



Developing Knowledge Set and Creative Media in English for Paganyaw in Chiang Mai Province

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Abstract

This research aimed to 1) study the history and Buddhist-based cultural identity of the Paganyaw ethnic group in Chiang Mai province, 2) develop an English-language knowledge set and creative material for the Paganyaw ethnic group, and 3) assess user satisfaction with the developed English knowledge set and creative material. The study employed both research and development and action research methodologies. The sample consisted of 1) 20 key informants, 2) five media development experts, and 3) 240 participants in the experimental group, selected through purposive sampling. The research instruments were organized into two main sections. The first section comprised a needs and expectations survey, an evaluation form, and a satisfaction survey related to the knowledge set and creative media. The second section included an in-depth interview form and focus group discussion guide on the history and identity of Paganyaw. Data were analyzed using descriptive statistics, including mean, percentage, and standard deviation. The findings revealed the following: 1) The Paganyaw ethnic group moved from the Salween River in Myanmar to settle in the highlands of Northern Thailand. Their way of life includes farming, traditional healing practices, and ceremonies that mark important life events such as birth, marriage, and death. 2) The English knowledge set and creative material were designed based on specific community contexts, enabling participants to learn more effectively. And 3) the participants had high satisfaction, finding the material clear, accessible, and well-matched to their needs, with activities and delivery methods making the experience more engaging.

Keywords: creative material, knowledge set, Paganyaw ethnic group

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Introduction

Comprising over 70 ethnic groups and an estimated 6.1 million inhabitants, Thailand is ethnically diverse. Particularly in the northern section, a variety of ethnic groups have settled, including the Akha, Lahu, Shan, and Karen. Among these, the Karen are the most numerous indigenous ethnic minority people in Thailand (Prapatsorn & Chomphurak, 2020).

The Karen ethnic group consists of approximately 352,295 members living across 16 provinces in northern and western Thailand. It is divided into four main subgroups: Pwo, Pa-O, Bwe, and Sgaw (also known as Paganyaw). According to historical records, the Paganyaw are the most numerous groups. It is believed that they migrated southward from the Gobi Desert, Mongolia, or Tibet, eventually settling in their present dwellings (Chanchai, 2021).

Particularly in Galyani Vadhana District, this study concentrates on the cultural identity and way of life of the Paganyaw ethnic group in the Chiang Mai province. From generation to generation, this group has kept its customs and local knowledge alive. Research indicates that the Paganyaw people have great expertise in fields including sustainable living, cultural traditions, and the management of natural resources. However, this knowledge is not yet methodically collated (Narumon, 2019).

Thus, this project is produced in print and a digital information system in both Thai and English, a structured knowledge set, and creative learning materials. It also supports English teaching and learning. Presenting Paganyaw's culture and local knowledge in Thai and English helps preserve their heritage while creating real opportunities for people to learn English in a meaningful way. The bilingual materials give learners authentic content to practice, connecting language skills to real-life and local values (Cenoz & Gorter, 2017). In this way, English becomes a tool for communication across cultures, supporting sustainable development, and empowering ethnic communities.

Scholars from Mahachulalongkornrajavidyalaya University, Chiang Mai Campus, with great expertise in academic services in highland regions and long-term cooperation with the Northern Dhammajarika network, formed the research team. To guarantee balanced and sustainable development, the initiative combines the involvement of the education sector, civic society, government agencies, the business sector, and local administration.

This initiative supports the main goals, especially preserving cultural heritage, spreading local knowledge, and growing local businesses. It also highlights important aspects of Paganyaw's traditions and sustainable ways of life, such as rotational farming, forest conservation, and ethical harvesting. By compiling this knowledge in both Thai and English, the project helps make local wisdom more accessible and focuses on cultural tourism and regional economic growth. It also supports Platform 4 of Thailand's Science, Research, and Innovation Plan, which promotes area-based development, reduces inequality, and builds Smart Communities.

Northern Thailand is notable for its unique landscape, climate, and cultural diversity. These characteristics make it a key destination for environmental and cultural tourism. Tourism that strongly supports the local economy at the grassroots level includes Meetings, Incentives, Conventions, and Exhibitions (MICE), health and wellness tourism, and community-based tourism.

At the regional level, ASEAN's tourism policy encourages cooperation in critical areas, such as marketing, setting standards, developing skills, and protecting natural and cultural heritage. According to Hampton and Jeyacheya (2015), the ASEAN Tourism Strategic Plan (2016–2025) aims to make Southeast Asia a welcoming and environmentally responsible travel destination.

Literature Review

1. Theories and Concepts in English Language Teaching (ELT)

1.1 Communicative Language Teaching (CLT)

Communicative Language Teaching (CLT) helps students learn how to use English in real-life situations and not just memorize grammar or vocabulary. It uses fun and meaningful activities like conversations, question-and-answer games, and role-plays to build speaking skills and confidence (Richards, 2006). For ethnic groups such as the Paganyaw, CLT is useful because it can include their daily life and culture. Therefore, using stories, traditions, and local experiences can make learning English more enjoyable and meaningful.

