

WAYS OF LIFE OF VIETNAMESE-THAIS IN SAKON NAKHON PROVINCE

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Abstract

This is a qualitative research which aims to study the ways of life of Vietnamese-Thais residing in Sakon Nakhon. The study area is Mueang district of Sakon Nakhon province. The subjects are elderly people, community leaders, family heads, and the head of the Vietnamese-Thai Association. The study samples were selected from the aforementioned groups of subjects and were divided into 4 groups of 10 people. Data collection was conducted in various methods as follows: literature reviews, in-depth interviews, focus groups, participant observations, non-participant observations, and documentary data collection. The collected data was analyzed to arrive at the ways of life of Vietnamese-Thais in Mueang district of Sakon Nakhon province.

It was found that when the Vietnamese took on all types of occupation when they first migrated into Thailand. The occupations they undertook were as follows: cultivation, poultry raising, butchery, carpentry, masonry, furniture making, and blacksmithing, etc. They gradually developed business networks with fellow Vietnamese immigrants of nearby provinces. Owing to their high endurance and diligence, the Vietnamese and Vietnamese-Thais became successful in their livelihood. The Vietnamese familial relationship observes mutual dependency and elders are still highly respected and depended on with faith by later generations. Vietnamese-Thais socialize by organizing group activities and celebrating festivities regularly. The Vietnamese culture is displayed by food, dressing and language, which are legacies bestowed upon later generations by their ancestors. Vietnamese-Thais prefer bland flavored food. On important days and festivals, they still collectively dress in their traditional Ao Dai costumes. Vietnamese-Thais also give precedence in transferring culture through language as a medium. The Vietnamese language is both spoken and written as modes of communication within family members and between fellow Vietnamese. Vietnamese-Thais observe many important festivities as such ancestral worshipping, soul release from purgatory rituals (Gong Tek), The Vietnamese New Year (Tet) and funeral arrangements, which are still adhered to and passed down since ancient times. The aforementioned aspects apparently illustrate the simple ways of life of the Vietnamese.

The research suggests that there should be support for Vietnamese-Thais to conduct activities. Their ways of life as well as art and culture should be publicized for promotion into becoming tourist destination of the province. Furthermore, they should be offered opportunities to participate in political activities.

KEYWORDS : Ways of life, Vietnamese-Thais.

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Introduction

The Vietnamese people first migrated into Thailand during the reign of King Taksin the Great of Thonburi in the year 1770. The Nguyen clan, headed by Vuong Quang Son, were pioneers who emigrated into the Phahurat Road area. The area was initially named the Vietnamese Phahurat Village, which was later constructed into a road during that era and hence was given the name Phahurat Road used today. When King Taksin the Great was declared insane, Vuong Quang Son was allegedly charged with treason and was executed along with his wife, children and many other allies. Those who were spared were all banished from Bangkok. In 1833, Chao Phraya Badan Decha rallied an army to attack Vietnam and took many Vietnamese families

captives. The prisoners of war were forcefully relocated into Thailand as tribute to the Throne. The Vietnamese who were first deported into Thailand during that time were of two categories: The first were Buddhists who were extradited to Kanchanaburi and the second were Christians who were extradited to Bangkok in Sam Sen District where they resided with other Vietnamese who converted to Christianity (Charoen Chaichana. 1974: 201).

There is a fraction of Vietnamese residing in Sakon Nakhon who were formerly from Vietnam. They migrated here more than 100 years ago; hence they are called “the Old Vietnamese” and uphold Buddhism. The majority of these people was born and grew up in Thailand. In the past, they reside sporadically in villages of Sakon Nakhon province. Their village chiefs called upon these “Vietnamese” villagers to register for alien certificates of identities. However, not all of them were obliged to do so as it depended on their wishes and willingness. As a result, those who did not possess alien certificates of identities tacitly became Thai people or gained gradually gained Thai citizenship.

The Vietnamese people residing in Sakon Nakhon province, be they Old Vietnamese or new Vietnamese immigrants, still maintain simple and unique ways of living throughout. Cultural customs and traditions are still strictly observed as done so by their ancestors. The Vietnamese language is still the mode of communication among themselves. All festive events like the Vietnamese New Year or “Tet”, ancestral worship, marriage and funerals which are linked to the ways of life and beliefs of original Vietnamese people are still conducted nowadays.

