

DEVELOPMENT KNOWLEDGE SPACE IN PEASANT SOCIETY FOR LIFELONG LEARNING: CASE STUDY BAN NAM YEN IN THAILAND

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ABSTRACT

This research aims to synthetic knowledge space in peasant society to develop become education resources, along with the concept of a knowledge based on the reality that all spaces are learning, whether formal or non-formal and informal education. It may be different according to the situation and dimension in education. This study focused on the qualitative method, which emphasis group discussion, interview, and full observation. There are 180 households and education spaces such as Ban Nam Yen peasant society, Kok Saton Subdistrict, Dan Sai District, Loei Province which live in the northeast in Thailand. The result of the education divide in 2 issues; first found that the knowledge peasant society in Ban Nam Yen includes Lifelong Learning and learning society in peasant society. The second is the peasant society use their knowledge to develop education space s for lifelong learning. For example, the way to manage education using community-based learning or CBL, The curriculum of peasant school and tourism management with permanence agriculture by a folk philosopher for lifelong learning. The results of the study show that Ban Nam Yen society is open to welcome researchers and developers to help guide and manage the knowledge of the society to be systematic and develop the peasants society to be an agricultural learning center that focuses on organic agriculture and sustainable agriculture for the balance of the ecosystem in the society. In addition, the development of the society to be living learning resources has made Ban Nam Yen peasants society get the attention of peasants in different regions to learn about organic agriculture, conservation of local rice varieties, lifestyle and culture of the society. The arrival of tourists, academic scholars and society developers lead to collaboration and exchange of knowledge in different contexts, it causes ideas and practice to help solve problems and promote the development of learning resources in the society to enable the youth to absorbt knowledge outside the classroom and have a good relationship with the society.

Keywords: Knowledge Space, Peasant Society, Lifelong Learning, Local Resource, Thailand

INTRODUCTION

When we mention to peasant society, we often to think that they are a group of the citizen in rural, which cultivation for living, slow life and they live in drought space, poor and underdeveloped. That is the outlook of peasant society retrospect in decades and compare peasant society with urban society. However, peasant society is a knowledge space. In case compare with a book, there is a big book that never finished because peasant society has much knowledge for many citizens to educate, but the Thai education system preaches citizens that

knowledge space is an educational institution, school, and university. Therefore, peasant society and others which not live in space or scope of educational institutions overlook by urban people such as non-knowledge space. Also, nowadays, peasant society is improving so far compare with in the past. It means that innovation and technology to reach knowledge are not an obstacle anymore. It will make peasant society become a civilized society and knowledge-based society.

Thus, this will affect Thailand and international academician's various science to focus study in peasant society in every age. As we know "Thai education" (Tosakul. R,2007), there are various dimensions such as history, sociology, anthropology, and supporting education in Thailand should not abandon the society and using the society as a primary education apart from textbooks and classroom. It expects that the society is the knowledge space to build force citizens and mainspring to develop permanence society. According to Charoenmuang (2005) explain about citizens mean that participation in public activity, right, duty, a responsibility to the development of their society and citizenship is a duty to corporate in an activity for progress. Patthaisong (1999) suggest about learning for citizenship that Thai society is a social centralization. It effects to educate centralization and become an obstacle to build citizens for civil society and education citizens to social processes (non-formal education) which can build citizens in civil society with the citizen society. Samutwanich (2002) explains that citizenship education has a three-component as follows: teaching to responsibility in a society which is a primary of the citizenship-the world, the participation of the society and social service. It realized that citizens could not separate from the society because the society will promote socialization and knowledge of politic. That is why politic, and citizens are combined. According to Marfunizah Ma'dan, Muhamad Takiyuddin Ismail and Sity Daud (2019), who said that the effort to develop human capital at this stage is a major driving force in creating a service-oriented economy aside from supporting our country in the global context. Besides peasant, society is a knowledge space. Also, it is a space that builds citizens respond to the society and society.

In this case, it leads to develop peasant society for knowledge space to lifelong learning and make an influential citizen. It can perform by Thai education three systems such as formal education, non-formal education, and informal education. It approves by the law of Thai education article 4 of national education act b.e. 2542. there is a definition of education as follow:

"education" means learning a process for developing individual and society pass on knowledge, training, teaching, succeed in culture, creative support, the progress of academics, build the knowledge from the environment, society, learning, and factor that support person to lifelong learning.