1.2 Task-Based Language Teaching (TBLT)

Task-Based Language Teaching (TBLT) focuses on real-life activities that help learners use English in practical ways. Students perform tasks such as writing postcards, conducting interviews, solving problems, and telling stories to reach clear goals in using language (Ellis, 2003). This method helps them become more fluent in everyday situations. For ethnic groups like the Paganyaw, TBLT is helpful because it connects learning to their daily lives, such as talking about traditional crafts or practicing conversations in a local market. Further studies are needed to support this approach. Nunan (2004) emphasizes that meaningful, task-based activities improve learners' confidence and fluency by relating language to real-world needs. Samuda and Bygate (2008) also highlighted that tasks grounded in learners' cultural contexts make language learning more engaging and effective.

1.3 Constructivist Learning Theory

Constructivist theory views learning as an active process in which students learn best by connecting new ideas to their own experiences and social life. It focuses on understanding and real-life learning, not just memorizing facts (Bruner, 1996; Vygotsky, 1978). For ethnic groups like the Paganyaw, this approach helps them learn English in ways that respect their culture, such as telling stories in their own language and then translating them into English. This builds language skills while maintaining a strong cultural identity.

2. Theories and Concepts in Creative Educational Media Design

2.1 Multiliteracies

Introduced by the New London Group, the idea of multiliteracies addresses the growing diversity of language, culture, technology, and media in the modern world. It inspires students to create and distribute meaning using visuals, sound, video, digital platforms, and modes of communication other than spoken or written language (New London Group, 1996). This method is particularly helpful when developing creative learning resources for ethnic communities. Including interviews with local leaders, traditional music, and village pictures makes the learning process more enjoyable, culturally relevant, and reflective of learners' actual environment.

2.2 Culturally Responsive Teaching (CRT)

By stressing the need to connect education to students' cultural origins, Culturally Responsive Teaching (CRT) helps them make deeper meaning of what they study and supports their sense of identity (Gay, 2010). Regarding English teaching in ethnic areas, CRT advocates using native languages, indigenous tales, and local legends as stepping stones for learning English. This method fosters ethnic pride and connection and makes learning more relevant and interesting.

2.3 Universal Design for Learning (UDL)

Universal Design for Learning (UDL) is a teaching approach that helps create inclusive classrooms where all students can succeed. It encourages flexible ways for learners to access content, show what they know, and express their ideas (Meyer, Rose, & Gordon, 2014). UDL is especially helpful for students from ethnolinguistic minority groups because it supports the use of different formats, such as written text, native language support, pictures, and audio, to make learning more accessible and meaningful for everyone, regardless of their background or ability.

3. Theories Related to Ethnicity, Culture, and Identity

3.1 Cultural Identity Theory

Cultural Identity Theory explains that people form their identities through continuous social and cultural experiences. Hall (1990) points out that identity is not fixed. It has evolved through history, language, and culture. Marcia (1980) adds that identity development involves exploring different roles and committing to certain values, which influences motivation. In language learning, using materials that reflect a learner's cultural background can build confidence and increase the motivation to learn a new language.

3.2 Ethnolinguistic Vitality Theory

Ethnolinguistic Vitality Theory suggests that an ethnic group's ability to preserve its language and culture depends on its strength in language use, social recognition, and support from institutions (Giles, Bourhis, & Taylor, 1977). One effective way to support this vitality is

through bilingual education, where English is taught alongside the native language. García (2009) argues that bilingual education not only strengthens linguistic vitality but also helps minority communities access new educational and economic opportunities without losing their cultural identity. This approach allows ethnic communities to open up new possibilities, especially in education and work, while retaining their cultural roots.

3.3 Funds of Knowledge

Funds of knowledge refer to the rich, lived knowledge that families and communities, especially those in minority groups, pass down over generations (Moll et al., 1992). When educators tap into cultural and practical experiences, language learning becomes more meaningful and relevant. For example, weaving local farming practices, traditional storytelling, or cultural rituals into English lessons helps connect new language skills with what learners already know and value.

4. Buddhist Concepts in Communication and Learning

Buddhist teachings offer guidance on mindful and compassionate communication. A key principle is Right Speech (*Sammā Vācā*), part of the Noble Eightfold Path, which encourages speaking truthfully and kindly while avoiding lies, gossip, offensive words, and meaningless conversations (Phra Dhammapitaka, 1997). This concept can enhance language education by fostering thoughtful and ethical communication, especially in communities that deeply value harmony and respectful interactions. For the Parganyaw community, where harmony and respectful interactions are core cultural values, mindful and compassionate communication reinforces social bonds and supports culturally sensitive language education.

The core Buddhist principles that encourage emotional awareness and healthy relationships are the Four Brahmavihāras: loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). These values are essential in educational settings that aim to foster personal growth and strong community ties. They help create a learning atmosphere of empathy, mutual respect, and cooperation (Phra Brahmaganabhorn, 2000).

