. The statement seems to explain that respondents understood and defined the language as they perceived the language as an important role in shaping their identity. They intend therefore to express a desire to preserve or maintain their language through transferring to the next generation since they believe identity could be involved in creating a useful presence of the language.

5.1.1.3 It Is Required by the Government

That learning Khmer has become compulsory by the government is associated with sociocultural motivation which is the fourth reason largely provided by 87 respondents (9.2%). The statement implies that they study Khmer because they feel they have to. Feeling of obligation or necessity pushed them to study Khmer. It is assumed that they were not really interested in Khmer and did not gain any pleasure or fun from it.

5.1.1.4 Understanding the Language through Listening

Studying Standard Khmer is believed to be useful tool for those who intend to understand the language in particular situations. Such a statement (number 5) mentioned by 1 Khmer-Thai respondent (0.20%) that “[I study Khmer because it enables me to understand Khmer during monk’s preaching about the story of Sdach Damrey Sor—King of White Elephant, Pos Keng Kong and other [stories] from palm leaf scriptures.” The statement represents the meaning of language that is widely used among respondent’s community especially during Buddhist rituals.

Linking this kind of statement to one 32 year old Khmer-Thai, who described that when he was 10 years old, he was ordained and studied how to read and write Khmer with the abbot at Buddhist temple. He further mentioned the reason the abbot taught him to preach the stories from the Jataka in Khmer to villagers because the audiences were mostly old people and fluent in Khmer.

These two statements seem to reflect each other since villagers especially the old people currently intend to study Khmer in order to understand what monks preach, meanwhile monks have been taught to preach in Khmer to villagers.

Another interesting statement, 1 respondent (0.20%) was attracted to traditional Khmer songs by mentioning that “[I study Khmer because I can] listen to Khmer songs and I like listening to Mohori-Traditional Khmer music.”

5.1.1.5 Reading to Get Stories and News

Three interesting statements (number 4, 16, and 17) filled out by a number of respondents related to sociocultural motivations for studying Khmer because they intend to read stories or literatures written on palm leaves. One senior respondent also elaborated in the questionnaire that she really wanted to read those stories to her grandchildren.

Reflecting to statement 4, according to the interview with Sunny, 45 years old, currently studying Khmer at a private school—Language and Culture Association of Surin Province, mentioned that when she was young, she used to listen to the stories her mom told her about tigers and rabbits. In addition, when talking about anyone in her family, she recalled her dad reading Khmer manuscripts from palm leaves, which he got from his grandparents. The manuscripts mentioned the code of conduct and ceremonies such as rules for building a new house, selection of good days for ordinations, harvesting rice. Sunny added that her dad learnt how to read Khmer from Khmer monks who came from Cambodia and then lived in Surin.

Sunny also pointed out the reason why she studied Khmer at her age because she really wanted to read the news about Preah Vihear temple in Khmer and Thai (statement 17) to keep a balance between perspectives of the two countries. During the interview with her, it could be understood that she was curious to know the story behind the Preah Vihear temple conflict. Sunny stated that the conflict happened a long time ago, but still remained until the day she said.

Similarly, another respondent expressed the statement studying Khmer for reading Khmer news (statement 16) to follow the situation in Cambodia or aim to practice reading skill in Khmer.

5.1.1.6 Communicating with Family, Friends and Cambodians

Another interesting motivation provided by number of respondents is learning Standard Khmer to communicate (statements 8, 12, 14 and 15). Communication here was made both among Khmer-Thai community themselves and with Cambodians.

Communicating with Family and Friends

Statement (number 8) “[I study Khmer because I want to] talk with my family/ because I am able to talk with my parent(s) so that it is easy to communicate with them” reflected the understandable meaning that the respondent might be at young age and find it hard to talk with family members who are very close to them particularly grandparent(s) or parent(s).

From my observation at the field, it should be noted that an old Khmer-Thai named Phim, living in Svay village, aged 75, never talked to her grandchildren in Thai though she lived in the same house. She said that the reason she never talked with her grandchildren in Thai because it was hard for her to talk in Thai because of her language ability. However, other old Khmer-Thai living in Kork Krapeu village whom I interviewed preferred talking in Thai with their grandchildren because they thought it could help them study at state schools easily.

By the same token, the 2 young respondents (0.40%) study Khmer because they were probably influenced by their peer group. They study Khmer because they were motivated to communicate with friends at school which reference to their statement (12) “[I study Khmer because I can] talk with friend(s).”

Communicating with Cambodians

The statement 14 is studying Khmer in order to “visit Cambodia and communicate with Cambodians” is the motivation that 24 respondents (4.82%) added in the questionnaire.

With this kind of motivation, there might be different possible reasons for communicating with Cambodians that motivate respondents to study Standard Khmer. First of all, it might be related to tourism. The respondents probably plan to visit Cambodia, which gained greater worldwide attention

because of the world heritage Angkor ancient city complex. Cultural content serves well to motivate the students to want to learn even more about Cambodian society. It should be noted that the government curriculum provided a great experience of contact with the target language country which leads to giving aspects of culture and civilization a greater role in instruction in Khmer language course.

Another reason to consider might be the nearby geographical location. From Surin to Cambodia, it is approximately 56 kms to Cambodia's border, and 580 kms to the Capital city of the country. As such, interest in Khmer language and culture perhaps gradually grow in the Surin province as well as nearby provinces which are geographically close to Cambodia.

Another interesting statement (15) provided by 1 respondent (0.2%) was that “visiting my relatives living there (Cambodia).” There were two old Khmer-Thai respondents living in Svay village who stated that they had relatives living in Cambodia. As they stated, studying Khmer can help them communicate with their relatives more easily.

To elaborate more on this statement, the study asked the respondents about their previous experiences whether they had visited Cambodia or not and for any particular reasons. Therefore, numerous answers are shown in the table 5.3.

The table shows that some respondents stated that they had relatives living Cambodia and they used to take part in some ceremonies, visit their relatives, buy some items and even work in Cambodia.

Table 5.3 Reasons that Khmer-Thai respondents visited Cambodia

No.	Reasons for visiting Cambodia	Respondents
1	Joined Kathin—offering monks' robes ceremony which was organized by Lok Oav—the abbot of Buddhist temple	2
2	Attended relatives' funeral ceremony in Prey Veng province	1
3	Used to work at Cambodian Refugees Camps so had a chance to learn (Standard) Khmer and visit Cambodia	3
4	Works at Organization SVA (mobile public library and Printing House)	1
5	Visited relatives living in Siri Sophoan (Banteay Meanchey)	2

6	My parents/grandpa/grandma used to take salt in exchange with fresh fish/Prahok—Khmer pickled fish and Kantel—grass-mats	2
7	Had siblings who got married with Cambodians	3
8	Went to buy some stuff in Cambodia (Thailand-Cambodia cross-border)	1
9	Used to learn Khmer and Pali in Cambodia	3
10	Used to visit Cambodia with parent(s)	2
11	Went on school trips	5
Total		25

5.1.1.7 Following in Brother's Footsteps

There was an interesting statement made by 1 respondent (0.20%) saying that “[I study Khmer because] my brother has a Ph.D in Khmer Studies so I want to follow in his footsteps.” The statement reflects that the respondent was inspired by his brother who set an example by pursuing a doctoral degree in Khmer Studies, so that the respondent intended to explore Khmer more through study the language.

5.1.1.8 Enabling Them to Know Khmer-Thai People's Own Origin

Statement 10 provided by 2 respondents (0.40%) stated that “[I study Khmer] because I want to learn about my own history and origin.” The kind of statement seemingly could be explained that the respondents believe that through learning the language, it enables to them to learn about their own history and heritage.

Figure 5.2 Percentage of Khmer-Thai people's socio-cultural motivation for studying Standard Khmer

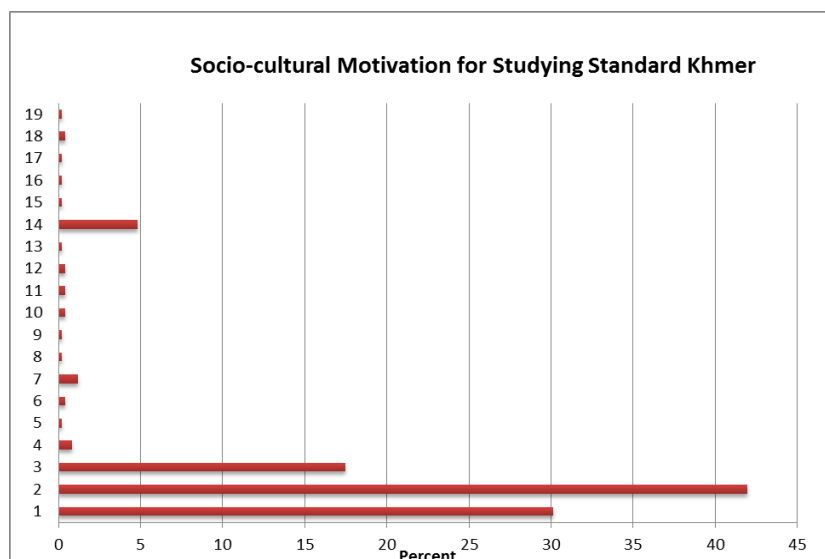


Table 5.4 Khmer-Thai' sociocultural motivation for studying Standard Khmer

No.	Sociocultural motivation to Standard Khmer	Total (Responses)	
		N	%
1	To preserve my ethnic identity	150	30.12
2	To know my ancestral language	209	41.97
3	It is required by the government	87	17.47
4	Read stories/literature written on palm leaves (to grandchildren)	4	0.80
5	Be able to understand Khmer during monk's preaching about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	1	0.20
6	Transfer (Khmer language) to next generations	2	0.40
7	Because Khmer is parents' and ancestral language, therefore, need to be preserved/ Because I want to know my grandparents' language	6	1.20
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	1	0.20
9	Because I want to preserve my own language	1	0.20
10	Because I want to learn my own history and heritage	2	0.40
11	Be able to preserve my ancestral language as well as communicate with neighboring country's people	2	0.40
12	Talk with friends in school	2	0.40
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps	1	0.20
14	Visit Cambodia and communicate with Cambodians	24	4.82
15	Visit my relatives living there (Cambodia)	1	0.20
16	Read news in Khmer	1	0.20
17	Read news about Preah Vihear temple conflict between both countries	1	0.20
18	Teach students	2	0.40
19	Listen to Khmer songs/ I like listening to Mohori—Traditional Khmer music.	1	0.20
Total		498	100.00

* Each question allowed for multiple responses. The column of N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

To conclude, socio-cultural motivation of Khmer-Thai has three main aspects. First, it is related to the cultural heritage of language. They study Khmer because they want to know their ancestral language, preserve the Khmer language, know their ethnic origin, and read stories and literature inscribed in palm leaves. Second, it relates to strengthening relationship and getting closer to their family members and community by being able to use Khmer to communicate with parents and to understand stories in Khmer during monks' preaching. Finally, to some respondents, learning Khmer is mandatory for them since it is required by the government.

5.1.2 Khmer-Thai People's Linguistic Motivation

Linguistic motivation in this part is concerned with grammar, vocabulary, sign, sound image, syntactic categories (verbs, nouns, adverbs, prepositions, and phrases). This part deals with the meaning of statements obtained from informants which are linguistically motivated to study Khmer.

Most of the Khmer-Thai respondents presented their motivation for studying Standard Khmer related largely to having a good command of Khmer language: speaking, reading, and writing. A few of them were attracted to the beauty of Khmer scripts, and some of them considered that through the language, they could learn a lot about country's history and other aspects. Meanwhile, the others considered the language as a new and useful thing.

5.1.2.1 Being Proficient in Khmer

Being proficient in Khmer was the motivation that learners had in common. The majority of respondents indicated this kind of motivation for studying Standard Khmer which is equivalent to 299 (73.11%).

Speaking Khmer

Apart from the statement of being proficient in the language, 32 respondents (7.82%) say that they study Khmer because they intend "to learn how to speak the language" (statement number 11). In addition, 4 respondents (0.98%) say (number 13) studying Khmer could make them "able to speak (Northern) Khmer with villagers in the community/able to know Khmer language like others in the community/use it in daily life and communication.

This reflects that respondents believed that studying Khmer enabled them to speak Khmer like other villagers in their community and were influenced by their community environment surroundings.

Likewise, the statement 19 “[studying Khmer, I am] able to speak many languages” was made by 6 respondent (1.47%). These positive statements show that being able to speak many or different languages will enable respondents to learn different languages.

Reading and Writing Khmer

Learning how to read and write Khmer is stated by 15 respondents (3.67%). It is interesting that 4 respondents (0.98%) mentioned the exact statement 15 “[I study Khmer] because it was the language I have used since I was born, so I want to know how to write my spoken words” to confirm their exact intention to study Khmer. Similarly, statement (number 16) another 1 respondent (0.24%) “[I study Khmer] because I can speak some Khmer, so I want to study more/ because I have the foundation from my spoken Khmer.”

Based on the meaning of the statement on motivation, some respondents intended to study only how to read and write Khmer since they were already able to speak the language. Relating to this kind of statement, Sitha, a 38 year old *Kantreum* singer, from Amphoe Khwao Sinarin, Surin province, described that when he was born, he spoke Khmer and then sang in Khmer, so that he intended to know to how read and write Khmer as well.

Similarly, statement 14 and 10 “[I want to] use Khmer language correctly” and “I want to give myself a try” might be related to reading and writing reason for studying Khmer.

According to the meaning of these statements in this part, it is understandable that the respondents value the “Khmer scripts” to write their *phasa kamneut*—mother tongue.

5.1.2.2 Beauty of Scripts

There were 12 respondents (2.93%) who stated that they study Khmer because “it is a beautiful language and script ” (statement 2) and with similar statement 3 “[I] love the way that Khmer scripts put many alphabet together for spelling one word” presented by 1 respondent (0.24%).

Recalling back to religious value, Khmer scripts in Surin, known as “khom scripts” or in Khmer, called *Aksar Mol* perceived as sacred scripts that popularly inscribe in *Yantra* and tattoos to protect from bad spirits and bring prosperity. Hence, the scripts’ beauty and sacred value might be a reason that attracts the people who use Khmer as their mother tongue to study their own language.

5.1.2.3 Knowing a lot through Learning the Language

Statement 4 “Teacher teaches Khmer, so I want to know more” suggests 2 respondents’ positive feeling of and approval for Khmer language lesson that is engaged in teaching the language. The feeling could be assumed to make the respondents more intrinsically motivated to be involved in Khmer classes. Likewise, statement 9, 1 respondent mentioned studying Khmer because “it is the language that we need to learn about history [of its country] and help us know a lot.” This provided the similar meaning that learning the language enables respondents to know a lot about the history of the country and other things.

5.1.2.4 Status of the Khmer language

There were two statements (number 18) that provided an explanation that 2 respondents (0.49%) study Khmer because of the similarity between Khmer and Thai alphabets and words. Correspondingly, statement 8 “It is easy to study and speak Khmer” was stated by 8 respondents (1.96%). The two statements are seemingly associated with the learner’s perception of their Khmer language abilities. It is a statement related to Bandura’s idea (1997) that people with high self-efficacy for learning something are usually expected to have intrinsically more positive involvement in it. Self-efficacy beliefs effect task choice, effort, persistence, resilience and achievement.

Similarly, there were 11 respondents (2.69%) who perceived Khmer as a new language, meaning they have to know it or it is neighboring country’s language (statement 20).

5.1.2.5 Enjoyment

Statement 6 is associated with intrinsic value of studying Khmer: “I study Khmer because I like Khmer language and it is fun to study the language.”

This indicates respondents' positive feeling of studying Khmer and of gaining enjoyment from it.

5.1.2.6 Usefulness in Future

Statement 7 "Because I want to use it in the future" is related to the perception of usefulness of Khmer competency in the future.

5.1.2.7 Perceiving as a Local Language in Surin

Statement 17 "[I study Khmer] because Khmer is not frequently used, so that I need to practice it" reported by 1 respondent (0.24%). The statement tends to illustrate that the respondent perhaps was aware of the lack of a practical use of Khmer language that often lead to assumption that the language would be in endangered condition. This meaning is similar to another statement (number 5) "Khmer is local language in Surin that should be preserved" was reported by 5 respondents (1.22%). This kind of statement could be evaluated that local language such as Khmer is growing alarm at the decrease of language use.

To sum up, Khmer-Thai people's linguistic motivation contains four main themes. The first one, Khmer-Thai are linguistically motivated to study Khmer in order to have a good command of Khmer language which consists of speaking, reading and writing skills. The second one is the beauty of scripts. Some Khmer-Thai are attracted to linguistic sign and the way letters put together to spell words. The Khmer scripts, known as Khom script is also believed as sacred scripts and can protect people from bad spirits and bring prosperity. The third one, it is largely related to a general impression on the language such as enjoyment, easiness, and usefulness of the language, and similarity between Khmer and Thai language. The fourth one is related to perceiving Khmer language as a local language that should be preserved in Surin.

Figure 5.3 Khmer-Thai people's linguistic motivation for Studying Standard Khmer

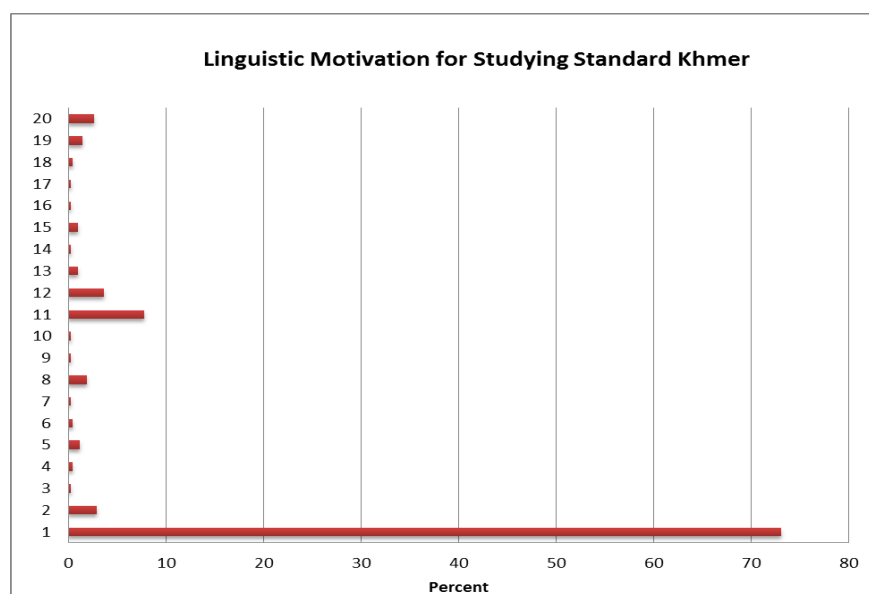


Table 5.5 Khmer-Thai people' linguistic motivation for studying Standard Khmer

No.	Linguistic motivation to Standard Khmer	Total (Responses)	
		N	Percent
1	To be proficient in Standard Khmer language	299	73.11
2	It is a beautiful language and script	12	2.93
3	Love the way that Khmer scripts put many alphabet together for spelling one word	1	0.24
4	Teacher teaches Khmer, so I want to know more	2	0.49
5	Khmer is a local language in Surin that should be preserved	5	1.22
6	I like Khmer language	2	0.49
7	Because I want to use it in the future	1	0.24
8	It is easy to study and speak Khmer	8	1.96
9	Because it is the language that we need to learn about history [of its country] and helps us know a lot	1	0.24
10	I want to give myself a try	1	0.24
11	I want to learn how to speak the language	32	7.82
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	15	3.67

13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able to know Khmer language like others in the community/Use it in daily life and communication	4	0.98
14	Use Khmer language correctly	1	0.24
15	Because it was the language I used since I was born, so want to know how to write my spoken words	4	0.98
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	1	0.24
17	Because Khmer language is not frequently used so that I need to practice it	1	0.24
18	Thai and Khmer have similar alphabets and words	2	0.49
19	Be able to speak many languages	6	1.47
20	New language that we have to know/ It is a neighboring country's language	11	2.69
Total		409	100.00

* Each question allowed for multiple responses. The column of **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

5.1.3 Khmer-Thai People's Economic Motivation

Economic motivation encourages language learners to persist in having a good or excellent command of any language. As it is definitely such an incentive, language policy is in the main implemented according to needed situation. For instance, the ASEAN Economic Community (AEC) that will be established in 2015 is what Thai government expects to expand its economy and prepare its people, especially those who live along border of neighboring countries. This kind of national arrangement provides a great opportunity to Khmer-Thai in Surin province to study Khmer. At this stage, it seems that the situation of studying Khmer has dramatically changed. In the past, it was limited and hardly accessible to the grassroots level.