"lifelong education" means education from integrating formal education, non-formal education, and informal education to improving the quality of life in lifelong.

Article 8: holds the three principles as follows: lifelong education for people, make social participation in education, improve the learning process continuously.

Article 15: manages three types of education as follows: formal education, non-formal education, and informal education.

Article 25: government shall support operate and establishing learning resources such as public library, museum, art gallery, zoo, public park, botanical garden, science & technology park, sport & entertainment center, resources, and other learning resources amply and effective.

Article 29: educational institution shall cooperate with person, family, community, community organization, local government organization, private & public organization, professional organization, religious institution, company, and other institution to support an active community by manage learning process in community for management training, search for knowledge, sources, massage and choose wisdom and various science for develop community according to problems and need include find support to exchange development experience between community.

National Education Act B.E. 2542 (Office of the Council of State, 1999). This reference reflects that the meaning of education has spacious dimensions. There is no limit that learning must be in the classroom or textbook, but today education must be both formal, non-formal education and informal education. Also support to build learning resources all society for lifelong learning, focus learning together, featured with local knowledge for permanence development. In society, it may say that peasant is a one of learning resource for everyone. For example, social classes, learning, lifestyle, biodiversity, and abundance of ecosystems. It is a similar museum of peasant life and exotic because they are practical activities more than reading or listening.

REVIEW OF LITERATURE: THE CONCEPT OF KNOWLEDGE SPACE THEORY

When talking about education in space, The most influential thinker is Lefebvre (1974) his book name is "Production of Space" He link between space and time that, the space is happening with social change. In his view, it becomes the social space because of production from social action using human space. This space linked to a social reality that never happens itself. There is the main idea as follow:

Spatial practice or perceived space is a recognize space with physical, the five senses to recognize space with physical such as shopping center, culture space, public space, and other space which is empirical space or visible in the map. Besides, it means activity in that space.

Representations of space or conceived space are idea as interpret space. It causes by ideas that recognize data in space, by discourse in different space. The persons may have the same or different knowledge series in space. The representation of space is an image of a substitute in space that involved our ideas, planning, and memory. Space is an abstract. The representations of space are a powerful influence because our ideas in either space recognize performance and interaction.

Experience of space or lived spaces is a compound space, both spatial and conceived space. Both spaces are influenced by each other, cannot separate. It comprehended that space is a tangible, clear, draw the mapping that an idea builds space. Thus, the experience of space is a combined space.

Also, Ganjanapan (2017) explains the knowledge space similar to Lefebvre about the experience of space or lived spaces, but Anan thinks by based on knowledge of the social sciences in Thailand that knowledge space has formal and non-formal. If the formal knowledge space is in university education, institution, but if the non-formal knowledge space is society education, group people which random action like in educational institution; This education passed on experience their trial and error inherent to generation.

So Ganjanapan (2017) definition knowledge of space that knowledge series which come from non-formal space is a society. He thinks that the society is a knowledge space besides in the classroom, practicality to survive in society, but in the society not publishing culture report, research, or article. It looks like there is indifferent knowledge space in an educational institution that divides theory and practical. Sometimes we cannot survive in situations or activity but apply the knowledge to self-made in society. Also, it can take note if feels tangible. Therefore, a variety of knowledge series in society can compares with knowledge space.

On the other hand, knowledge space is community-based learning. According to Owens and Wang (1996) explain that education based on a community is a strategy manage to teach, leaners know that what purpose are they want? In the community; there is extensive learning to support the leaners. There is a community based on comprehensive learning and benefit to using sources for the community. However, Heslie (1985) (Chantapremchit,2014) explains further that education based on a community is one of an element in the community, integration in education whether formal,non-formal, and informal education. It may be called that lifelong learning as a strategic study under OECD UNESCO and the council of Europe to respond to defect in the past. While the persons who lifelong learning have limited the opportunity to reach education in early life and dominate by formal education. It is necessary to allow a person who not has a chance to reach education in childhood and teenager. Lifelong learning does not mean adult education only but covers for everyone.

