

COMMUNITY DEVELOPMENT IN  
NORTHEAST THAILAND:  
A DESCRIPTIVE STUDY OF RADIO  
STATION 909, SAKON NAKORN,  
AS AN EDUCATIONAL VEHICLE  
FOR CHANGE

Thesis for the Degree of Ph. D.  
MICHIGAN STATE UNIVERSITY  
Frederick J. Baker  
1973



This is to certify that the

thesis entitled  
**COMMUNITY DEVELOPMENT IN NORTHEAST  
THAILAND: A DESCRIPTIVE STUDY OF  
RADIO STATION 909, SAKON NAKORN, AS  
AN EDUCATIONAL VEHICLE FOR CHANGE**

presented by

**Frederick J. Baker**

has been accepted towards fulfillment  
of the requirements for

**PH.D** degree in **CURRICULUM**

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Date 5/31/73

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## ABSTRACT

### COMMUNITY DEVELOPMENT IN NORTHEAST THAILAND: A DESCRIPTIVE STUDY OF RADIO STATION 909, SAKON NAKORN, AS AN EDUCATIONAL VEHICLE FOR CHANGE

by

Frederick J. Baker

#### Statement of the Problem

Stated specifically, this study is an attempt to provide:

An assessment of the extent of community development in Northeast Thailand with particular regard to:

- a) National government involvement
- b) Village participation
- c) Change factors
- d) Information resources

#### Nature of the Study

This study is a propositional inventory of the available data gathered through survey research techniques and socio-anthropological observations.

Field research data includes summaries of 145 in-depth interviews on community development conducted by Radio Station 909, Sakon Nakorn, Thailand.

#### Questions

In order to realize the purpose of this study

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answers to the following questions have been sought:

1. From what sources do Thais initially become interested in community development in Northeast Thailand?
2. Is life changing among those involved in these projects and if so, how?
3. Have other Thais in the Northeast expressed interest in the work that is presently being accomplished?
4. How acceptable is the transitional life style of those engaged in community development?
5. Who has provided leadership for community development programs in Northeast Thailand?
6. What influence has the national government had in these development projects observed?
7. What development projects are planned for the future?
8. To what factors can change be attributed?
9. What kinds of difficulties have arisen in community development work?
10. How diverse are the development projects being carried out in Northeast Thailand?
11. To what extent are projects communicated so that others might understand and possibly implement them?
12. To what extent is information given as to resources available for interested parties?
13. To what extent are Northeast villagers involved in the community development process?

#### Major Findings of the Study

Generally, the Thai government provided the source for community development innovations in Northeast Thailand. Thai villagers, on the other hand, are innovators in their own right and provided a sizeable portion of the innovative programs in the Northeast.

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Respondents stated that their life styles were in a process of change. Overall village development (roads, wells, health facilities) seemed to account for the largest part of this change.

Many community development projects have led to aroused interest among other villagers. By observing development in action and seeing the results of this development, many have begun their own projects.

Villagers have accepted changes in life style because they view them as beneficial. Life style changes were deemed unacceptable by very few.

Leadership for community development projects comes mostly from district community development officials but villagers also lead many of their own activities. The Thai government is involved in most all the community development work observed in the Northeast. Much of this support is also combined with village labor. This combination of support and labor has aided the development process.

Village success in community development has led to the acceptance by villagers of other development work. One successful project has had the tendency to lead to another.

There were five main factors seen to contribute to change among Thai villagers. Information input, cooperation among villagers, government support, individual villager initiative and media input played roles in the

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There is tremendous diversity in the kinds of community development work being experienced. The majority of work encountered is affecting the total community in the form of wells, roads, health facilities, schools, temples, electricity and bridges. There is also considerable activity on the individual level.

The majority of respondents explained their development work in a "how to do it" fashion. Explanations in these interviews ranged from how to build roads to how to organize farm cooperatives.

Many respondents offered themselves as resources for interested parties. A majority of these were government officials working in community development areas. Villagers were also extremely important resources to their community.

Villagers are involved extensively in the development process. While they receive much government assistance, in the main, they are providing their own labor force.

Radio Station 909 has provided an important vehicle for the dissemination of community development activities in Northeast Thailand. This station has provided villagers with a means of expressing their opinions on a variety of matters. Thousands of Northeast villagers communicated with Radio Station 909 concerning their needs. This input leads one to believe that good community development programming could lead to village betterment due to the popularity of this radio station.

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By

**Frederick J.<sup>John</sup> Baker**

**A THESIS**

**Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of**

**DOCTOR OF PHILOSOPHY  
Department of Secondary Education and Curriculum**

**1973**

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**DEDICATION**

**This dissertation is affectionately dedicated  
to my wife Rosalie and son John**

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## ACKNOWLEDGMENTS

It is extremely difficult, through a brief acknowledgment, to express gratitude to all who have given so generously of their encouragement and leadership. The completion of the requirements for an advanced degree is possible only through the efforts of many people, of whom I am recognizing only a few.

The author wishes to express his sincere appreciation to the members of his Doctoral Guidance Committee: Dr. Clyde Claycomb, Dr. Dale Alan, Dr. Harry Case, Dr. K. Patrick Rede and Dr. William Force, for the guidance, support and friendship throughout all phases of the doctoral program.

Appreciation is also expressed to Dr. Vishwa Mishra who gave purpose and direction to the early stages of the study.

Gratitude is also due to the support systems given over the miles by Dr. Philip Bremley and Dr. Elaine Haglund.

Special thanks is given my parents for their confidence in me.

Finally, the author wishes to extend the highest gratitude and appreciation to his wife, Rosalie. Without her patience, understanding, and encouragement, this study would not have been carried to completion.

Frederick J. Baker

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## CHAPTER I

### INTRODUCTION

Throughout the world, millions of people are changing their ways of thinking, working and living. The rate of change varies from one area to another. The most obvious changes are reflected in the material elements of their world. Their tools, homes, means of communication, and organizations are all going through a process of change. This study is concerned with this process in relation to community development. It will begin by looking at the concept of modernization through media and community development. This will be followed by looking at the impact of radio, the need for radio, and new perspectives in radio. Ultimately this study will deal with data collected through the vehicle of a unique radio station in Northeast Thailand.

#### Modernization Through Media and Community Development

Present concepts of modernization have shown high correlations between measures of economic and communications growth.<sup>1</sup> Rogers defines modernization as the process by which individuals change from a traditional way of life to a more complex, technologically

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<sup>1</sup>Wilbur Schramm, Mass Media and National Development (Stanford: Stanford University Press, 1964), p. 27.

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advanced, rapidly changing style of life.<sup>2</sup> Community development is one means of achieving this change. Lerner defines this concept of modernization as "... a secular trend unilateral in direction from traditional to participant lifeways."<sup>3</sup> Black sees modernization as the process by which historically evolved institutions are adapted to rapidly changing functions, permitting control over one's environment, accompanying the scientific revolution.<sup>4</sup> For the purposes of this study modernization will be defined as changes that have adaptive and integrative functions and that inculcate certain modernity ideals (such as two-crop rice production, road building, well drilling and other such community development projects carried out to meet peoples needs).<sup>5</sup> These ideals, in effect, help to transform a traditional system to a modern one.

Modernization has too often been equated with Westernization. This view is too limiting and inaccurate because modernization varies greatly in different environments. Some feel not all modernization is good since it may

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<sup>2</sup>Everett M. Rogers, Diffusion of Innovations (New York: The Free Press of Glencoe, 1962), pp. 60-61.

<sup>3</sup>Daniel Lerner, The Passing of Traditional Society (New York: The Free Press of Glencoe, 1958), p. 26.

<sup>4</sup>C.E. Black, The Dynamics of Modernization (New York: Harper and Row, 1966), p. 7.

<sup>5</sup>V. M. Mishra, "Mass Media Use and Modernization in Greater Delhi Basties," Journalism Quarterly, (Summer 1970), Vol. 47, No. 2, pp. 331-339.

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include pain and conflict in its change process.<sup>6</sup> Existing institutions and values are not necessarily impediments to change and modernization. Old traditions are not always displaced by new changes. The modernization Gusfield describes does not have to weaken traditions. He feels the quest for modernity often finds support in traditionalism. It may be modified but a unified society makes use of tradition in its search for economic and political development.<sup>7</sup> It may help to strengthen traditions as society searches for Foster's consensual base to assume this same economic and political achievement.<sup>8</sup> Modernization cannot be measured by a single criterion. There are variables such as literacy, education, and political participation to take into consideration.

Scholars feel that media plays a definite role in the modernization process. It is suggested, for example, that media plays the role of watchman, policy-maker and teacher in the change process.<sup>9</sup> The watchman role comes into being when one's horizon widens and must be filled with greater amounts of information.

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<sup>6</sup>Black, op. cit. p. 7.

<sup>7</sup>J. Gusfield, "Tradition and Modernity; Misplaced Polarities in the Study of Social Change," American Journal of Sociology, 1967, Vol. 72, p. 351.

<sup>8</sup>George M. Foster, Traditional Cultures: and The Impact of Technological Change, (New York: Harper and Row, 1962), p. 196.

<sup>9</sup>Schramm, op. cit. pp. 42-43.

The policy-maker role goes into play when decision making must be spread more widely. The teacher role operates when new skills must be learned by all sectors of society. Schramm and Winfield feel that media can help traditional societies pass through this change process into participants in the modern world.<sup>10</sup> In dealing with communication in economic spheres, social spheres, and political spheres, Rao concludes that communication plays a significant role in national development and is constant and cumulative.<sup>11</sup> Cooley has suggested that irrespective of the nature of the environment, mass communications does expand this environment and aids in problem solving. Media also promote consensus, social equality and conditions for ideological growth.<sup>12</sup> Wirth even goes as far as interpreting socially modernizing functions of mass communications in terms of media holding "the human race together."<sup>13</sup>

In the political realm Pye suggests that communication

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<sup>10</sup>Wilbur Schramm and Gerald Winfield, New Uses Of Mass Communication for the Promotion of Economic and Social Development (Paris: UNESCO, 1963), p. 3.

<sup>11</sup>Y.V. Lakshamana Rao, Communication and Development: A Study of Two Indian Villages (Minneapolis: University of Minnesota Press, 1966), p. 6.

<sup>12</sup>Charles H. Cooley, Human Nature and the Social Order (New York: Charles Scribner's Sons, 1902), p. 42.

<sup>13</sup>L. Wirth, "Consensus and Mass Communication," American Sociology Review, (Vol. 13, 1968), pp. 1-15.

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performs the fundamental function of helping society find its policy.<sup>14</sup> Media thus helps provide the nation with a political culture. Pool's studies have also lent considerable support to the contention that media can raise the political knowledge of the population.<sup>15</sup>

Finally, in the psychological realm, Smith and Inkeles have found that media exposure is linked with individuals overall modernity as measured through their attitudes.<sup>16</sup> Rees also found motivation for social change closely associated with the use of mass media.<sup>17</sup>

Cormack has shown how attitudes, beliefs and values are formed in the social setting (both in and out of schools).<sup>18</sup> Mass communications also function in the social context. Thus media becomes a socially interacting system with this process of attitude, belief, and value formation. By letting these variables interact one may predict modifications in attitude. The relationships among media, modernization and community development

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<sup>14</sup>Lucian W. Pye (ed.), Communication and Political Development (Princeton: Princeton University Press, 1963), pp. 6-7.

<sup>15</sup>Ithiel de Sola Pool, "The Role of Communication in the Process of Modernization and Technological Change," Industrialization and Society (Paris: UNESCO, 1966), p. 293.

<sup>16</sup>Smith and Inkeles, op. cit. p. 353.

<sup>17</sup>Matilda B. Rees, "Achievement Motivation and Mass Media Use." (Iowa City: Association for Education in Journalism Convention, Mimeograph, August, 1966).

<sup>18</sup>Margaret L. Cormack, She Who Rides a Peacock (London: Asia Publishing House, 1961).

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can become reciprocal and concomitant. Inherent in this process is the morality of media manipulation to achieve desired ends. It is hoped that developing nations strive to meet the needs of their people as they are articulated.

If one wants to meet these needs and diffuse innovations, mass media channels are the most rapid and effective means. Rogers states that if one wants to persuade people to form a favorable attitude towards innovations then interpersonal channels are most important at the awareness state while personal sources are most important at the adoption stage.<sup>19</sup> By combining these variables on a local level one may see how modernization could be implemented through a process of community development.

### The Impact of Radio

Radio plays a special media role in this modernization process. All radio programs seem to have a certain educational purpose, if only in the sense of conveying to isolated listeners in remote villages a sense of participation. This feeling of being part of a whole hopefully makes for a better citizen. Rogers has shown the role of broadcast media as being especially important to technological change and the diffusion of innovations.<sup>20</sup> Since information

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<sup>19</sup>Rogers, op. cit. p. 120.