5.1.3.1 Future Potential AEC and Getting a Job in Cambodia

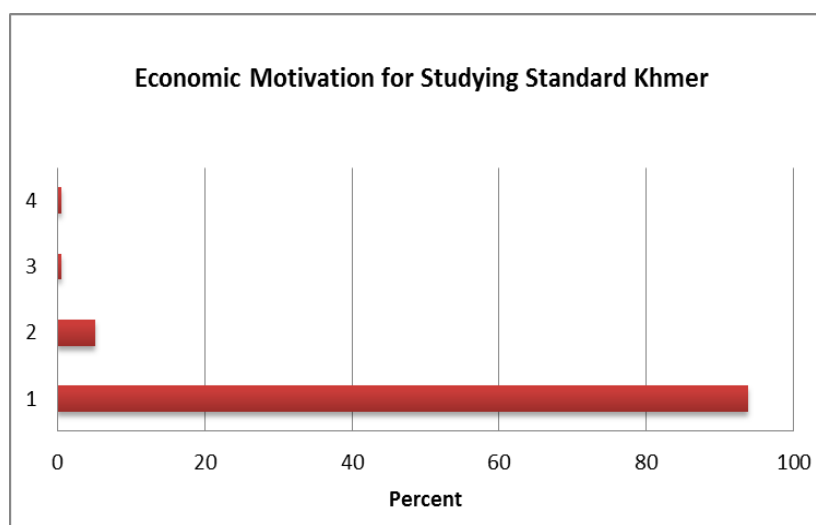
In this part, the study investigates whether or not there is an economic impact from future AEC influence on Khmer-Thai's motivation for studying Khmer. Research findings in this part show that 181 respondents (93.73%), which is third biggest number, provides the answer for economic

motivation for studying Khmer because they intend or expect to get a job in Cambodia with the emergence of the AEC (ASEAN Economic Community), (statement number 1). Similarly, 10 respondents (5.18%) gave extra statements that they study Khmer because they are preparing for AEC, meanwhile only 1 respondent (0.52%) said in a general statement (number 3) “get a job in Cambodia.”

Statement 4 was made by 1 respondent (0.52%) that “do business with Cambodian people.” The statement shows that the respondent intended to study Khmer for the purpose of doing business with Cambodia without emphasis on the context of AEC. However, respondent’s motivation could reflect that through learning Khmer, the respondents expected to use the language to facilitate his business with Cambodian people.

The future potential AEC, a job opportunity through enhancing neighboring country’s language ability economically motivates respondents to study Khmer for that particular purpose. This might increase learners’ motivational intensity.

However, it should be noted that the potential professional opportunities and the resulting economic motivation to learn Standard Khmer cannot be considerably representative of this group of learners, since many of them are aware of the fact that they will acquire only a basic knowledge of Khmer language after completing the language course at high school level. A tendency to continue with the study of Khmer after finishing high school cannot be clearly ascertained. The data permits the conclusion that it is economic motivation, which is decisive for the current motivation of students learning Standard Khmer. It is hoped that the students will remain interested in Khmer and culture after the completion of their study program.

Figure 5.4 Khmer-Thai's motivation for studying Standard Khmer**Table 5.6** Khmer-Thai's economic motivation for studying Standard Khmer

No.	Economic motivation to Standard Khmer	Total (Responses)	
		N	Percent
1	Get a job in Cambodia in the emergence of the AEC (ASEAN Economic Community)	181	93.78
2	Prepare for AEC	10	5.18
3	Get a job in Cambodia	1	0.52
4	Do business with Cambodian people	1	0.52
Total		193	100.00

* Each question allowed for multiple responses. The column of **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

5.1.4 Undesirable Aspects

Interestingly, there were negative views given by small number of respondents.

5.1.4.1 Difficulties

22 out of 482 respondents stated that they do not like Khmer language because it is hard to learn/speak/remember/understand. This statement seemingly provided by respondents in terms of language ability in learning, which contrast with the number of respondents who said that studying Standard Khmer is easy and fun. In this case, to some respondents, Khmer language represents an

intellectual challenge. According to an interview, respondents mentioned that it was hard to remember the alphabets since there are many different alphabetical signs, for example, Khmer scripts are perceived as human principal attributes consisting of hair, body and foot that need to be put together to write a word.

There are also a few of Khmer-Thai respondents who said that they do not want to study Khmer because they are old and do not have enough time to study the language.

5.1.4.2 No Interest

1 Khmer-Thai respondent provides this statement: “I speak only Thai with my children,” which reflects the fact that the respondent is not interested in learning the language and does not even intend to speak their mother tongue with children.

5.1.4.3 Dislike for Speaking with Cambodians

Statement “I do not like to learn Khmer language because I do not like to speak with Cambodians” filled out by 1 respondent in questionnaire. The statement could reflect the fact that perhaps the respondent might have had a personal bad experience with Cambodians or faced an uneasy situation that makes him want to keep distance from Cambodians.

5.1.4.4 Perceiving Khmer as a non-Local Language

The statement “It is not a local language” made by 1 respondent, probably could be explained that the respondent does not welcome other languages besides his or her local language or it might be that respondent differentiate between Northern Khmer—local language and Standard Khmer—Khmer language in Cambodia.

The unfavorable impressions made by respondents indicate the situation in which they could not find any meaningful connection of their life to learning Khmer or find any goal for learning the language. The items seem to suggest respondents’ lack of motivation to learn Khmer.

5.2 Khmer-Thai People's Attitudes: Likes and Dislikes for Learning

Khmer

Likes and dislikes for learning Khmer illustrate the general feeling of respondents. Responses to the specific question 'Do you like the Khmer language?' indicate that they have positive impressions on Khmer language, which 376 of total 492 respondents (78%) stated. However, 106 (22%) said that they do not like Khmer language.

Question "Do you want to study Khmer?" It is reported by 409 (85.9%) respondents who express their feeling that they want to study Khmer while 73 (15.1%) said they do not want to study the language.

According to the figure 5.5, the number of respondents choose to answer between two questions frankly though in contrast with each other. The number of those who like Khmer is less than wanting to study Khmer could illuminate that some respondents feel that studying Khmer is mandatory for them since it is a government policy especially for those who study at government schools.

Figure 5.5 The feeling of Khmer-Thai toward Standard Khmer

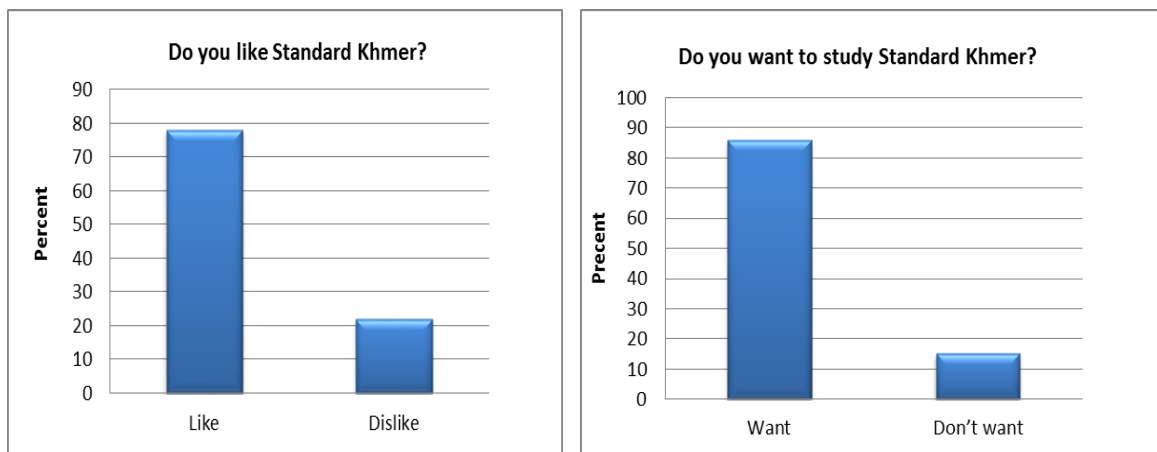


Table 5.7 Frequency and percentage of Khmer-Thai's general feelings on study Standard Khmer

Items and variables		Khmer-Thai people's attitudes toward studying Standard Khmer	
		F	%
Do you like Standard Khmer?	Like	376	78
	Dislike	106	22
	Total	482	100
Do you want to study Standard Khmer?	Want	409	85.9
	Don't want	73	15.1
	Total	482	100

*F=Frequency, %= percentage

5.3 Belief of Khmer-Thai People in their Chosen Motivation

Inspection of table 5.8, the results of the survey show that Khmer-Thai generally believe in their motivation to study Standard Khmer. The questions of this part were designed to ask respondents to self-evaluate by selecting one answer which 1 = Strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree and 5= Strongly agree.

It is found that 3 questions have a mean of above 4 and all of the questions have a mean of above 3. The 3 questions results that demonstrate the mean score above 4 are “Do you think through studying Standard Khmer language, it is helpful for you to get a job in the emergence of the AEC in 2015?” and “Do you think studying Standard Khmer language is useful for you?” share mean score in the same manner which is equivalent to 4.14. This means many respondents believe that studying Khmer is helpful for them to gain economic benefits in the future AEC in 2015 and is generally useful to study the language. Regarding to question about “Do you think you are satisfied that the government offer Standard Khmer language in school?” Mean score is 4.12. This result proves that Khmer-Thai respondents are satisfied with the government’s language policy arrangement.

However, for the question “Do you think through studying Standard Khmer language, you can preserve your ethnic Khmer identity?” respondents answered with a mean score of 3.94 which is between “neutral” and “agree. This shows clearly that many informants believe that studying Standard Khmer enable them to preserve their ethnic identity at medium level. In the meantime, the question “Do you think studying Standard Khmer is easy for you since you speak Northern Khmer at home/in community?” could reflect on the same meaning.

To sum up, the results of such a high response rate can be provided by respondents because a suitable language policy arrangement by the government which crucially encourages many Khmer-Thai to view Khmer language differently from the past. In other words, there is also an effort from the community itself to offer Khmer courses free of charge to their community members.

Table 5.8 The mean scale of Khmer-Thai people who believe in motivation to study Standard Khmer

Belief of Khmer-Thai people in their chosen motivation	Mean
Do you think studying Standard Khmer is easy for you since you speak Northern Khmer at home/in community?	3.82
Do you think studying Standard Khmer language is useful for you?	4.14
Do you think through studying Standard Khmer language, you can preserve your ethnic Khmer identity?	3.94
Do you think through studying Standard Khmer language, it is helpful for you to get a job in the emergence of the AEC in 2015?	4.14
Do you think you are satisfied that the government offer Standard Khmer language in school?	4.12

5.4 Summary of the Chapter

To sum up, this chapter suggests that there are three main types of motivations consisting of sociocultural, linguistic and economic motivations among Khmer-Thai respondents studying Khmer. Many Khmer-Thai respondents of the questionnaires provided different motivations for studying Khmer the most popular of which is to be proficient in Khmer, the second one is to know their ancestral language while preserving their ethnic identity comes third and the fourth in importance as the main motivation is for economic benefits. Additionally, other various motivations such as to know their origin and history, to read stories from palm leaves and (Khmer) news, to communicate with their family members, friends and Cambodian people are also reported. Some of the respondents offer their answers related to linguistic motivation such as reading, writing, and speaking skills, beauty of Khmer scripts, enjoyment, gaining knowledge through studying the language and even perceiving Khmer as a local language in Surin. However, a small number of respondents report that they do not like to study Khmer because of intellectual challenges, no interest, dislike for speaking with Cambodians and perceiving Khmer as a non-local language in Surin province.

Moreover, many of Khmer-Thai like Khmer language because they believe learning the language is useful and enables them to get a job in the emergence of the AEC in 2015. This results in their satisfaction with Thai government policy to offer the Khmer language at government schools. However, studying Khmer is easy for them since they can speak Northern Khmer and could preserve their ethnic identity is at between “neutral” and “agree” response.

Chapter VI

Social Factors Affecting the Khmer-Thai People's Motivations and Attitudes to Studying Standard Khmer

This chapter presents the results of the analysis of the factors affecting motivation and attitudes of the Khmer-Thai. They are occupation, age, gender, educational level, language background, knowledge of Cambodia, and level of their interest in Standard Khmer.

6.1 Basic Characteristics of the Sampled Groups

6.1.1 Sample Group by Occupation

In this section, basic characteristics of sampled groups are presented in Table 6.1 and figure 6.1 below:

The total sample group is composed of 482 people divided into three occupation groups. Students are the biggest group, which is equivalent to 79.2 percent. Parents/caretakers and monks, each constitutes 10.4 percent.

Figure 6.1 Respondents classified by occupation

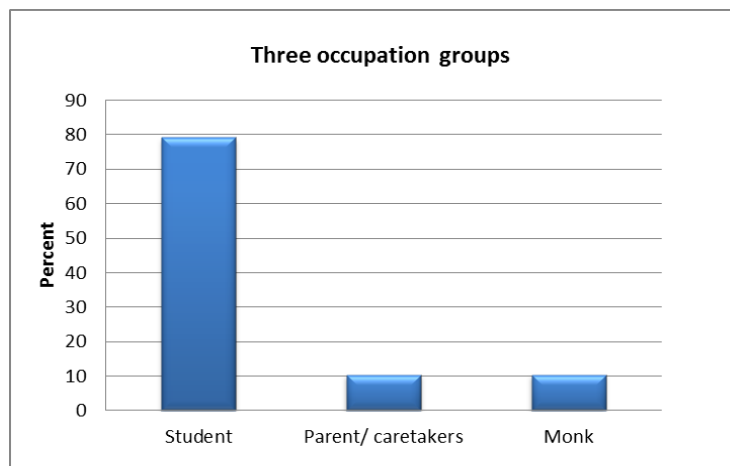
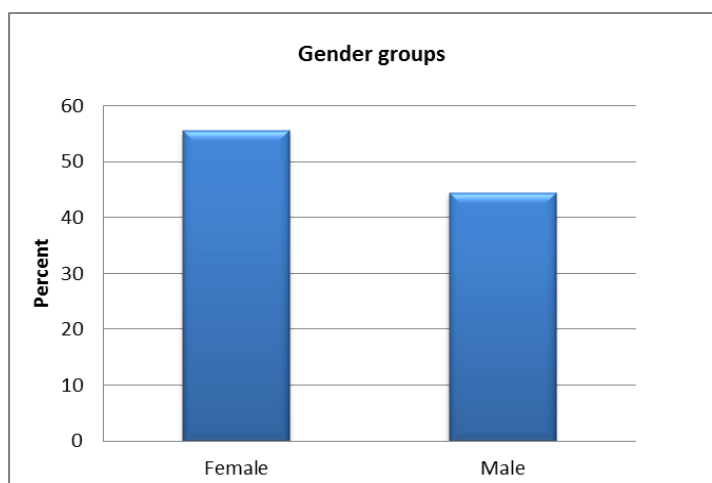


Table 6.1 Three occupation groups

Student	Parent/ caretakers	Monk	Total
382	50	50	482
79.2%	10.4%	10.4%	100%

6.1.2 Sample Group by Gender

Among 482 respondents, there are 268 females and 214 males which account for 55.6 percent and 44.4 percent, respectively, as shown in Table 6.2 and Figure 6.2 below.

Figure 6.2 Respondents classified by gender**Table 6.2** Gender groups

Female	Male	Total
268	214	482
55.6%	44.4%	100%

6.1.3 Sample Group by Age

Figure 6.3 and table 6.3 show all respondents classified into three groups. According to age, the young age ranges from 9 to 18 years old, young adult group ranges from 19 to 39 years old and old people group ranges from 40 to 85.

As figure 6.3 demonstrates respondents in the young age group are the biggest group, which constitute 382 (79.2%) while the other two groups, young adult and old group, each constitutes 50 (10.4%) .

Figure 6.3 Respondents classified by age

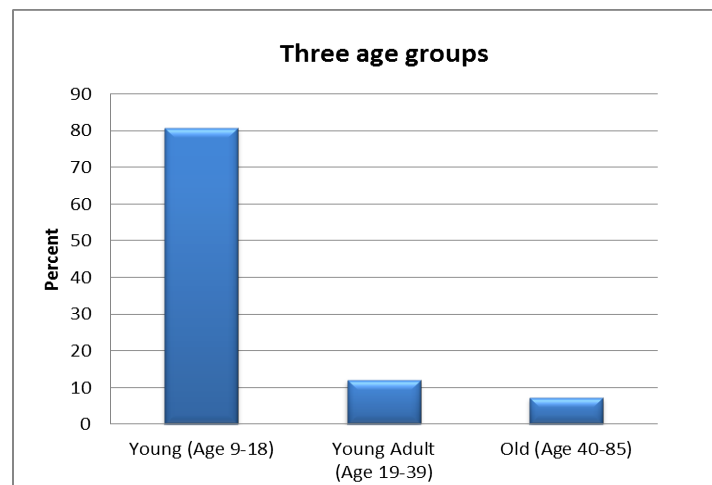


Table 6.3 Age groups

Young (Age 9-18)	Young Adult (Age 19-39)	Old (Age 40-85)	Total
382	50	50	482
79.2%	10.4%	10.4%	100%

6.1.4 Sample Group by Educational Level

Figure 6.4 and Table 6.4 show the sample group classified by four educational levels into primary school, lower secondary school, upper secondary school (high school) and bachelor and higher than bachelor degree level.