Mangkhang *et al.* (2015) explain the knowledge space both psychical and society so-called community resource or local resource or known in Thai "ทรัพยากรชุมชน," which same mean community resource. The word "knowledge space" meaning in variety. For example, Local resource, peasant society resource, community science, community knowledge, Local science, community property, learning resource, learning center. The overall meaning is knowledge space; therefore, when education passed on culture by using education process, knowledge, experience, skill, comment through attitude which might using many ways and might be using many types of equipment to be teaching. So, development knowledge is essential to develop leaners.

Ministry of Education (2009) define knowledge space that characteristic of relation space in a community such as a history, tradition, ritual, or religion resource. Learning science means the things surrounding a leaners, experience resources both directly or indirectly, or even involved in the community both lifestyle and career. The thing that educators must do is cooperate with local or according to article 25 and article 29 is manage education shall be corporate with local for support education to a leaners with experience.

The research by Srisombat (2009) explains knowledge space as well as a western museum or local museum in Thailand that recovery local culture around the world, reconstruction process and build the memory show identity of group people. When agriculture society becomes an industrial society; It is afraid that to get harm in the culture of Thailand. The government is aware that, the local culture may collapse; therefore, the view that if the nation (state) no active local, the nation will collapse. The government goes in areas for cultivating awareness of locals. The local museum is most important to cultivate awareness as present an origin story of local people, for local people know themselves such as the museum, cultural center, art and culture center using temple or school space, or Official place. The local museum is a non-governmental mechanism, especially peasant and academicians change their view about

the modern museum. Neawheangtham (2013) thinks that the local museum promotes an active community because, in the original, the museum focused on keeping antiques, but now the museum changes the role as a learning resource, educational institution, Social organization which organizes activities, educate and promote with society. Thus, the museum is a learning resource of culture such as dimensions of learning which make an active community as well as history, art and culture, traditional and local knowledge which is a center of activities and culture that value of community society focus pass on educate with local people and external society to understand culture of local society.

RESEARCH METHODOLOGY

To synthesis knowledge in peasant society and develop learning resources. The research questions are how the existence of peasant and indigenous rice can affect new knowledge? How to reflect that peasant society is a knowledge space with people in the community, younger, and anyone interested in learning, succeed, understanding, acceptance, aware plant genetic diversity and the existence of culture community; and how this knowledge can build an influential and permanence citizen?

This research using a qualitative research method to study guidelines, to explore and collect the field data by observation and group discussion. The equipment's for data collection is observation and group discussion method; and guidelines for textual analysis with critical data for observation and group discussion in the field. The population of the study is the leader community, a teacher in the community school, and 180 households.

In the study, space is Ban Nam Yen peasant society, Kok Saton Subdistrict, Dan Sai District, Loei Province, which lives in northeast Thailand. The strength of peasant society is the production of various indigenous rice for consumption and sell, but the concerns in peasant society are; they are fully getting into a capitalist. It will change production space, seed production, and production to sustain production for a commercial which causes the local culture to vanish slowly. For example, the identity of a community, inherit genetically, inherit the culture of ancestor and the way of life in a new social community. That is why choose study space for the synthesis of knowledge in Ban Nam Yen society and develop educational resources for younger and people.

RESEARCH FINDINGS AND DISCUSSION

The purpose of the research is synthesis knowledge with peasant society for developing learning resource, and researcher explains the result of education two issues is the knowledge find in peasant society and the knowledge of peasant society to develop learning resource as follow:

The knowledge found in peasant society, Ban Nam Yen Ban Nam Yen is a peasant society, which is the context of modern society to living with community by capital resources

Because of the limit of access to social opportunities due to rural communities that are far away from prosperity, according to Nyahunda Louis, Matlakala Frans Koketso and Makhubele Jabulani Calvin (2019) who said that Developing countries and remote rural communities have low adaptability due to the lack of opportunities to access technology, development and the

existing and past stress related to climate change especially peasants. Therefore, it is the duty of social workers to deal with these problems because climate change is a major threat to humanity. Social workers should use a variety of adaptation strategies to combat climate change. In the case of the Nam Nam Yen community, there is a strategy to adjust, which is to make the peasants society as a learning area. Besides education, in Ban Nam Yen community will comprehend the various knowledge, idea, practical method. Peasant society in Ban Nam Yen does alternative agriculture and makes a lifelong learning and knowledge society.