The way of life of Vietnamese people is dependent on the upholding of traditions and customs. Upon migrating to Thailand and living among Thai people in the Northeastern region, the Vietnamese adapted themselves in terms of society, culture, and ways of life accordingly to coexist in harmony. Their coexistence and regular cooperation in event participations such as social and merit activities resulted in both communities living together in happiness all along.

After living with the Thai people or old Vietnamese-Thai generation for some time, the Vietnamese who fled suppression from the French cleared the forest and built clusters of houses and huts nearby Sakon Nakhon City. Later on, they spread out along the province and to other provinces like Sakon Nakhon, Udon Thani, and Ubon Ratchathani. The extraordinary traits of the Vietnamese people sharing the same fate such as austerity, endurance, and diligence as well as unanimity and mutual assisting have helped them improve their livelihood and eventually enabled them to build up their fortunes.

In regards to interpersonal relationships in the community, the Vietnamese live together in close proximity within their localities. They associate intimately and exclusively with people of the same ethnicity. Associations with Thais or other ethnic groups are conducted on condition that the relationship establishments benefit them. Vietnamese youths generally marry homogenously. In regard to relationships with the

community, it was found that the majority of Vietnamese often prefer spending leisure time playing sports with people of the same ethnicity. The sports that are played are football, basketball, volleyball, tennis, badminton, exercising and aerobics. The purpose of participating in these activities is to bring about unity among Vietnamese people. In regard to relationships with Thai people, the Vietnamese will participate in activities conducted by the Thais such as annual festivals, the Buddhist Lent, other Buddhist festivities, annual festivals conducted by provincial authorities and the like.

At present, the Vietnamese society has begun to change due to the acceptance of western culture in their daily lives or due to intermingling with the Thais in the community or localities. Nevertheless, the Vietnamese still adhere to their traditions, festivities, and culture as they have done so since ancient times. They still retain their unique ethnic identities by maintaining their language, by adhering to rituals that were passed down since ancient times, by expressing filial devotion to ancestors both living and deceased in the form of obeying doctrines and especially obeying their parents. Another cultural identity of the Vietnamese is their consumption of authentic Vietnamese food which is still present nowadays. This identity of food consumption, passed down from former generations, has developed into becoming a means of living which enabled the Vietnamese to promote their social statuses and bring stable income to their families.

Research Objectives

To study the ways of life of Vietnamese-Thais in Mueang district of Sakon Nakhon province.

Research Methodology

The population used in this research consists of Vietnamese-Thais residing in Mueang district of Sakon Nakhon province comprising of elderly people, community leaders, family heads, and the head of the Vietnamese-Thai Association. Subjects were divided into 4 sample groups which were made up by elderly people, community leaders, family heads and the head of the Vietnamese-Thai Association who migrated into Mueang district of Sakon Nakhon province. Each group had 10 members and was studied by utilization of the following research tools:

1. Structured interviews, non-structured interviews, questionnaires, and passive participation observation were utilized to examine personalities, occurring situations, language, gestures, activities, skills and the environment of the Vietnamese-Thai elderly people, community leaders, family heads, and the head of the Vietnamese-Thai Association.

2. Participant observation was utilized to directly examine behaviors and interact with events occurring in the community such as marriage ceremonies, funeral processions, the purgatory soul release rituals (Gong Tek) and the like.

3. Non-participant observation

4. Focus groups

Research Procedures

1. Documentary Research was conducted on social identities, culture, and customs of Vietnamese-Thais residing in Mueang district of Sakon Nakhon province.

2. The area of study selected was the municipal area of Mueang district in Sakon Nakhon province where the Vietnamese-Thais reside in.

3. Preparations were made by the researcher via self-introduction and making discussions. Data collection was divided into 2 stages as follows:

First Stage The researcher introduces herself and establishes relationships with community members during August 2010.

Second Stage The researcher conducts field research in the study area for the purpose of obtaining in-depth data by conducting informal interviews and by observing key informants during October 2010.

4. Sample groups were selected from the population to be key informants who were divided into 4 groups of 10 informants consisting of Vietnamese-Thai elderly people, community leaders, family heads and the head of the Vietnamese-Thai Association who migrated into Mueang district of Sakon Nakhon province.

5. Field work was conducted by utilizing the following research tools: participation observation, non-participation observation, structured interviews and non-structured interviews.