The first three groups of education level are composed of 136 primary school (28.2%), 147 lower secondary school (30.5%) and 144 high school (29.9%). The group holding bachelor's degrees and higher accounts for 55 (11.4%).

Figure 6.4 Respondents classified by educational level

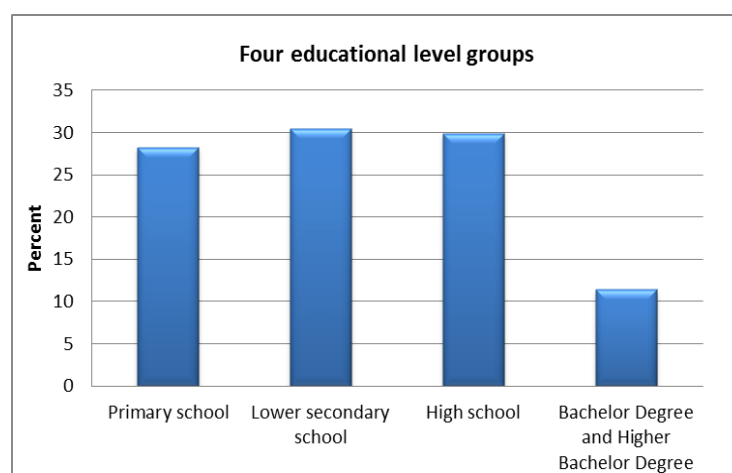


Table 6.4 Educational level groups

Primary school	Lower secondary school	High school	Bachelor Degree and Higher	Total
136	147	144	55	482
28.2%	30.5%	29.9%	11.4%	100%

6.1.5 Sample Group by Northern Khmer Language Background

Figure 6.5 and table 6.5 show three groups of respondents classified by Northern Khmer language background, which means how much they are able to speak Northern Khmer. They are grouped by strong background (speaking Northern Khmer fluently), moderate background (speaking Northern Khmer at medium level) and little background (speaking Northern Khmer at limited level).

The three groups are different in number. Respondents who have a strong background are the smallest group composed of 40 respondents (8.3%) while those who have little background is the biggest group which constitutes 362 (75.1%). For the group of moderate background, it is composed of 80 (16.6%).

Figure 6.5 Respondents classified by Northern Khmer language background

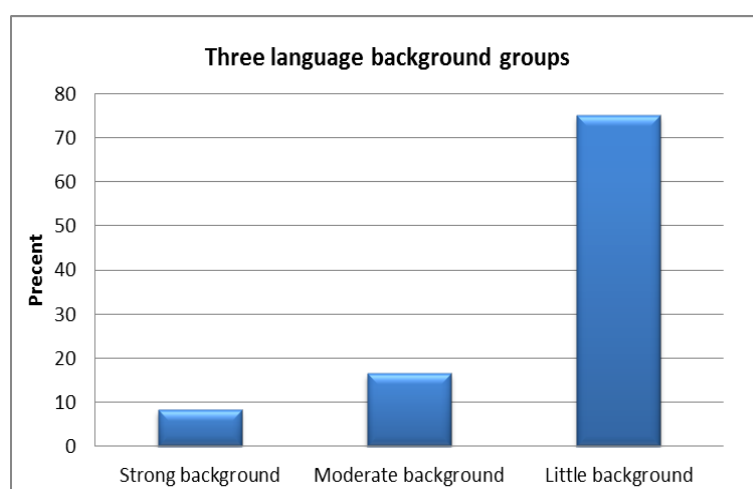


Table 6.5 Three Northern Khmer language background groups

Strong background	Moderate Background	Little background	Total
40	80	362	482
8.3%	16.6%	75.1%	100%

6.1.6 Sample Group by Respondents' Knowledge of Cambodia

The figure 6.6 and table 6.6 show two groups of respondents classified by knowledge of Cambodia. It is defined that those who used to discuss and talk about different things about Cambodia such as temples, conflicts, Khmer Rouge genocide are classified as having knowledge of Cambodia. In contrast, those who never know about this are classified as not having knowledge of Cambodia.

As can be seen in the following figure and table, the group who have knowledge of Cambodia is composed of 219 (45.4%), while the group who does not have knowledge of Cambodia constitutes 263 (54.6%).

Figure 6.6 Respondents classified by their knowledge of Cambodia

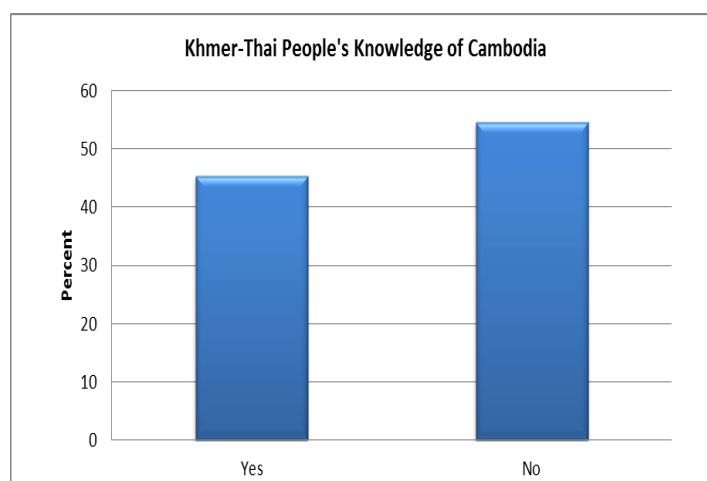


Table 6.6 Two groups related and not related to Cambodia

Related to Cambodia (Yes)	Not related to Cambodia (No)	Total
219	263	482
45.4%	54.6%	100%

6.1.7 Sample Group by Level of Interest in Standard Khmer

According to Figure 6.7 and table 6.7, there are three groups of Khmer-Thai classified by their interest in Standard Khmer into the groups having strong interest, moderate interest and little interest. The respondents were asked to self-evaluate for the question “How much are you interested in Standard Khmer?” The respondents who answer ‘Interest’, which means moderate interest constitute 337 (69.9%). Interestingly, 57 (11.8%) of respondents express ‘Strong interest’ in Standard Khmer and 88 (18.3%) of them show ‘Little interest’.

Figure 6.7 Respondents classified by level of their interest in Standard Khmer

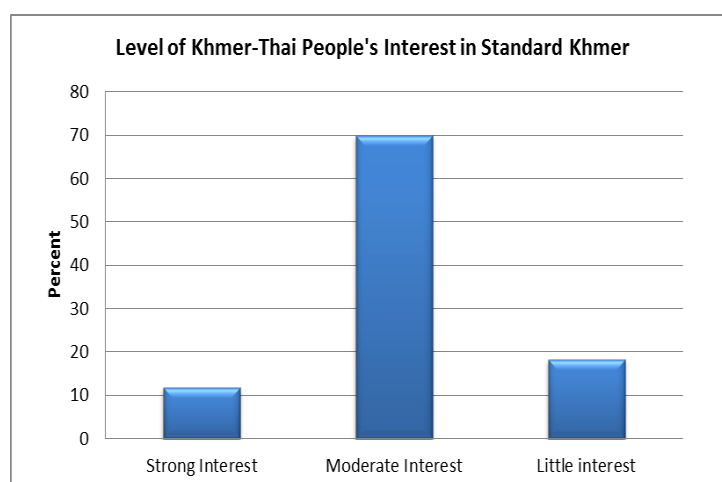


Table 6.7 Three groups of Khmer-Thai’s interest level in Standard Khmer

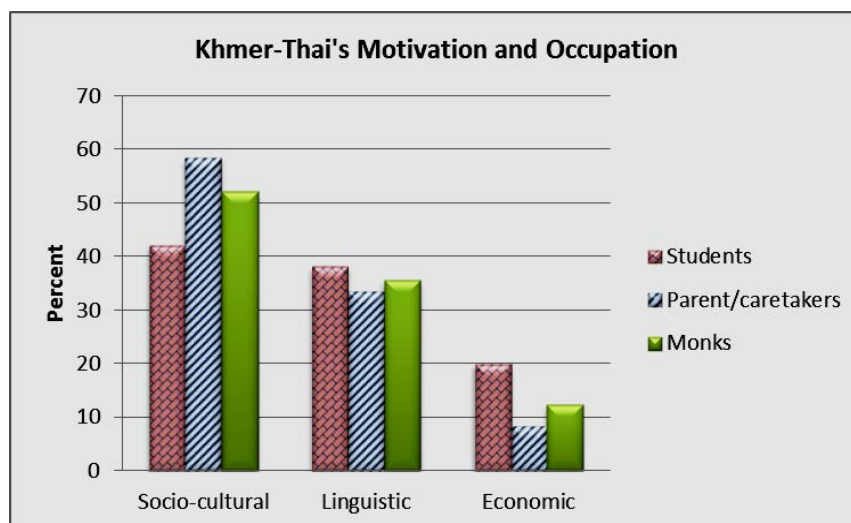
Strong interest	Moderate Interest	Little interest	Total
57	337	88	482
11.8%	69.9%	18.3%	100%

6.2 The Relationship between the Khmer-Thai's Social Characteristics and their Motivations toward Learning Standard Khmer

This section investigates the relationship between Khmer-Thai's motivation for studying Standard Khmer and main social factors which are the possible determinants of Khmer-Thai's motivation for studying Standard Khmer language. They are occupation, age, gender, educational level, Northern Khmer language background, knowledge of Cambodia and level of interest in Standard Khmer.

6.2.1 Occupation

As shown above, all the respondents of the questionnaires were divided into three groups according to occupation, namely, students, parents/caretakers and monks. Monks are a religious group that has full opportunity to study Khmer through Pali and Buddhist literature. It is believed that monks are the ones who preserve sacred Khmer texts written on palm leaves. Parents/caretakers are mostly young adults and old people who are close to their community. As such, more or less they are able to use Northern Khmer to communicate within their group. Moreover, they are the ones who decide on learning specific languages for their children. Finally, students are the future generation of the Khmer-Thai community. With a crucial opportunity that the Thai government offers ASEAN language program, particularly Standard Khmer, to Khmer-Thai in Surin province and nearby areas, young students have full time to study the language if they wish to do so. It is interesting, therefore, to see how these different groups of Khmer-Thai respondents are in their attitude toward studying Standard Khmer.

Figure 6.8 Khmer-Thai's motivation and Occupation**Table 6.8** Khmer-Thai's motivation and Occupation

Types of motivation	Students		Parent/caretakers		Monks		Total	
	N	Percent	N	Percent	N	Percent	N	Percent
Socio-cultural	349	42.05%	77	58.33%	72	52.17%	498	45.27%
Linguistic	316	38.07%	44	33.33%	49	35.51%	409	37.18%
Economic	165	19.88%	11	8.33%	17	12.32%	193	17.55%
Total	830	100%	132	100%	138	100%	1100	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Figure 6.8 and Table 6.8 demonstrate different motivations for studying Standard Khmer among students, parents/caretakers and monks. As can be seen, parents/caretakers' and monks' group respondents are more likely than students to study Standard Khmer for sociocultural motivation. On the other hand, students tend to share economic motivation most.

Regarding linguistic motivation, it seems three groups share almost the same manner. The percentage is not very different.

There is a very remarkable observation to be made from economic motivation. It is related to getting a job in Cambodia in the emergence of the

AEC. The three main occupations show statistical differences in economic privilege: while 19.88% of students show their language study desire in preparing for this crucial event, hopefully getting jobs and seeking exciting experience for the joint ASEAN Economic Community emerging as a single market in 2015, 12.32% of monks and 8.33% of parents/caretakers express the same reason at a lower level. This leads to the conclusion that many students choose to study the language for economic reasons than the other two groups. Since students are mostly at a young age and prepared by the government, they have more opportunity to explore new and fresh experience for the upcoming joint single market. It is represented by the statements such as “I would like to study Standard Khmer because it is an ASEAN language which I have to prepare for upcoming AEC in 2015 and it enables me to get a job in Cambodia.” Such statements were reported by many of the students’ group of respondents. However, a minority number of student respondents point out whether they want to study the language or not, they have to study Standard Khmer because it is compulsory by the government.

In conclusion for this part, group status such as occupation is possibly seen as an influential factor that shapes Khmer-Thai’s attitudes and motivation toward study Standard Khmer.

If we look closely at the sociocultural motivation, we can see that there is also statistical difference among the three groups. As the data shown in table 6.9, monks’ group express the main reason that they intend to study the language to know their ancestor’s language (30.6%), meanwhile the same motivation is reported by 20.4% of students’ group. According to respondents’ comments, only a few students wrote their clear answer in the questionnaire that “I would like to study Standard Khmer because I want to know my grandparents’ language.” Nevertheless, 24.5% of parents/caretakers report this type of motivation of studying the language which is in the middle between the other two groups, and the highest one in the group itself. For this second type of sociocultural reason, according to 22% of the average number, the group of monks and parents/caretakers tend to study Standard Khmer for knowing their ancestral language reason more than the group of students.

Table 6.9 Sociocultural motivation for studying Standard Khmer and Occupation

No.	Sociocultural motivation to Standard Khmer	Students		Parent/caretakers		Monks		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	104	29.80%	25	32.47%	21	29.17%	150	30.12%
2	To know your ancestral language	150	42.98%	26	33.77%	33	45.83%	209	41.97%
3	It is required by the government	78	22.35%	4	5.19%	5	6.94%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	0	0.00%	4	5.19%	0	0.00%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	0	0.00%	1	1.30%	0	0.00%	1	0.20%
6	Transfer (Khmer language) to next generations	0	0.00%	2	2.60%	0	0.00%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	2	0.57%	2	2.60%	2	2.78%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	0	0.00%	1	1.39%	1	0.20%
9	Because I want to preserve my own language	0	0.00%	0	0.00%	1	1.39%	1	0.20%
10	Because I want to learn my own history and origin	0	0.00%	0	0.00%	2	2.78%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	1	0.29%	0	0.00%	1	1.39%	2	0.40%
12	Talk with friends in school	1	0.29%	0	0.00%	1	1.39%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	1	0.29%	0	0.00%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	12	3.44%	8	10.39%	4	5.56%	24	4.82%
15	Visit my relatives living there	0	0.00%	1	1.30%	0	0.00%	1	0.20%

16	Read news in Khmer	0	0.00%	1	1.30%	0	0.00%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	0	0.00%	1	1.30%	0	0.00%	1	0.20%
18	Teach students	0	0.00%	2	2.60%	0	0.00%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori— Traditional Khmer music	0	0.00%	0	0.00%	1	1.39%	1	0.20%
Total		349	100%	77	100%	72	100%	498	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.10 Linguistic motivation for studying Standard Khmer and Occupation

No.	Linguistic motivation to Standard Khmer	Students		Parents/caretakers		Monks		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	241	76.27%	26	59.09%	32	65.31%	299	73.11%
2	It is a beautiful language and script	9	2.85%	3	6.82%	0	0.00%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	0	0.00%	1	2.27%	0	0.00%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	2	0.63%	0	0.00%	0	0.00%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	5	1.58%	0	0.00%	0	0.00%	5	1.22%
6	I like Khmer language	0	0.00%	0	0.00%	2	4.08%	2	0.49%
7	Because I want to use it in the future	1	0.32%	0	0.00%	0	0.00%	1	0.24%
8	It is easy to study and speak Khmer	8	2.53%	0	0.00%	0	0.00%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	1	0.32%	0	0.00%	0	0.00%	1	0.24%
10	I want to give myself a try	1	0.32%	0	0.00%	0	0.00%	1	0.24%
11	I want to learn how to speak the language	22	6.96%	2	4.55%	8	16.33%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	5	1.58%	7	15.91%	3	6.12%	15	3.67%
13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	2	0.63%	2	4.55%	0	0.00%	4	0.98%
14	Use Khmer language correctly	1	0.32%	0	0.00%	0	0.00%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	1	0.32%	1	2.27%	2	4.08%	4	0.98%

16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	0	0.00%	1	2.27%	0	0.00%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	1	0.32%	0	0.00%	0	0.00%	1	0.24%
18	Thai and Khmer have similar alphabets and words	0	0.00%	1	2.27%	1	2.04%	2	0.49%
19	Be able to speak many languages	5	1.58%	0	0.00%	1	2.04%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	11	3.48%	0	0.00%	0	0.00%	11	2.69%
Total		316	100%	44	100%	49	100%	409	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.11 Economic motivation for studying Standard Khmer and Occupation

No.	Economic motivation to Standard Khmer	Students		Parents/caretakers		Monks		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	156	94.55%	10	90.91%	15	88.24%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	8	4.85%	0	0.00%	2	11.76%	10	5.18%
3	Get a job in Cambodia	1	0.61%	0	0.00%	0	0.00%	1	0.52%
4	Do business with Cambodian people	0	0.00%	1	9.09%	0	0.00%	1	0.52%
Total		165	100%	11	100%	17	100%	193	100.00%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

6.2.2 Gender

This part aims to show to what extent gender influences the respondents' motivation in studying Standard Khmer. Figure 6.12 and table give the reasons for Khmer-Thai's motivation according to gender.

Figure 6.9 Khmer-Thai's motivation and gender

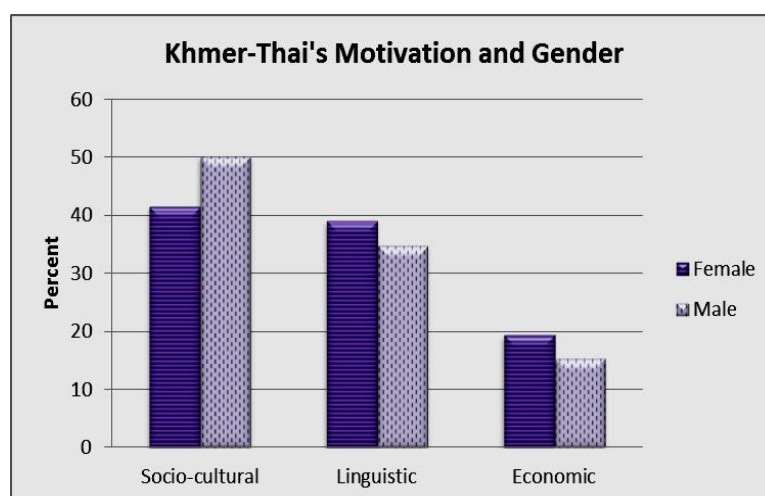


Table 6.12 Khmer-Thai's motivation and gender

Types of motivation	Female		Male		Total	
	N	Percent	N	Percent	N	Percent
Socio-cultural	257	41.52%	241	50.10%	498	45.27%
Linguistic	242	39.10%	167	34.72%	409	37.18%
Economic	120	19.39%	73	15.18%	193	17.55%
Total	619	100%	481	100%	1100	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

As figure 6.9 and table 6.12 demonstrate, there is a noticeable difference in sociocultural, linguistic and economic motivation between male and female Khmer-Thai. As seen in the above table and figure, the male group has a higher percentage of the sociocultural motivation than female: 50.10% and 41.52% respectively.