<sup>20</sup>Everett M. Rogers, "Experiences With Cross National Research" (Netherlands: Congress of Rural Sociology, August, 1968), p. 3.

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contributes to and influences the opinion of people, the selection and presentation of news is, according to Waniewicz, more than any other type of broadcast, a means of orienting and educating people.<sup>21</sup> A 1971 UNESCO survey of the use of broadcasting media lists the uses of radio in connection with literacy work in forty countries. It explains how broadcasting is making a valuable and in some cases essential contribution to literacy campaigns. It recommends that those countries having literacy problems should explore all possible ways of using radio. This should be part of an overall plan to develop new techniques of communication for national development.<sup>22</sup> Broadcasting can serve as an important agent of social change and action in furthering national development. In 1964 the government of Ghana in cooperation with UNESCO and the government of Canada carried on a Farm Radio Forum pilot project. This involved transmitting information and stimulating rural self-help activities in eighty villages in Ghana. By forming listening groups of villagers it was found that radio contributed greatly to inter-village cooperation, the formation of cooperatives

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<sup>21</sup>Ignacy Waniewicz, Broadcasting for Adult Education: A Guidebook to World Wide Experience (UNIPUB, New York, 1972), p. 132.

<sup>22</sup>UNESCO, Radio and TV in Literacy: A Survey of the Use of Broadcasting Media in Combatting Illiteracy Among Adults (Paris: Department of Mass Communications, 1971), p. 83.

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and the increased awareness of food nutrition.<sup>23</sup> Sitram's study on the effects of radio upon the rural Indian audience shows that the general awareness in communities with radio is higher than in communities without it.<sup>24</sup> This helps to establish radio as a powerful force of transformation when applied to rural areas. Schramm has given us an excellent evaluation and description of the Radio Rural Forum in India.<sup>25</sup> He feels radio is effective because of the content of its broadcasting which stimulates the peasant to explore new areas. Lefrance has detailed the success of using radio clubs in Niger to increase the knowledge base of villagers in relation to agriculture, health education, and other fields of interest.<sup>26</sup> On any given day one can see groups of villagers gathered around radios, listening to programs constructed to meet their educational needs. Kahnert has also noted the utilization of these listening

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<sup>23</sup>Helen Abell, Farm Radio Forum: Project Ghana, (Ontario: Guelph University, Ontario Agriculture College, July, 1965), p. 179

<sup>24</sup>Kondavagil Sitram, "An Experimental Study of the Effects of Radio Upon the Rural Indian Audience," (Unpublished Ph.D. Dissertation, Oregon University, 1969)

<sup>25</sup>Wilbur Schramm, Mass Media and National Development: The Role of Information in the Developing Countries, Palo Alto: Stanford University Press, 1964), p. 311-37.

<sup>26</sup>J. Lefrance, New Educational Media in Action: Case Study for Planners, (Paris: UNESCO, Vol. 3, 1967), p. 43.

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groups of villagers in Togo for basic educational purposes.<sup>27</sup>  
Schramm and others, after an evaluation of programs  
in India, Niger and Togo, conclude:

"On the basis of the Indian experience  
and the somewhat different radio  
forums and clubs in Togo and Niger,  
we need have few worries about telling  
a developing country that a radio  
broadcast.... is an effective way  
to carry development information  
into a community and encourage  
innovation."<sup>28</sup>

These studies also show that peasants will  
adopt new methods of production only when they are  
genuinely prepared to make changes in their traditional  
way of life. By addressing themselves to the whole  
area, and by reaching simultaneously hundreds of villagers  
over a widely dispersed area, rural radio broadcasts  
prove to be the most efficient form of education designed  
to increase production and to improve conditions. To  
reinforce this position Ohlinger examined listening  
group projects in over thirty countries.<sup>29</sup> He found  
that groups can spread learning of factual material,  
promote development of desired attitudes, increase interest

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<sup>27</sup> L. Kahnert, New Educational Media in Action: Case Study for Planners, (Paris: UNESCO, Vol. 2, 1967), p. 211.

<sup>28</sup> Wilbur Schramm, The New Media: Memo to Educational Planners, (Paris: UNESCO, 1967), p. 132.

<sup>29</sup> John Ohlinger, The Listening Groups: Mass Media in Adult Education, (Boston: The Center For the Study of Liberal Education for Adults, 1967), p. 78.

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in public affairs, affect motivation toward group and individual action and contribute to more direct democracy. Burnett has tried to acquaint the general public with the problems of literacy and the efforts being made to deal with them. She stresses the need for effective economic and psychological rewards to motivate literacy students. She also stresses the need to define the role of teachers, and to institute large scale instructional programs through radio. She feels that the preparation of practical, adult centered literacy materials and supportive reading matter are major aspects of problems of the worldwide literacy movement.<sup>30</sup> Prosser feels that in developing countries the need for providing opportunities for all forms of adult learning is important since all basic development must be associated with learning. Since the emphasis is now on subject matter he feels the way knowledge is arranged and delivered is as important as the knowledge itself. His African studies show a relationship between adult education and national development with radio as a vehicle of communication.<sup>31</sup> While asking for cooperation between nations and between cultural and broadcasting leaders earlier UNESCO studies clearly show how a demand for knowledge can be met by

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<sup>30</sup>Mary Burnett, The ABC's of Literacy, (Paris: UNESCO, 1965), p. 59.

<sup>31</sup>Roy Prosser, Adult Education for Developing Countries, (Nairobi: East Africa Publishing, 1967).

radio.<sup>32</sup>

### The Need For Radio

Although there are many successful radio projects around the world, lack of radio is perceived as a definite problem in developing countries. Edstroem has called for more application of radio to correspondence study in Africa.<sup>33</sup> Brown has announced plans for an increased adult education radio schedule in Zambia.<sup>34</sup> Inaquai has called for an extensive radio series for community education in Ethiopia.<sup>35</sup> Widstrand argues the need for much greater use of radio for adult education in Tanzania.<sup>36</sup> An E.B.U. international conference on education dealt with problems of radio broadcasting on five continents.<sup>37</sup> It is stressed that media and educational systems be integrated and that radio be inserted into educational and government planning. In Thailand, radio is gaining

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<sup>32</sup>UNESCO, Cultural Radio Broadcasts: Some Experiences, (Paris: Reports and Papers on Mass Communications, No. 23, December 1956).

<sup>33</sup>Lars-Olof Edstroem, Correspondence Instruction in Ethiopia, Kenya, Tanzania, Malawi, Zambia, and Uganda: Experiences, Needs and Interests, (Stockholm: Report to the Dag Hammarskjold Foundation, 1966), p. 43.

<sup>34</sup>A. Brown, The Role of the University in Adult Education Training, (Lusaka: Zambia Extra-Moral Studies, December 14, 1966), p. 47.

<sup>35</sup>Solomon Inaquai, "Application of Radio in Communication Education In Ethiopia," (Unpublished Ph.D. Dissertation, 1965).

<sup>36</sup>C.G. Widstrand, Radio and Adult Education in Tanzania: Some Considerations, (Par es Salam, University College, Tanzania, April, 1966), p. 9.

<sup>37</sup>E.B.U. International Conference on Educational Radio and TV, (Paris: Office de Radio Diffusion Television, 1967)

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support. Anatol<sup>38</sup> and Meyers<sup>39</sup> felt that Thailand's educational radio offers impressive service even though they operate with a small staff. They do stress, however, the need for better dissemination of information, promotion of development trends, literacy programs and the supplying of a broader educational background. In 1960 the Economic and Social Council of the United Nations requested UNESCO to undertake a survey on the problems of helping underdeveloped countries build up their information media. In Asia, the most populous region of the world, the countries suffering most from poverty and illiteracy are also the poorest in communication facilities.<sup>40</sup> Programs are needed to develop radio broadcasting and to provide low cost radio receivers. Governments should encourage investment in industries necessary to the information media.

#### New Perspectives in Radio

What may be needed most is a completely new approach to the problem of broadcasting as an instrument

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<sup>38</sup> Karl Anatol and John Bittner, "Southeast Asia Broadcasting: The Emergence of Thailand," (Phoenix: Paper presented at the International Communication Association Annual Conference, April 22-24, 1971), p.7.

<sup>39</sup> Richard J. Meyer, "Educational Broadcasting in Thailand: A Microcosm of Asia," Educational Broadcasting Review, February 1971, No. 1, pp. 30-34.

<sup>40</sup> UNESCO, "Developing Mass Media in Asia," (Bangkok: NO. 1605-B, January 1960), p. 28.

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of education. The need was stressed by the Director General of UNESCO when he stated...

"The ever-changing conditions of our present civilization, as well as the unceasing expansion and renewal of human knowledge, make it mandatory for every man and woman constantly to bring up to date whatever he or she learned earlier in life. Education therefore becomes less concerned with the teaching of a static content which would equip for life one and all, than with teaching how to learn and to learn continuously. The barriers between formal school education and other kinds of education break down in this new approach: the education process appears as a continuum, from literacy to higher education."<sup>41</sup>

Planning authorities in developing countries should strive to use the wide, instantaneous range and intimate appeal of broadcasting to lift the low levels of educational productivity and national involvement of their people. In planning for informal education, village listening clubs should be instituted. UNESCO feels this to be such a high priority that they advise making receivers available to village audiences.<sup>42</sup>

Provisions should also be made for training in educational broadcasting and international exchange programs. Deliberate, systematic use of radio broadcasting for educational purposes is relatively scarce. In order to meet these

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<sup>41</sup> UNESCO, "Address of the Director General to the Conference of Ministers of Education of UNESCO's Member States in Asia," (Bangkok: November 1965), p. 13.

<sup>42</sup> UNESCO, "Radio and TV in the Service of Education," (Paris: Report No. B-2266, 1967), p. 9.

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needs Elgabri<sup>43</sup> and Mishra<sup>44</sup> propose to build localness into the broadcasting system. Radio should rely heavily on local news in order to bring about feedback of local news and opinion into the media. While great importance should be attached to the provision of facilities for listening among rural populations much would be lost if listeners were not given some incentive to take advantage of the services provided. These incentives could take the form of village development, increased literacy, or personal satisfaction in hearing what people are doing to help themselves. According to Mathur this means developing countries must have rural programming addressed to the community.<sup>45</sup> This rural audience is vast but mainly illiterate. Radio can play an important part in bringing to these remote communities news, information, instruction, and entertainment. Ahmed has shown how news heard by radio is repeated by word of mouth until the circulation defies all calculations

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<sup>43</sup>Ali Z. Elgabri, "Developing Countries: Progress Through Broadcasting," Educational/Instructional Broadcasting, IV, No. 4, (1971), p. 11.

<sup>44</sup>V. M. Mishra, "The Point of Contact Model," (East Lansing: Mimeographed, 1969)

<sup>45</sup>J.C. Mathur, "Radio Programming and Programme Exchange in Southeast Asia," Developing Mass Media in Asia (Paris: UNESCO, 1960), p. 85.

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Broadcasting may be used for many selective purposes. It may be the exclusive tool of the government in power; it may serve political and propaganda services; it may be a domain for private commercial enterprises; it may only provide entertainment; it may be an agency for information and education or it may be entirely local in scope and organization. None of this responds to the overall potential of broadcasting. Each might be justifiable in its own right; but overriding them all is the right of the public to be served. Today it is necessary to consider broadcasting as a part of a country's infrastructure. The human factor is crucial in development. Properly utilized broadcasting can lead people to the recognition of the need for change, can introduce them to new ideas and can help them to apply those ideas. Broadcasting stations should be considered one of the countries' basic facilities like roads and water. In this educational process radio has a privileged importance in developing countries. Frequently it is the only means of reaching rural areas and illiterate parts of the population regularly.

Keeping this clearly in mind, this study seeks to use a unique radio station in Northeast Thailand to

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<sup>46</sup> Rashid Ahmed, "News Services for Radio in Southeast Asia," Developing Mass Media in Asia (Paris: UNESCO, 1960) p. 87.

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describe the community development process in its broad-casting area.

### Statement of the Problem

Stated specifically, this study is an attempt to provide:

An assessment of the extent of community development in Northeast Thailand with particular regard to:

- a) National government involvement
- b) Village participation
- c) Change factors
- d) Information resources

### Significance of the Problem

An assessment of this nature could go a long way in helping evaluate the extent and implications of the educational process regarding community development in Northeast Thailand. It may also aid in understanding the importance of Northeast development to both the local Thai villager and the national Thai official.

### Questions

In order to realize the purpose of this study, answers to the following questions have been sought. The purpose of these questions is to provide a general framework upon which this study is based.