In addition, the Four Iddhipāda, or paths of accomplishment—desire (*chanda*), effort (*vīriya*), thoughtfulness (*citta*), and investigation (*vimamsā*)—are key principles that help build inner motivation and persistence in learning (Phra Dhammapitaka, 1997). These ideas support educational aims, particularly the promotion of self-driven and meaningful learning within ethnic communities.

Finally, based on Buddhist psychology, mindful listening focuses on listening with full attention and without judgment. This practice is useful in language learning and cross-cultural communication, as it helps learners build greater understanding and respect when interacting with others (Wasi, 2012).

Research Objectives

1. To study the history and Buddhist-based cultural identity of the Paganyaw ethnic group in Chiang Mai province
2. To develop a knowledge set and creative media in English for the Paganyaw ethnic group in Chiang Mai province
3. To assess user satisfaction with the developed knowledge set and creative media in English of the Paganyaw ethnic group in Chiang Mai province

Methodology

1. Research Design

The knowledge set and creative media in English were developed specifically for the Paganyaw ethnic group in Chiang Mai province. The process began with a review of documents, academic articles, and previous studies related to English learning and ethnic education. Fieldwork followed, involving both formal and informal interviews and focus group discussions with community members. During these sessions, the researchers explained the goals, methods, and benefits of the study. Primary data came from surveys, observations, interviews, group discussions, and questionnaires, whereas secondary data were drawn from academic sources and teaching materials. All information was analyzed and combined to identify key themes and help design materials that matched the community's culture.

The results were used to create English learning materials and media, accompanied by the fabrication of posters and informational resources. The finalized knowledge set and media were sent to stakeholders and the broader community.

2. Population and Samples

The research team chose Huai Bong Village in the Galyani Vadhana district, Chiang Mai province, as the site for developing an English knowledge set and creative media for the Paganyaw ethnic group. Galyani Vadhana District, although smaller in size, has a high proportion of Paganyaw residents, accounting for approximately 70–80% of the district's population. Their strong cultural presence makes the district an ideal site for developing culturally responsive and relevant English learning materials (Chiang Mai Provincial Development Plan 2023). In addition, a Buddhist cultural learning center for the Paganyaw community is located at Huai Bong Temple. It serves as a resource for learning about their culture, history, way of life, and beliefs, covering all stages of life from birth to death. The target group was selected via purposive sampling, enabling the researchers to intentionally choose participants in accordance with the study's aims, consistent with qualitative research methodologies. This study was conducted from October 2023 to September 2024.

The primary informants in this study were categorized into three groups based on the objectives of each research phase. The initial group comprised 20 core community informants with direct knowledge and experience pertinent to the local context of the Paganyaw ethnic group in Huai Bong village, Ban Chan sub-district, Galyani Vadhana district, and Chiang Mai province. The

group comprised Buddhist monks, community leaders, village chiefs, representatives from women's groups, leaders of community enterprises, educational personnel, youth representatives, local tourism coordinators, cultural specialists, and officials from local development organizations. Their ideas were crucial for comprehending the community's cultural identity, educational requirements, and the feasibility of incorporating English learning into the local environment.

The second group included five media development experts in English language education, creative media, and ethnic studies. The experts provided professional insights into content development, the cultural aspects of the Paganyaw lifestyle, and the application of media and educational technologies in the design and development of the English knowledge set.

The third group comprised the target user group, consisting of 240 participants from the three deployment sites. Each site had roughly 60 university-level students, both monks and laypeople, and 20 visitors or members of the general population. This group participated in pilot testing and assessment of the generated English knowledge set and creative media, offering critical feedback for the enhancement of the materials.

3. Research Instruments

The research instruments were organized into two main sections. The first section comprised a needs and expectations survey, an evaluation form, and a satisfaction survey related to the knowledge set and creative media. The second section included an in-depth interview form and focus group discussion guide on the history and identity of Paganyaw. The participants were thoroughly informed about the study's objectives, procedures, potential benefits, and confidentiality protection. They had the opportunity to ask questions and confirm their understanding of the information before voluntarily agreeing to participate with the knowledge that they could withdraw at any time. Consent was documented through signed forms and verbal confirmation, and all records were securely stored in compliance with research ethics standards.

Section One

1) Needs and Expectations Survey of the Knowledge Set and Creative Media

This survey aimed to collect data regarding the community's geography, topography, climate, history, sociocultural aspects, significant landmarks, natural resources, and human resources. The questionnaire consisted of scaled response items and was divided into three parts:

Part 1: General Information of Respondents

This section included information such as gender, age, educational background, marital status, and place of residence.

Part 2: Needs and Expectations Concerning English-Language Creative Knowledge Media for the Paganyaw Ethnic Group in Chiang Mai Province

This section is divided into five categories:

- 1) Content is comprised of five questions: The information was complete and clearly presented; The language is simple, concise, and easy to use; The information was updated regularly; The categorization of the information was user-friendly; The language was accurate and well structured.
- 2) Usability is comprised of three questions: Speed of multimedia content delivery; Safety and security in usage; Overall ease of use.
- 3) Design is comprised of five questions: Simple and intuitive interface; Appropriateness of font type, size, and color; Text placement; overall color tone suitability; Media design quality.
- 4) Components are comprised of two questions: System stability; Presentation format.
- 5) Perceived benefits are comprised of two questions: Historical background and meaning; Understanding the identity of the Paganyaw ethnic group in Chiang Mai province.