Conversely, looking across the other two rows, different reasons: linguistic and economic motivation, it is shown that 39.10% and 20.8% of female are more likely than 34.72% and 15.18% of male to study Standard Khmer respectively.

At this point, the question is “Does gender influence Khmer-Thai’s motivation? Do Khmer-Thai men have more sociocultural motivation in their motivation? Does the female group find more forms of economic motivation for studying Standard Khmer? The result shows that, gender is likely to have an influence on Khmer-Thai’s motivation to study Standard Khmer. The data shows that men are more likely than women to study Standard Khmer for sociocultural motivation, while women tend to study the language more than men for linguistic and economic benefits.

Table 6.13 Sociocultural motivation for studying Standard Khmer and Gender

No.	Socio-cultural motivation to Standard Khmer	Female		Male		Total	
		N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	74	28.79%	76	31.54%	150	30.12%
2	To know your ancestral language	107	41.63%	102	42.32%	209	41.97%
3	It is required by the government	47	18.29%	40	16.60%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	1	0.39%	3	1.24%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	0	0.00%	1	0.41%	1	0.20%
6	Transfer (Khmer language) to next generations	1	0.39%	1	0.41%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	3	1.17%	3	1.24%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	1	0.41%	1	0.20%
9	Because I want to preserve my own language	0	0.00%	1	0.41%	1	0.20%
10	Because I want to learn my own history and origin	0	0.00%	2	0.83%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	1	0.39%	1	0.41%	2	0.40%
12	Talk with friends in school	1	0.39%	1	0.41%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	1	0.39%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	17	6.61%	7	2.90%	24	4.82%
15	Visit my relatives living there	0	0.00%	1	0.41%	1	0.20%
16	Read news in Khmer	1	0.39%	0	0.00%	1	0.20%

17	Read news about Preah Vihear temple conflict between both countries	1	0.39%	0	0.00%	1	0.20%
18	Teach students	1	0.39%	1	0.41%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori— Traditional Khmer music	1	0.39%	0	0.00%	1	0.20%
Total		257	100%	241	100%	498	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.14 Linguistic motivation for studying Standard Khmer and Gender

No.	Linguistic motivation to Standard Khmer	Female		Male		Total	
		N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	180	74.38%	119	71.26%	299	73.11%
2	It is a beautiful language and script	8	3.31%	4	2.40%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	1	0.41%	0	0.00%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	1	0.41%	1	0.60%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	3	1.24%	2	1.20%	5	1.22%
6	I like Khmer language	0	0.00%	2	1.20%	2	0.49%
7	Because I want to use it in the future	1	0.41%	0	0.00%	1	0.24%
8	It is easy to study and speak Khmer	7	2.89%	1	0.60%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	1	0.41%	0	0.00%	1	0.24%
10	I want to give myself a try	0	0.00%	1	0.60%	1	0.24%
11	I want to learn how to speak the language	14	5.79%	18	10.78%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	9	3.72%	6	3.59%	15	3.67%
13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	2	0.83%	2	1.20%	4	0.98%
14	Use Khmer language correctly	1	0.41%	0	0.00%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	1	0.41%	3	1.80%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	0	0.00%	1	0.60%	1	0.24%

17	Because Khmer language is not frequently used so that I need to practice it	1	0.41%	0	0.00%	1	0.24%
18	Thai and Khmer have similar alphabets and words	1	0.41%	1	0.60%	2	0.49%
19	Be able to speak many languages	2	0.83%	4	2.40%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	9	3.72%	2	1.20%	11	2.69%
Total		242	100%	167	100%	409	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.15 Economic motivation for studying Standard Khmer and Gender

No.	Economic motivation to Standard Khmer	Female		Male		Total	
		N	Percent	N	Percent	N	Percent
1	To get job in Cambodia in the emergence of the AEC	112	93.33%	69	94.52%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	8	6.67%	2	2.74%	10	5.18%
3	Get a job in Cambodia	0	0.00%	1	1.37%	1	0.52%
4	make business with Cambodian people	0	0.00%	1	1.37%	1	0.52%
Total		120	100%	73	100%	193	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

6.2.3 Age

This part aims to investigate the reasons behind preferring Standard Khmer according to the age of the respondents:

Figure 6.10 Khmer-Thai's motivation and age

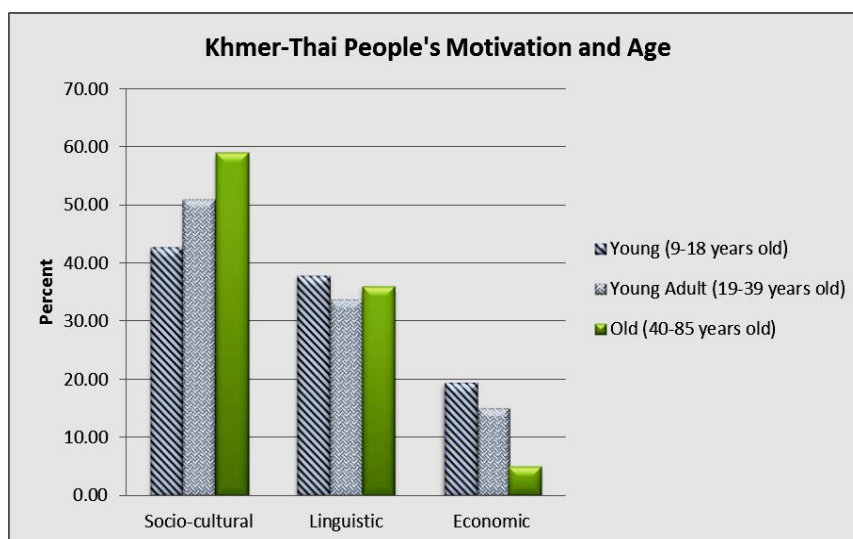


Table 6.16 Khmer-Thai's motivation and age

Types of motivation	Young (9-18 years old)		Young Adult (19-39 years old)		Old (40-85 years old)		Total	
	N	Percent	N	Percent	N	Percent	N	Percent
Socio-cultural	365	42.69%	74	51.03%	59	59.00%	498	45.27%
Linguistic	324	37.89%	49	33.79%	36	36.00%	409	37.18%
Economic	166	19.42%	22	15.17%	5	5.00%	193	17.55%
Total	855	100%	145	100%	100	100%	1100	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Figure 6.10 and table 6.16 show that the distribution of three main types of Khmer-Thai's motivation consisting of sociocultural, linguistic and economic motivation tends to differ among the three age groups.

There is a difference in sociocultural motivation: while 59% of the old age group has the intention of studying Standard Khmer for this reason, only 42.69% of the young group has this type of motivation not as their major choice. However, for the young adult age group they are in the middle between old and young age group for the same type of motivation. Interestingly, this kind of motivation shows a higher number than linguistic and economic motivation. This means that most respondents in the three age groups tend to show that their purpose of study Standard Khmer for sociocultural motivation.

There is a slight difference in linguistic motivation among the three age groups. Given that 37.18% of the average across the table's second motivation's row, young group (37.89%) is more likely than young adult (33.79%) and the old group (36%) to study Standard Khmer for linguistic motivation.

There is likely a statistical effect across the three age groups, showing difference in economic motivation. According to data in the table, it seems that economic motivation tends to be classified as an important factor on the basis of the greater role in younger generation in comparison to other two age groups: young adult and old group. The noticeable difference is detected for economic motivation: 19.42% of younger generation respondents have intention of studying Standard Khmer, meanwhile only 5% of old group have this type of motivation. However, 15.17% of young adult express the same kind of economic reason.

To come to the conclusion for each of the three groups, it should be questioned whether age is a factor that influences choosing each type of motivation or not. For the old age group, as shown in table, sociocultural motivation: to preserve their ethnic identity and to know their ancestral language are possibly classified as major reasons on the basis of greater motivation that Khmer-Thai's old group study Standard Khmer. Economic motivation: to get a job in Cambodia in the emergence of the AEC, on the other hand, may be preferred by a very small number of old respondents. This means majority of old Khmer-Thai people tend to study Standard Khmer for the sociocultural motivation rather economic reasons because they have lived under their ethnic environment for long time, and they are attached to their ethnic community. For

instance, an elderly woman named Saythong, 60, intends to study the language in order to read Khmer scripts inscribed on palm leaves and hopefully could transfer the knowledge to the next generation. For that reason, it appears that although they are old, at least some of them are interested in studying Standard Khmer for the purpose of preserving their ethnic identity and learning their ancestors' language. In addition, since they are old (aged 40+), they may not expect to move far from their place as well as not do much for the job competition in the emergence of the AEC unless they have personal relationships with businessmen or relatives in Cambodia.

For the young adult group aged 19-39, as seen in figure 6.16 and table 6.10, the majority of Khmer-Thai young adults incline to study Standard Khmer with the main purpose to know their ancestral language while the second one is to be proficient in the language which is linguistic motivation. As for the young adults, many of the respondents are between being busy with work and studying, which means they certainly have their specific work while they seek to learn the language to facilitate their existing work to communicate with Cambodian people more easily. For instance, an Khmer-Thai singer, Sitha, 36 years-old, who specializes in *Kantreum*—the Khmer-Thai traditional songs for various ceremonies in Surin province and presently modernized to modern songs, has studied Standard Khmer with Language and Culture Center of Surin Province for a few session within three years purposely to communicate with Cambodian people both in Cambodia and overseas. Through studying the language, he suggests that he is able to communicate with Cambodian people more easily. Hence, he can go to perform *Kantreum* to Khmer audiences in Cambodia and in various places in the US and France.

There is a very interesting observation about the future of Khmer-Thai generation aged 9-18. The Khmer-Thai young generation's interest in knowing their ethnic community and studying Standard Khmer is very important because they are the representative who decides about their future ethnic community in the official settings. As they are in their youth, mostly they have more time to dream, prepare and explore their real desire. More importantly, young people mostly feel excited by new things. As the result shows, the young

group has a high degree preference to study Standard Khmer for economic motivation compared to the young adult and old age group because they wish to make themselves proficient in the language and to prepare themselves for the upcoming AEC in 2015 after studying Standard Khmer. Many of them point out that they study Standard Khmer, one of the ASEAN languages, because they want to get a job in Cambodia. In the meantime, they also intend to study Standard Khmer for sociocultural motivation: knowing their ancestor's language and preserving their ethnic identity reason. Only few young respondents state that "I would like to study (Standard) Khmer because I am able to talk with my family/ parent(s), so that it is easy to communicate with them".

To sum up, age seemingly has an influence on Khmer-Thai's motivation and attitude toward study Standard Khmer because Khmer-Thai's different generations have different time experience and living environment. The older, the more attached to the ethnic community, and the younger, the more attached to exciting job opportunity and upcoming crucial event such as the ASEAN Economic Community.

Table 6.17 Sociocultural motivation for studying Standard Khmer and Age

No.	Socio-cultural motivation to Standard Khmer	Young (9-18 years old)		Young Adult (19-39 years old)		Old (40-85 years old)		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	110	30.14%	21	28.38%	19	32.20%	150	30.12%
2	To know your ancestral language	156	42.74%	36	48.65%	17	28.81%	209	41.97%
3	It is required by the government	79	21.64%	7	9.46%	1	1.69%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	0	0.00%	0	0.00%	4	6.78%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	0	0.00%	0	0.00%	1	1.69%	1	0.20%
6	Transfer (Khmer language) to next generations	0	0.00%	0	0.00%	2	3.39%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	4	1.10%	1	1.35%	1	1.69%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	1	1.35%	0	0.00%	1	0.20%
9	Because I want to preserve my own language	1	0.27%	0	0.00%	0	0.00%	1	0.20%

10	Because I want to learn my own history and origin	1	0.27%	1	1.35%	0	0.00%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	1	0.27%	1	1.35%	0	0.00%	2	0.40%
12	Talk with friends in school	1	0.27%	1	1.35%	0	0.00%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	1	0.27%	0	0.00%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	11	3.01%	4	5.41%	9	15.25%	24	4.82%
15	Visit my relatives living there	0	0.00%	0	0.00%	1	1.69%	1	0.20%
16	Read news in Khmer	0	0.00%	0	0.00%	1	1.69%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	0	0.00%	1	1.35%	0	0.00%	1	0.20%
18	Teach students	0	0.00%	0	0.00%	2	3.39%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori—Traditional Khmer music	0	0.00%	0	0.00%	1	1.69%	1	0.20%
Total		365	100%	74	100%	59	100%	498	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Table 6.18 Linguistic motivation for studying Standard Khmer and Age

No.	Linguistic motivation to Standard Khmer	Young (9-18 years old)		Young Adult (19-39 years old)		Old (40-85 years old)		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	247	76.23%	33	67.35%	19	52.78%	299	73.11%
2	It is a beautiful language and script	9	2.78%	0	0.00%	3	8.33%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	0	0.00%	0	0.00%	1	2.78%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	2	0.62%	0	0.00%	0	0.00%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	5	1.54%	0	0.00%	0	0.00%	5	1.22%
6	I like Khmer language	2	0.62%	0	0.00%	0	0.00%	2	0.49%
7	Because I want to use it in the future	1	0.31%	0	0.00%	0	0.00%	1	0.24%
8	It is easy to study and speak Khmer	8	2.47%	0	0.00%	0	0.00%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	1	0.31%	0	0.00%	0	0.00%	1	0.24%
10	I want to give myself a try	1	0.31%	0	0.00%	0	0.00%	1	0.24%
11	I want to learn how to speak the language	22	6.79%	9	18.37%	1	2.78%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	5	1.54%	2	4.08%	8	22.22%	15	3.67%

13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	2	0.62%	1	2.04%	1	2.78%	4	0.98%
14	Use Khmer language correctly	1	0.31%	0	0.00%	0	0.00%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	1	0.31%	1	2.04%	2	5.56%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	0	0.00%	1	2.04%	0	0.00%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	1	0.31%	0	0.00%	0	0.00%	1	0.24%
18	Thai and Khmer have similar alphabets and words	0	0.00%	1	2.04%	1	2.78%	2	0.49%
19	Be able to speak many languages	5	1.54%	1	2.04%	0	0.00%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	11	3.40%	0	0.00%	0	0.00%	11	2.69%
Total		324	100%	49	100%	36	100%	409	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Table 6.19 Economic motivation for studying Standard Khmer and Age

No.	Economic motivation to Standard Khmer	Young (9-18 years old)		Young Adult (19-39 years old)		Old (40-85 years old)		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	157	94.58%	20	90.91%	4	80.00%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	8	4.82%	2	9.09%	0	0.00%	10	5.18%
3	Get a job in Cambodia	1	0.60%	0	0.00%	0	0.00%	1	0.52%
4	Do business with Cambodian people	0	0.00%	0	0.00%	1	20.00%	1	0.52%
	Total	166	100%	22	100%	5	100%	193	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

6.2.4 Educational Level

This section aims to find out whether Khmer-Thai's level of education have on their motivation for studying Standard Khmer. Figure 6.11 and table 6.20 below show the distribution of different types of motivation by Khmer-Thai's educational level.

Figure 6.11 Khmer-Thai's motivation and educational level

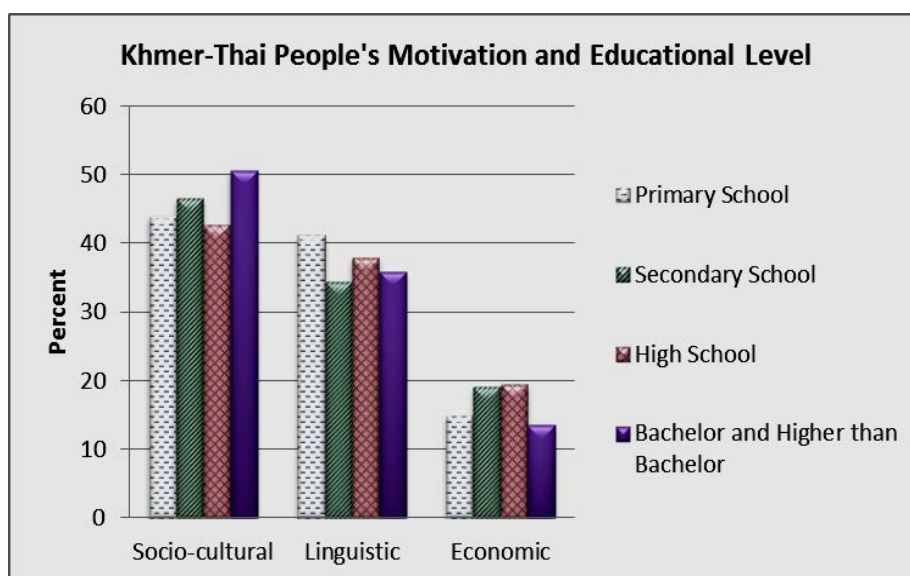


Table 6.20 Khmer-Thai's motivation and educational level

Types of motivation	Primary School		Secondary School		High School		Bachelor and Higher		Total	
	N	Percent	N	Percent	N	Percent	N	Percent	N	Percent
Socio-cultural	95	43.98%	158	46.47%	163	42.67%	82	50.62%	498	45.27%
Linguistic	89	41.20%	117	34.41%	145	37.96%	58	35.80%	409	37.18%
Economic	32	14.81%	65	19.12%	74	19.37%	22	13.58%	193	17.55%
Total	216	100%	340	100%	382	100%	162	100%	1100	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Figure 6.11 and table 6.20 show that seemingly there is a slight statistical difference in two main motivations: sociocultural and economic, among the four groups of Khmer-Thai classified by educational levels : primary school, lower secondary school, upper secondary school and bachelor's degree

and higher than bachelor's degree level. As can be seen in the table, the bachelor's degree and higher groups shows that the highest percentage of sociocultural motivation.

However, for linguistic motivation, according to the data shown in the table, the primary school group and the high school group show a higher number than the other two groups.

Looking at the economic motivation we can see that high school (19.37%) and secondary school (19.12%) show a higher number than bachelor's degree (and master's degree and Ph.D) level (13.58%) and primary school level (14.81%).