- 1) From what sources do Thais initially become interested in community development in Northeast Thailand?
- 2) Is life changing among those involved in these

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projects and if so how?

- 3) Have other Thais in the Northeast expressed interest in the work that is presently being accomplished?
- 4) How acceptable is the transitional life style of those engaged in community development?
- 5) Who has provided leadership for community development programs in Northeast Thailand?
- 6) What influence has the national government had in those development projects observed?
- 7) What development projects are planned for the future?
- 8) To what factors can change be attributed?
- 9) What kinds of difficulties have arisen in community development work?
- 10) How diverse are the development projects being carried out in Northeast Thailand?
- 11) To what extent are projects communicated so that others might understand and possibly implement them?
- 12) To what extent is information given as to resources available for interested parties?
- 13) To what extent are Northeast villagers involved in the community development process?

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### Nature of the Study

This study is a propositional inventory of the available data gathered through survey research techniques and socio-anthropological observations. Field research was conducted during the years 1967-1969. This data includes summaries of 145 in-depth interviews on community development conducted by Radio Station 909, Sakon Nakorn, Thailand. These were informal interviews made with both elite and general respondents (from governors to villagers). It was advisable in these situations to use an open-ended interview format. These interviews were conducted not only for content but in a way that villagers would enjoy listening to them. If structured interviews were to be broadcast to village audiences on a regular basis they would have to be made especially interesting. Villagers enjoy humor in their radio and become bored with monotonous news programs. These interviews were unique in that they deal with community development through the eyes of their originators. Villagers who built their own roads, for example, were interviewed as to the process involved. Radio Station 909 hoped that by broadcasting these interviews reinforcement for community development projects would be given along with the possibility of educating others to construct their own projects.

### Procedure for Obtaining Data

- 1) Two-to-four field trips of two-to-five days

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each were made each month over a period of two years.

- 2) All fifteen provinces in Northeast Thailand were covered by Radio Station 909 field reporting teams. One hundred forty-five interviews were obtained concerning community development during this period.
- 3) These interviews were open-ended descriptions of work being carried on by the interviewees.

### Organization of the Thesis

#### Chapter I. INTRODUCTION

The introduction includes: modernization through media and community development; the impact of radio; the need for radio; new perspectives in radio; statement of the problem; significance of the problem; question to be answered by the study; nature of the study; procedure for obtaining data; and organization of the thesis.

#### Chapter II. OVERVIEW OF THE THAI PERSONALITY AND CULTURE

The overview provides a background of the people of Thailand and their culture. This is done in order to facilitate a better understanding of their setting in relation to educational Radio Station 909, in Sakon Nakorn.

#### Chapter III. A HISTORICAL PROFILE OF RADIO STATION 909, SAKON NAKORN, THAILAND

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is given with special emphasis on the field reporting program that provided the vehicle for collecting the data used in this study.

#### Chapter IV. PRESENTATION AND ANALYSIS OF THE DATA

Presentation and interpretation of the interviews in relation to questions asked in the purpose of this study is given. Interviews are categorized according to each question and are presented in some detail in order to clarify and to give the reader an opportunity to make interpretations of his own.

#### Chapter V. SUMMARY AND DISCUSSION

This chapter includes a summary of the findings, recommendations, and reflections by the author as to Radio Station 909's possible role in community development.

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## CHAPTER II

### OVERVIEW OF THE THAI PERSONALITY AND CULTURE

#### Setting

Northeastern Thailand has for years contained many of the country's most underdeveloped provinces. Agricultural land is the principal resource and ninety percent of the economically productive population derives its livelihood from agriculture. For these fifteen provinces which comprise the area (out of a total of seventy-one), per-capita production in agriculture is relatively low.<sup>47</sup> Paucity of natural resources is the principal reason why the region has not reached the same degree of development as have other regions of Thailand. The soils are poor in general, rainfall is sporadic, and possibilities for irrigation are few.<sup>48</sup>

While industrial development in Thailand is making satisfactory progress, the rural population shares little in the benefits. During recent years attention

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<sup>47</sup>Hans Platenius, The Northeast of Thailand; Its Problems and Potentialities, (Bangkok: National Economic Development Board, 1963), p. 12.

<sup>48</sup>Robert L. Pendleton and Sarot Montrakum, The Soil of Thailand: Proceedings of the Ninth Pacific Science Congress (Bangkok: Chapter 18, 1960), p. 15.

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has been focused on Northeastern Thailand not only for economic but also for political reasons. Events beyond the border have convinced the government that every effort must be made to assure the political loyalty of the people, to raise the standard of living and to improve public services and facilities.<sup>49</sup>

The 66,000 square miles of the Northeast region have a long dry season and relatively scarce rainfall. Natural vegetation is limited to scrub forests, weeds and grasses. Poor communications, mixed farming and stock raising pose a serious challenge to the national authorities in their economic planning. The provinces of the Northeast region occupy about one-third of the total land area of Thailand. The number of people enumerated in the 1960 census was nine million. Today the region has approximately twelve million people out of the country's total population of thirty-six million. The population growth rate for the people of the region has risen to 3.3 percent.<sup>50</sup> This region is essentially a large basin tilted toward the Mekong River. It is bordered on the south by the Phanom Dongrak Mountain

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<sup>49</sup>Donald E. Nuechterlien, Thailand and the Struggle for Southeast Asia (New York: Cornell University Press, 1965), p. 113.

<sup>50</sup>Central Statistical Office, Thailand Population Census, 1960: Northeast Region (Bangkok: National Economic Development Board, 1962), p. 5.



Range on the Cambodian boundary, and on the west by the Phetchabun Mountains. The principal river is the Mun, which flows eastward to join the Mekong at the Lao border east of Ubon Ratchathani. The marshy flats extending along the Mun are the only areas that are well watered throughout the year. Elsewhere, the level ground is swampy during the rains and forms dried up wastes of grass in the dry season.

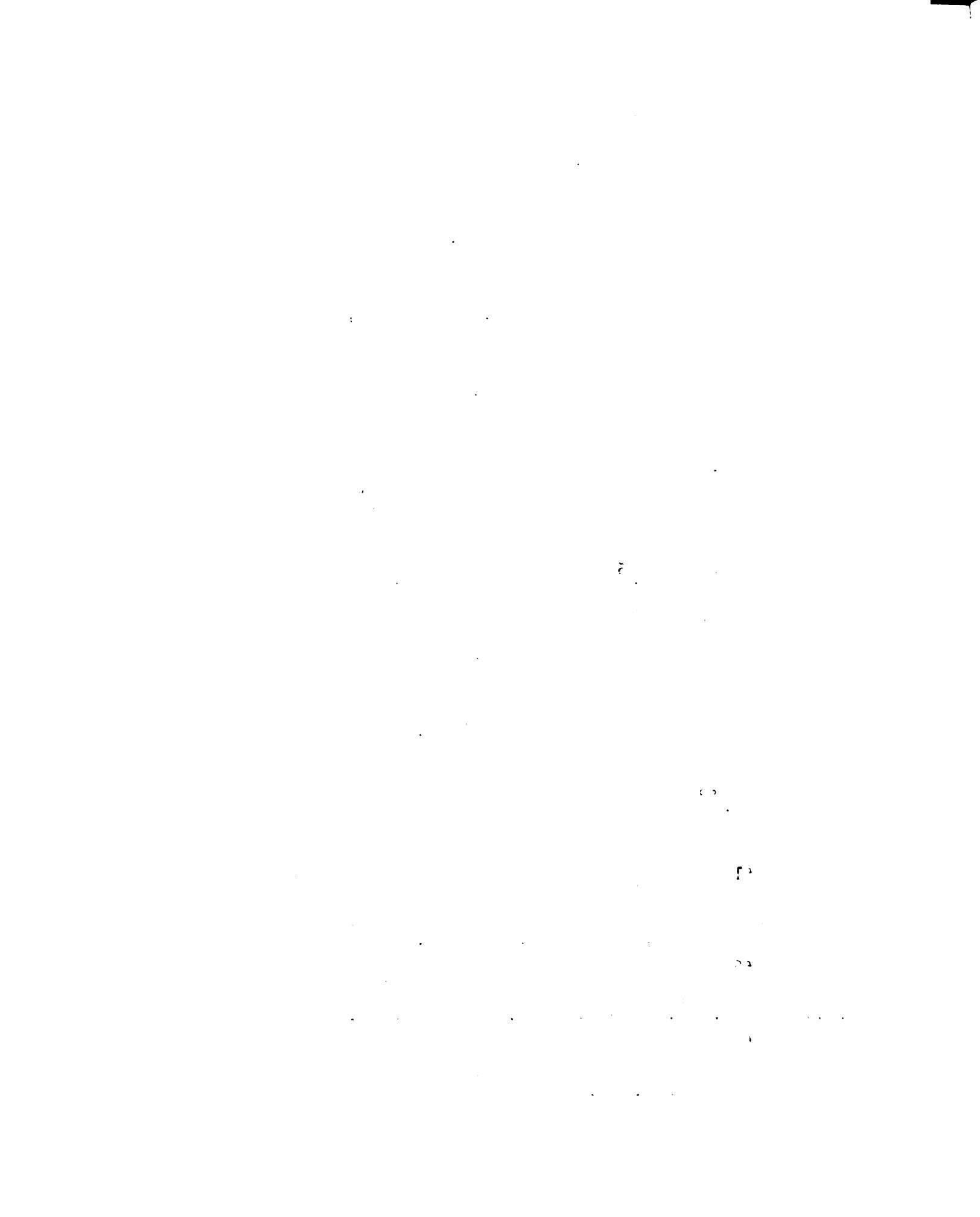
The people of Northeast Thailand are primarily rice farmers. Thai government figures show that only about 19 percent of the land is cultivated.<sup>51</sup> Between 85 and 90 percent of the people live in small, self-sustaining villages.<sup>52</sup> Cluster villages, prevalent in the Northeast, combine with strip villages to provide us with rural settlement patterns. These clusters are usually low-lying areas where there is reasonable assurance that a fair crop of rice can be raised. In most provinces rice accounts for more than 80 percent of the land under cultivation.<sup>53</sup> Farmers produce practically all their

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<sup>51</sup>Thailand, Ministry of Agriculture, Agricultural Statistics of Thailand (Bangkok: Office of Under Secretary of State, Division of Agricultural Economics, Agricultural Statistics Section, 1964), pp. 176-177.

<sup>52</sup>Superintendent of Documents, U.S. Government Printing Office, Area Handbook for Thailand (Washington, D.C., PA Pam. No. 550-53, Sept. 1968), p. 31.

<sup>53</sup>Ministry of Agriculture, Land Utilization in Northeastern Thailand (Bangkok: Division of Agricultural Economics, 1961), p. 32.



own food. They catch fish, build their own houses, and make their own household articles. A subsistence economy is characteristic of the typical village of the Northeast. According to Long et al, the per capita annual farm income in the region is only 63 percent of the national average.<sup>54</sup> This helps confirm the general opinion that the average farm income and standard of living of the rural people in the Northeast Region is considerably lower than in other regions of Thailand. Villages in the Northeast region have long been referred to as Lao but this is an arbitrary designation. There has been a constant flow of people across the Mekong River, which marks the frontier between Thailand and Laos. According to deYoung, minor cultural differences (dialect and costume) have developed but the government has ceased using the Lao designation for the Northeast people.<sup>55</sup>

Villagers look to the government for material and technical assistance, such as rice subsidies and well drilling. There is a general feeling among villagers that the government has a legal and moral obligation to render this assistance. Villagers themselves are willing to contribute towards this goal. This would

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<sup>54</sup>Jancis F. Long, Millard F. Long, Kamphol Adularthaya, Pongsuwana Swart, Economic and Social Conditions Among Farmers in Changwad Kon Kaen (Bangkok: Faculty of Economics and Cooperative Science, Kasertsert University), p. 4.

<sup>55</sup>John E. deYoung, Village Life in Modern Thailand (Berkeley: University of California Press, 1963), p. 7.



largely be in the form of labor. There is no single village model for solving group problems or resolving common needs; nor is there any single village leader. In most cases there are several.<sup>56</sup> Official matters that affect the entire community begin in the provincial governor's office. On the village level, however, they are the primary concern and responsibility of the headman, who in turn usually seeks the counsel of the village elders. If the matter pertains to education, the school principal and teachers are also consulted. If necessary a mass meeting is called by the headman to inform the people of the official matter under consideration. The effective implementation of any group decision affecting the entire community usually requires the assistance of the local abbot and other senior priests who stimulate villagers to collective action.<sup>57</sup>

Generally, there are somewhere between three and five numerically superior and politically dominant extended family units in the village setting. The heads of these units form the nucleus of the secular leadership. They are both a source of strength and a potential source of conflict in community affairs. As basic socio-

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<sup>56</sup> Stephen B. Young, The Northeastern Village: A Non-Participatory Democracy (Bangkok, mimeographed, 1966), p. 6.