6. Data verification was triangulated in order to acquire data that was as accurate as possible. The researcher made observations and conducted interviews of the same topic in different situations such as different times, places, and informants to spot correspondences, check validity as well as verify which data is the most realistic. These verification methods also serve to scrutinize whether the acquired data can be utilized to answer the research questions or extensively explain the purposes of the study or not. The verification of data proved to be most useful in that if data is incomplete or missing, the researcher can still conduct additional data collection for obtaining credible data which is beneficial for data analysis.

7. Introductory data analysis was conducted simultaneously with data collection. The data was extensively analyzed according to research objectives. Results of the analysis were explained by implementing related theories and research studies in correspondence to occurring phenomena.

Data Analysis

Data management and analysis was conducted according to the procedures described as follow:

1. All data acquired from observation, conducting interviews and carrying out related documentary researches was compiled.
2. Data was scrutinized for verification and categorized into sets according to research objectives.

3. Analysis of data was conducted according to research objectives.
4. Results of the research study were presented via the descriptive analysis method.

Research Findings

The Vietnamese who migrated into Thailand are loyal to the royal, religious, and national institutes. They lend their support and earnestly cooperate in the campaigns against drugs and allurements in order to prevent them from affecting the community. Moreover, they are committee members of community development projects and participate in resolving community problems systematically. Their actions correspond to the “Analysis of Vietnamese Displaced Persons Policy and Guideline for Implementation: A Case Study of Thai Nationality Act and National Security Policies for the Vietnamese Displaced Persons, 1995 – 1997” which was a research conducted by Kulanart Dechalert (1999). It was found that the Vietnamese who fled persecution from the French and sought refuge in Thailand in 1945 had initially caused incessant trouble for the Thai government. Upon the change in circumstances did the Vietnamese peacefully immigrate to Thailand and not pose a threat to the nation. Their economic statuses improved; they received Thai citizenship and were instilled with a sense of being Thai and being secure in according to the Thai national policy. The conclusion of this study is as follows:

The Ways of Life, Culture and Customs of Vietnamese-Thais Living in Sakon Nakhon Province

The Vietnamese are an ethnic group who lead simple ways of life and have extraordinary endurance. Upon migrating into Thailand, the ways of life of the Vietnamese began to change according to the circumstances and economic as well as political contexts of Thailand in terms of their language, customs, culture and village shrine worshipping. Despite the fact that social trends have altered their ways of life, the Vietnamese still retain their unique Vietnamese ways of living. One of the apparent characteristics of the ways of life of Vietnamese people residing in Mueang district of Sakon Nakhon province is education, which has been influenced from Chinese culture as Vietnam was a colony of China for as long as 200 years. Initially, the immigrant Vietnamese in Sakon Nakhon were afforded limited education. Only a minority, who were often of the original Vietnamese generation, were given the opportunity to study in the elementary and lower secondary levels. The acquired knowledge was implemented to living in the local and Thai communities. The Vietnamese passed on their native language to their progeny in a discreet fashion. There are no permanent schools for teaching Vietnamese; tutors will go to their countrymen’s homes to teach. At present, the government has given the opportunity to the majority of Vietnamese people to attend schools by stipulating the 1992 Ministry of Education Regulation which allows them to study from elementary to tertiary and university levels. This regulation is in concordance with the National Security Policies for the Vietnamese Displaced Persons. (1995 – 1997).

The Social Aspect

The Vietnamese still observe family relationships. This is reflected by the building of houses in clusters where relatives like father, mother, daughter and son of the same clan reside in the same vicinity. The Vietnamese people cherish comradeship, respect their elders and praise their seniors. In familial relationships, paternal and maternal relatives are both treated equally.

The relations among family members focus on love and warmth. The family head loves the family and holds much responsibility. Children love and obey their father. The mother is the person who looks after, provides for and minds every thing within the family.

Vietnamese people associate exclusively with people of the same ethnicity. Relationships with Thais or other ethnics groups occur only when they deem the association beneficial to themselves. It is the norm for Vietnamese people to marry homogenously within the same ethnicity. In terms of relationship with the community, the majority of Vietnamese people spend their free time participating in sports with their own kind or and Northeastern Thais.