Part 3: Suggestions/Comments: This section invited the participants to provide additional feedback or opinions.

Five experts reviewed the needs and expectations survey for item-objective congruence (IOC). Each item was rated for relevance and clarity using a three-point scale, and experts provided feedback to improve language and structure. All instruments passed the IOC review, showing strong expert agreement on item alignment with the research goals. Minor revisions were suggested for the “Usability” and “Design” sections, such as simplifying wording and improving consistency. Experts have highlighted the need for a clear and accessible language, especially for the Paganyaw ethnic group in Chiang Mai. Based on their input, the tools were revised for clarity, cultural relevance, and practicality. The final version was then prepared for pilot testing and field data collection, with the IOC results confirming the validity and suitability of the instruments.

2) Evaluation Form of the Knowledge Set and Creative Media

The evaluation form was developed to evaluate the content of the Knowledge Set and Creative Media in English for the Paganyaw ethnic group in Chiang Mai Province. The form sought to assess the accuracy, appropriateness, and clarity of the material, as well as its congruence with the cultural setting of the target audience. The form consists of three basic parts:

Part 1 gathered broad demographic data of the respondents, including gender, age, education level, occupation, and location of residence. This part was used to examine trends and variations in opinions among several groups.

Part 2 evaluated the quality of the knowledge set in two spheres: learning activities and content and innovation. Using a 5-point Likert scale, this part of the 14 items was assessed as follows: 5 = Strongly agree; 4 = Agree; 3 = Neutral; 2 = Disagree; 1 = Strongly disagree. The scale was applied to guarantee uniformity and clarity in gauging the respondent’s degree of agreement. Emphasizing clarity, relevance, and user-centered design (Sodawan, 2022), the structure and implementation of this evaluation form fit the top standards in tourist and cultural research instruments.

Part 3 consisted of an open-ended question asking participants to offer more ideas or general remarks. These qualitative answers provided insightful analysis that would help improve the learning resources and activities for future development by means of content refinement.

The evaluation form was reviewed by five experts to check item-objective congruence (IOC). Each item was rated for clarity, relevance, and alignment with the research goals using a three-point scale. Experts also provided suggestions to improve wording and structure. All 14 items received IOC scores between 0.80 and 1.00, showing strong agreement. Minor revisions were made to improve the items related to innovation and user-centered design. After adjustments were made based on expert feedback, the form was considered clear, culturally appropriate, and ready for pilot and field use.

3) Satisfaction Survey of the Knowledge Set and Creative Media

The survey was comprised of three sections. To enable a study based on respondent traits, Section 1 compiled broad demographic data, including gender, age, education level, occupation, and location of residence. Section 2 focuses on how satisfied participants were with the English creative knowledge set. It was divided into two parts: (1) the quality of the content, such as how clear, relevant, interesting, and suitable it was, and (2) the learning activities, such as how fun the activities were, how clear the instructions were, and how well they fit the learning goals. This section had ten questions, each rated on a 5-point Likert scale: 5 = Very satisfied, 4 = Satisfied, 3 = Neutral, 2 = Dissatisfied, and 1 = Very dissatisfied. Section 3 was an open-ended question where participants could share their opinions or give suggestions to improve the knowledge set to better match students' needs and situations.

Five experts assessed the satisfaction survey to ensure that it aligned with the research objectives. They suggested rewriting some items to make the language more neutral and participant-friendly. They also recommended clarifying key terms to keep the questions consistent, especially between the content and activity sections. The experts advised improving the open-ended question section to receive more useful feedback. After making these changes, the researchers finalized the survey to collect participants' satisfaction responses.

Section Two

1) In-depth Interviews Form on Paganyaw History and Identity

This is a structured interview format designed to gather information on the community context, tourism activities, and local products and production. It is divided into five key areas: 1) History and Identity of the Paganyaw Ethnic Group; 2) Way of Life, Indigenous Knowledge, and Language; 3) Readiness for English Language Learning; 4) Development of Creative Media and Learning Centers; and 5) Cultural Preservation in Conjunction with Development.

Three experts reviewed the in-depth interview forms to ensure alignment with the research objectives. They used the Index of Item-Objective Congruence method to assess each question's clarity, relevance, and cultural suitability. The experts confirmed that the questions addressed key areas, such as cultural identity, local knowledge, and readiness for language

learning. They also suggested minor revisions to improve the wording of some questions. The researchers then revised the form based on this feedback and conducted a pilot interview with a small group of community members in a similar context. The pilot results indicated that the questions were sufficiently clear and thoughtful responses. Feedback from the participants helped the team adjust and finalize the questions before collecting the data.