<sup>57</sup> de Young, op. cit. p. 20.

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politico-economic units they serve as multi-purpose problem-solving entities as well. The members of these units practice mutual aid by helping each other in farming, house building, financial and personal matters. Group cooperation in the form of mutual exchange of labor in farming and house building may also involve village units larger than the household and extended family. This unit, which is activated only when the need arises, is not formally organized and has no permanent set of officers.<sup>58</sup>

A Northeast village usually has several standing committees each with a different function. These include, above all, the temple and school committees. Many of the same individuals, such as the headman, school principal, and certain influential village elders, tend to serve on all village committees.

Under a centralized form of government the public institutions in the region have little autonomy and are closely guided in their activities by policies and detailed directives formulated by the various ministries in the capital. Likewise, the organization of local institutions conforms to a structure which is uniform for the entire country. While general policies governing

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<sup>58</sup> Herbert P. Philips, Thai Peasant Personality (Berkeley: University of California Press, 1965) p. 22.

public services are directed toward the attainment of objectives of national interest, it is also recognized that different regions of Thailand have special problems and needs which require modifications in approach or emphasis.<sup>59</sup> Observers have pointed out defects in the administrative structure which impede economic development and many government officials are aware of the need for improvement.<sup>60</sup> In Thailand, history has shown it requires time and patience to foster this educational process within the bureaucratic structure.

A system of compulsory education has been operating in Thailand since 1932. For a developing country with limited resources this is a heavy financial burden. Educationally, schools in the Northeast do not meet minimum standards. At present there are more than one and one-half million children (fifteen percent of the total regional population) attending primary schools. Because more than one-third of the villages have no school buildings of their own, children in remote areas have to walk long distances to attend school or

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<sup>59</sup>James N. Mesel, "Transitional Thailand: Communication Patterns and Political Socialization" in Lucian Pye (ed.) Communication and Political Development (Princeton: Princeton Univ. Press, 1963) p. 112.

<sup>60</sup>James N. Mesel, "Thai Administrative Behavior" in W. J. Siffin, (ed.) Toward the Comparative Study of Public Administration, (Indiana Univ. 1957) p. 56.

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they do not go to school at all. Although the region has one-third of the nation's population, it receives only one-fifth of the funds allotted to school construction and development.<sup>61</sup> Construction costs may be lower in the Northeast but casual traveling in the region soon shows the severity of the problem. Each year dozens of Northeast Thai villages construct schools without any monetary assistance from the national government. Central-Thai is the medium of education for all schools in the Northeast even though Lao may be spoken at home.

### Thai Personality

The major literature on Thai personality tells us much about the inner workings of a Thai villager. Wilson feels that the Thai is extremely comfortable with his Buddhist religion.<sup>62</sup> This faith in traditional religion has saved him from self-criticism and has given him a matter-of-fact approach to life. Thai villagers face life head-on each and every day. They are not given to flights of imagination. The closest thing to psychological literature resulting from these

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<sup>61</sup> Platenius, op. cit. p. 22.

<sup>62</sup> David A. Wilson, Politics in Thailand (Cornell University Press, 1962) p. 48.

fundamental orientations are religious essays, school books on morality, and satirical fiction and poetry.

One of Thailand's most famous men of letters is M. R. Khukrit Prajej, a publisher, editor and lecturer. His most popular work is Pan-haa Pra-can-wan or Problems of Daily Life, a multi-volumed set of dialogues in which he answers questions about problems of daily living (much like our own Ann Landers format).<sup>63</sup>

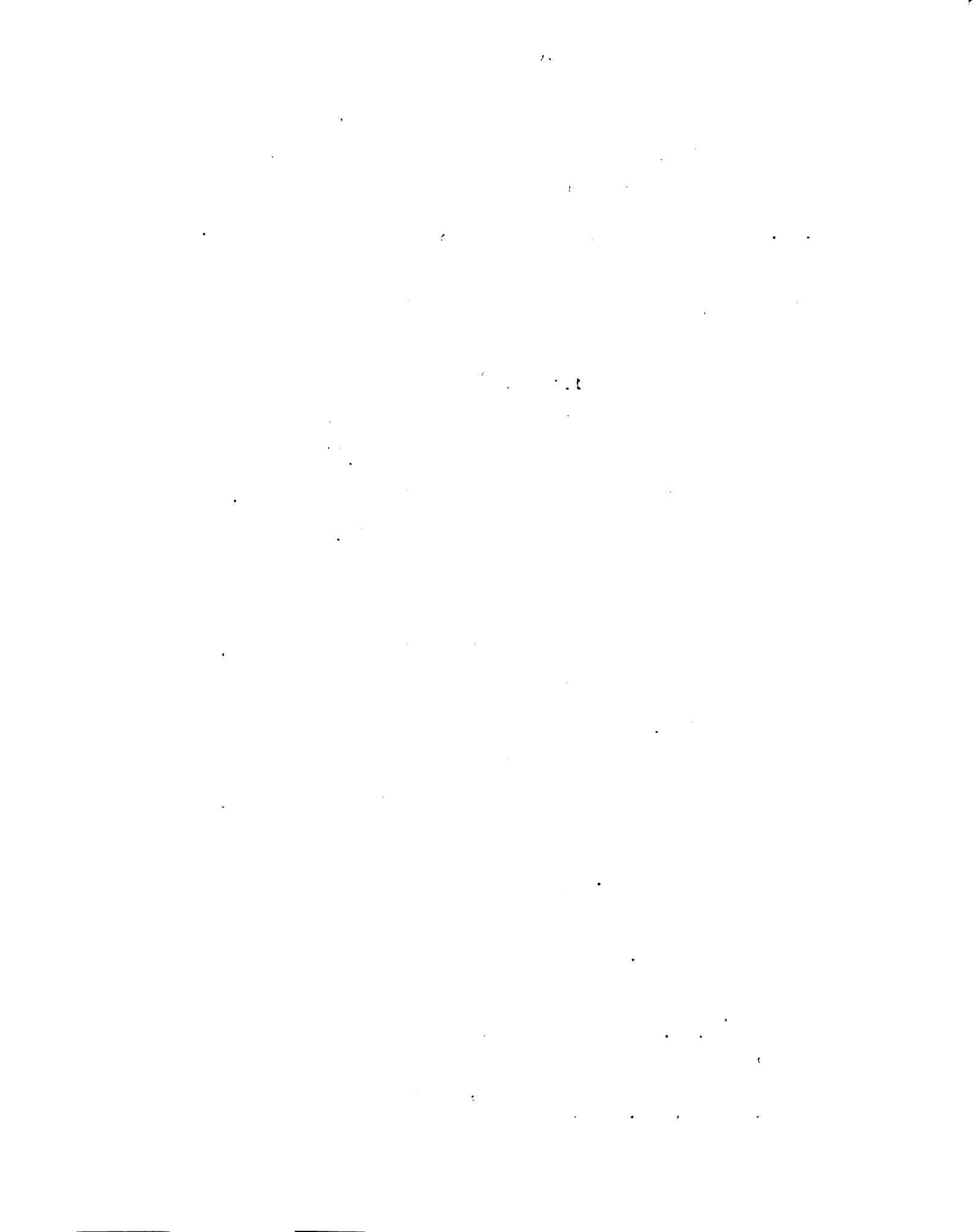
Of a somewhat different order is Sen-bad Khong Phuu Dii or Characteristics of a Good Person.<sup>64</sup> This is a pamphlet used in schools for instruction in morality. Almost all Thai children are familiar with it. Following are some of its "commandments" selected at random from the first few pages of the text:

- 1) Do not touch any person in a disrespectful way.
- 2) Do not try to act in the same way as your superior.
- 3) Do not be concerned with your own comfort before the comfort of your superiors and women.
- 4) The good person is one who tries to behave in an honest way.
- 5) Do not shove anything at anybody or throw anything at anybody.

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<sup>63</sup>M. R. Khukrit Prajej, Pan-haa Pra-can-wan (Bangkok, 1952)

<sup>64</sup>Ministry of Education, Sen-bad Khon Phuu Dii (Bangkok, 1959), pp. 2-4.



- 6) Do not make loud noises when people are working.
- 7) Do not spit or yawn in public.
- 8) Do not gobble your food or scatter things on your plate or chew loudly.
- 9) Do not sit or walk carelessly against other people.
- 10) Do not touch people who are your close friends.
- 11) If you are a superior, wherever you go, you should look after the comfort of your inferior.

Although the last point is self-explanatory, note should be taken of the cultural emphasis found in many of the items. There is a stress on self-discipline along with the fear of losing control over oneself. There is a stress on respecting the individual and a great emphasis given to the body in social relations. All of these items are standards for behavior.

One of the most comprehensive and analytically oriented looks at the Thai personality is given us in the Cornell Thailand Handbook:

...The psychologist commented that the Thai in general were hospitable people; that the tempo of their lives was slow; that they possessed considerable equanimity; that many Thai actions had a basis in the Buddhist religion; that the Thai respected age; that ritual and ceremony were important facts of Thai life; that the Thai were not steadfast; that they were extravagant; that they were bashful, introverted; that they were not socially minded, that is, they were not joiners; that the Thai approach to life's concerns were empirical rather than theoretical; that the Thai were indolent; that they were

egoistic, self-centered; that they lacked persistence, "stick-to-itiveness"; and that the Thai were a mild people, a non-violent people.<sup>65</sup>

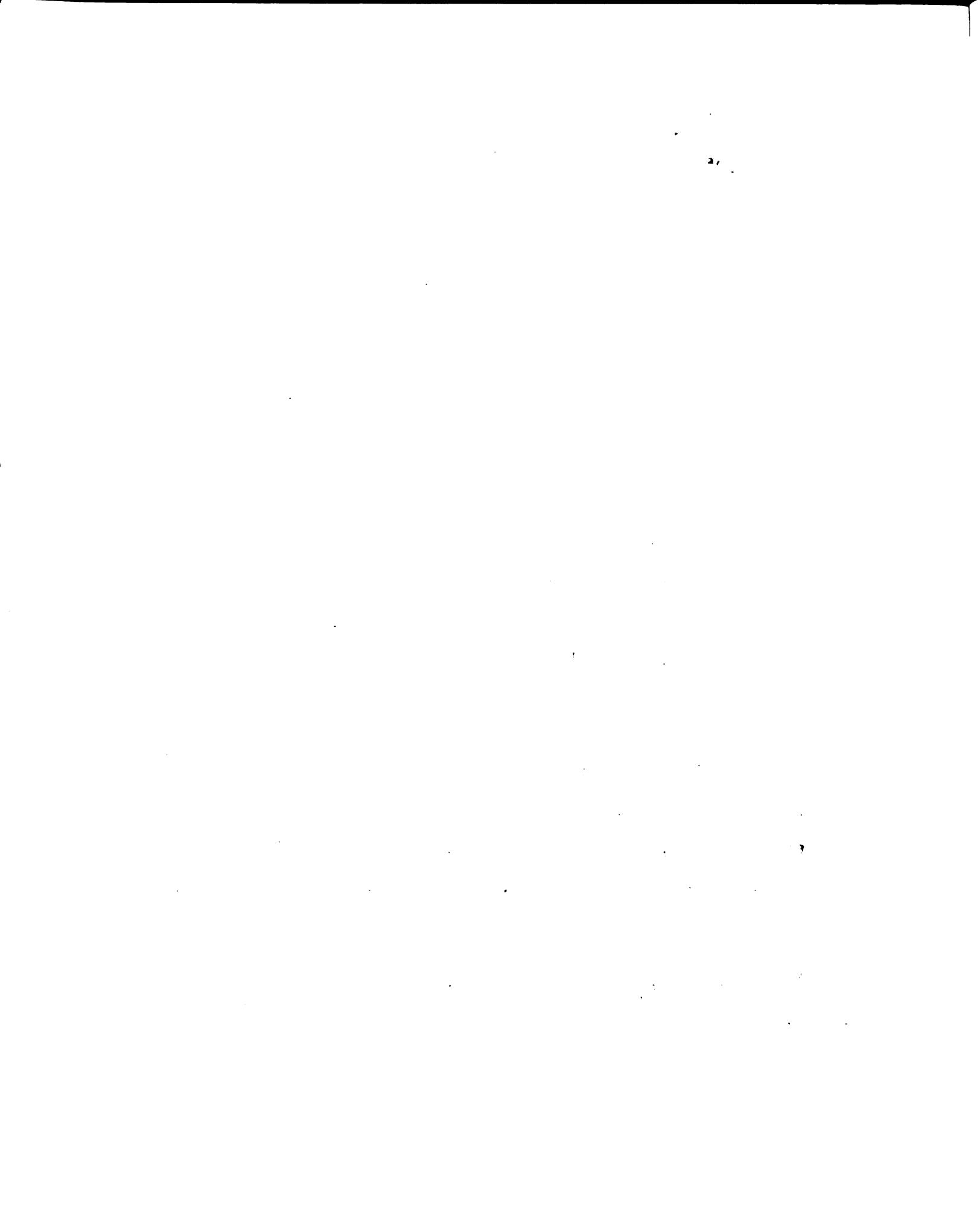
This is not simply a list of cultural stereotypes but is basically in accord with what most observers have written about the Thai in general.