Lifelong Learning

Ban Nam Yen is an agriculture knowledge space related to lifelong learning, learning process since birth to death, get knowledge skill or experience, way of life consider as knowledge and classified in community resource, local resource or living museum as pass on a story of lifestyle in social culture, resource, history, and activity in the community.

Lifelong learning is most famous for living in everyone. Especially in the 21 centuries; there are many changes in the world. It is necessary to build the skill. For example, knowledge and innovation, news information, communication and technology; and the most important is life and career skill (Tarawanich,2014) These skills are paramount to seek for themselves because it is beyond formal education. In 21 century learning, need support lifelong learning compare with big intelligence station both knowledge for support and develop skill such as learning center and develop skill in community, supporting people know and understand using learning resource, using technology for convenient to learning, create environment to support learning and cooperation, develop staff and build cooperation between network and at last, research and always develop knowledge of learning resource.

When considering in case of the peasant community in Ban Nam Yen; there is a vital in lifelong learning by life skills and career for self-development and stability. The stability can bring to development permanence. In the Ban Nam Yen community has knowledge series, resources, and activity according to the lifelong education system, complete knowledge, and learning process suit for everyone to apply their knowledge in real-life. Notably, changes in the economy, career, society, and culture in Ban Nam Yen is a result of interaction with career. For example, the peasant society in Ban Nam Yen has a change the way to production from labor to small machine, emigration of labor from agriculture to industrial, market competition for distributing. Thus, lifelong learning will make a community cope with the situation and delicate, which makes the community going to risk in career and lifestyle. Also, in the world situation, besides the impact on a career in all sectors, these are effects changes in society and culture. Lifelong learning is building a way for adaptation. It is the way to survive for Ban Nam Yen society and build the space to cultivated indigenous rice which is a cultural community.

Lifelong learning by Ban Nam Yen community is learning for their experience and neighbor to avoid making the mistake that affects damage. Besides, lifelong learning of Ban Nam Yen is also to self-development, family, and community for progress permanent. Researcher think that, in Ban Nam Yen, the peasants are very knowledgeable because he image peasant with simple life, under development, but when he study ; he found that peasant are flounder and enthusiastic to self-development for keep up with situation such as every time society educate by government sector, Ban Nam Yen society are interested. Each family sent

someone to learning and apply to their land, learning from network same career for applying their production. Lifelong learning by Ban Nam Yen not only to find knowledge in the community but also general knowledge. The result of learning brings Ban Nam Yen society can analyze, prediction, assessing the situation, campaign policy by politician. policy by government sector bring in a community often to prediction more or less. In this case, it will make the community adapt paradigm to do activity for pleasure, but if only to look at an outside group of the peasant as simple men, silently, but if they are a follower or not; it depends on them. The thought system of a peasant in a situation community is different from cope, and lifelong learning comes from their practice. The past mistake that collapse belief, exchange data in and out of the community, network connection, and searching data in media themselves. This information makes peasants learning and apply to their living.

Knowledge Society

In the knowledge society in globalization and change era, rural community or present society needs to adapt paradigm for living in development trends. To adapt paradigm, need to adapt regular community to knowledge community and become social wisdom aware value of learning, love lifelong learning, interest and never stop learning, always improve seek for knowledge skill, and use their knowledge to perform work for themselves, family and social. Besides, knowledge society is a society with everyone can learning for many experiences for themselves and others, pass on knowledge, exchange their knowledge, knowledge management system, social support to learning by media and technology, by wisdom people in a community. It will develop a human resource based on improve knowledge (Charungkaitikul, 2014)

The definition of a knowledge society, when considering with peasant society in Ban Nam Yen; they are omniscience compare within their past which focus on making a living in daily, but now since the community aggregation to protect indigenous rice, the community will learning more than in their front or their community. The community focus exchange learning about indigenous rice with other networks in Loei province and other provinces. With their exchange of learning, it will make cooperate creatively, which can bargain with hybrid rice. Furthermore, in the community, we will do a knowledge management system. For example, online database management about indigenous rice, recording data set from folk philosopher, the process of pass on learning by formal education; that is, the teacher who teaches about social, religion and culture brings indigenous rice to integration with other science in moderate class more knowledge. The non-formal and informal education in Ban Nam Yen establish welcome traveler, researcher, and developer to advise and manage knowledge as organize community and improve the community to agriculture learning resources which focus organic farming and sustainable agriculture for a balance of the ecosystem.