Table 6.21 Sociocultural motivation for studying Standard Khmer and Educational Level

No.	Socio-cultural motivation to Standard Khmer	Primary School		Secondary School		High School		Bachelor and Higher		Total	
		N	Percent	N	Percent	N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	23	24.21%	48	30.38%	59	36.20%	20	24.39%	150	30.12%
2	To know your ancestral language	32	33.68%	70	44.30%	72	44.17%	35	42.68%	209	41.97%
3	It is required by the government	33	34.74%	27	17.09%	20	12.27%	7	8.54%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	1	1.05%	1	0.63%	1	0.61%	1	1.22%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	1	1.05%	0	0.00%	0	0.00%	0	0.00%	1	0.20%
6	Transfer (Khmer language) to next generations	1	1.05%	1	0.63%	0	0.00%	0	0.00%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	0	0.00%	1	0.63%	3	1.84%	2	2.44%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	0	0.00%	0	0.00%	1	1.22%	1	0.20%
9	Because I want to preserve my own language	0	0.00%	1	0.63%	0	0.00%	0	0.00%	1	0.20%
10	Because I want to learn my own history and origin	0	0.00%	0	0.00%	1	0.61%	1	1.22%	2	0.40%

11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	0	0.00%	0	0.00%	1	0.61%	1	1.22%	2	0.40%
12	Talk with friends in school	0	0.00%	1	0.63%	0	0.00%	1	1.22%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	0	0.00%	0	0.00%	1	0.61%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	4	4.21%	7	4.43%	4	2.45%	9	10.98%	24	4.82%
15	Visit my relatives living there	0	0.00%	1	0.63%	0	0.00%	0	0.00%	1	0.20%
16	Read news in Khmer	0	0.00%	0	0.00%	0	0.00%	1	1.22%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	0	0.00%	0	0.00%	0	0.00%	1	1.22%	1	0.20%
18	Teach students	0	0.00%	0	0.00%	1	0.61%	1	1.22%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori—Traditional Khmer music	0	0.00%	0	0.00%	0	0.00%	1	1.22%	1	0.20%
Total		95	100 %	158	100%	163	100%	82	100%	498	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Table 6.22 Linguistic motivation for studying Standard Khmer and Educational Level

No.	Linguistic motivation to Standard Khmer	Primary School		Secondary School		High School		Bachelor and Higher		Total	
		N	Percent	N	Percent	N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	68	76.40%	90	76.92%	105	72.41%	36	62.07%	299	73.11%
2	It is a beautiful language and script	2	2.25%	3	2.56%	6	4.14%	1	1.72%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	0	0.00%	0	0.00%	0	0.00%	1	1.72%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	0	0.00%	2	1.71%	0	0.00%	0	0.00%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	0	0.00%	2	1.71%	3	2.07%	0	0.00%	5	1.22%
6	I like Khmer language	0	0.00%	2	1.71%	0	0.00%	0	0.00%	2	0.49%
7	Because I want to use it in the future	0	0.00%	1	0.85%	0	0.00%	0	0.00%	1	0.24%
8	It is easy to study and speak Khmer	3	3.37%	2	1.71%	3	2.07%	0	0.00%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	0	0.00%	0	0.00%	1	0.69%	0	0.00%	1	0.24%
10	I want to give myself a try	0	0.00%	1	0.85%	0	0.00%	0	0.00%	1	0.24%
11	I want to learn how to speak the language	6	6.74%	3	2.56%	13	8.97%	10	17.24%	32	7.82%

12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	5	5.62%	3	2.56%	2	1.38%	5	8.62%	15	3.67%
13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	2	2.25%	1	0.85%	0	0.00%	1	1.72%	4	0.98%
14	Use Khmer language correctly	0	0.00%	1	0.85%	0	0.00%	0	0.00%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	1	1.12%	1	0.85%	2	1.38%	0	0.00%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	0	0.00%	0	0.00%	0	0.00%	1	1.72%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	0	0.00%	0	0.00%	1	0.69%	0	0.00%	1	0.24%
18	Thai and Khmer have similar alphabets and words	0	0.00%	0	0.00%	0	0.00%	2	3.45%	2	0.49%
19	Be able to speak many languages	0	0.00%	2	1.71%	3	2.07%	1	1.72%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	2	2.25%	3	2.56%	6	4.14%	0	0.00%	11	2.69%
Total		89	100%	117	100 %	145	100%	58	100%	409	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Table 6.23 Economic motivation for studying Standard Khmer and Educational Level

No.	Economic motivation to Standard Khmer	Primary School		Secondary School		High School		Bachelor and Higher		Total	
		N	Percent	N	Percent	N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	31	96.88%	60	92.31%	71	95.95%	19	86.36%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	1	3.13%	4	6.15%	3	4.05%	2	9.09%	10	5.18%
3	Get a job in Cambodia	0	0.00%	1	1.54%	0	0.00%	0	0.00%	1	0.52%
4	Do business with Cambodian people	0	0.00%	0	0.00%	0	0.00%	1	4.55%	1	0.52%
Total		32	100%	65	100%	74	100%	22	100%	193	100%

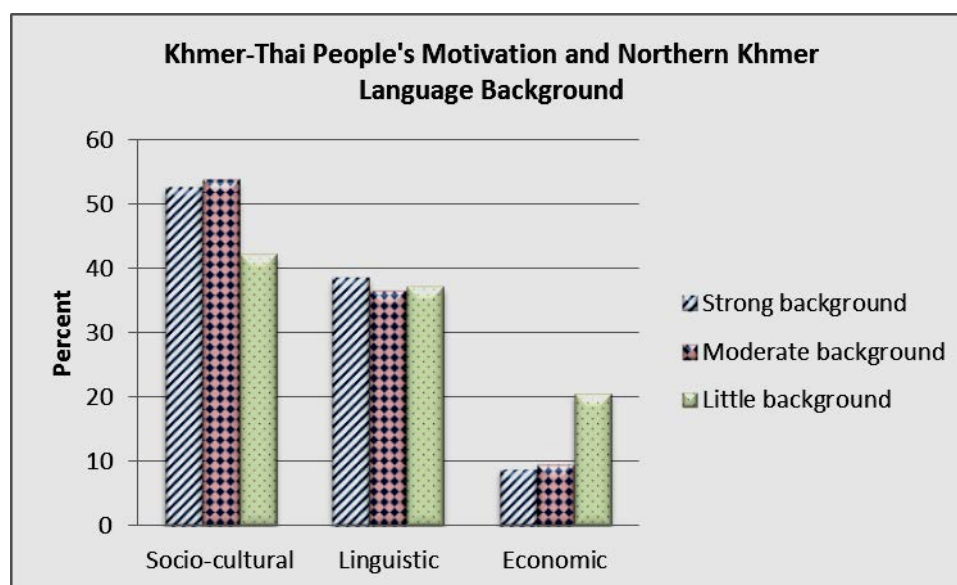
* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

6.2.5 Northern Khmer Language Background

One of the most interesting features of motivation for studying language subject is the possible discrepancy between the Khmer-Thai verbal response attitude toward the local Northern Khmer language and their actual ability in using the language. In order to examine the two main motivations—sociocultural and economic—that influence Khmer-Thai’s studying Standard Khmer, it is necessary to understand how strong their ethnic language background in their family and community is.

As Prakob Phon-ngam (1987) concludes in his master’s degree thesis that more or less, the two dialects (Standard Khmer and Northern Khmer) are mutually intelligible. The comprehension level of Northern Khmer in the family, therefore, is crucial in the analysis of Khmer-Thai’s motivation for studying Standard Khmer. At this point, the question is whether the ability to speak Northern Khmer has an effect on their motivation for studying Standard Khmer. In the meantime, it is understandable that the economic factor of the upcoming ASEAN Economic Community in 2015 plays an important role in the current situation. The Thai government has implemented the policy of its neighboring countries’ languages including Standard Khmer, the official language of Cambodia which is related to Northern Khmer, the indigenous language of the Khmer-Thai. Hence, it is an opportunity for Khmer-Thai to study Standard Khmer if they wish to do so.

Therefore, it is interesting to examine how much the ability to speak Northern Khmer has an influence on their motivation for studying Standard Khmer. The degree of ability to speak Northern Khmer is divided into three levels: strong background, moderate background and little background.

Figure 6.12 Khmer-Thai's motivation and Northern Khmer language background**Table 6.24** Khmer-Thai's motivation and Northern Khmer language background

Types of motivation	Strong background		Moderate background		Little background		Total	
	N	Percent	N	Percent	N	Percent	N	Percent
Socio-cultural	60	52.63%	100	53.76%	338	42.25%	498	45.27%
Linguistic	44	38.60%	68	36.56%	297	37.13%	409	37.18%
Economic	10	8.77%	18	9.68%	165	20.63%	193	17.55%
Total	114	100%	186	100%	800	100%	1100	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage

Figure 6.12 and table 6.24 demonstrate that there are differences in sociocultural and economic motivation among the three groups of language background: strong background, moderate background and little background which are based on their fluency in Northern Khmer. Concerning sociocultural motivation, we can see that those with strong and moderate background of speaking Northern Khmer are almost equal in their motivation which is higher than those with little background.

Regarding, the linguistic motivation, there is a slight difference in linguistic motivation among the three language background group.

Another difference is possibly detected for economic motivation. Among the three groups of language background, those with little background indicate that they study Standard Khmer because of economic reason for the upcoming crucial event AEC, while the other two groups from strong and moderate background respondents report this kind of reason by 8.77% and 9.68% respectively. As seen, it is understandable that for the group with little background mostly study Standard Khmer for economic motivation, meanwhile the groups from strong and medium study the language for sociocultural motivation.

In conclusion, the stronger language background, the more likely for them favor sociocultural motivation. In contrast, the group with little language background expresses the reason for studying Standard Khmer in terms of economic benefits.

Table 6.25 Sociocultural motivation for studying Standard Khmer and Northern Khmer language background

No.	Socio-cultural motivation to Standard Khmer	Strong background		Moderate background		Little background		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	21	35.00%	32	32.00%	97	28.70%	150	30.12%
2	To know your ancestral language	20	33.33%	47	47.00%	142	42.01%	209	41.97%
3	It is required by the government	3	5.00%	7	7.00%	77	22.78%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	3	5.00%	1	1.00%	0	0.00%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	1	1.67%	0	0.00%	0	0.00%	1	0.20%
6	Transfer (Khmer language) to next generations	2	3.33%	0	0.00%	0	0.00%	2	0.40%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	1	1.00%	0	0.00%	1	0.20%
9	Because I want to preserve my own language	0	0.00%	1	1.00%	0	0.00%	1	0.20%
10	Because I want to learn my own history and origin	0	0.00%	1	1.00%	1	0.30%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	0	0.00%	1	1.00%	1	0.30%	2	0.40%

12	Talk with friends in school	0	0.00%	1	1.00%	1	0.30%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	0	0.00%	0	0.00%	1	0.30%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	4	6.67%	4	4.00%	16	4.73%	24	4.82%
15	Visit my relatives living there	1	1.67%	0	0.00%	0	0.00%	1	0.20%
16	Read news in Khmer	0	0.00%	1	1.00%	0	0.00%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	1	1.67%	0	0.00%	0	0.00%	1	0.20%
18	Teach students	0	0.00%	2	2.00%	0	0.00%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori—Traditional Khmer music	1	1.67%	0		0	0.00%	1	0.20%
Total		60	100%	100	100%	338	100%	498	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.26 Linguistic motivation for Studying Standard Khmer and Northern Khmer language background

No.	Linguistic motivation to Standard Khmer	Strong background		Moderate background		Little background		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	31	70.45%	45	66.18%	223	75.08%	299	73.11%
2	It is a beautiful language and script	2	4.55%	2	2.94%	8	2.69%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	1	2.27%	0	0.00%	0	0.00%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	0	0.00%	0	0.00%	2	0.67%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	0	0.00%	0	0.00%	5	1.68%	5	1.22%
6	I like Khmer language	0	0.00%	2	2.94%	0	0.00%	2	0.49%
7	Because I want to use it in the future	0	0.00%	0	0.00%	1	0.34%	1	0.24%
8	It is easy to study and speak Khmer	0	0.00%	3	4.41%	5	1.68%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	0	0.00%	0	0.00%	1	0.34%	1	0.24%
10	I want to give myself a try	0	0.00%	0	0.00%	1	0.34%	1	0.24%
11	I want to learn how to speak the language	0	0.00%	8	11.76%	24	8.08%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	5	11.36%	3	4.41%	7	2.36%	15	3.67%

13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	0	0.00%	2	2.94%	2	0.67%	4	0.98%
14	Use Khmer language correctly	0	0.00%	0	0.00%	1	0.34%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	2	4.55%	2	2.94%	0	0.00%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	1	2.27%	0	0.00%	0	0.00%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	0	0.00%	0	0.00%	1	0.34%	1	0.24%
18	Thai and Khmer have similar alphabets and words	1	2.27%	0	0.00%	1	0.34%	2	0.49%
19	Be able to speak many languages	0	0.00%	1	1.47%	5	1.68%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	1	2.27%	0	0.00%	10	3.37%	11	2.69%
Total		44	100%	68	100%	297	100%	409	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.27 Economic motivation for studying Standard Khmer and Northern Khmer language background

No.	Economic motivation to Standard Khmer	Strong background		Moderate background		Little background		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	8	80.00%	18	100.00%	155	93.94%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	1	10.00%	0	0.00%	9	5.45%	10	5.18%
3	Get a job in Cambodia	0	0.00%	0	0.00%	1	0.61%	1	0.52%
4	Do business with Cambodian people	1	10.00%	0	0.00%	0	0.00%	1	0.52%
	Total	10	100%	18	100%	165	100%	193	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

6.2.6 Knowledge of Cambodia

This part aims to investigate to what extent the motivations for studying Standard Khmer is influenced by interest in the political situation in Cambodia. The noticeable question asked in this part is: Does Khmer-Thai's knowledge of Cambodia such as knowing about bad or good thing of the country influence their motivation to study Standard Khmer?

It is important that what the Khmer-Thai think about Cambodia may determine their language acquisition. How much they know and discuss about Cambodia is the point that this part focuses on in the analysis of the language attitude toward Standard Khmer. The question that determines the degree of the knowledge of Cambodia is: Have you or your family members ever talked about Cambodia such as history, events, people or relatives? Knowledge of Cambodia is divided into two groups. For the group1 refers to those who mentioned they used to hear, discuss or be heard of Cambodia, its history, people and even talk about their relatives living in Cambodia. Group 2 refers those who say "No/Never hear or discuss" about this topic at all. The question was asked to separate those who know or discuss story about Cambodia choose to study Standard Khmer for different motivation from those who never hear or state anything the same topic or not.

Figure 6.13 Khmer-Thai's motivation and Knowledge of Cambodia

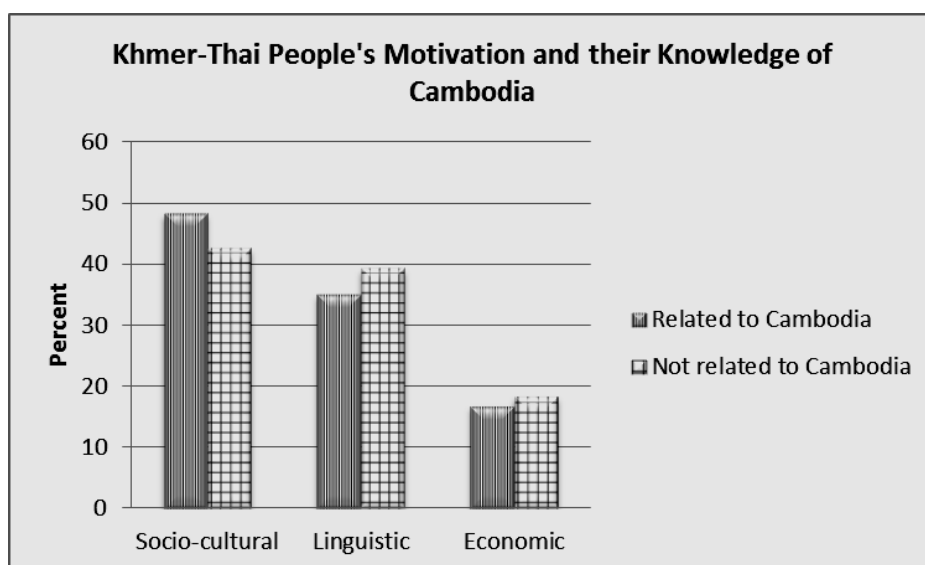


Table 6.28 Knowledge of Cambodia

Types of motivation	Related to Cambodia		Not related to Cambodia		Total	
	N	Percent	N	Percent	N	Percent
Socio-cultural	256	48.21%	242	42.53%	498	45.27%
Linguistic	186	35.03%	223	39.19%	409	37.18%
Economic	89	16.76%	104	18.28%	193	17.55%
Total	531	100%	569	100%	1100	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

As Figure 6.10 and table 6.18 suggest, the level of knowing and discussing about Cambodia by Khmer-Thai seemingly shows little difference in the three main types of motivation. Interestingly, those who have knowledge of Cambodia tend to have a higher percentage for sociocultural motivation which accounts for 48.21%, while those not related to Cambodia have less which accounts for 42.53%. However, for linguistic and economic motivation, it seems that those who do not have knowledge of Cambodia share a bigger number which is equivalent for 39.19% and 18.28% than those who are related to Cambodia which account for 35.03% and 16.76% respectively.

This seems to mean that those who have knowledge of Cambodia tend to study Standard Khmer for sociocultural motivation, meanwhile those who have not knowledge of the country seem to study for linguistic and economic motivation. However, it is possibly assumed that having knowledge of Cambodia might be an influential factor that determines Khmer-Thai to have a sociocultural motivation for studying Standard Khmer for this case. Perhaps it could be understood that those who study Standard Khmer for sociocultural reason, are likely to have knowledge of Cambodia both in the past and present, and those who study the language for economic reasons, probably have a new perspective about or preparation for the AEC.