Another important aspect of this work is its explanation of various Thai words connected with attitudes for which there are no easy equivalents in English. Included are concepts like kreng-chai (the attitude of humility involving the desire of not having people trouble themselves); chee-j-chee-j (an attitude of indifference or noninvolvement); and maj pen raj (literally, "never mind" or "it doesn't matter"; used to relax in a stress situation or to pass off difficulties in life).

Robert B. Texter's Shared Images of Thai Modal Personality Held by Peasants in a Central Plain Community is a listing of twelve images that he thinks Thais have of themselves in general: "Buddhistness (to be Buddha-like), Easy-Goingness, Fun-Lovingness, Generosity, Untrustworthiness, Self-Centeredness, Tolerance-Indifference, Hierarchy, Fast-Embarrassedness, Politeness, Unobtrusiveness,

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<sup>65</sup>Sharp, Mero, Vella and Walter, Handbook on Thailand (New Haven; Human Relations Area Files, 1956), p. 231.



Lack of Efficiency and Progress."<sup>66</sup>

Herbert P. Phillips' Thai Peasant Personality is the first book-length study of Thai psychological life.<sup>67</sup> In it he describes the Thai's dominant personality traits being aimed at the maintenance of their individuality, privacy and sense of self-regard. Phillips tries to demonstrate how the individualistic tendencies of the Thai hinder interpersonal relationships. This loosely structured system of social relationships has its roots in childhood and is supported by Buddhist doctrine and the sociologically simple nature of Thai society.

Prajuab Tirabutana's autobiography, The Simple One: The Story of a Siamese Girlhood, provides what is probably the most unique psychological document in the English language.<sup>68</sup> It is a life history, being non-analytic and descriptive. It does, however, present in an ingenuous way what it is to feel and think like a

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<sup>66</sup> Robert B. Texter, Shared Images of Thai Moral Personality Held by Peasants in a Central Plain Community (Calcutta: UNESCO Research Center on the Social Implications of Industrialization in Southern Asia, 1956)

<sup>67</sup> Phillips, op. cit., p. 40.

<sup>68</sup> Prajuab Tirabutana, The Simple One: The Story of a Siamese Girlhood (Cornell University Southeast Asia Program, Ithaca, N.Y., Data paper no. 30, 1958)

Thai.<sup>69</sup>

The most famous culture-personality study on Thailand is Ruth Benedict's Thai Culture and Behavior.<sup>70</sup> This study is especially significant since it was one of the first attempts to penetrate the Thai character. In it she deals with the traditional background of Thailand, its religion and its occupants' adult life. In the second part of her study, she speaks of Thai children and goes into characteristics of Thai life. Here some of her most perceptive writing deals with the Thai enjoyment of life, merit-making, and male dominance.

The pragmatic nature of the Thai mind is illustrated in Reginald leMay's Siamese Tales, Old and New:

As I hope is clear by now, the Siamese are realists. This is a very wicked world, and everyone is trying to get the better of you in some way or another. Your only means of protection is to be cleverer than your neighbor, and if you gain a reputation for being alert and keen in your business dealings, you will be looked up to and admired. There is little sympathy wasted on the dupe...I myself have often asked my Siamese friends why in their stories the rascal so frequently comes out on top to the discomfiture of the here... and I am invariably met with the answer, "But isn't it very often true?"<sup>71</sup>

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<sup>69</sup> Miss Prajuab occupies a special place in the heart of this author since she was his landlady during his tour with the U. S. Information Service in the town of Uben Ratchathani.

<sup>70</sup> Ruth Benedict, Thai Culture and Behavior (New York, Institute for Intercultural Studies, Data Paper No. 4, Cornell Univ. S.E. Asia Program, Ithaca, N. Y. 1943)

<sup>71</sup> Reginald leMay, Siamese Tales, Old and New (London, Noel Douglas Ltd., 1930) p. 56.

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Related to this is the Thai sensitivity to the intentions of others, particularly to the possibility that others may want to do them in. In order to come out on top the Thai sees the ends as justifying the means.

John E. deYoung's Village Life in Modern Thailand presents a descriptive account of the daily activities in a Thai village.<sup>72</sup> It includes how villagers work in present-day Thailand, how their life has changed, and points out some of the possibilities for their future. Mr. deYoung shows how the old Thai basic patterns of life (religion, agriculture, social life) remain secure and strong. Thai peasant society is shown to emit none of the signs of disintegration that arise when a group is quickly thrown into the modernization process.

Inter-personal rivalries or inter-family disputes, on the other hand, are usually settled within the village with close relatives or friends, respected village elders, the headman or senior priests intervening as mediators. The overall village organization is comparatively loose and the leadership structure diffuse, with many personalities involved.<sup>73</sup>

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<sup>72</sup>de Young, op. cit., p. 84.

<sup>73</sup>Herbert P. Phillips, The Election Ritual in a Thai Village (Ford Foundation, mimeographed, 1958), p. 5.

Effective as it may be for coping with the ordinary round of village problems, the traditional organizational and leadership structure is not entirely adequate to deal with special problems, such as the promotion of village security or development along many fronts. The villagers are familiar and closely identified with local government officials, but generally they are not acquainted with officials at the provincial and national levels, particularly the latter.<sup>74</sup> The national government appears to the Northeast (Issan) villager as a remote entity that in the past has never taken genuine interest in his welfare. Although the Issan villager appears to be attached to his country, this attachment is largely regional rather than national in character. Culturally (and possibly uncsciously) they reveal greater affinity with Laotians than with the dominant Central Plains Thais.<sup>75</sup>

Another area is dealt with by Stephen B. Young in The Northeastern Village: A Non-Participatory Democracy.<sup>76</sup> This has to do with the attitudes rural Thais have toward politics. The four fundamental political assumptions Young observed were: 1) government is restricted to

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<sup>74</sup>John F. Embree, "Thailand: A Loosely Structured Social System," American Anthropologist, Feb., 1950, p. 52.

<sup>75</sup>Platenius, op. cit., p. 24.

<sup>76</sup>Young, op. cit., p. 42.

a set of duties; 2) involvement with government should be minimal; 3) village government must concern itself with the public interest to regain legitimacy; and finally, 4) when confronted with a powerful person, the villager should obey to the extent demanded. The net effect of these assumptions is that the villager sees the role of government to be very limited but at the same time believes it should be the function of this government to exist entirely without his assistance or involvement.

### CHAPTER III

#### A HISTORICAL PROFILE OF RADIO STATION 909, SAKON NAKORN, THAILAND

The Thai National Security Command operates a 50 kilowatt radio station in Northeast Thailand, specifically in support of Royal Thai Government (RTG) and National Security Command (NSC) objectives of countering the insurgent threat to the internal security of the country. This station is located in Sakorn Nakorn. It is powerful enough to reach throughout the Northeast. The station equipment was originally provided and installed by the United States Army, while the United States Overseas Mission (USOM) provided commodity and financial assistance and the United States Information Service (USIS) provided programming advice and training assistance. This author spent two years as a USIS government adviser at Radio Station 909. This work included program and interview assistance along with making extended field trips throughout the Northeast.

The equipment being used by Radio Station 909 was first brought to Thailand in 1963 to provide interim support to the radio facility which was constructed at Khen Kaen by the Australian government. This station was for the use of the RTG Public Relations Department

(PRD), Office of the Prime Minister. It went into operation in October 1963 and ceased operation when the Australian transmitter went on the air in December 1965. The station at Khen Kaen continues to rely on PRD programming.

In early 1966, it was decided to move the 50 kilowatt equipment deeper into the Northeast to operate more closely in support of Thai government modernization programs. A project agreement setting forth USOM support requirements was signed between that agency and the Thai government in June 1966.

The name for this station (909) was derived from the present King Rama IX and was also to denote the fact that it was put on the air during the Buddhist Era 2509. This is the origin of the combination 909. The station broadcasts on a frequency of .843 m/c. and is on the air every day for fourteen hours.

Several interrelated missions and objectives have been set forth for Radio Station 909. Most deal with its use as an element in direct support of overall Thai government and National Security Command education and modernization objectives. These missions are as follows, not necessarily in order of priority of importance:

- 1) The station was established to provide for Northeast Thai villagers a listening alternative to Radio Hanoi, Radio Peking, and the Voice of the People of Thailand. The communist stations all have strong



broadcasting signals in the area. Prior to the establishment of Radio Station 909 in mid-1967, no real Northeast-wide pre-government alternative was available. Now Radio Station 909 provides a strong signal to meet this objective.

2) The station was established to provide a strong, regional coverage for government news and related information items. Previously the Thai government did not have such a capability in the Northeast.

3) The station was established to give the Northeast a voice of its own, using to a great extent the local Northeast dialect in its programs and providing items of interest to its rural audience, thus giving them a radio station they could identify as their own.

4) Station programming has the objective of entertaining and informing the people of the Northeast on a wide variety of subjects. These two program goals were to be pursued simultaneously, with information and entertainment forming an integrated programming whole.

5) Additionally, selected elements of station programming are designed to further the objective of encouraging members of the rural society to increase their efforts in community development and self-help projects. This objective is pursued primarily through the use of field reporting teams. The demonstration effect is relied upon to stimulate additional activity.

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For example, when villagers have improved a road through their own efforts, Radio Station 909 describes this story on the air to encourage other villagers elsewhere to conduct similar improvement projects.

The original idea for the United States Army transportable 50 kilowatt radio broadcasting facility was to have two or more of the stations working in tandem in a large area, each directly linked with those nearby by teletype and radio. For this reason the Army provided the teletype equipment plus the 2.5 single side band transmitter/receiver. Since there is no other similar set operating in the vicinity, all this equipment has been placed in storage. Due to costs, the Army produced only two of these facilities. In addition to the one now operating in Saken Makern, the other has been erected in South Vietnam.

The radio receivers at Radio Station 909 provide the remote facility with a world-wide reception capability. This would allow the site to receive news broadcasts or other items of interest and then rebroadcast them to the local audience. The only use at present for this equipment is to receive the two daily Public Relations Department news broadcasts. This news is received at Radio Station 909 and then rebroadcast live through the 50 kilowatt transmitter.

Ampex tape recorders are used to tape programs for broadcast on the air and to retape programs sent

from Bangkok adding local announcements or notices of interest. Sony portable tape recorders are used to tape interviews collected by field teams. Turntables and control consoles are set up in both the transportable programming booth and the newly constructed broadcast studio.

Radio Station 909 operates with a basic daily schedule, published and distributed widely throughout the Northeast. It was felt that by maintaining a constant broadcasting schedule villagers would become familiar with Radio Station 909 and thus not become confused by frequent program changes. This schedule is reproduced in Table 3.1. All the programs listed in the basic schedule are run as complete units. They are not interrupted for announcements or station breaks. The music shows, of course, include identification of the singer and title of the song along with each piece of music. Between every program there is a station break, identifying the fact that it is Radio Station 909. Every hour there is a time tone.