Moreover, development community to learning resource will make Ban Nam Yen community get the attention by peasant group, an agriculturist in other province enter to study in organic farming, protect indigenous rice, lifestyle and culture community, tourist. The educator and developer community make a cooperate and exchange knowledge in a different context. They all help each other such as create the idea and practice to solve the problem, support and develop local resources, for younger absorb learning outside the classroom and making good relationships with the community.

Knowledge society in Ban Nam Yen effect to peasant adapt from rural to globalization under policy of Thailand 4.0 and national economic and social development plan No 12, Department of Agricultural Extension (2013) and Peasants Society of Division, (2018) explain the idea that makes progress agriculture sector by improving agriculturist to genius agriculturist or smart peasants. Agriculturists must be aware of their skill and using co-operative as the mechanism to increase the agricultural product quality, value, and safety. The benefit of using agricultural innovation is, less is more. In the case of Ban Nam Yen defines genius peasant or smart peasant because peasants are aware and not only in the next generation, but include present which focuses on learning innovation, adapt to innovation or new knowledge series with career. Also, not only regular peasant but the peasant with modify activity and improve better. Besides peasant in Ban Nam Yen comprehend in government policy as practice guidelines of the peasant. The outcome is system thinking of peasant in this era see that their rice is a politic. Although there is used to buy a vote, a peasant in Ban Nam Yen ignores it because their rice is leading food to cultivate and outgrowth is commercial.

2. From educating in present society to develop knowledge space of peasant for lifelong learning Peasant society is a knowledge space in education, but there is not establish in peasant society or set up according to purpose as well as an educational institution, museum, history learning resource. The peasant society is a learning resource that ignores because of standstill in knowledge space and limited. That is why peasant society or rural community in the knowledge based in Thailand disregard a knowledge space compare with an educational institution. However, to consider in National Education Act B.E. 2542, It focuses about learning resource and specify that government shall support operation and establish learning resources as specified in article 25 as follow: (Ministry of Education, 2009)

- i. Learning various resources for a learners with the different learning processes of individuals and support lifelong learning.
- ii. Link with educational institutions and community intimately and cooperate with community society to knowledge management their child.
- iii. Make the learners enjoy, happily, and attention to study without boring.
- iv. Make the learners think and practical themselves and build their knowledge. While they can join the activity and work together.

Meaning and significance of learning resource by the ministry of education show that the most important is lifelong learning and relationship between educational institution and community. The dimension of lifelong learning not only everyone can reach learning resource in educational institutional establish by government, but with the relationship between educational institutions and community that both of them corporate all fields because learners needs to get the knowledge whether formal or non-formal education which useful to their child in the ability to live with society. In peasant society in Ban Nam Yen; they find knowledge with education based on their community and format various educate whether making community become knowledge outside the classroom, in the museum, peasant school. There is a different development in learning resources with meaning and practice guidelines of learning resource by ministry of education conform with guidelines of build the community to city of learning by UNESCO (Cecilia Victorino-Soriano, in Leesuwan, 2017) that education need focus learning center, Local resource because it will give opportunity everyone reach education, for improving literate, primary education, continue and lifelong learning, education for adult, training and career skill. It

will make influential people and self-reliance. As this said, we present a guideline to development in peasant society become learning resources in and out of educational institution as follow:

Community-Based Learning or CBL

CBL make peasant society to learning resources with the operation. The concept that integration knowledge, both formal and non-formal is to make the learners understand in content or practice guidelines clearly. In a real situation or learning outside the classroom design community as based learning widely for support for the learners to comprehensive learning and use the community support themselves. (Owens and Wang, 1996) Furthermore, train learners both theory and realistic in a society which makes learners awareness, enthusiastic about studying, teamwork, participation, and living with many people. Like the School Based Management (SBM) education in South Africa (Bashimane Mollootimile and Thulani Zengele, 2015) which demonstrates that teaching and learning are effective under the decentralization model in schools from executive, teachers, government, parents and students, it becomes important in the reform of the education system. The changing needs give schools more freedom and responsibility in making decisions about budgets, personnel, and courses that enable them to create a more effective learning environment for students.

