

Abstract

In the study of the enculturation in ancestor spirit worship of Mon (Raman): in case study of Mon Ban-khongkhanuea community Village 3, Khlong Ta Khot Sub-district, Photharam District, Ratchaburi Province, the objective is to study the process of the enculturation in ancestor spirit worship of Mon in Ban-khongkhanuea community in present including knowledge, belief and behavior pattern in ancestor spirit worship, to build perception and understanding in ancestor spirit, eventually to become a belief in ancestor spirit worship in children and relation in the same lineage. Moreover, this research aims to study the development of knowledge and belief in ancestor spirit worship of Mon, including adaptation in belief and ceremony, in each age, start from the age of Mon settlement as the Mon Kingdom in Burma, then the age of migration to Thailand – with the culture of ancestor spirit worship, finally the age of permanent settlement for more than two hundred years in Mae Klong river basin in Ban-khongkhanuea community. Finally, the objective is to study the related influence factors of the enculturation and learning in ancestor spirit worship of Mon.

This research intends to describe the social phenomenon of Mon's enculturation that delivers the transfer and learning mechanism of Mon community's culture in the level of family, community and overall society. The composition, factors and process in the building of way of practicing and belief in ancestor spirit worship, eventually leading to the transfer of knowledge, social standard and ceremony to the next generation are explained.

This research designed as a case study research, choosing from ethnical group in the area that has the same cultural root and history. Data was collected from textbooks, collected document and evidence from sages and the field study. The interviewee included sages of the community, subject in the transferor group, subject in the transferee group and external subject that related to the management of community's ceremony. Research questions were set as a guideline of interview. The observation method was applied to the cultural activity of community. Collected data and interesting issues from the interview were managed systematically, ready for a presentation in the format of research results. Descriptive statistic was used in the presentation, accompanied with the explanation of phenomenon to express a more distinct view. Because this study intends to answer the research question as though answer to the concept and theory that are set as a conceptual framework of process, knowledge and related factors in the enculturation of ancestor spirit worship, which are dynamic and intangible, the qualitative data analysis was applied. The data analysis deepened in the content of belief, valuation and the system of thought. The data translation and interpretation were verified by the view of people in the community, who have well knowledge, understanding and experience in Mon's culture.

The results show that Mon has its own long time history. Mon had migrated to Thailand since the age of Ayutthaya till the age of Rattanakosin. Then, Mon moved to settle down in the area of Mae Klong river basin, in the neighborhood area of Photharam and Ban Pong. They brought with the ancient Mon's culture, applied it to the present way of life. The enculturation process is the major mechanism in transfer to the children in the lineage. It is the process of knowledge and social belief transfer from age to age, which is the social member of the Thai-Raman Ban-khongkhanuea community. The research found major factors composed in the knowledge transfer of the transfer process. The first one is the transferor of the ancestor worship culture to the children in the same lineage or the ceremonial person. They can provide knowledge to external people also. The transferor can be divided into 2 groups; the family sage and the spiritual leader of

community i.e. “Tong” or medium. The second factor is the transferee, which is all Thai-Raman Ban-khongkhanuea people who born to be children of Mon spirit lineage. The transferee can be divided into 3 groups; family member, relative of the lineage, external people who have an interrelation with the lineage after then, and the leader of the modern ceremony. The third factor is the knowledge base or knowledge for enculturation. There are 3 knowledge bases classified by the level of social institute i.e. knowledge base in family, knowledge base in community transfer, and knowledge base in inter-community transfer. The fourth factor is transferred knowledge from age to age. In the enculturation of ancestor spirit worship of Ban-khongkhanuea community, 4 knowledge to be transferred are found; knowledge of general spirit and phenomenon or sacred circumstance, knowledge of ancestor spirit, knowledge of the ceremony related to the ancestor spirit, and knowledge in Buddhism, which is worshipped by Thai-Raman people also, along with the ancestor spirit worship. The fifth factor is the transfer method and the transfer media. They can be classified into 5 methods; transfer by telling, transfer by being an apprentice, transfer by teaching to the leader of modern ceremony, transfer the knowledge of ancestor spirit worship ceremony by special method, and transfer by using media. In addition, there are 5 steps in transfer process; setting of the knowledge to be transferred, selection of the appropriate transferee, transfer method, evaluation, and new social state.

In development of Mon’s knowledge of ancestor spirit worship, 3 types of past Mon’s belief in spirit worship are found i.e. coconut spirit, fabric spirit and bamboo canteen spirit. After migration to Thailand and settlement in Mae Klong river basin, the ancestor spirit worship method was changed. By notice from the present spirit worship symbol of Mon in the neighborhood area of Mae Klong river basin, Photharam district and Ban Pong District, Ratchaburi Province, there are 8 groups of spirit. But in Ban-khongkhanuea community, there are 5 groups of spirit worshipped i.e. Arlokarplang Arlokarsok Arloksum Arloklaeong and Arloksae. There are 2 items in the ancestor spirit room of Thai-Mon family’s house that expressed the ancestor spirit worship; a chest of spirit fabric and a bamboo canteen contained Kha Kai Dam Leaf instead of Jambolan Leaf as it was done in the past. It can be noticed that it is different from that of the age of settlement in the Mon city. At that age, each Mon family had only one worship item. Nowadays, the cause of this change in worship item is not found. However, there is an informal assumption of the community that, considering these two worship items, the ancestor of Mon in Mae Klong river basin area probably migrated from Hongkawadee city and Satern city, so that both items are worshipped. In addition, there is no coconut spirit worship in Ban-khongkhanuea community.

The factors that influence the process of enculturation and learning in ancestor spirit worship are explained. The factors that obstruct the enculturation and learning in ancestor spirit worship are Mon language ability of people in Ban-khongkhanuea community, the insufficient knowledge in ancestor spirit and ceremony of the transferor, modernization of the society, migration, the intentional and unintentional decreasing of importance of ancestor spirit, the minimization of ceremony’s steps and the application of ceremony in accordance with the social context. All these factors are found to be the obstacles of the enculturation to the next generation. The supportive factors of the enculturation and learning in ancestor spirit worship in the family level and Ban-khongkhanuea community level are ethnical state of people, Mon’s social standard, the fear of punishment from ancestor spirit according to the belief of Raman society, the enculturation and identity of community and support from government organization in the community.