Locally produced news concentrates on items of local interest, activities of local government officials and personal items such as development projects. The regularly scheduled programs listed on Radio Station 909 total 98 hours per week. USIS/Bangkok provides 9 out of the 31 programs per day. This is 26% of the total. The rest is strictly a Thai endeavor, being locally



TABLE 3.1

A TYPICAL MONDAY THROUGH FRIDAY  
SCHEDULE FOR BROADCAST ON "909"

TIME	PROGRAM TITLE
6:00 a.m.	Opening/ Highlights from Province of Menth
6:30 a.m.	Farmer's Friend
6:45 a.m.	Muu Haw (Our Friend)
7:00 a.m.	PRD News
7:30 a.m.	Folk Songs with Prasit
8:00 a.m.	Provincial News and Community Announcements
8:15 a.m.	Field Reporter's News Program
8:30 a.m.	Soap Opera
9:00 a.m.	Ban Haw (Our Home)
9:30 a.m.	Radio School from the Ministry of Education
11:30 a.m.	Maw Lam Muu (Drama)
12:00 a.m.	Titcam Does the News
12:30 p.m.	Modern Thai Music
1:00 p.m.	Traveling Microphone
1:15 p.m.	Maw Lam Muu (Ethnic Music)
1:30 p.m.	Soap Opera
2:00 p.m. to	Station is off the air for maintenance
4:00 p.m.	
4:00 p.m.	Maw Lam
4:30 p.m.	Tung Mung (Disc Jockey Show)
5:00 p.m.	Provincial News
5:15 p.m.	Field Reporter's News Program
5:30 p.m.	Cheng Tam Dii (Religious Drama)
6:00 p.m.	Nai Hene Huey from NSC
6:30 p.m.	Our Homeland
7:00 p.m.	World News of the Day
7:15 p.m.	Western Music
7:30 p.m.	Voice of the Thai Armed Forces
8:00 p.m.	PRD News
8:30 p.m.	Soap Opera
9:00 p.m.	Today's News
9:15 p.m.	Especially for Teachers
9:30 p.m.	Poetry and Musical Compositions
10:00 p.m.	Sign-off



produced or coming from Thai ministries, PRD, NSC, the Northeast Maw Lam Association, and other national organizations. It is interesting to note that the station devotes close to thirty percent of its broadcasting time to news-based programming. This has to be kept in mind when considering the effect of news information on the educational process.

One of the original objectives of the National Security Command radio station was to give the Northeast a voice of its own, providing rural villagers with a radio station with which they could identify. To do this, it was intended that much of Radio Station 909's broadcasting would be in the Northeast dialect (closely identified with Lao), rather than in Central Thai. To meet this end, 15 programs a day are broadcast in Central Thai with the remaining 16 in the Northeast dialect. Seven hours and 45 minutes a day are broadcast in Central Thai with 6 hours and 15 minutes a day in the Northeast dialect. Fifty-five per cent of broadcasting time is in Central Thai with the remaining forty-five per cent in the Northeast dialect.

Tests of the 909 radio signal indicate that it covers the entire Northeast, given favorable atmospheric conditions. One must also take into consideration that a very strong Chinese station is on the same frequency. This has a considerable effect on some areas during the evening listening hours. One indication of audience



reaction to the station has come from the requests of listeners who write to the station. During the year 1968 this author tabulated 25,056 letters sent to the station. Visitors provided another amazing fact; during 1968, 35,748 visitors traveled to Radio Station 909 in order to visit their favorite personalities.

The frequent trips by United States Information Service Mobile Information Teams and visits by Radio Station 909 field reporting teams throughout the Northeast have verified that many villagers are listening to the station. These trips have also reinforced the fact that the designation "909" is known throughout the region.

A recent survey has shown that over three-fourths of the radio listeners in the Northeast have listened to Radio Station 909.<sup>77</sup> There are somewhat more listeners in villages (81%) than in towns (74%). Nine out of 10 students and district officials had listened to Radio Station 909 at some time as opposed to approximately 8 out of 10 farmers, teachers, village officials, and shopkeepers, and 7 out of 10 housewives and priests.

This data also indicates that Radio Station 909 is listened to more than any other station in the Northeast. Thirty percent listened to Radio Station 909 the day previous to interviewing, and another 33% listened to the station at some other time during the

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<sup>77</sup> Northeast Radio Media Survey, A Survey of Radio Listening Habits in Northeast Thailand, Specifically Station 909, Sakon Nakorn (Bangkok: USIS, 1969), p. 36.

previous week. This brought weekly exposure to Radio Station 909 to nearly two-thirds of those listeners in the Northeast.

Commensurate with the fact that Radio Station 909 is listened to more often than any other station in the Northeast, it is also considered the "favorite" station more than any other.<sup>78</sup> Radio Station 909 is preferred somewhat more by men (44%) than women (37%), and adults over 50 than by other groups in the sample. As many as 9 out of 10 chose Radio Station 909 as their favorite station in Sakon Nakorn province, followed by 74% in Nakorn Phanom province and 73% in Nong Khai province. Radio Station 909 appears to be least popular in the provinces of Udon and Kalasin.

It seems clear that the opening of Radio Station 909 filled a major gap in radio coverage in the Northeast. This seems to be especially true in relation to the Northeast villager.

One of the major innovations introduced at Radio Station 909 that may well prove to be a model for developing nation's radio is the use of field reporting teams, which visit remote districts and villages throughout the Northeast. They tape record interviews and items of interest for later rebroadcast on the station. These are usually stories told by villagers how community development

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<sup>78</sup> Northeast Radio Media Survey, op. cit., p. 92.



programs have actually helped them. The field teams also record self-help stories, unique events as told by eyewitnesses, and other stories of interest to Northeast villagers. The information items recorded by these teams form the main source of local news which is broadcast twice daily. The station has three permanent field reporting teams, each composed of two National Security Command employees. Each team chief is fluent in the Northeast dialect. Each team has its own vehicle and portable tape recorder. These teams make about four extended trips per month to various areas of the Northeast. The team is in the field for two to four days per trip. Table 3.2 illustrates the twelve trips conducted during the month of December 1968.

In addition to these extended field trips, each of the field reporting teams makes many short trips per month to areas near the city of Sakon Nakorn. Some of these trips are planned in advance; others are generated by a particular event which the station deems of interest to its listeners. For example, a district official may notify the station of a school being constructed entirely by village labor. A field reporting team would then be dispatched to interview the villagers involved, taping the discussion for later broadcast.

The primary objective of the team while in the field is to discover and record local news items or other items of interest to station listeners.

TABLE 3.2  
FIELD REPORTING SCHEDULE, DECEMBER 1968

DATE	LOCATION	DISTRICT	REPORTERS
2-4	Mahasarakham	Wapi Pathum	Chumpon, Baker
4-5	Nakon Phanom	Sii Songkhram	Arun, Wiliut
5-6	Sakon Nakorn	Wannoniwat	Samran, Akat
10-11	Udorn	Nonghan	Arun, Akat
10-11	Roiet	Chaturaphak	Chumpon, Prayoon
12-14	Kalasin	Sahatsakhan	Samran, Baker
16-18	Udorn	Sibunruang	Arun, Prayoon
17-19	Nakon Phanom	Na Kae	Chumpon, Akat
19-20	Khon Kaen	Ban Paj	Samran, Wiliut
25-26	Kalasin	Kuchinarai	Samran, Akat
26-27	Mahasarakham	Nai Chuak	Prayoon, Arun
27-28	Nongkhai	Phone Pisai	Chumpon, Wiliut

The team, upon arrival in the the area, will contact the head district officer and other government officials for their advice on current items of news value. The team often visits a health station, police station or school. At times contact may be made with a governor, province community development officer, chief of a mobile development unit, or commander of a military unit in the area. United States Information Service and United

United States Overseas Mission officials in the area are usually contacted. The trips are primarily oriented to the district seat, with visits made to specific villages where news stories are present. While in the village the team is likely to talk to the village headman, school teacher, members of the village development committee, along with other villagers. The team may stop to search out any news at a village along the road while traveling from one place to another. At present the station broadcasts thirty minutes daily of news items collected through field team interviews. These are in the form of one morning and one afternoon program.

Radio Station 909 presents a good example of interrelationships between various agencies. This project has been perhaps more complex in terms of administrative relationships than any other in Thailand. Most of these are necessitated by the activities of the field reporting teams. Station officials meet with governors and district chiefs to discuss the planned interview schedule of the field teams, and to elicit cooperation and support. For field team visits a letter is sent with the team to the governor or district chief informing him of their plans. This has proved to be a very workable model in obtaining cooperation at all levels.

CHAPTER IV  
PRESENTATION AND ANALYSIS OF THE DATA

**Results Related to the Questions**

The data in this chapter is gleaned from 145 open-ended interviews on community development in North-eastern Thailand. These interviews averaged fifteen minutes in length (for radio programming purposes) and were conducted primarily in the Northeast (Issan) dialect. Because of the difficulty of translating each interview word for word, summaries were made. These interview summaries are found in the Appendix of this study. All translations into English were done by the author at the time of the interviews.

The purpose of this study was to provide an assessment of the extent of community development in Northeast Thailand with particular regard to national government involvement, village participation, change factors and information resources.

The main objective was to analyze interview data collected in relation to the following questions regarding community development:

1. From what sources do Thais initially become interested in community development in Thailand?
2. Is life changing among those involved in these projects and if so how?

3. Have other Thais in the Northeast expressed interest in the work that is presently being accomplished?
4. How acceptable is the transitional life style of those engaged in community development?
5. Who has provided leadership for community development programs in Northeast Thailand.
6. What influence has the national government had in those development projects observed?
7. What development projects are planned for the future?
8. To what factors can change be attributed?
9. What kinds of difficulties have arisen in community development work?
10. How diverse are the development projects being carried out in Northeast Thailand?
11. To what extent are projects communicated so that others might understand and possibly implement them?
12. To what extent is information given as to resources available for interested parties?
13. To what extent are Northeast villagers involved in the community development process?

A discussion of the findings for each question

follows.

Question 1:

How does one become interested in community

development projects in Northeast Thailand?

The response patterns of the participants were examined by tabulating from those sources one initially becomes interested in community development. Table 4.1 shows that government sources provided the most input (58%) towards innovations in community development. Village sources (28%) were second, followed by Innovator Observation/Travel (11%) and Family Tradition (3%). Innovator Observation/Travel refers to those people who observed a development project during their travels and then applied it when they returned to their homes.

TABLE 4.1

SOURCES FOR INNOVATIONS IN COMMUNITY DEVELOPMENT

SOURCE	TOTAL	PERCENTAGE
Government sources	84	57.9
Village sources	41	28.3
Innovator observation/ travel source	16	11.0
Family tradition source	<u>4</u>	<u>2.8</u>
Totals	<u>145</u>	<u>100</u>

Table 4.2 shows how these general classifications were further grouped in order to document the kinds of innovation sources in the two largest categories

(Government and Village Sources).

TABLE 4.2  
 BREAKDOWN OF GOVERNMENT AND VILLAGE INNOVATORS

SOURCE	DESIGNATION	NUMBER
Government	Community Development Dept.	21
	Agriculture Department	11
	Mobile Development Unit	11
	Advanced Rural Development	8
	District Official ( <u>naj amphur</u> )	8
	Thai Army:	7
	National Government (Bangkok)	7
	Mobile Medical Unit	4
	Health Department	3
	Police Department	2
	Governor	2
Village	Village Council/Co-op	12
	Individual Villager	11
	Teacher/Headmaster	7
	Village Headman	5
	Local Doctor/Nurse	4
	Buddhist Monk	2

Community Development officials located in villages throughout the Northeast provided the largest number of government sources regarding innovations (21). The Department of Agriculture and Mobile Development Units both provided 11 innovation sources, with the Advanced Rural Development Agency and district officials both providing 8. These, in turn, were followed by the Thai army and national government with 7 each and the Mobile Medical Units(4), Health Department (3), Police Department (2), and Governors (2).

Among village sources the village council provided the lead with 12 instances of community development leadership. Individual villagers accounted for 11 instances of leadership, followed by teachers (7), village headmen (5), doctors (4), and Buddhist monks (2).

The results of question one suggest the effort being made by the Thai government in the Northeast to meet the needs of its populace by facilitating community development programs and sharing their results. Villagers, in turn, are carrying out many of their own programs in the field of community development. Interest is being developed by observing projects at many levels of Thai society.

#### Question 2:

Is life changing among those involved in these projects and if so how?

Respondents listed 256 instances of their lives

being altered because of community development projects. Table 4.3 shows community has the largest response (108). Villagers perceived their lives were changing because they were traveling more on better roads, drinking pure water from new wells, receiving better medical attention because of new health facilities, and learning more due to the construction of new education facilities.

The next category of change concerned that of financial betterment. Fifty-two respondents stated that they felt having more money led to a changing style of life. Being able to purchase a radio, for example, meant they were able to hear news from surrounding provinces every day of the year. During the rainy season this was once impossible because of flooding. More money has meant more travel. Villagers could now afford bus fare to travel to province capitals that once would have been too expensive.

Thirty-six respondents felt their self-concept was stronger because they felt good about the work they had done. Many wondered why they had not thought of working together much earlier. Many were looked up to because of the work they had done and the leadership they exhibited.

Thirty respondents listed a change in occupation as having a great impact on them. Rice farming has provided Northeast Thailand with a one-crop economy for centuries. Diversity in production is seen by many

as a way to aid development in this area. This means the introduction of such things as corn, vegetables, and cotton.