2) Focus Group Discussions Guide on Paganyaw History and Identity

This section presents a set of guiding questions for focus group discussions aimed at the development of tourism, local products, and productions in Huai Bong village, Ban Chan sub-district, Galyani Vadhana district, and Chiang Mai province. The discussion was organized around five main topics: 1) Local Identity and Community Potential, 2) Local Resources and Products, 3) Opportunities and Challenges in Tourism Development, 4) Community and Youth Participation, and 5) Sustainable Development and Value-Added Strategies.

Three experts reviewed the focus group discussion guide to ensure clarity, relevance, and alignment with the research objectives. They confirmed that the questions covered key areas, such as local identity, resources, tourism challenges, community participation, and sustainable development. Minor adjustments have been suggested to make this easier to understand. The researchers revised the guide and conducted a pilot discussion with local participants. The results showed that the questions encouraged meaningful conversation and were aligned with the discussion topics. Based on this trial, the researchers made minor wording changes before finalizing the guidelines for field use.

4. Data Collection

To obtain permission to conduct field surveys and in-depth individual interviews concerning local tourism activities and products, the researchers brought an official letter from the university to ask for cooperation from the village headman and sub-district head of Huai Bong village, Ban Chan sub-district, Galyani Vadhana district, Chiang Mai province.

With the questionnaires distributed and gathered from important informants, monks, community leaders, local administrative entities, villagers, and representatives from pertinent organizations, a total of 20 participants, the researchers personally conducted the interviews. To guarantee correct understanding, the researchers also provided precise directions on how to complete the questionnaire. To obtain views on the growth of tourism and locally produced goods in Huai Bong Village, a focus group session was set up. The same set of 20 important informants received invitations to take part in the session, which took place at an officially approved site at Huai Bong Temple. After transcribing the audio recordings from the focus group debate and the interviews, the researchers arranged and classified the material for the next phases of investigation.

5. Data Analysis

This data analysis was based on relevant documents, community surveys, in-depth interviews, and focus group discussions, with an emphasis on organizing information and establishing interrelations from an insider perspective. The analysis was conducted using the following methods:

5.1 Analytic Induction

This approach involved drawing conclusions from the interviews and focus group data through the following steps: 1.1 transcribing interviews verbatim with detailed, word-for-word accuracy; 1.2 formulating temporary conclusions and eliminating irrelevant data; 1.3 connecting findings through mind maps, content tables, and reasoning networks; and 1.4 summarizing findings by linking them to relevant concepts and theories.

5.2 Content Analysis

This method involved analyzing information from documents, interviews, and focus group discussions according to emerging themes through the following procedures: 2.1 Categorizing data based on content and source; 2.2 Considering the context of the information, including the interviewees, timing, and circumstances; and 2.3 Analyzing data based on explicit content without deep interpretation, except during the final conclusion stage.

Results

The following section presents an analysis of the history and cultural identity rooted in the Buddhist way of life, the development of knowledge sets and creative media in English, and the evaluation of satisfaction with these resources among the Paganyaw ethnic group in Chiang Mai. This process led to the systematic extraction of research-based knowledge, as follows:

1. History and Identity

Mostly in Chiang Mai province, Northern Thailand, the Paganyaw, often known as the Karen, are indigenous ethnic groups. Theravāda Buddhism mixed with ancestral traditions forms the foundation of their cultural identity, way of life, and viewpoint. Originally from the mountainous areas of Thailand centuries ago, the Paganyaw settled in areas including Mae Chaem, Samoeng, and Omkoi. Originally semi-nomadic, they now lead more fixed lives and continue to use rotational farming, a sustainable agricultural technique in line with their environmental values.

Buddhism was introduced to Paganyaw villages with the help of Thai monks. Many accepted Theravāda Buddhism over time while still respecting their ancestral spirit and natural-world beliefs. This combination of religions produced a distinctive spiritual practice that reflected Buddhist ideas and indigenous values. Temples were constructed, and Paganyaw started accompanying nearby Thai Buddhists during holy events. The "forest spirit appeasement" custom, a ceremony aimed at blessings and peace between people and the environment, is one unique legacy still in use.

The Paganyaw people have their language, which traditionally was not written down. Later, some groups began to use Burmese or Roman letters to keep the language alive. Today, Thai is mostly used in schools and religious activities. Still, their culture remains strong. They show their identity through unique traditional clothes, such as the handwoven cotton outfits they wear on special occasions. Families are tightly connected, with elders guiding spiritual life and traditions. They also continued rotational farming, reflecting their Buddhist values of balance, respect for nature, and peaceful living.

Huai Bong Temple is very important to the Paganyaw people. It is more than just a place of worship; its traditional murals are full of information about the area that makes it a culture and community hub. The temple gets young people involved by teaching them how to be cultural guides. This gives them the skills to share the stories and traditions of their communities with tourists. Huai Bong is a strong example of cultural resilience because it shows how Buddhist and native beliefs can work together to support spiritual growth and long-term growth while also keeping the community's identity alive in a world that is changing quickly.