Table 6.29 Sociocultural motivation for studying Standard Khmer and Knowledge of Cambodia

No.	Socio-cultural motivation to Standard Khmer	Related to Cambodia		Not related to Cambodia		Total	
		N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	79	30.86%	71	29.34%	150	30.12%
2	To know your ancestral language	110	42.97%	99	40.91%	209	41.97%
3	It is required by the government	33	12.89%	54	22.31%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	3	1.17%	1	0.41%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	1	0.39%	0	0.00%	1	0.20%
6	Transfer (Khmer language) to next generations	2	0.78%	0	0.00%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	5	1.95%	1	0.41%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	1	0.41%	1	0.20%
9	Because I want to preserve my own language	1	0.39%	0	0.00%	1	0.20%
10	Because I want to learn my own history and origin	1	0.39%	1	0.41%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	2	0.78%	0	0.00%	2	0.40%
12	Talk with friends in school	1	0.39%	1	0.41%	2	0.40%

13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	1	0.39%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	12	4.69%	12	4.96%	24	4.82%
15	Visit my relatives living there	1	0.39%	0	0.00%	1	0.20%
16	Read news in Khmer	1	0.39%	0	0.00%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	1	0.39%	0	0.00%	1	0.20%
18	Teach students	1	0.39%	1	0.41%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori— Traditional Khmer music	1	0.39%	0	0.00%	1	0.20%
Total		256	100%	242	100%	498	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.30 Linguistic motivation for studying Standard Khmer and Knowledge of Cambodia

No.	Linguistic motivation to Standard Khmer	Related to Cambodia		Not related to Cambodia		Total	
		N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	138	74.19%	161	72.20%	299	73.11%
2	It is a beautiful language and script	7	3.76%	5	2.24%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	0	0.00%	1	0.45%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	0	0.00%	2	0.90%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	5	2.69%	0	0.00%	5	1.22%
6	I like Khmer language	2	1.08%	0	0.00%	2	0.49%
7	Because I want to use it in the future	0	0.00%	1	0.45%	1	0.24%
8	It is easy to study and speak Khmer	1	0.54%	7	3.14%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	0	0.00%	1	0.45%	1	0.24%
10	I want to give myself a try	0	0.00%	1	0.45%	1	0.24%
11	I want to learn how to speak the language	12	6.45%	20	8.97%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	7	3.76%	8	3.59%	15	3.67%
13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	2	1.08%	2	0.90%	4	0.98%
14	Use Khmer language correctly	0	0.00%	1	0.45%	1	0.24%

15	Because it was the language I used since I was born, so want to know how to write my spoken words	4	2.15%	0	0.00%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	1	0.54%	0	0.00%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	0	0.00%	1	0.45%	1	0.24%
18	Thai and Khmer have similar alphabets and words	2	1.08%	0	0.00%	2	0.49%
19	Be able to speak many languages	2	1.08%	4	1.79%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	3	1.61%	8	3.59%	11	2.69%
Total		186	100%	223	100%	409	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.31 Economic motivation for studying Standard Khmer and Knowledge of Cambodia

No.	Economic motivation to Standard Khmer	Related to Cambodia		Not related to Cambodia		Total	
		N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	83	93.26%	98	94.23%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	5	5.62%	5	4.81%	10	5.18%
3	Get a job in Cambodia	0	0.00%	1	0.96%	1	0.52%
4	Do business with Cambodian people	1	1.12%	0	0.00%	1	0.52%
	Total	89	100%	104	100%	193	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

6.2.7 Level of Interest in Standard Khmer

In this part, the level of Khmer-Thai's interest in studying Standard Khmer is necessary to be looked at because the opinion or feeling Khmer-Thai have about the language, how much they are interested in the language may be a reason that have an influence on their study motivation. At this point, it is divided into three parts: for those who have strong interest, moderate interest and little interest in studying Standard Khmer.

Figure 6.13 Khmer-Thai's motivation and Level of their Interest in Standard Khmer

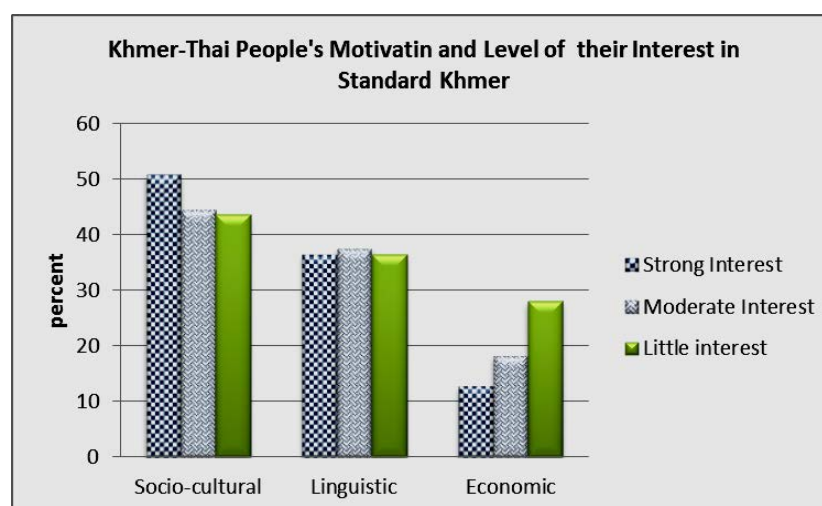


Table 6. 32 Khmer-Thai's motivation and level of Interest

Types of motivation	Strong Interest		Moderate Interest		Little interest		Total	
	N	Percent	N	Percent	N	Percent	N	Percent
Socio-cultural	88	50.87%	349	44.35%	61	43.57%	498	45.27%
Linguistic	63	36.42%	295	37.48%	51	36.43%	409	37.18%
Economic	22	12.72%	143	18.17%	28	20%	193	17.55%
Total	173	100%	787	100%	140	100%	1100	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

As table 6.18 and figure 6.12 suggest, there are statistical differences in the two main motivations: sociocultural and economic. As the data shows, the difference is seemingly detected for sociocultural motivation: while 50.87% of strong interest group tends to share the highest number, the other two groups: 44.35% of moderate interest and 43.57 of little interest likely distributed less than the group of strong interest.

For linguistic motivation, it is possibly reported with slight difference by 36.42% of strong interest, 37.48% of moderate interest and 36.43% of little interest group if comparing to 37.18% of the average.

For economic motivation, there is probably also difference among the three groups. According to the data in the above figure and table, the little interest group share the highest number of economic reason which account for 28% while other two groups of moderate interest and strong interest share slight different number for the same reason which is equivalent to 18.17% and 12.72% respectively. If comparing these numbers of three groups to their average number (17.55%), the conclusion is likely made that for those who have little interest and moderate interest in Standard Khmer, tend to have higher interest in the language for economic benefits than those who have strong interest in language for sociocultural motivation.

It is likely assumed that those with strong interest in Standard Khmer are inclined to highly share the main reason for sociocultural motivation, meanwhile, they share a small amount of economic reason. However, those who have little interest in Standard Khmer seemingly share slight differences in the sociocultural, linguistic and economic motivation. The group who has medium interest, on the other hand, tends to have a small number of economic reasons.

Table 6.33 Sociocultural motivation for studying Standard Khmer and Level of Interest in Standard Khmer

No.	Socio-cultural motivation to Standard Khmer	Strong Interest		Moderate Interest		Little interest		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To preserve your ethnic identity	29	32.95%	111	31.81%	10	16.39%	150	30.12%
2	To know your ancestral language	35	39.77%	154	44.13%	20	32.79%	209	41.97%
3	It is required by the government	6	6.82%	56	16.05%	25	40.98%	87	17.47%
4	Read stories/literature written on palm leaves (to grandchildren)	2	2.27%	2	0.57%	0	0.00%	4	0.80%
5	Be able to understand Khmer during monk's sermon about story of Sdach Damrey Sor (King of White Elephant), Pos Keng Kong, and others from palm leaf scriptures	0	0.00%	1	0.29%	0	0.00%	1	0.20%
6	Transfer (Khmer language) to next generations	1	1.14%	1	0.29%	0	0.00%	2	0.40%
7	Because Khmer is parents' and ancestral language, therefore, it needs to be preserved/ Because I want to know my grandparents' language	4	4.55%	2	0.57%	0	0.00%	6	1.20%
8	Talk with my family/Be able to talk with parent(s), so that it is easy to communicate with them	0	0.00%	0	0.00%	1	1.64%	1	0.20%
9	Because I want to preserve my own language	1	1.14%	0	0.00%	0	0.00%	1	0.20%
10	Because I want to learn my own history and origin	1	1.14%	1	0.29%	0	0.00%	2	0.40%
11	Be able to preserve my ancestral language as well as communicate with a neighboring country's language	1	1.14%	1	0.29%	0	0.00%	2	0.40%

12	Talk with friends in school	0	0.00%	2	0.57%	0	0.00%	2	0.40%
13	Because my brother has a Ph.D in Khmer Studies so that I want to follow his footsteps.	0	0.00%	1	0.29%	0	0.00%	1	0.20%
14	Visit Cambodia and communicate with Cambodians	6	6.82%	13	3.72%	5	8.20%	24	4.82%
15	Visit my relatives living there	0	0.00%	1	0.29%	0	0.00%	1	0.20%
16	Read news in Khmer	1	1.14%	0	0.00%	0	0.00%	1	0.20%
17	Read news about Preah Vihear temple conflict between both countries	0	0.00%	1	0.29%	0	0.00%	1	0.20%
18	Teach students	1	1.14%	1	0.29%	0	0.00%	2	0.40%
19	Listen to Khmer songs/ I like listening to Mohori— Traditional Khmer music	0	0.00%	1	0.29%	0	0.00%	1	0.20%
Total		88	100%	349	100%	61	100%	498	100%

* The question allowed for multiple responses. The cell N under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.34 Linguistic motivation for studying Standard Khmer and Level of Interest in Standard Khmer

No.	Linguistic motivation to Standard Khmer	Strong Interest		Moderate Interest		Little interest		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To be proficient in Standard Khmer language	46	73.02%	211	71.53%	42	82.35%	299	73.11%
2	It is a beautiful language and script	2	3.17%	10	3.39%	0	0.00%	12	2.93%
3	Love the way that Khmer scripts put many alphabets together in one word spelling	1	1.59%	0	0.00%	0	0.00%	1	0.24%
4	Teacher teaches Khmer, so I want to know more	0	0.00%	2	0.68%	0	0.00%	2	0.49%
5	Khmer is a local language in Surin that should be preserved	1	1.59%	4	1.36%	0	0.00%	5	1.22%
6	I like Khmer language	2	3.17%	0	0.00%	0	0.00%	2	0.49%
7	Because I want to use it in the future	0	0.00%	1	0.34%	0	0.00%	1	0.24%
8	It is easy to study and speak Khmer	1	1.59%	6	2.03%	1	1.96%	8	1.96%
9	Because it is the language that we need to learn about our history and help us know a lot	0	0.00%	1	0.34%	0	0.00%	1	0.24%
10	I want to give myself a try	0	0.00%	1	0.34%	0	0.00%	1	0.24%
11	I want to learn how to speak the language	1	1.59%	23	7.80%	8	15.69%	32	7.82%
12	Read and write (Standard) Khmer language/ Be able to read, then want to know how write	4	6.35%	11	3.73%	0	0.00%	15	3.67%

13	Be able to speak (Northern) Khmer language with villagers in the community/ Be able know Khmer language like others in the community/Use it in daily life and communication	0	0.00%	4	1.36%	0	0.00%	4	0.98%
14	Use Khmer language correctly	0	0.00%	1	0.34%	0	0.00%	1	0.24%
15	Because it was the language I used since I was born, so want to know how to write my spoken words	2	3.17%	2	0.68%	0	0.00%	4	0.98%
16	Because I can speak some Khmer, so want to study more/ Because I have foundation from my spoken Khmer language	1	1.59%	0	0.00%	0	0.00%	1	0.24%
17	Because Khmer language is not frequently used so that I need to practice it	0	0.00%	1	0.34%	0	0.00%	1	0.24%
18	Thai and Khmer have similar alphabets and words	1	1.59%	1	0.34%	0	0.00%	2	0.49%
19	Be able to speak many languages	1	1.59%	5	1.69%	0	0.00%	6	1.47%
20	New language that we have to know/ It is a neighboring country's language	0	0.00%	11	3.73%	0	0.00%	11	2.69%
Total		63	100%	295	100.00%	51	100%	409	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

Table 6.35 Economic motivation for studying Standard Khmer and Level of Interest in Standard Khmer

No.	Economic motivation to Standard Khmer	Strong Interest		Moderate Interest		Little interest		Total	
		N	Percent	N	Percent	N	Percent	N	Percent
1	To get a job in Cambodia in the emergence of the AEC	17	77.27%	136	95.10%	28	100.00%	181	93.78%
2	Prepare for AEC (ASEAN Economic Community)	3	13.64%	7	4.90%	0	0.00%	10	5.18%
3	Get a job in Cambodia	1	4.55%	0	0.00%	0	0.00%	1	0.52%
4	Do business with Cambodian people	1	4.55%	0	0.00%	0	0.00%	1	0.52%
	Total	22	100%	143	100%	28	100%	193	100%

* The question allowed for multiple responses. The cell **N** under Responses is the number of responses for each item. The **percent of responses** is the overall percentage.

6.3 Summary of Influence of the Khmer-Thai's social characteristic on their motivations and attitudes

This section presents the relationship between the Khmer-Thai's motivations and attitudes to studying Khmer language and their social characteristics.

The study finds that the seven social factors that tend to influence the Khmer-Thai's motivation are their occupation, gender, age, educational level, language background, knowledge of Cambodia, and level of interest in studying Khmer.

Among the seven variables, occupation, age, Northern Khmer language background, and level of interest in the language, have more influence than gender, educational level and knowledge of Cambodia.

Groups of students, young age (9-18), female, those with little background of Northern Khmer, have no knowledge of Cambodia are inclined to study Khmer for linguistic and economic motivations. Those who study at high school level and have less interest tend to study Khmer for economic benefits while those who study at primary school level, have strong Northern Khmer language background and have moderate interest, mostly tend to study Khmer for linguistic motivation. For sociocultural motivation, mostly respondents are from groups of parents/caretakers and monks, male, secondary school and bachelor's degree level, those who have knowledge of Cambodia and have strong interest. In the meantime, group of old people (40-85 years old), those who have strong and moderate Northern Khmer language background tend to study Khmer for both sociocultural and linguistic motivation.

It is found that the stronger Northern Khmer language background Khmer-Thai have, the more sociocultural motivation to study Standard Khmer they have. According to the finding, parents/caretakers' and monks' group have strong Northern Khmer language background, which mean they are able to speak Northern Khmer and for some monks have even learned how to read and write Khmer. These respondents in these two groups intend to study Standard Khmer for the purpose of knowing their ancestral language and preserving their ethnic identity. However, a number of respondents in these two groups also show that they aim to study the language in anticipation of getting a job or have connection

with Cambodia in the future in the emergence of the AEC in 2015. In the meantime, concerning the group of students, it is found that they intend to study Standard Khmer for socioeconomic reasons which they view the opportunity of the upcoming AEC as the crucial event that they have to prepare for.

Chapter VII

Conclusion

7.1 Summary

This study aims at examining the establishment and types of schools that teach Standard Khmer and analyzing factors that motivate Khmer-Thai people to study Khmer.

The hypothesis of this research is that there are two kinds of schools that teach Standard Khmer Language in Surin. The first one is an association, established in 2006 under the name Khmer Language and Culture Association of Surin Province (LCASP). The second one is a government school established by the Thai Ministry of Education. The government has included Khmer language as well as other ASEAN regional languages into school curriculum throughout the province to prepare students for the upcoming ASEAN Economic Community (AEC) in 2015.

It is also hypothesized here that most Khmer-Thai people have a positive attitude towards Standard Khmer and Cambodia. The reasons why they want to study Standard Khmer are twofold: to preserve their ethnic identity and to make themselves proficient in the language so that they can find jobs in Cambodia after the emergence of the ASEAN Economic Community in 2015.

The data that the analysis was based on were conducted in Surin province both qualitatively and quantitatively. Some parts of the data were taken from annual reports of the private school, named Language and Culture Association of Surin Province (LCASP) and Khmer teaching materials of government schools, such as textbooks and media as newspapers and video clips and photos. The other parts of the data were collected from questionnaires and in-depth interviews with directors, school principals, teachers, students, parents/caretakers and monks.

The result of the study reveals that there are two main types of schools teaching Khmer in Surin province. They are official and unofficial schools. The unofficial schools are Buddhist monasteries where people study

Khmer with monks, and the private school, named Language and Culture Association of Surin Province, which was established in 2006. The official schools were curriculums in government schools established by the Thai Ministry of Education in 2010 in which Khmer language as well as other ASEAN regional languages are included. The government schools located along the border with neighboring countries have obligatorily implemented this policy. This provides a great opportunity to enable people to be proficient in neighboring counties' languages in order to prepare themselves for the ASEAN Economic Community in 2015.

Regarding the Khmer-Thai people's motivation for studying Khmer, the study finds there are three main types of motivations consisting of sociocultural, linguistic and economic motivations. The results justifiably reflect the concept of language attitude studied by Gardner and Lambert (1972) and Baker (1992). Many Khmer-Thai respondents of the questionnaires provide different motivations for studying Khmer the most popular motivation of which is to be proficient in Khmer. The second one is to know their ancestral language while preserving their ethnic identity comes third, and the fourth important main motivation is for economic benefits. Additionally, other various motivations such as to know their origin and history, to read stories from palm leaf scriptures and (Khmer) news, to communicate with their family members, friends and Cambodian people are also reported. Some respondents offer their answers related to linguistic motivation, such as reading, writing, and speaking skill, beauty of Khmer scripts, enjoyment, knowing a lot through studying the language and even perceiving Khmer as a local language in Surin. However, a small number of respondents report that they do not like to study Khmer because it is difficult for them to study a language that they do not have interest in studying, and they dislike speaking with Cambodians and perceive Khmer as a non-local language in Surin province.

Regarding social factors that influence the Khmer-Thai's motivation for studying Standard Khmer, the study focuses on occupation, gender, age, educational level, Northern Khmer language background, knowledge of Cambodia, and level of interest in studying Khmer.

It is found that the group of students, young age (9-18), female, and those who have little background of Northern Khmer, have no relationship with Cambodia tend to study Khmer for linguistic and economic motivations. Those who study at high school level and have less interest tend to study Khmer for economic benefits while those who study at primary school level, have strong language background and have moderate interest, mostly tend to study Khmer for linguistic motivation. For sociocultural motivation, respondents are mostly from the groups of parents/caretakers and monks, male, secondary school and bachelor's degree level, those who have knowledge of Cambodia and have strong interest in studying Khmer. In the meantime, the groups of old people (40-85 years old), and those who have strong and moderate Northern Khmer language background tend to study Khmer for both sociocultural and linguistic motivation.

As shown by the findings, respondents' motivations also demonstrate their relation to the types of the schools that teach Standard Khmer. For instance, Khmer-Thai villagers especially elderly people and monks seek to study Standard Khmer provided by the private school called Language and Culture Association of Surin Province, which aims to preserve and encourage people to use Khmer language in their community. Meanwhile young people have an opportunity to study the language at government schools which are supported by the Thai government in preparation for the ASEAN Economic Community in 2015.

All in all, the study supports the hypothesis that Khmer-Thai study (Standard) Khmer because they intend to preserve their ethnic identity through studying the language, to know their ancestral language, to be proficient in Standard Khmer and to get a job in the emergence of the AEC in 2015. Additionally, other motivations provided by respondents are found; for instance, they study Khmer because they intend to communicate with their family, community and Cambodian people, that they love script, read news in Khmer, enjoy learning the language and so forth. However, there are also undesirable attitudes given by a small number of respondents.

7.2 Discussion

The findings on Khmer-Thai's attitudes and motivation to studying Standard Khmer can be related to past studies that have been reviewed in two aspects linguistic and political.

As stated by Smalley (1994) and Dhanan Chantrupanth and Chartchai Phromjakgarin (1978), Northern Khmer is a spoken language and has no writing system. Bernon (1988) also agrees with Smalley and Dhanan Chantrupanth and Chartchai Phromjakgarin that Northern Khmer has no writing system and that only few Khmer-Thai know Khmer scripts which is Northern Khmer is considerably different from Standard Khmer.

At this point, although the two dialects, Northern Khmer and Standard Khmer have developed differently due to society, geography and politic and there are differences in, their intonation, syllable structure and vowel phonemes as Prakorb Phon-Ngam (1987) suggests, still the phonological systems of two dialects are almost the same and speakers of the two dialects are able to understand each other.