The Cultural Aspect

The Vietnamese-Thais give precedence to food, which primarily comprises of vegetables and is considered the staple food of the family obtained by cultivation. Meat is bought and acquired from animal husbandry within the family. On important Vietnamese occasions, the favorite meal is “Miang” (made of food wrapped in leaves), which is either deep fired or eaten raw. Another favorite meal is the Vietnamese Summer Roll called “Nam Neaung Banh Chung”. These are traditional food of the Vietnamese since ancient times which are still preserved up to this moment by Vietnamese-Thais. The consumption of Vietnamese food is a way of life which can be traced back to its ancestral origins. Since being passed down from their forebears, it has become an occupation that enabled the later generations to build establishments and generate stable income for the family.

The majority of Vietnamese people reside in Mueang district, Sawang Daen Din district, and Phang Khon district. The language of communication among the Vietnamese people themselves is Vietnamese. With the Thais, the language of communication is Nyaw and Standard Thai. Vietnamese speakers densely populate the municipality areas. The Vietnamese people are identical to the local Thais in the region in terms of dressing attire, physical appearance, demeanor, and livelihood. The uncommon characteristic of the Vietnamese and Thais is language. Those who have obtained Thai citizenship still maintain the use of the Vietnamese language in communication in terms of speaking, reading and writing. Nowadays, Vietnamese and Vietnamese-Thai elders still practice language maintenance by letting their young study Vietnamese with Vietnamese people who are proficient in the language. Nonetheless, there are a certain number of Vietnamese-Thai children who lack proficiency in speaking Vietnamese. They refrain from speaking the language and show some competence in listening and understanding it. Owing to the fact that Vietnamese is a minority language, Vietnamese-Thai

children in Mueang district of Sakon Nakhon province do not deem it a popular language. Instead, they attempt to use the majority language, which is the medium language of school and in public. Despite that Vietnamese is the language used in the family with both parents facilitating its usage, the children often are reluctant to speak it. Therefore, Vietnamese-Thai children under the age of 15 are merely passive listeners and cannot speak Vietnamese. Another factor contributing to the decline of the usage of Vietnamese is marriage with non-Vietnamese as only the husband or wife can speak the language. The last factor that influenced Vietnamese to be used less is the language spoken and written at present, which is used in education and daily life- Standard Thai. That the Vietnamese-Thais have rallied together and founded a group to teach the Vietnamese language to the later generations and interested people is a fortunate matter. This action has resulted in reviving the interest in the Vietnamese language and the succession of the Vietnamese language culture at present.

Female Vietnamese of the older generation still observe the original dress code in conducting rituals that have been passed down from their ancestors. The national costume of the Vietnamese which is worn during important religious Vietnamese rituals comprises of the Ao Dai and Non La (The conical shaped hat weaved from palm leaves known by Northeastern Thais as “Ngob”). In Sakon Nakhon, the Vietnamese youths acknowledge the importance of their ethnic costumes and dress up accordingly when participating in annual activities organized in the province.

The Customary Aspect

The Vietnamese and Vietnamese-Thais in Sakon Nakhon province still celebrate the Vietnamese New Year or “An Tet” and pass this custom on to the later generations. Tet is the most important festival the Vietnamese-Thais adhere to since ancient times and is celebrated for months.

The Vietnamese New Year (An Tet)

This festival is generally celebrated for at least 3 – 7 days. It is the most important religious festival called “Tet Nguyen Dan”, which means the First Sunrise Festival of the Year.

Villagers call this festival “Tet” in short. Tet begins one week before the day of the new year according to the lunar calendar, which is between the end of January and the beginning of February on the 15th day of the lunar phase where the sun is furthest from the equator in the winter and the spring equinox. This festival is a holistic celebration of the beliefs in the gods, the Taoist and Confucian ideologies, Buddhism and ancestral worshipping.

Tet is the most anticipated and important festival for Vietnamese-Thai people. They work hard the entire year to accumulate money and buy food, fruits, and candy on New Year’s Eve. The purchased items are used as New Year offerings and for celebration. Homes will be beautifully decorated and tidily cleaned up. The offerings will be placed in front of homes as a gesture of bringing fortune, happiness and wealth into the

household. New Year worshipping is conducted by paying respects to the four cardinal directions: North, South, East and West.

On the first morning of the New Year, Vietnamese-Thais will dress in colorful new clothes. Each family will worship their ancestors with offerings, candy, fruits, flowers, liquor, and tea. These offerings will be conducted 3 meals daily for 3 days. Incense and candles will be lit continuously for 3 days without letting them die out. Upon completion of the ritual, children will bless their elders who will reciprocate and offer money which may consist of new coins or bank notes wrapped red packets. This ritual is called “Mung Tuoi” and is similar to the “Hong Bao” ritual of the Chinese. After that, family members will feast with fun and happiness.