The concept of education using community conform to knowledge management in 21-century. Professor dr. Panich Wichan explains that "education in the real world, real-life or study in the classroom is a pseudonym education. Thus, the teacher should design their teaching for students' study nearly condition in real life". (Panich, 2012) community-based learning is suited for formal, non-formal, and informal education which improve learners in education age and people forgetting extensive knowledge. In the case of guideline education management using community in different can apply for a guideline to develop peasant society in Ban Nam Yen community or other community for knowledge space as follow:

"Project study indigenous rice in the community": In the context of study have a guideline to design subjects to the integration with knowledge management and link with main content reasonably. The teacher should bring learners outside of the classroom for practice training. For example, moderate class more knowledge about indigenous rice which is the identity of the community by integration in 8 courses. In the study indigenous rice, this activity focuses on learners' practices themselves by doing the teamwork for brainstorm, decision, and have a counselor of indigenous rice to take care of learners. When harvest finished, housewife group will teach how to process food for commercial. At every step of teaching, the learners can perform analysis and practice themselves with community space and context relate to rice cultivation, folk philosopher, and experts as a lecturer. This project will make the learners think creativity and activity, searching for information, and solve the problem systematically. Moreover, the researcher thinks that community-based learning is a guideline to make an active citizen according to mention, the citizen shall responsibility to society, focus to local for development permanent because of local society based-thinking.

Ban Nam Yen School supports the ideas to protect indigenous rice by arranging curricular of identity community to succeed knowledge and protect genetic folk by using knowledge of indigenous rice integration with teaching. In moderate class more knowledge, the

school design active learning model by teaching a learners to do paddy farming from understanding rice seed, preparation soil, dropping rice in the hole, keeping, harvesting, keeping after harvest and process production. Teacher tam (alias) explain that

"Usually rural students not like study in the classroom. So, the teacher thinks how to teach students get the knowledge and skill because after graduate; they can treat them and their family. Therefore, the teacher chooses to teach indigenous rice cultivation for a student can practice, think, do, and a decision by themselves because this is self-learning."

This activity responds by the policy of education management by Prayut Chan-o-cha government (2015-present) and also considers that lifelong learning.

Figure 1: Activity Moderate Class More Knowledge of Ban Nam Yen School



Source: From a field survey conducted by the researcher

Peasant School

In the context of non-formal and informal education, it is understandable it will make students study flexible, lifelong learning as they want, readiness, build potential, and give an opportunity of the students. So, making a community become peasant school is the answer for everyone who interest do rice farming because indigenous rice farming is organic farming with production safety and keeps a balance of nature. To making community become peasant school must do curriculum of agriculture production seasonal.

At first learning within seven days, the content is a selection of rice seed with the traditional method, preparation cultivates space, cultivate method, nourish rice, cultivate organic vegetable. The next is rural living which studies about local vegetable, finding fish, crab, bird, mouse, frog for cooked with local style because the study precise with the rainy season; therefore, there is many resources plentifully which study for life skill.

The second is learning within five days. The content is about harvesting, processing product and increases handicraft skill and local knowledge such as building wicker by begins to study how to choose material until doing basketry, bring back the souvenirs or processing local food, food preservation. In this time Ban Nam Yen community going to the winter season as mention above in the context of knowledge space. Anyone will get knowledge, get the rice that harvest, get wicker, bring local food to take, and get atmosphere a rural community which cold and comfortable, and also support tourist community.

On the other hand, there is a lease field by households by their children who works outside the community, and the member is elder which cannot work in agriculture. The person who interested in the lease a field for rice cultivate to study in 2 curricula of peasant school, but the different is all production which learns and training to do by the leaners. In the case, it answers everyone who wants to farm, rice cultivated but not have a workplace, not know, not have skill for everyone who no confidence in long-term investing can trial for repeat self-thinking that suits them or not.