This significantly provides us an insightful foundation to understand Khmer-Thai's motivations for studying Standard Khmer. Their ability in Northern Khmer dialect seems to bridge the gap and may assist Khmer-Thais to study Standard Khmer especially in writing and reading the language.

Although the above scholars observe Northern Khmer has no writing system. Some perceive Khmer as their ancestral language and they believe that through studying Khmer helps them preserve the language of their community. Moreover, they think that Khmer can help them communicate with their family members and Cambodian.

From a political point of view, the results of this study that show different views related to their motivation to study Khmer, which is the official language of Cambodia, may be related to the study by Dense (2006) and Vail (2007) which say that the Khmer-Thai community has been involved in various political conflicts between Thai State and Cambodia. It is found that Khmer-

Thai's motivations for using and learning Khmer language have been affected due to several political situations.

First, it is what Khmer-Thai view about the Thai government in the past. According to Vail (2007), some Khmer-Thai simply recalled about being forbidden to speak their local language and the burning of Khmer and Laos scripts. Monks were also forbidden to preach in Khmer and Lao. They were even fined one baht for uttering one word in Khmer during the time after International Court of Justice (ICJ) decided that the Preah Vihear temple belonged to Cambodia in 1962. For this reason, the memory of being forbidden from speaking their own language and the ban on teaching Khmer has been shared among their community.

Second, the Khmer-Thai's attitudes may be affected by their view about Cambodia in the past. As Dense (2006) and Vail (2007) state, troubled politic situation in Cambodia such as the situation during Cold War, American bombing, Khmer Rouge genocide and Cambodian refugees staying in Thailand's camps for 10 years have shaped Khmer-Thai's negative attitudes toward Cambodia and its people. For this reason, many Khmer-Thai wanted to dissociate with Cambodia especially Cambodian refugees as much as possible. As being understood, the two authors explain that Khmer-Thai felt proud of the Khmer heritages such as temples and local Khmer culture in the past, but not what about present Cambodia. Many of them might feel pity for what happened in the past in Cambodia, and they do not want to be like Cambodians. This is might be a reason that being Khmer to them is a shame. As seen, this affected their motivation to practicing their Khmer language in community and the way they perceived themselves as being Khmer. It is obvious that learning Khmer language in Surin province, to many Khmer-Thai as Vail (2007) concludes, was not beneficial to them at all since they could not use the language for economic benefit. As a result, Khmer language was perceived as a low language and not providing any economic advantages.

Having reached this point, therefore, it is understandable that in the past, not many Khmer-Thai studied the Khmer language and the opportunity to

study the language was limited due to politic condition. For those who studied Khmer language at that time, it was only for sociocultural reasons: in order to read Khmer scripts inscribed on palm leaves.

Third, it is what Khmer-Thai view about ASEAN Economic Community in 2015, which is the finding of this study. Since 2010, Khmer, one of ASEAN languages, has been a new phenomenon to Khmer-Thai. Economic opportunities of the AEC as a single market, a suitable arrangement by Thai government by putting ASEAN language class, including Khmer into government school curriculum, has made Khmer-Thai, especially old people, change their attitudes toward the Khmer language. Gradually explaining and promoting awareness of neighboring countries' languages in Thailand by the government, teachers and schools, Khmer-Thai, especially parents of Khmer-Thai children, more or less, change attitude toward Standard Khmer, viewing studying the language as economic benefits, which is different from the past.

To conclude, as shown by the results of this study, the Khmer-Thai's attitudes and motivation to studying Standard Khmer have been shaped according to different political situation and values of the language that they perceive as suggested by Dense (2006) and Vail (2007) from the period of Cold War in Cambodia to end of Khmer Rouge genocide regime (1975-1979) and Cambodian civil war (1990s). In addition, in the current situation, ASEAN Economic Community is found as another significant factor that influences teaching Khmer and the language learners in Surin province.

7.3 Contribution to Thai Studies

This study hopefully reveals the need of an ethnic minority in terms of knowing their mother tongue, being proficient in the language and economic privileges. In case of learning their own mother-tongue—Heritage Language Education, it could importantly contribute to the maintenance of linguistic diversity in Thai society. This may correspond to *The United Nations Declaration on*

the Rights of Indigenous Peoples, Article 14 Section 3 which states that “States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language”.

Another important thing regarding language policy is that, it provides insights into language attitudes by, firstly, examining in some detail the attitudes of Khmer-Thai young people, monks and their parents toward Northern Khmer and Standard Khmer, including questions of perceptions about what they believe in their chosen motivation for studying the language.

It also contributes to existing research such as Peter Vail (2007) that some of Khmer-Thai group have changed their attitude toward learning Khmer and Cambodia due to changing situation of AESAN Economic Community. These positive attitudes of Khmer-Thai people toward studying Khmer can contribute to national development and international trade along the border of Thailand and its neighboring countries such as Cambodia since this is the mutual benefit for both the government and Khmer-Thai themselves.

This thesis also bridges several fields of research such as sociolinguistics, social psychology and education. The combination of attitude and establishment of schools research allows for further insights to be gained into the complex relationship between attitudes and studying the language and can contribute to a better understanding of the role of socio-psychological processes in the production of language. By focusing on an educational context, this thesis also aims to provide insights into language use and language attitudes in a private school and government schools that aim to strengthen language learners’ ability in order to promote heritage and regional languages in education. This may help to inform future language in education policies in Thailand and in the region more broadly. The findings of this study may be important for policy makers to understand and be aware of the attitudes of the target population in order to implement language policies.

7.4 Suggestion for Further Study

This thesis has analyzed factors that motivate Khmer-Thai to study Standard Khmer in Surin. In the methodology part of thesis, particularly the analysis of statistics, I found that more useful methods should be applied to analyze the data in more clear-cut way. For example, the social characteristics should be analyzed so as to show which ones have significant difference in language attitude or main types of motivation.

Further study should be done on the impact of cultural heritage especially—palm leaf texts—on Khmer-Thai community since many old people are interested in learning Khmer because they intend to read those stories from the palm leaf scriptures. It should look at the origin of text of those manuscripts that was imported to the Khmer-Thai's community. Another interesting topic, as shown by the result of reviewing literature, is the study of attitudes and motivation of other ethnic groups in Thailand to studying their own mother-tongue which is also language of Thailand's neighboring countries such as Vietnamese-Thai, Lao-Thai, Karen-Thai, Malay-Thai, and Chinese-Thai since it could provide mutual benefit for both the Thai government and those ethnic groups to develop national economy through preserving their mother-tongues.

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Appendices

Appendix A

Numbers of students enrolled in Khmer classes at three government schools
in Surin province

N.	Grade	Number of Class	Number of Students
Kapchoeng Mittraphapti 190 School			
1	4 (៧.៤)	3	100
2	5 (៧.៥)	2	53
3	6 (៧.៦)	3	83
4	7 (៧.៧)	1	35
5	8 (៧.៨)	1	25
6	9 (៧.៩)	1	34
Total		11	330
Sripathaismunt School			
1	7 (៧.៧)	2	80
2	10 (៧.៤)	2	38
Total		4	118
Prasatwittayakarn School			
1	7 (៧.៧)	4	170
2	8 (៧.៨)	2	105
3	10 (៧.៤)	2	108
4	11 (៧.៥)	2	80
Total		13	463

Source: Samai Momthorng, a Khmer-Thai teacher teaching Khmer language at Kapchoeng Mittraphapti 190 School, Surin Province; Sithinon Kalipkeo, a Khmer-Thai teacher teaching Khmer language at Sripathaismunt School; Poeu Dara a Cambodian teacher teaching Khmer at Prasatwittayakarn School

Appendix B

The Questionnaire (English version)

Dear (Khmer-Thai) students, parents:

I am, Kunthy Seng, a student who is currently pursuing an MA degree at Chulalongkorn University. This questionnaire was designed as the partial fulfillment of MA thesis. This questionnaire was also proposed to obtain the information under the topic of “Khmer-Thai people’s Attitudes and Motivation in Studying Standard Khmer in Surin Province.” All information is for academic purpose only.

All your responses are very useful for my thesis. All respondents are assured that their individual responses would be anonymous. The result of questionnaire’s responses will not negatively effect on respondents. Therefore, please you answer the questionnaire follow your opinion and empirical data. I hopefully obtain your help. I deeply thank to all your help.

Village..... Sub-district.....District.....that you are from in Surin (If the respondent is not Khmer-Thai people living in Surin province, please kindly end the questionnaire.)

Part 1: Personal Information (please Circle the most appropriate answer and fill out the blank space)

1. Gender: a. Male b. Female
2. Age:
3. Occupation:
 - a. Student
 - b. Government Official
 - c. Farmer
 - d. Monk
 - e. Other.....

If (monk) student, please state that studying at grade (Level).....
at.....School/Wat/University

4. Education Level:
 - a. Lower secondary school
 - b. High school
 - c. Bachelor Degree
 - d. Higher than Bachelor Degree
 - e. other.....

Are you willing to give details or be interviewed?

- a. No
- b. Yes, Name.....

Telephone

Part 2: Familiarity with/ Understanding spoken Surin Khmer language

5. How much can you speak Khmer Surin language?
- a. Fluently
 - b. Good
 - c. Faire
 - d. only a little
 - e. No, not at all

Part 3: Your opinion on Cambodia and Standard Khmer

6. Have you or your family members ever talked about Cambodia such as history, event, people, or relatives?

- a. Yes
- b No

Why.....

7. Do you like Standard Khmer?

- a. Yes
- b. No

Why.....

8. Do you want to study Standard Khmer?

- a. Yes
- b. No

Why.....

Part 4: Observation and attitudes toward the study Standard Khmer language

9. What is your impression of Standard Khmer language?

- a. Strong interest
- b. Interest
- c. Less interest
- d. No interest
- g. Other.....

10. Why do you (want) study Standard Khmer language? (Can choose the answer more than one)

- a. To preserve identity
- b. To know your ancestor language
- c. To be proficient in Standard Khmer language
- d. To get a job in Cambodia in the emergence of the AEC
- e. It is required by the government
- f. Other.....

Part 5: Your Opinion on the study Standard Khmer language in Surin

Please Circle your most appropriate answer

11. Do you think studying Standard Khmer language is easy for you since you speak Khmer Surin at home/community?

- 5) Strongly Agree 4) Agree
- 3) Neutral 2) Disagree
- 1) Strongly Disagree

12. Do you think studying Standard Khmer language is useful for you?

- 5) Strongly Agree 4) Agree
- 3) Neutral 2) Disagree
- 1) Strongly Disagree

13. Do you think through studying Standard Khmer language, you can preserve your ethnic Khmer identity?

- 5) Strongly Agree 4) Agree
- 3) Neutral 2) Disagree
- 1) Strongly Disagree

14. Do you think through studying Standard Khmer language, it is helpful for you to get job in the emergence of the AEC in 2015?

- 5) Strongly Agree 4) Agree
- 3) Neutral 2) Disagree
- 1) Strongly Disagree

15. Do you think you are satisfied that the government offer Standard Khmer language in school?

- 5) Strongly Agree 4) Agree
- 3) Neutral 2) Disagree
- 1) Strongly Disagree

ตอนที่ ๒: ความคุ้นเคยหรือความเข้าใจในการพูดภาษาเขมรสุรินทร์

๕. ท่านพูดภาษาเขมรสุรินทร์ได้ในระดับใด

ก. ดีมาก ข. ดี ค. ปานกลาง ง. ได้บ้างเล็กน้อย

จ. พูดไม่ได้เลย

ตอนที่ ๓: ความคิดของท่านที่มีต่อประเทศกัมพูชาและประชาชนชาวกัมพูชาที่พูดภาษาเขมรมาตรฐาน (ภาษาเขมรที่ใช้กันในประเทศกัมพูชา)

๖. ท่านหรือสมาชิกในครอบครัวของท่านเคยพูดถึงประเทศกัมพูชาบ้างหรือไม่ ยกตัวอย่าง เรื่องประวัติศาสตร์กัมพูชา เหตุการณ์ที่เกิดขึ้นในกัมพูชา ประชาชนชาวกัมพูชา หรือญาติพี่น้องที่อาศัยอยู่ในประเทศกัมพูชา

ก. เคย ข. ไม่เคย

เรื่อง (โปรดระบุ).....

๗. ท่านชอบภาษาเขมรมาตรฐานหรือไม่

ก. ชอบ ข. ไม่ชอบ

เพราะ.....

๘. ท่านต้องการเรียนภาษาเขมรมาตรฐานหรือไม่

ก. ต้องการ ข. ไม่ต้องการ

เพราะ.....

ตอนที่ ๔: ทักษะคิดต่อการเรียนภาษาเขมร

๙. ท่านสนใจภาษาเขมรในระดับใด

ก. สนใจมาก ข. สนใจ ค. สนใจเล็กน้อย ง. ไม่สนใจเลย

๑๐. ทำไมท่านถึงเลือกเรียนภาษาเขมรมาตรฐาน (สามารถเลือกตอบได้มากกว่า ๑ คำตอบ)

ก. เพื่ออนุรักษ์เอกลักษณ์ทางชาติพันธุ์เขมรของตนเอง

ข. เพื่อให้รู้จักภาษาของบรรพบุรุษ

ค. เพื่อให้มีความสามารถในการใช้ภาษาเขมรมาตรฐาน

ง. เพื่อให้มีงานทำที่กัมพูชาเมื่อเปิดประชาคมเศรษฐกิจอาเซียน (เออีซี)

จ. เป็นนโยบายของรัฐบาล

ฉ. ไม่มี (สำหรับคนที่ไม่ได้เรียนภาษาเขมรมาตรฐาน)

ช. อื่น ๆ (โปรดระบุ)

ตอนที่ ๕: ความคิดเห็นของท่านต่อการศึกษาภาษาเขมรมาตรฐานในจังหวัดสุรินทร์ (โปรดวงกลมคำตอบที่เหมาะสมมากที่สุด)

๑๑. ท่านคิดว่าการเรียนภาษาเขมรง่ายต่อท่านซึ่งพูดภาษาเขมรสุรินทร์ที่บ้านและในชุมชนอยู่แล้ว

- ก. เห็นด้วยเป็นอย่างยิ่ง ข. เห็นด้วย ค. ไม่แน่ใจ ง. ไม่เห็นด้วย
จ. ไม่เห็นด้วยเป็นอย่างยิ่ง

๑๒. ท่านคิดว่าการเรียนภาษาเขมรมีประโยชน์ต่อท่าน

- ก. เห็นด้วยเป็นอย่างยิ่ง ข. เห็นด้วย ค. ไม่แน่ใจ ง. ไม่เห็นด้วย
จ. ไม่เห็นด้วยเป็นอย่างยิ่ง

๑๓. ท่านคิดว่าการเรียนภาษาเขมรจะช่วยให้ท่านอนุรักษ์เอกลักษณ์ทางชาติพันธุ์เขมรของตนเองได้

- ก. เห็นด้วยเป็นอย่างยิ่ง ข. เห็นด้วย ค. ไม่แน่ใจ ง. ไม่เห็นด้วย
จ. ไม่เห็นด้วยเป็นอย่างยิ่ง

๑๔. ท่านคิดว่าการเรียนภาษาเขมรมาตรฐานจะช่วยให้ท่านหางานทำได้ตอนเปิดประชาคมเศรษฐกิจอาเซียน (เออีซี) ในปี พ.ศ. 2558

- ก. เห็นด้วยเป็นอย่างยิ่ง ข. เห็นด้วย ค. ไม่แน่ใจ ง. ไม่เห็นด้วย
จ. ไม่เห็นด้วยเป็นอย่างยิ่ง

๑๕. ท่านเห็นด้วยหรือไม่ที่รัฐบาลจัดให้มีการเรียนการสอนภาษาเขมรมาตรฐานในโรงเรียน

- ก. เห็นด้วยเป็นอย่างยิ่ง ข. เห็นด้วย ค. ไม่แน่ใจ ง. ไม่เห็นด้วย
จ. ไม่เห็นด้วยเป็นอย่างยิ่ง

ขอขอบพระคุณทุกท่านอีกครั้งที่กรุณาสละเวลาอันมีค่าตอบแบบสอบถามนี้

Appendix C

Questions for Interview

Part I Sample of Open-Ended Questions for School Principals and Teachers

General Information about Interviewee:

Name:.....Sex:.....Age:

Position:..... Ethnicity:.....

Speaklanguage(s)

Place of origin:.....Educational level.....

Teaching Standard Khmer language experiences.....Years

Date of interview:

1. What types of school do you teach Standard Khmer language (private, international, governmental, or coeducational school)?
2. When did you establish the school teaching Standard Khmer language? (For only school principal)
3. What is your school name?
4. What is the purpose of teaching Khmer language/ Why do you want to teach Standard Khmer language?
5. What is your motivation to establish the school? (For school owner)
6. Are there any supports (financial and teaching material support) for your school? If Yes, where do you get them from? Who support? And why?
7. How and where do you get Standard Khmer language teaching materials?
8. How much do you charge students per hour or one time?
9. How many hour per day/ days per week do you teach Standard Khmer language? (For only teacher and school owner)
10. How many students do you teach Standard Khmer language in your school? How many female and male students are there in your class?

Part II Sample of Open-End Questions for Students

Name:.....

Age:..... Sex:.....Students studying at grade:.....

School:.....

Village..... Tampan.....Amphoe.....

You live in Surin province:

1. How many family members are there in your family?
2. Who are they?
3. What language do they speak to communicate in your family mostly?
4. Do they speak Khmer Surin language?
5. If yes, how many family members do they speak Khmer Surin?
6. Are there any one in your family who can read and write Standard Khmer language?
7. Have you ever visited in Cambodia?
8. Do you have relatives or connection in Cambodia?
9. How long do you study Standard Khmer language? Since what month and year?
10. Could you please tell me a little about you first impressions of Standard Khmer language when you studied the Standard Khmer language?
11. Based on your spoken Khmer Surin language in family and community, what does the (Khmer Surin) language mean to you?
12. What about Standard Khmer language that has impressed or been difficult for you to study after you take the course?

13. What do you like and dislike the most about studying Standard Khmer language?
14. Why do you (want to) study Standard Khmer language?
15. What is your motivation to study Standard Khmer language?
16. How do you feel before and after study Standard Khmer language?
17. What does studying Standard Khmer language mean to you?

คำถามสำหรับการสัมภาษณ์

ตอนที่ 1 ตัวอย่างคำถามปลายเปิดสำหรับผู้อำนวยการโรงเรียน และครู

ข้อมูลทั่วไปของผู้ให้สัมภาษณ์

ชื่อ.....เพศ.....อายุ.....ปี

ตำแหน่ง.....ศาสนา.....

สามารถพูดภาษา.....(สามารถตอบได้หลายภาษา)

บ้านเกิด.....