The final category (Innovator as Resource Person) also found 30 instances of changing life style. Those people who were willing to share their knowledge have found hundreds of villagers coming to them for assistance. These range from chicken raising techniques to how to build a road. Many of these village resource people conduct classes in their particular expertise. They are looked upon as a valuable asset to their community.

TABLE 4.3  
TYPES OF LIFE STYLE CHANGES

METHOD OF CHANGE	NUMBER INVOLVED
Community Betterment	108
Financial Betterment	52
Increased Self-concept	36
Occupational Change	30
Innovator as Resource Person	<u>30</u>
Total	256

Question 3:

Have other Thais in the Northeast expressed interest in the work that is presently being accomplished?

There were 57 instances listed where interested parties contacted innovators concerning projects in progress. These ranged from women's community development groups to double rice cropping. Many Thai women have expressed boredom in the life they are leading. It is interesting to note that women's community development groups heads the list of interest producing projects. It seems that Thai women were quick to involve themselves in projects that made use of their talents. These projects also helped to deal with their boredom problem.

The rest of the programs dealt primarily with alternatives and supplements to rice farming. Silk, fruit, cattle, fish, chickens, frogs, mushrooms and water-melons all caught the villagers interest. These would provide not only added food but added income. Many of these projects could be completed during the dry season after the rice planting was finished. It is important to note that there were 23 different development projects. This attests to the diversity of community development interests in the Northeast.

TABLE 4.4  
INTEREST PRODUCING PROJECTS

TYPE OF PROGRAM	NUMBER
Women's community development groups	7
Mobile Development Units planting crops	6

"Table 4.4 (cont'd)"

TYPE OF PROGRAM	NUMBER
Farmer's Co-operatives	6
Village road building	6
District Model Agriculture Centers	4
Village silk weaving	3
Well drilling	3
Fruit raising	3
Cattle raising	2
Literacy programs	2
Model villages	2
Fish ponds	2
Innovative teachers	2
Innovative farmers	2
Chicken raising	2
Temple building	1
Frog raising	1
Mushroom raising	1
Village development organizations	1
Water project	1
Fertilizer usage	1
Watermelon raising	1
Double rice cropping	1
<b>Total</b>	<b>57</b>

Question 4:

How acceptable is the transitional life style of those engaged in community development?

Ninety-four respondents stated that their transitional life style was acceptable to them because of their involvement in community development. Only three expressed any problems with the results they had experienced. Table 4.5 enumerates the reasons why these changes were either acceptable or unacceptable.

TABLE 4.5

## ACCEPTABILITY OF TRANSITIONAL LIFE STYLE

REASONS FOR ACCEPTABILITY:	NUMBER
Goods can proceed to market year-round because of new roads. Personal travel also has increased.	18
Higher standard of living because of overall village development	15
Change from one to multi-crop economy	9
Use of fertilizer doubled crop production	8
Increased water supply for personal consumption	6
Extra money from silk production	5
Small projects increased well-being of villagers	5
Women's classes have overall effect on families	4
People expressed pleasure over fact that government cared about them	4

"Table 4.5 (cont'd.)"

New medical facilities provided needed care	3
New schools increased community involvement	3
Electricity provided cheaper light source	3
Literacy classes increased reading and writing skills	3
Demand is great for products villagers enjoy producing	1
Innovative farmer is looked up to by village	1
New university will help meet needs of area	1
Pride in water seal toilets constructed by villagers	1
New temple fills spiritual needs	1
Fish raising is easier than rice planting	1
Women have something to do with free time	1
New bridge enables villagers to reach markets	1

REASONS FOR UNACCEPTABILITY.	NUMBER
Lack of leisure time due to transfer from rice to vegetable farming	1
Government money for development is not present because of political conflict elsewhere	1
Producing fermented fish brings in money but is source of liver fluke	1

Villagers were especially pleased with the results of road construction. Without roads, travel during the rainy season is next to impossible. Crop related development projects were also readily accepted. Many villagers (15) were impressed with the overall development of their villages. It is also interesting to note that four respondents felt happy that the government exhibited concern for them. Villagers tend to have long memories concerning the past inactivity of the government.

Unacceptable changes in life style came from three very different areas. One dealt with the lack of leisure time since he no longer planted rice. Vegetable production brought in much more money but was a full time occupation. This particular villager was not sure it was worth it.

Government money for community development sometimes seems to be going to those areas that are having the largest amount of communist insurgency. One respondent was unhappy because he lived in a community that had no communist problem. This particular official facetiously wished for a communist attack on his village so that government development funds would be forthcoming.

The last reason for unacceptability in transitional life style dealt with a conflict between tradition and health. This village was famous for its fermented fish. This fish is a well-known delicacy in Northeast Thailand.



The fish, however, contains large amounts of liver fluke, a dangerous parasite. The problem thus arises between producing a money making food or insuring the continuation of a fearful health hazard.

Acceptable transitions in life style far outweigh those that are unacceptable (94 to 3). The unacceptable transitions, however, should not be neglected since they contain important cultural implications in regards to the life style of the Northeast villager.

Question 5:

Who has provided leadership for community development programs in Northeastern Thailand?

Leadership for community development has come mostly from the district community development official (24 respondents). Village input, however, was also high. The individual villager and village headman both exhibited 15 instances each of development leadership. We find that the Armed Forces provided 13 instances of development leadership, followed closely by government agencies (ARD, MDU, AID), headmasters and local community development officials with 12 instances each. These are followed by the categories of district official (naj amphur) with 8, health centers (8), district village officials (gamnan, 7), women's groups (5), national government officials (5), universities (3), United States Information Service (2), Buddhist monks (2), and governors (2). Table 4.6 lists the complete groupings.

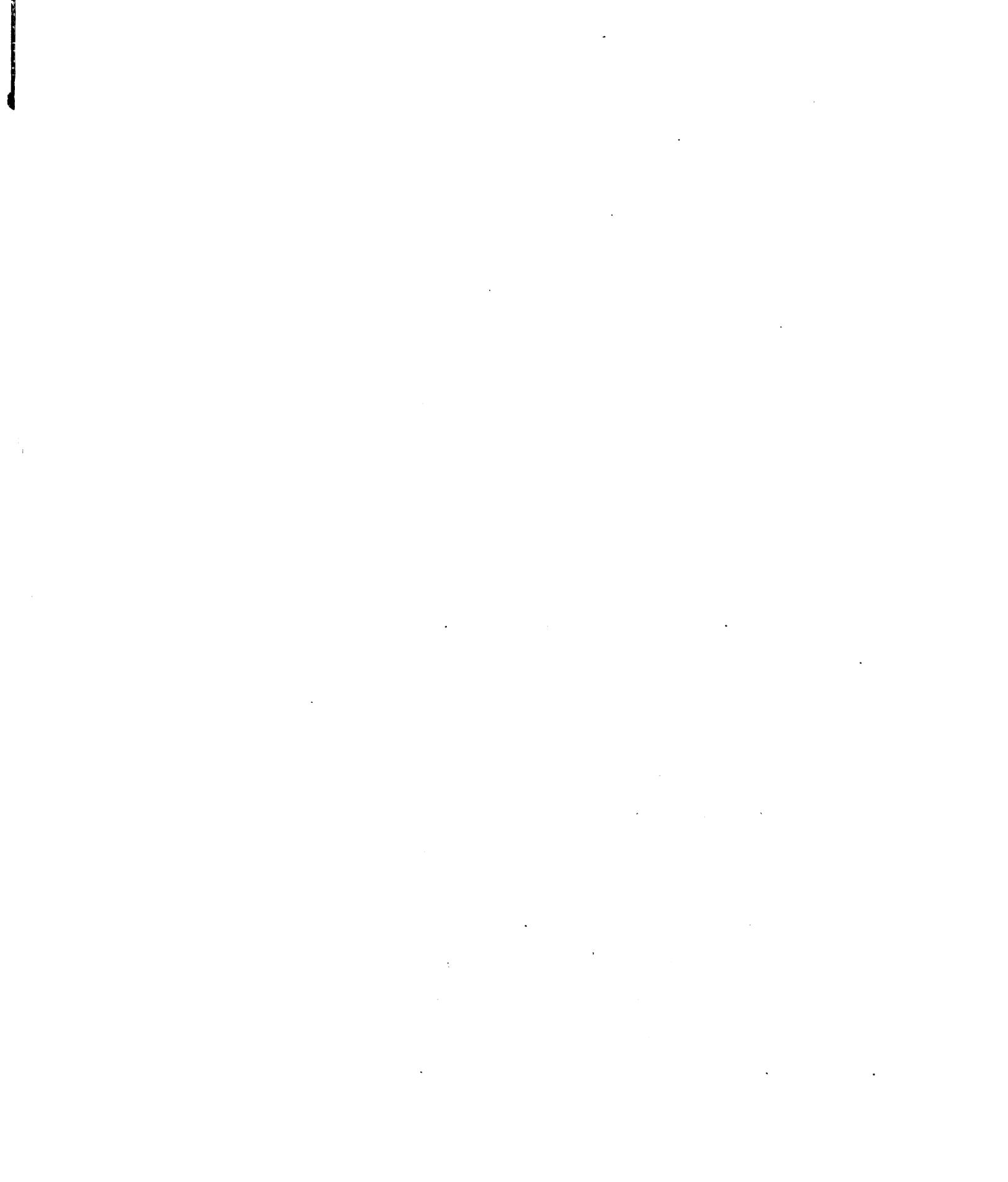


TABLE 4.6  
LEADERSHIP PRODUCERS

TITLE OF LEADER	NUMBER
District community development official	24
Village headman	15
Individual villager	15
Armed forces	13
Government agencies	12
Teacher/headmaster	12
Local community development official	12
District government official ( <u>naj amphur</u> )	8
Health centers (doctors, nurses)	8
District village official ( <u>gamnan</u> )	7
Women's groups	5
National government officials	5
Universities	3
United States Information Service	2
Buddhist monks	2
Governors	2
Total	145

Dividing the leadership under two headings we find government innovators exhibiting 89 instances of leadership and village innovators exhibiting 56. These figures speak well to the point that leadership does not rest entirely in the hands of the Thai government. Northeast villagers are also making their presence felt in this development process.

Question 6:

What influence has the national government had in those development projects observed?

Out of 145 interviews the government was found to be involved in 111 instances of community development. This involvement was 76.5% of the whole. Table 4.7 lists the types of activities receiving some kind of government input. This table shows that the Thai government is making an effort to attack the overall development problems in the Northeast. It should be stressed that all support given, no matter how small, is making its presence felt on the Thai villager. It is important to note that the neglected areas of road building and well drilling are now receiving extensive government attention. The government sponsored Mobile Development Units and the Advanced Rural Development Agency have led in the road and well construction. It should also be noted that the vast majority of government involvement lies in the area of construction. Seventy-seven out of the 111 projects were construction related. This



is important to the Thai villager because it is something he can see. It also belongs to him and most likely will have an effect on his life style.

TABLE 4.7  
PROJECTS RECEIVING GOVERNMENT SUPPORT

TYPE OF SUPPORT GIVEN	NUMBER
Overall village development	17
Mobile Development Units	12
Local officials providing expertise	12
Advanced Rural Development road construction	11
Construction of water systems	10
Mobile Medical Units	6
Free silkworms	5
Construction of health centers	5
Financing for village co-ops	5
Financing for tobacco farming	4
Materials for road construction	3
Set up health and literacy classes	3
Construction of stock breeding facilities	3
Construction of police stations	2
Construction of silk weaving schools	2
Provided seedlings for second rice cropping	2
Provided materials for electricity	2

"Table 4.7 (cont'd.)"

TYPE OF SUPPORT GIVEN	NUMBER
Construction of bridges	2
Construction of fish ponds	2
Provided medicine for diseased chickens	1
Construction of university	1
Construction of dam	1
Construction of school	1
Construction of meeting hall	1
Provided funds for rebuilding disaster area	1
Total	111

Question 7:

What development projects are planned for the future?

There were 37 instances of respondents stating they were planning future community development projects. All the respondents interviewed were at the time already involved in some sort of development activity. Many found that one project led into another. If a new well was dug, additional water resulted in increased vegetable production, which meant producing more than one could eat. The selling of these excess vegetables brought more money into one's family. This would also, in many

instances, prompt the building of a new road to lead to the markets to sell these vegetables. As basic needs were met villagers found they were able to branch into other activities (such as the building of a new temple). They also planned classes so that villagers with certain skills could share them with the whole community. Table 4.8 lists the plans for future development projects.