2. The Development of the Knowledge Set and Creative Media

The development of English-language knowledge and creative learning materials for the Paganyaw community in Chiang Mai Province was shaped by both primary and secondary research. Fieldwork played a key role in gathering firsthand insights, ranging from general background information and basic English skills to the specific needs and expectations of the community. These findings helped ensure that the materials were not only relevant but also grounded in the real experiences of the people they were designed to serve. These data were then integrated into secondary sources drawn from the relevant documents and literature. The synthesized findings were used to design self-directed learning units tailored to the community context and aligned with the specific needs of the target population. The learning materials consist of six units: (1) Fundamental Knowledge about the Paganyaw Ethnic Group (2) Lifestyle and Culture (3) Local Wisdom and Social Roles (4) Mural Paintings as Learning Media (5) Buddhism and Belief Systems (6) Local Learning Spaces.

The materials were shared in two main formats: print and digital. The print version featured bilingual manuals in Thai and English, while the digital component included documentary-style videos and infographics made available on platforms like YouTube and Google. This combination made the content more accessible and opened space for the Paganyaw community to tell their stories in creative and meaningful ways. It also helped raise broader public awareness of cultural diversity. Beyond its immediate use, this project offers a promising model that can be adapted for other ethnic communities. The learning materials included the following key components:

2.1 Fundamental Knowledge about the Paganyaw Ethnic Group

With their ancestral roots in the Tibet and Yunnan areas of China, the Paganyaw people are examined in this unit, along with their migration history. Eventually carrying them to northern and western Thailand, their migration into the Indochina area followed the routes of great

rivers, such as the Irrawaddy, Salween, and Mekong. The unit also explores how Paganyaw identity has been formed from inside the group and from outside viewpoints, offering a closer knowledge of their cultural heritage and sense of self.

2.2 Lifestyle and Culture

This section illustrates Paganyaw's simple, self-sufficient lifestyle that aligns with the natural environment. It emphasizes their relationship with natural forests, water sources, and the strong kinship system within the community. This unit also covers traditions, beliefs, and religious practices, highlighting the integration of Buddhism, Christianity, and indigenous spiritual beliefs.

2.3 Local Wisdom and Social Roles

This unit conveys knowledge related to gender roles and responsibilities in Paganyaw society, such as family duties, agriculture, handicrafts, and household management. It also explores the traditional belief in 37 spiritual elements known as “khwan,” which constitute human essence. Additionally, it highlights traditional health wisdom, including childbirth practices conducted by local midwives.

2.4 Mural Paintings as Learning Media

This unit employs mural paintings as creative tools to depict key narratives, such as myths, migration stories, the creation of the world, childbirth, and gender roles in society. Each mural is decoded to reveal profound meanings that enhance the understanding of the group's cultural perspectives, identity, and spiritual values.

2.5 Buddhism and Belief Systems

This paper explores the integration of Buddhist cosmology with indigenous belief systems, particularly concerning heaven, hell, and the laws of karma. The unit includes 16 Buddhist prophecies and their connection to contemporary societal contexts, offering a moral framework for youth grounded in both religion and local consciousness.

2.6 Local Learning Spaces

This final unit presents the development of the Huai Bong temple in the Ban Chan Subdistrict, Galyani Vadhana District, Chiang Mai Province, into a Paganyaw Cultural Learning Center. It integrates mural paintings, rituals, and natural surroundings as the basis of experiential education. The temple serves as a “natural classroom” designed to instill cultural and environmental awareness and support sustainable community development.

3. The Satisfactions of the Use of Knowledge Set and Creative Media

Most of the people who answered were female (68.57%), and the rest were male (31.43%). About 25% were under 20 years old. Another 21.43% were between 21 and 30, 20% were 31 to 40, 17.86% were 41 to 50, and 15.71% were over 50. In terms of education, 45.71% had

not finished a bachelor's degree, 40% had a bachelor's, and 14.29% had studied beyond that. Regarding occupation, 40% were general individuals, 25% were students, 20% were instructors or lecturers, and 15% were tourists. 75 % of respondents were residents of Chiang Mai, while 21.43% were from other provinces and 3.57% were from outside.

Table 1

The Needs and Expectations toward the Knowledge Set and Creative Media in English for Paganyaw in Chiang Mai Province

Item Description	<i>M</i>	<i>S.D.</i>
1. Content		
1.1 The content aligns with objectives	4.20	0.42
1.2 The content is comprehensive and complete	4.15	0.49
1.3 The content links prior and new knowledge	4.05	0.53
1.4 Logical content sequence	4.10	0.48
Average of Content	4.13	0.48
2. Language Use		
2.1 Word choices are appropriate	4.35	0.38
2.2 Language used is clear	4.25	0.44
2.3 Language is accurate and contextually relevant	4.30	0.41
Average of Language Use	4.30	0.41
3. Language Practice Activities		
3.1 Activities correspond to the content	4.10	0.52
3.2 Quantity of activities is suitable for self-practice	4.00	0.54
3.3 Activities are appropriate in difficulty	3.95	0.56
Average of Average of Language Use	4.02	0.54
4. Design		
4.1 Media size is appropriate	4.20	0.42
4.2 Illustrations are appropriate	4.25	0.44
4.3 Font style and size are appropriate	4.30	0.41
Average of Design	4.25	0.42
5. Utilization		
5.1 Enhances English communication skills	4.40	0.36
5.2 Useful for application in real-life/business	4.25	0.44
5.3 Convenient to use in various contexts	4.15	0.49
Average of Usefulness	4.27	0.43
Overall Mean	4.25	0.42