The Matrimonial Custom

The marriage custom has been slightly altered. The Vietnamese-Thai wedding custom is a merge between Thai and Vietnamese customs. Vietnamese-Thais in Sakon Nakhon province prefer to get married under typical Northeastern Thai customs. Guests invited to Chinese feasts and the feasts are organized at homes, hotels or other venues. Wedding invitations of Vietnamese-Thais are still often written in a combination of Vietnamese and Thai language. Despite the fact that the matrimonial rituals have been mixed to a certain extent, the Vietnamese ethnic way of life is still reflected through the wearing of the national costume in the wedding, the marriage proposal procedure, and the serving of Vietnamese food to wedding guests.

The Purgatory Soul Release Ritual

Vietnamese-Thais share the same beliefs with Northeastern Thais in general. They believe in the supernatural such as ancestral spirits. The majority of Vietnamese are Buddhists and their customs have been influenced by Chinese ideologies. Therefore, the culture and daily routines of Vietnamese are a mixture of Chinese influenced religious beliefs. The Mahayana Buddhist values of the Vietnamese in Thailand have intermixed with filial piety and ancestral worshipping. The purgatory soul release ritual is partially a tradition of the later generation expressing filial piety to their predecessors and it is believed that the piety will result in prosperity and well-being to all members in the family.

Funerals

The Vietnamese-Thais observed the original funeral ritual procedures. There is a requiem ritual where the family of the deceased will pay for the services of the mourner families who making a living by mourning to commemorate the dead. Participants of this mourning event will hold flags representing their families. Drums will be sounded to signify that a death has occurred. A funeral procession is held and representatives of the deceased will walk backwards while transporting the body to the cemetery and the coffin conveying vehicle is pushed by hands.

At present, Vietnamese-Thais have shown interest and started to conduct funeral rituals according to Thai customs by giving alms to monks and conducting Buddhist requiems. These activities have affected the

original Vietnamese customs passed down from their ancestors. As a result, parts of the authentic rituals have been reduced to enable them to harmonize with Thai funeral rituals conducted in Mueang district of Sakon Nakhon province.

Nowadays, the ways of life of Vietnamese-Thais in Mueang district of Sakon Nakhon have changed in terms of social, cultural, traditional, and livelihood aspects. They have adapted to harmonize with Northeastern Thais as much as possible. Their financial stability and favorable social environment is accredited to the opportunities they are afforded in education and their knowledge regarding the Thai society. The new generation of Vietnamese people in Thailand has been dominated by informational technology to the extent of absorbing them and rendering them accustomed to becoming Thai.

Discussion of Findings

This study revealed that Vietnamese-Thais in Mueang district of Sakon Nakhon province accept the social, cultural and livelihood aspects of Northeastern Thais and adapt accordingly. On the other hand, Northeastern Thais reciprocate by assimilating to the social, cultural and livelihood aspects of Vietnamese-Thais as well. Hence, the intermixing of Vietnamese-Thais residing in Mueang district of Sakon Nakhon province with the locals is a merge between original values of Vietnamese-Thais which are deemed to be valued and accepted new values of Northeastern Thais which are deemed beneficial to living in society at present. At the same time, Vietnamese-Thais still retain their unique identities in the midst of the trend of change by referring to themselves as Vietnamese or Vietnamese-Thais. This feature is in concordance with a research about naming conducted by Crang which indicated that the names people call themselves not only reflect their village of origin, but also inform others of who they are and express their culture as well (Crang, 1999: 103). This harmonization of social, cultural, and livelihood aspects of Vietnamese-Thais in Mueang district of Sakon Nakhon does not occur merely in a system or a part of the community. Rather, the harmonization occurs in each component of the society, culture and way of life. When harmonization occurs in each component, the effect is extended and interconnected to other harmonization and change occurring to other components of the community as well until it reaches an appropriate point desired by the Vietnamese-Thais. Brower and Nurius remarked that when forces or obstacles are balanced in power, the result that emerges is the adaptations to appropriate positions within the environment (Brower and Nurius, 1993: 41). This outcome is due to the interrelations of human social and cultural systems of which no single component is isolated from other components. This notion is in concordance with Talcott Parsons' concept of Moving Equilibrium (in Sanit Samakkarn, 1982: 55 – 59).