วุฒิการศึกษา.....ระดับการณการสอนภาษาเขมร.....ปี

เนื้อหาสำหรับสัมภาษณ์

1. ท่านสอนภาษาเขมรที่โรงเรียนประเภทใด (โรงเรียนเอกชน โรงเรียนนานาชาติ โรงเรียนรัฐบาล หรือโรงเรียนสหศึกษา)
2. ท่านก่อตั้งโรงเรียนสอนภาษาเขมรตั้งแต่เมื่อไร (สำหรับ ผอ.โรงเรียนเท่านั้น)
3. โรงเรียนของท่านชื่ออะไร
4. ท่านสอนภาษาเขมรเพื่อจุดประสงค์ใด / ทำไมท่านถึงอยากสอนภาษาเขมร
5. อะไรเป็นแรงจูงใจที่ทำให้ท่านก่อตั้งโรงเรียนแห่งนี้ (สำหรับเจ้าของโรงเรียนเท่านั้น)
6. มีการสนับสนุน (ด้านงบประมาณ และสื่อการเรียนการสอน) ให้โรงเรียนท่านบ้างหรือไม่ ถ้ามี ท่านได้รับการสนับสนุนจากที่ไหน ใครเป็นผู้ให้การสนับสนุน และทำไมเขาถึงให้การสนับสนุน
7. ท่านรับสื่อการเรียนการสอนภาษาเขมรได้อย่างไร และจากที่ไหน
8. ท่านเก็บค่าเล่าเรียนจากนักเรียนอย่างไร รายครึ่ง หรือ รายชั่วโมง
9. ท่านสอนภาษาเขมรกี่ชั่วโมงต่อวัน / กี่วันต่อสัปดาห์ (สำหรับครู และเจ้าของโรงเรียน)
10. ท่านสอนภาษาเขมรให้นักเรียนกี่คนในโรงเรียน มีนักเรียนชาย และหญิงกี่คนในชั้นเรียนของท่าน

ตอนที่ 2: ตัวอย่างคำถามปลายเปิดสำหรับนักเรียน

ชื่อ.....เพศ.....อายุ.....ปี
กำลังศึกษาอยู่ชั้นปีที่โรงเรียน.....
หมู่บ้าน.....ตำบล.....อำเภอ.....
จังหวัดสุรินทร์

1. ครอบครัวของคุณมีสมาชิกกี่คน
2. พวกเขาเป็นใครกันบ้าง
3. พวกเขาใช้ภาษาอะไรสื่อสารกันในครอบครัวมากที่สุด
4. พวกเขาใช้ภาษาเขมรสุรินทร์ หรือเปล่า
5. ถ้าใช่ สมาชิกในครอบครัวที่พูดภาษาเขมรสุรินทร์มีกี่คน
6. มีใครในครอบครัวของคุณที่สามารถอ่านและเขียนภาษาเขมรมาตรฐานได้
7. คุณเคยไปเที่ยวประเทศกัมพูชาหรือไม่
8. คุณมีญาติหรือความเกี่ยวข้องกับประเทศกัมพูชาหรือไม่
9. คุณเรียนภาษาเขมรมาตรฐานมานานแค่ไหนแล้ว ตั้งแต่เดือนไหน หรือปีไหน
10. ช่วยบอกความประทับใจครั้งแรกที่มีต่อภาษาภาษาเขมรมาตรฐานเมื่อคุณได้เริ่มเรียนภาษาเขมรมาตรฐาน
11. ถ้ายึดหลักการพูดภาษาเขมรสุรินทร์ในครอบครัว และชุมชน ภาษาเขมรสุรินทร์มีความหมายต่อคุณอย่างไร
12. อะไรที่ทำให้คุณรู้สึกประทับใจ หรือรู้สึกว่ายากหลังจากที่เรียนภาษาเขมรมาตรฐาน
13. อะไรที่คุณชอบ และไม่ชอบที่สุดต่อการเรียนภาษาเขมรมาตรฐาน
14. ทำไมคุณอยากเรียนภาษาเขมรมาตรฐาน
15. อะไรเป็นแรงจูงใจให้คุณเรียนภาษาเขมรมาตรฐาน
16. คุณมีความรู้สึก ก่อนและหลังอย่างไร เมื่อเรียนภาษาเขมรมาตรฐาน
17. การเรียนภาษาเขมรมาตรฐาน มีความหมายสำหรับคุณอย่างไร

Appendix D

LCASP's Registration Form (a)

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สมาคมภาษาและวัฒนธรรมจังหวัดสุรินทร์

ท้องที่หมายเลข ๑ อาคารจอมสุรินทร์ ถนนสุรินทร์-ปราสาท อำเภอเมือง จังหวัดสุรินทร์ ๓๒๐๐๐

หมายเลข โทรศัพท์ / โทรสาร ๐๘๔-๕๒๐-๑๒๘ โทรศัพท์มือถือ ๐๘-๗๕๘๑-๕๕๑๔

Email: chalerm sukjitsri@yahoo.com

http://www.khmersurin.org

แบบลงทะเบียนอบรมภาษาเขมรเบื้องต้น

ศูนย์ภาษาเขมรวัดแสงบูรพา บ้านภูมิสวย ตำบลสวาย อำเภอเมือง จังหวัดสุรินทร์

ชื่อ-นามสกุล นายพิเชษฐ์ กล่อมจิตต์ วันที่ 14 กรกฎาคม 2551 อายุ 62 ปี

การศึกษาขั้นสูงสุด ปริญญาตรี

บิดา นายลาภ กล่อมจิตต์ อายุ - ปี อาชีพ กึ่งเกษียณแล้ว

มารดา นางอุบล กล่อมจิตต์ อายุ - ปี อาชีพ -

ที่อยู่ 85/1 หมู่ 1 ตำบลสวาย อำเภอเมือง จังหวัดสุรินทร์

โทรศัพท์ 08-5223-1451
0-4454-6539

กรุณาแสดงความคิดเห็นดังหัวข้อต่อไปนี้

- ทำไมท่านจึงอยากเรียนภาษาเขมร?
ทางราชการมีมติให้โรงเรียนมีภาษาเขมร เป็นภาษาแม่ประจำจังหวัดสุรินทร์ สุรินทร์ และสุรินทร์ จึงมีโรงเรียนที่
- ท่านคิดว่าท่านจะได้ประโยชน์อะไรจากการเรียนภาษาเขมร?
เพื่อใช้ติดต่อค้าขาย ใช้สมัครงาน และเพื่อ อบรมกับเด็ก ธรรมดาธรรมดาดีใจมาก ที่จากรัฐบาลมีเงินช่วยเหลือมาก และรัฐได้จัดตั้งที่แห่ง ซึ่งจะมีเงินให้ช่วยเหลือไม่คิดเงินสักบาท

ลงชื่อ [Signature] ผู้สมัคร

นายพิเชษฐ์ กล่อมจิตต์

วันที่ 14 7 51

ลงชื่อ.....เจ้าหน้าที่สมาคม ศกตศ.

(.....)

วันที่.....

Appendix D

LCASP's Registration Form (b)

๕๓



สมาคมภาษาและวัฒนธรรมจังหวัดสุรินทร์

ห้องหมายเลข ๑ อาคารจอมสุรินทร์ ถนนสุรินทร์-ปราสาท อำเภอเมือง จังหวัดสุรินทร์ ๓๒๐๐๐

หมายเลขโทรศัพท์/โทรสาร ๐๔๔-๕๒๐-๑๗๖ โทรศัพท์มือถือ ๐๘-๗๕๘๑-๕๕๑๔

Email: chalersukijitsri@yahoo.com

http://www.khmersurin.org

แบบลงทะเบียนอบรมภาษาเขมรเบื้องต้น

ศูนย์ภาษาเขมรวัดแสงบูรพา บ้านภูมิสวย ตำบลสวาย อำเภอเมือง จังหวัดสุรินทร์

วันที่ 18 มิ.ย 51

ชื่อ-นามสกุล นาง อ้าวพร เกิดลวก อายุ ๕1 ปี
การศึกษาชั้นสูงสุด ม. 6
บิดา นาง ทรัพย์ เพ็ญพม อายุ 84 ปี อาชีพ ทำนา
มารดา นาง พงษ์ เพ็ญพม อายุ 80 ปี อาชีพ ทำนา
ที่อยู่ 59-61 ม. 5 ต.สว่าง อ.เมือง จ.สุรินทร์
โทรศัพท์

กรุณาแสดงความคิดเห็นดังหัวข้อต่อไปนี้

๑. ทำไมท่านจึงอยากเรียนภาษาเขมร?

อยากเรียนรู้ อีหมอลงเขมร ได้ เวลาไป ประเทศ กัมพูชา
จะได้รู้ตัวหนังสือ

๒. ท่านคิดว่าท่านจะได้ประโยชน์อะไรจากการเรียนภาษาเขมร?

จะได้เรียนรู้ กลม เพราะเป็นบ้านพี่เมืองน้อง ขนบ
ธรรมเนียม ประเพณีต่างกันได้ สันทัดความรู้ (ก่อนขม
รับแล้ว

ลงชื่อ อ้าวพร ผู้สมัคร

(นาง อ้าวพร เกิดลวก)

วันที่ 18 มิ.ย 51

ลงชื่อ..... เจ้าหน้าที่สมาคม สภาส.

(.....)

วันที่...../...../.....

Appendix E

List of government schools that offer Khmer language course in Surin Province

Name of government schools that offer Khmer language course	School Principal	Contact phone number	District in Surin Province
๑. โรงเรียนประสาทพิทยาคาร	ผอ.ไพชยนต์ จันทร์เขต	Tel: 080-795-8188, 088-586-1812	Prasat
๒. โรงเรียนกาบเชิงวิทยา	ผอ.วสันต์ คำเกลี้ยง	Tel: 081-266-1483	Kap choeung
๓. โรงเรียนนางมุดวิทยา	ผอ.ศรีสุนทร ส่งเสริม	Tel: 081-470-7376	Naeng mut
๔. โรงเรียนคลองใหญ่วิทยาคม	รอง ผอ. ประสิทธิ์ ดีสมตระกูลการ	Tel: 082-218-3618	--
๕. โรงเรียนปราสาทเบงวิทยา	--	Tel:	Kap choeung
๖. โรงเรียนเชื้อเพลิงวิทยา	ผอ.แหลมทอง	Fax: 044-042-552	Chou Pha Loeng, Prasat
๗. โรงเรียนโคกตะเคียนวิทยา	ผอ. Khok Talchain	Tel:	Kap choeung
๘. โรงเรียนไพรแก้ววิทยา	รอง ผอ.สุนันทา	Tel: 089-624-6239	Kap choeung
๙. โรงเรียนตาเบาวิทยา	ผอ. ธรรมบุญ	Tel: 084-834-3441	Prasat
๑๐. โรงเรียนทุ่งมนพิทยาคาร	ผอ.--	Tel:	Prasat
๑๑. โรงเรียนสังขะวิทยาคม	ผอ.สุนทร พลศรี	Tel: 081-547-9008	Sangkha
๑๒. โรงเรียนโคกยางวิทยา	ผอ.สมชัย	Tel: 084-491-1634	Prasat
๑๓. โรงเรียนกระเทียมวิทยา	ผอ.--	Tel:	Sangkha
๑๔. โรงเรียนดानीวิทยา	ผอ.--	Tel: 044-519-049	Prasat
๑๕. โรงเรียนขนาดมอญพิทยาคม	ผอ.อนุชา	Tel: 089-282-7821	Kap choeung
๑๖. โรงเรียนศรีพิทักษ์มนต์	ผอ.--	Fax: 044-143-112	Moeung
๑๗. โรงเรียนบ้านรุน	ผอ.--	Tel: 044-508-007	Dong Rae
๑๘. โรงเรียนกาบเชิงมิตรภาพ๑๕๐	รอง ผอ. บุญเกิด	Tel: 089-003-0815	Sangkha
๑๙. โรงเรียนบัวเชดวิทยา	รอง ผอ. นัชชานันท์	Fax: 044-579-107	Buachet
๒๐. โรงเรียนเบ็ดพิทยาสรรค์	(ครูไทยสอน ภาษาต่างประเทศ)	Tel: 089-687-0133	Ratanaburi
๒๑. โรงเรียนบ่อไร่	--	Tel:	--

Source: Poeu Dara, a Khmer language program coordinator and a teacher teaching Khmer language at Prasatwittayakarn School, Surin Province.

Appendix F

Photos

Activity of teaching Standard Khmer by Language and Culture Association of Surin Province

Source: LCAPS



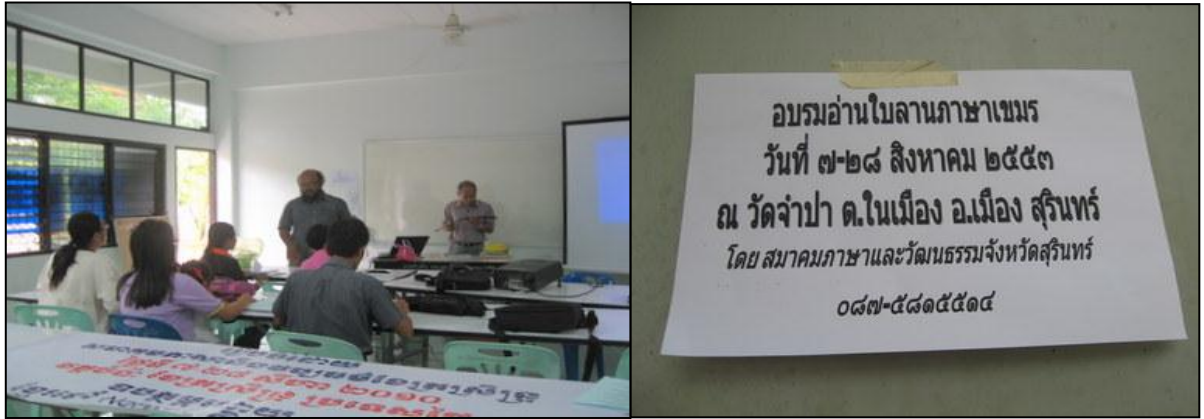
Caption: LCAPS teaching Khmer young monks at Buddhist temple and villagers both young and elderly students



Caption: LCAPS teaching Khmer and English through listening to audio and watching Video DVD



Caption: The students taught by LCASP are having lunch together during breaking time (left)
Elderly, a former student of LCASP, helps teach young monks (right)



Caption: LCAPS provides class to read the text inscribed on palm leaf manuscripts which the association collect from Buddhist temple (The palm leaf manuscripts preservation project)

Source: LCASP



Caption: Khmer palm leaf manuscripts (The palm leaf manuscripts preservation project)

After LCASP study them, these palm leaf scriptures would be returned to Buddhist temples, the original places in Surin and elsewhere if the abbots need them back.

Source: Author



Caption: LCASP's office at Kork Krapeu sub-district, Amphoe Meung (left), and LCASP's car (right)

Source: Author

Government Schools

Source: Author



Caption: The students studying Khmer at Prasatwityakarn School (left)
Khmer language and other languages (English, Chinese, Japanese and Vietnamese) are displayed in the school compounds (Prasatwityakarn School) (right)



Caption: Khmer language is written along Thai and English for the name of Prasatwityakarn School (left)
One of display board “Soum Svakum—Welcome” (top on the picture) and “Soum Chumreab Sour—how do you do” (Prasatwityakarn School) (right)



Caption: ASEAN alphabet is displayed on black marble in the campus of Prasatwityakarn School (left)



Caption: Khmer language is displayed along Thai and English on the front gate (Kap Chheung Mittraphapti_School)

Source: Author



Caption: Khmer language is displayed in the school campus (left); Khmer alphabets is displayed in class (right) (Kap Chheung Mittraphapti_School)

Source: Author



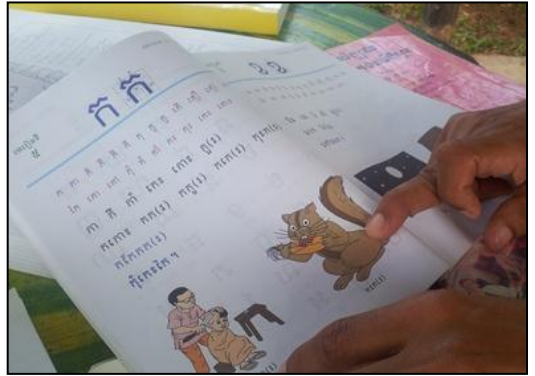
Caption: LCASP is teaching Khmer to students at government school (Kap Chheung Mittraphapti_School)

Source: Author



Caption: Khmer language and script is used along Thai at Buddhist monk accessories shop in Meung Surin (left). The shop owner asked local Khmer-Thai monk to write Khmer for her.

Source: Author



Caption: Teaching materials (above and left)

Source: Author

Appendix G

Interview: List of Key Informants

No.	Name	Status	Sex	Age
1	Phaichayon Jantaket	Principal of Prasatwittayakarn School	M	N/A
2	Chaimongkol Chalermasukjitsril	Director of Language and Culture of Surin Province (LCASP)	M	47
3	Government official	The deputy director of Surin Primary Educational Service Area Office 1	M	N/A
4	Boonruang Kajama	Education Hub manager and standard Khmer language program coordinators	M	60
5	Peou Dara	A teacher teaching Khmer language at Prasatvittayakarn School	M	N/A
6	Aphinan Prapansri	School principal at Kap Choeng	M	55
7	Samai Momthorng	Teacher at Kap Choeng and Monk	M	40
8	Lek Chumnor	LCASP's teamwork	M	34
9	Sithinon Kalipkeo	Teacher at Sripathaismut School	F	50
10	Pravatitevi Khmarak Phum Raingsi (Kob)	Teacher at LCASP	F	30
11	Young Monk	Monk	M	19
12	Tim	Former LCASP's student, Primary school teacher	F	32
13	Thong Luang	villager	M	62
14	Villager	Motor taxi	M	32
15	Young student	Student at Prasatwityakarn	M	14
16	Sotha	Monk	M	45
17	Sunny	LCASP's student at Svay village	F	45
18	Phim	Villager in Svay village	F	75
19	Villager	Villager in Kok Krapeu sub-district	F	66
20	Sitha	A Kantreum singer	M	38
21	Saythong	Villager at Svay village	F	60
22	Villager	Villager	M	60

Biography

Ms. Kunthy Seng was born in Phnom Penh, Capital City of Cambodia. In 2003, she was granted a full government scholarship to study for a Bachelor's Degree in Archaeology at the Royal University of Fine Arts in Phnom Penh. During her study, she took field study trips throughout Cambodia with various institutions to conduct site surveys, field research and excavation at historical and pre-historical sites. In September 2007, Ms. Seng started working for Documentation Center of Cambodia (DC-Cam), a research institute which documents genocide and other crimes committed by the Khmer Rouge in Cambodia between 1975-1979. She has worked on the DC-Cam's Victim Participation Project, helping Khmer Rouge survivors across the country to attend and actively participate in the ongoing Khmer Rouge genocide tribunal. In June 2011, Ms. Seng was granted the Neighboring Countries' Scholarship of the Thai Studies Center and Chulalongkorn University to study for Master's Degree in the Thai Studies Program, Faculty of Arts, Chulalongkorn University.