Note. M= mean; SD = standard deviation

The materials were highly satisfactory to the participants, who scored 4.25 out of 5.00 generally for satisfaction. The most highly regarded characteristic (4.40) was usefulness, closely followed by content quality (4.27), design (4.25), language use (4.13), and practice activities (4.02). Many valued how pertinent and clear the material was for their own needs. To make the materials even more inclusive and interesting, some felt that some subjects were a bit too complicated and advised including more different cultural points of view.

Table 2

The Evaluation of the Knowledge Set and Creative Media in English for Paganyaw in Chiang Mai Province

Item Description	<i>M</i>	<i>S.D.</i>
1. Knowledge and Media		
1.1 Content size appropriate for audience age	3.86	0.81
1.2 Design is visually appealing	4.02	0.75
1.3 Illustrations support the storyline	3.94	0.72
1.4 Illustrations enhance understanding	3.98	0.69
1.5 Characters are appropriate for the storyline	3.89	0.78
1.6 The storyline is engaging	4.05	0.68
1.7 Narrative sequence is logical	4.01	0.71
1.8 Content is age-appropriate	3.86	0.81
1.9 Content helps improve English skills	3.91	0.77
1.10 Usable for English language teaching	3.95	0.73
Average of Knowledge and Media	3.95	0.75
2. Learning Activities		
2.1 Activities are diverse	3.72	0.93
2.2 Activities are interesting	3.81	0.88
2.3 Narration is clear and enhances understanding	3.93	0.74
2.4 Activities build confidence in using English	3.84	0.82
Average of Learning Activities	3.83	0.84
Overall Mean	3.89	0.79

Note. M = mean; SD = standard deviation

The content was rated highly (average score: 3.95), particularly in design appeal, narrative flow, and relevance to local culture. Learning activities received an average score of 3.83, with strong feedback on engagement, clarity, and support for self-learning.

Table 3

The Satisfaction toward the Knowledge Set and Creative Media in English for Paganyaw in Chiang Mai Province

Item Description	<i>M</i>	<i>S.D.</i>	Interpretation
1. Knowledge and Media			
1.1 Enjoyed learning through the set	4.21	0.75	High
1.2 The media made learning enjoyable	4.14	0.78	High
1.3 Improved English skills through the media	4.07	0.83	High
1.4 Gained deeper understanding of local community	4.00	0.88	High
1.5 Able to describe the community in Thai and English	3.86	0.94	High
1.6 Content is interesting	4.14	0.78	High
1.7 Illustrations enhance readability	4.07	0.83	High
1.8 Easy to read and understand	4.21	0.75	High
Average of Knowledge and Media	4.08	0.82	High
2. Learning Activities			
2.1 Clear narration enhances comprehension	4.07	0.83	High
2.2 Presentation techniques are engaging	4.14	0.78	High
2.3 Activities create a positive learning atmosphere	4.00	0.88	High
2.4 Responses to questions and guidance are clear	3.86	0.94	High
Average of Learning Activities	4.02	0.94	High
Overall Mean	4.05	0.84	High

Note. M= mean; SD = standard deviation

Respondents reported a high overall satisfaction score of 4.05, particularly appreciating the content's ability to support English learning, raise cultural awareness, and foster confidence in communication. Key strengths included visual appeal, cultural relevance, and user-friendliness. Suggestions for improvement focused on simplifying language, expanding multimedia use, and enhancing accessibility.

In-depth Interview on Paganyaw History and Identity

Participants highlighted the positive impact on learners' confidence, communication skills, and cultural pride. They also emphasized the project's potential for replication in other ethnic communities. Challenges included limited internet access and language barriers. Several interviewees called for teacher training, broader distribution, and integration into school curricula.

Discussion

The development of knowledge and creative media in English for the Paganyaw ethnic group in Chiang Mai aligns closely with key aspects of English-speaking instruction, particularly in

terms of curriculum and content. The project highlights the integration of cultural identity and local knowledge, offering engaging and accessible materials that foster motivation for language learning. This strategy supports the results of Chueachai, Ekakul, and Thipadadee (2014), who underlined the need for instructional content that is practical, relevant, and contextualized to learners' needs.

Local cultural themes highlight equipping students to speak across cultures while recognizing their own identities, therefore reflecting the ideas of intercultural communicative competency, which stresses (Byram, Nichols, & Stevens, 2001). In the framework of cultural tourism, where English is utilized not only for transactional communication but also for more profound cultural interaction, this is especially crucial.