At present, the ways of life of Vietnamese-Thais in Mueang district of Sakon Nakhon province have undergone changes in every aspect. They attempt to fit in with the Thais as much as possible. The reason lies twofold: the first reason stems from internal factors of Vietnamese-Thais of the new generation who are

beginning to reject their ethnicity of being Vietnamese. Therefore, they speak their ethnic tongue less or stop speaking it. They lead their lives in identical fashion to their Thai counterparts and receive education in Thai language as well as knowledge from the Thai culture. The fact that the majority of the new generation are born in Thailand brings about the feeling that Vietnamese-Thais are Thai people coupled with the decrease of number of the old generation due to old age and death contributes to the decline of the Vietnamese society.

The second reason stems from external factors of the economic environment and Thai society dominating the new generation Vietnamese-Thais to the extent that they become accustomed to or assimilated into becoming Thais. Furthermore, the legislation of the 1992 Act of Parliament pertaining to citizenship by the Thai ministry on 29 May 1990 granted the progeny of Vietnamese immigrants as well as half-Vietnamese and the third generation of Vietnamese immigrants Thai citizenship “by legal effects applied to them” and undergoing the legal procedures stipulated by the administrative authorities. The government later proposed the second 1992 Act of Parliament which had sections concerning the resolving of the problems of immigrants and illegal fugitives due to the tendency of increasing immigration to Thailand. The Act ruled that immigrants and illegal fugitives along with their progeny do not have the right to “obtain” Thai citizenship on the grounds of birthright citizenship. However, exceptions can be made if the authorities should “grant” Thai citizenship in order that they can monitor these people permanently. This regulation is effectual and extends to the second and third generations of the Vietnamese immigrants and is considered the most important turning point which allowed the Vietnamese to be proud at being Thai like their Thai counterparts.

The pride of being Vietnamese is stimulated from the following aspects: the ways of life and social aspects regarding family relations, the respect given to seniors, the worshipping of ancestors, the ties and affection among members of the family, the instilling of principles and values, and the responsibility towards family. This is found to be in concordance to Khachatphai’s remark regarding the foundations of Vietnamese people being a patriotic nation. All members of the family have an equal role to play. Each has their respective duties to perform. Nonetheless, all share a similar responsibility to leave home and provide for the family by receiving employment. Gatherings occur for the following purposes: trading businesses, recreation, and administration, etc. Owing to these reasons, the social values of Vietnamese in their ways of life become apparently distinctive from local societies in the vicinity (Khachatphai Burusphat, 1978: 18 – 21).

Implications

Studies of the participation procedures of the community should be conducted to evaluate adaptation in order to live in harmony with Thai people for those who are interested in researching the ways of life of Vietnamese-Thais in terms of immigration regarding the dimensions of society and culture. Insiders can observe adaptability and the livelihood of the community better than researchers who are outsiders. Moreover, the involvement of community members in conducting activities, leading lives and participating in cultural

events open up a window of opportunity for the public to learn about intermixing ways of life. The population gets effected both directly and indirectly which in turn brings about intermingling among the communities be them directly effected or not. Cooperation in resolving problems and the promoting of beneficial entities in conjunction with community members and authorities are rendered possible as the participation procedures in conducting activities such of community members allow them to be a part of the society. There are further suggestions to conduct other studies. For instance, research studies regarding the change of certain traditions and customs which may impact the ways of life of Vietnamese-Thais in time to come, research studies regarding intriguing rituals pertaining to funeral management for the purpose of conducting in-depth studies for later generations to learn about and preserve those customs, and research studies about ancestral spirits and their influence on the ways of life of Vietnamese Thais.

There should also comparative studies regarding cultures and ways of life of foreigners which affect the Northeastern Thai people. Furthermore, research studies about social, cultural and livelihood harmonization of Vietnamese-Thais in other provinces should be encouraged in order to expand knowledge for the purpose of the emergence of comparative factor analysis which causes similarities or differences. In addition, there should be projects to support Vietnamese-Thai community members and at the same time take into consideration their social and cultural values as well as their ways of life so that the indigenous Vietnamese-Thai knowledge can become legacies for the later generations to appreciate what their ancestors had accumulated for them. Schools of the elementary and secondary levels should instill the conscience of giving precedence to their own ethnic identity. Finally, cultural centers should be established within schools in the forms of exhibition centers or simulations for later generations and the general public to study.

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