Tourist with Sustainable Agriculture by the Folk Philosopher to Lifelong Learning

To make present community become an attraction for traveler, get knowledge by a folk philosopher who is elder because they are many experiences than other; moreover, an elder in the community should help develop human resources potential and value. Tourists with sustainable agriculture using travel time within 2-5 days for everyone and rarely travel. The community open to traveler with sustainable agriculture and community living in last summer, begin the rainy season. In a community, the classroom has a learning process about mushroom picking, forest mushroom, bamboo shoot picking, melientha suavis, and paco fern, finding ant egg for a local cook. These ingredients leaners can cook and bring them as a souvenir. Tourist with sustainable agriculture is a step of self-development, open the worldview another social side, understand living in another social. It is lifelong learning which benefits community society, folk philosopher and traveler.

The result is when analysis knowledge peasant society about education center by knowledge space. It makes us aware that knowledge space is a clear scope and tangible. However, space is change, flexible, flow according to social activity and routine. Ban Nam Yen has a flow space, as Lefebvre (1974) and Ganjanapan (2017) explain in their literature that knowledge space is both formal and non-formal. If non-formal knowledge space is an education in university, educational institution, and if non-formal knowledge space is an education in the community, a society with no pattern action as well as an educational institution, but this education passed on experience trial and error accumulate since ancestor, and the evolution of knowledge space. In the case of Ban Nam Yen, the knowledge space is knowledge series from career, living. The community life is a knowledge space from practical, survive in society. In Ban Nam Yen has comprehensive knowledge and applied in real-life careers. For example, paddy farming, indigenous rice cultivates. Besides in Ban Nam Yen community learn more about the external resources to adapt to household, experiment, practice, and learn from experience, which causes peasant society to Ban Nam Yen know with surviving. It said that peasant in Ban Nam Yen is a lifelong learning society, but a peasant in Ban Nam Yen does not have any record by document, research or article about their culture. That is why the Ban Nam Yen community cannot afford tangible compare with knowledge in an educational institution.

Furthermore, knowledge space in Ban Nam Yen can develop to knowledge space as formal, non-formal and informal, as like research by Mangkhang, *et al.* (2015) Neawheangtham (2013) Ministry of Education (2009) and Srisombat (2009) explain about knowledge space as a local education center, local resource, peasant society. A community in Ban Nam Yen is one of a space that can develop to an education center. It needs to design guideline education management by community based. As Owens and Wang (1996) and Heslie (1985, refer to

Chantapremchit, 2014) explain that not only about indigenous rice but there are many knowledge spaces outside the classroom such as resource management in the community, food management in the community. The most important is cooperate between local, give an opportunity locally to participation with education management because of education management that separate local will affect grievously and split up between leaners and local. This alienation brings to lost in knowledge of local with replacing by western education management.

CONCLUSION

Peasant society includes various knowledge never-ending to learning. If considered in the idea of knowledge space, it can explain that present society is the experience space, local knowledge, community living; However, they are refusing to acknowledge because their knowledge not come from classroom and educational institutions, not collect the data by writing and publishing. It will make the most people ignore and continue to improve knowledge community, nevertheless in National Economic and Social Development No. 8-12 focus to human resource and community, develop economic to increase production with based Knowledge of community. It is reflected the development of the country's permanence and starts with using social strength whether social capital, cultural capital, resource capital, human capital and local knowledge especially the community which is the most critical source of capital to make influential people solve the problem themselves.

Also, peasant society in Ban Nam Yen is an ample variety of knowledge space with support from a government agency, educational institution, the private sector which interest visit study. The researcher thinks that visiting to study is lifelong learning of individual and community. In lifelong learning will make a community and researcher study for improving career, study for experience, local knowledge and knowledge of folk philosopher bring to exchange Knowledge lead to peasant community become a learning society. In a context of education, researcher see that education institutional do not understand how peasant society and indigenous rice are most important in school? primarily, educate using community based on non-formal and practical society in reality will make leaners has skill, experience, recognition in their hometown because educational institution does not provide knowledge management systems which help the community dissemination knowledge and protect indigenous rice permanent, but an educational institution bring knowledge about rice to integration in curriculum that superficiality, no feedback by data develop to learning together between teacher and leaners.

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