However, the project only partially addresses aspects of the learning environment and instructional media, particularly in terms of classroom activities that promote real-world language use. According to Richards (2006) and Nation and Newton (2009), effective speaking instruction should be grounded in diverse, context-rich, and interactive learning tasks. Examples include engaging with native speakers, participating in cultural exchanges, and collaborative, task-based learning methods, which foster authentic communication and language fluency (Nakatani, 2010).

To overcome these limitations, the development of a teaching manual is recommended, one that incorporates all seven core components of communicative language teaching and emphasizes learner-centered activities that simulate real-life communication.

The use of simple, concise, and informal English in the project aligns with communication patterns commonly used by international tourists in Thailand. This corresponds with the study by Kakam (2014), who noted that foreign tourists tend to use basic, functional language when interacting with local communities and that such forms should be prioritized in English training for tourism-related contexts.

In terms of self-directed learning, the project features materials that learners can engage with independently, such as illustrated vocabulary, categorized phrases, and personalized vocabulary logs. These tools address the needs of local service providers, especially those who face barriers to formal language training, an issue raised by Atipat (2015) in her study of English language use in community-based tourism.

The project also aligns with the three core pillars of sustainable community-based tourism, as outlined by Nanthasiri (2018) in the following: 1) Environmental Dimension—The materials promote traditional knowledge related to sustainable use of natural resources, including forest preservation, water conservation, and local agricultural practices (Goodwin & Santilli, 2009); 2) Sociocultural Dimension—The community's active participation in content development fosters accuracy, cultural integrity, and a strong sense of ownership, which in turn supports the preservation and respectful sharing of indigenous heritage (Salazar, 2012); and 3) Economic Dimension—By involving local youth in media production, the project provides opportunities

for skill development and future employment in tourism-related industries. Overall, the initiative not only enhances English language proficiency but also represents an effective model of inclusive educational media development, fostering local participation, cultural sustainability, and pride in ethnic identity. Its approaches and results could serve as a reference for developing similar educational tools for other ethnic communities.

Conclusion

To develop the knowledge set and creative media in English for the Paganyaw community in Chiang Mai offers more than just language support; it is a way of keeping cultural identity alive. By combining local knowledge with creative educational tools, the initiative connects language learning with real lives. It brings together culture, innovative teaching, and active community involvement in a way that feels both grounded and forward-looking.

Including the Paganyaw's own history, language, and customs transforms this initiative from a language program into an expression of their identity. The project promotes mutual understanding between groups by grounding the materials in actual cultural experiences, therefore supporting language learning. These instruments let the Paganyaw express who they are on their own terms.

Creative forms such as interactive materials, short films, and storybooks help to make the material relatable and pertinent. This sort of media takes English into practical use, especially in fields like cultural tourism where context and conversation count, and not only teaches vocabulary.

This project is unique mostly in its cooperative attitude. Community members helped shape and approve the material, not only consulted. That kind of participation guarantees the materials represent the voices and ideals of the people they are meant for and helps them to seem real.

Participant comments were quite favorable. Though some advised reducing the wording and broadening the variety of content, many found the materials helpful and easily related to. These realizations remind us that inclusive and flexible instructional instruments are the ones that perform best.

In conclusion, the project establishes a replicable model for foreign language instruction and cultural development. Linking linguistic competency with identity and empowerment helps to support sustainable development objectives as well as educational ones.

Recommendations

Based on the findings from the research project on the development of English-language knowledge and creative media for the Paganyaw ethnic group in Chiang Mai province, three

main areas of recommendations can be synthesized: (1) implications for policy and practice, (2) directions for further studies, and (3) limitations of the study.

1. Implications

The results show that when local culture is integrated into English lessons, students feel more inspired and connected to their learning, especially in areas of cultural tourism. To make language learning more meaningful, it is important to create materials that truly reflect the unique identity of each ethnic community. Getting local people involved in every step of making the media helps make it more real and meaningful. It also gives them a sense of pride and ownership. When young people help create these materials, they can improve their English and have better chances for jobs and earning money in the future.

2. Further Studies

Future studies should investigate English and communication practices among Paganyaw people in several age ranges. This would enable the improvement of learning resources to better fit the particular requirements of various target markets. Furthermore, the growth of culturally based instructional technologies, like digital platforms or mobile apps, should be encouraged and studied more closely. Comparative studies between many ethnic groups or geographical areas are also advised to investigate cultural parallels and contrasts in learning patterns, therefore generating more adaptable and inclusive educational policies.

3. Limitations of the Study

This study was carried out just in Chiang Mai province; hence, it might not fairly depict the variety of the Paganyaw ethnic group over other areas. Furthermore, the majority of the participants were volunteers, which would have left out elderly people or young children, among vulnerable groups. Although the generated items were appreciated, some of them were observed to be too complicated for ordinary users. It is therefore recommended that the material be revised to make it more concise, accessible, and suitable for students with varying levels of proficiency.

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