TABLE 4.8  
PLANS FOR FUTURE PROJECTS

PLANNED PROJECT	NUMBER
Construction of temple	6
General development (roads, water)	5
Village classes utilizing innovator skills	5
Construction of model village	4
Construction of reservoir	4
Construction of school	2
Construction of agriculture station	2
Silk raising	1
Weaving	1
On-going village maintenance	1
Village mobile medical unit	1
Multiple district road building campaign	1
Construction of market	1

"Table 4.8 (cont'd.)"

PLANNED PROJECT	NUMBER
Construction of health center	1
Construction of village meeting hall	1
Introduction of pig raising	1
Total	37

Question 8:

To what factors can change be attributed?

The response patterns of the participants were examined by dividing them into six major groupings.. They include village cooperation, media input, information input from government sources, material or monetary government assistance, government construction programs, and individual initiative.

Table 4.9 shows that respondents felt village cooperation to be the strongest factor contributing to change (52). Information input from government advisors was seen to be the second most listed factor (49). Government construction and government material or monetary assistance programs were each mentioned 37 times. Individual initiative was mentioned by 18 while media input was mentioned three times.

We once again must be impressed by not only the amount of times the Thai government is given credit for contributing to change but with the corresponding role of the Thai villager. Seventy incidences were reported relating to villager input. This is a clear sign that the government alone is not shouldering the entire responsibility for community development.

TABLE 4.9  
FACTORS CONTRIBUTING TO CHANGE

CHANGE FACTOR	NUMBER OF INCIDENCES
Village cooperation	52
Information input from government advisors	49
Material/monetary government assistance	37
Government construction programs	37
Individual village initiative	18
Media input	3
Total	<u>193*</u>

\*Many interviews attributed more than one factor to change

Question 9:

What kinds of difficulties have arisen in community development work?

Respondents listed only 20 areas of difficulty experienced while working in community development. There seems to be a reason for such a low number. Field reporting teams from Radio Station 909 were not looking for problem areas. They were, however, concerned with interviewing successful participators in the area of community development. By using a success base it was hoped that other parties would also try to involve themselves in community development activities.

Respondents' difficulties dealt primarily with educating the public to the uses obtained from the new projects. These difficulties are enumerated in Table 4.10.

There was even an interesting "culture shock" syndrome expressed by young community development workers from Bangkok. They were finding work difficult for them in the Northeast because of the differences in language and food.

Another difficulty revolves around the fact that many villagers in Northeast Thailand do not send their children to school during rice planting season. They must help with the crops. No matter how pressing the problems, when the time comes, one must plant rice. If double cropping of rice comes into being there will be even less of an opportunity for children to attend school.

TABLE 4.10  
DIFFICULTIES ENCOUNTERED IN DEVELOPMENT

DIFFICULTIES ENCOUNTERED	NUMBER
Frequent flooding means no on-going development	4
Communist problem detracts from development	3
Overproduction of new crops saturated market	1
Demand for new products is too great	1
Increase in hemp production causes pollution	1
Villages near Laos are uninformed on activities	1
Raising chickens much harder than expected	1
Villagers saw no need for water-seal toilets	1
No school during rice planting season	1
Crop spraying chemicals cause lung disease	1
Mulberry disease destroys silk production	1
Bangkokians find Northeast food and language problem	1
Lack of medicine slows work force	1
Fish fermentation contains liver fluke	1
Installing electricity harder than expected	1
Total	20

Technology has in some instances acted as a double edged sword. When a villager sprays his cotton crop he must also fear damage to his lungs. Water-seal

toilet installations without education in sanitation means that their usage is limited to honored guests.

Some village products are in such a demand that villagers do not feel any enjoyment in making them any more. If a village makes baskets for its own use and these baskets become in demand in Bangkok, conflict may arise. Time may be spent trying to fill production quotas at the expense of playing with one's children or even normal household chores.

Many innovations just turned out to be too much work (chicken raising, installing electricity).

Question 10:

How diverse are the development projects being carried out in Northeast Thailand?

Table 4.11 gives a complete listing of all the activities of the respondents. It lists 42 different kinds of community development projects being carried out in the Northeast. Forty-eight percent of these projects (20) affect the general well-being of the Thai villager (construction of wells, roads, health facilities, schools, bridges, etc.). Fifty-two percent of the projects (22) deal with the development of individual villagers (raising of hemp, chickens, cattle, pigs, bananas, etc.).

Looking at the overall number of projects enumerated we find that 62% (142) deal with general development. Thirty-eight percent deal with the individual (67). This leads one to believe that the majority of community development work is affecting the total community.



TABLE 4.11  
DIVERSITY OF DEVELOPMENT PROJECTS

DESCRIPTION OF PROJECT	NUMBER
Well drilling	30
Road building	27
Health facility construction	15
School construction	13
Silk production	10
General village development	10
Introduction of new crops	8
Fish raising	8
Temple construction	7
Electricity installation	6
Model village construction	6
Bridge construction	6
Chicken raising	6
Cattle raising	6
Farmer cooperatives	5
Fertilizer usage	5
Dam/canal construction	5
Tobacco raising	5
Water-seal toilet construction	4
Banana raising	4
Arts/crafts	2
Coconut raising	2

"Table 4.11 (cont'd.)"

DESCRIPTION OF PROJECT	NUMBER
Pig raising	2
Weaving	2
Adult education classes	1
Cotton raising	1
Crop spraying	1
Frog raising	1
Home economics classes	1
Hemp raising	1
Library construction	1
Mushroom raising	1
Meeting hall construction	1
Natural gas usage for cooking	1
Police station construction	1
Peanut raising	1
Pottery making	1
Playground construction	1
Trade fair	1
University construction	1
Watermelon raising	1
Salt production	1
Total	209

Well drilling (30) and road building (27) were the two most numerous activities being carried out by the interviewees. This is a good sign since villagers have long proclaimed water and roads to be their areas of greatest need. Health facility construction (15) and school construction (13) were also areas of increased activity. Silk production (10) is seen to be high because of the demand from foreign markets (especially the United States). The strength of this list seems to lie in its diversity. A multitude of needs are being met by attacking the problem of development from many different angles.

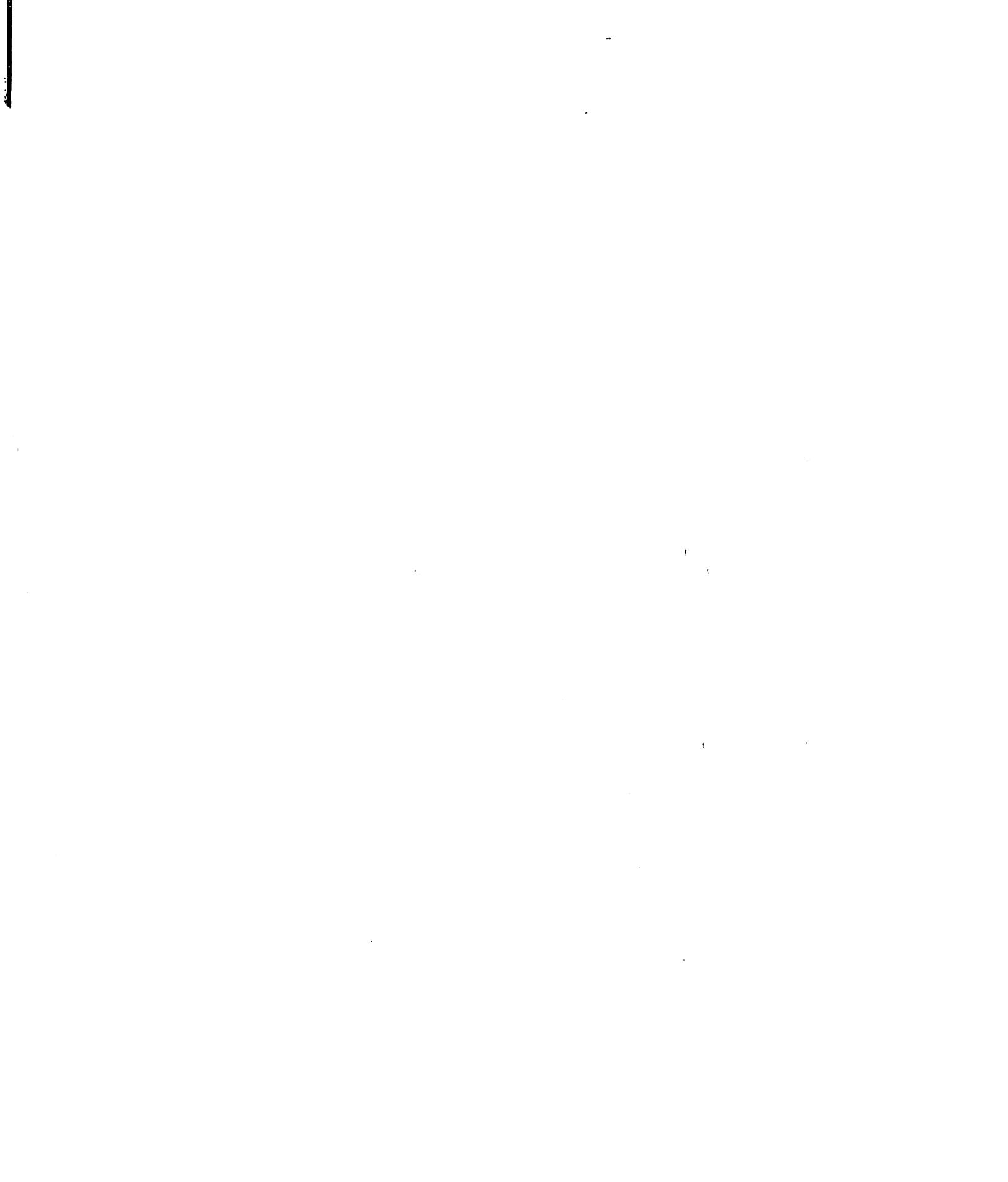
Question 11:

To what extent are projects communicated so that others might understand and possibly implement them?

One of the main objectives of the field reporting program was to obtain interviews that would not only describe community development activities but also explain how these projects were carried out. The aim was to have villagers listen to how others have involved themselves in community development and possibly stimulate further projects. Out of 145 interviews, 112 (77.3 percent) fully explained in a "how to do it" fashion their community development activities. Table 4.12 lists the development projects that were explained for the benefit of their radio listening audience.

TABLE 4.12  
 TYPES OF "HOW TO DO IT" PROJECTS

TYPE OF PROJECT EXPLAINED	NUMBER
How to build a road	13
water system	10
complete development program	10
How to use new farming methods	7
How to build a school	7
How to raise silk	6
fish	6
How to use fertilizer	5
How to form a farmer's cooperative	5
girl's community development group	4
How to install electricity	4
How to grow fruit	4
How to make use of health facilities	4
cattle breeding stations	3
How to raise chickens	3
How to build water-seal toilets	2
village meeting halls	2
How to weave mats and baskets	2
How to build bamboo furniture	1
pottery products	1
water collecting basins	1
temples	1
manure gas cooking systems	1
irrigation systems	1
dams	1
How to raise hemp	1
peanuts	1
vegetables	1



"Table 4.12 (cont'd)."

TYPE OF PROJECT EXPLAINED	NUMBER
How to raise rice (double cropping)	1
mushrooms	1
frogs	1
pigs	1
tobacco	1
How to produce salt	<u>1</u>
Total	112

The largest group of projects explained dealt with roads, water systems and general development programs (a total of 33). Farming and farming related activities were discussed 31 times. These ranged from silk worm and fish raising to the use of fertilizer and the steps to go through in order to institute a farmers cooperative. Construction of craft items (6) were also explained. Many villages are famous for one particular article. There were instances of an entire village making nothing but baskets. Another village did nothing but make pottery. These were discussed and shared so that neighboring villagers could begin to make their own articles and eventually would not have to buy them. This did not necessarily have to cause conflict between villages or destroy a particular village's economy. Most of the items mentioned are in great demand throughout Thailand and many villages could make them and not saturate

the market.

One item of particular interest dealt with the construction of a "natural gas" cooking unit. A holding tank was constructed that would house animal manure. The gas given off by this manure could be used for cooking. This item became so popular that instructions were printed concerning how it is to be constructed and were distributed throughout the Northeast by the United States Information Service.

Question 12:

To what extent is information given as to resources available for interested parties?

Seventy-two (49.7 percent) of the respondents were being used as resource persons for parties interested in their work. Of the 72 resource people, 41 (57.4 percent) held government related positions (community development officials, mobile medical unit workers, Advanced Rural Development workers, etc.). It would be easier for a government worker to act in this capacity since it is more likely they have access to transportation that enables them to share their expertise. The remaining 31 respondents (42.6 percent) were villagers who were willing to give their time and talents as resource persons. These villagers provided information on chicken raising, silk weaving, well drilling, road building, watermelon farming, fish raising, and electrical work. Table 4.13 lists the type of resources made available among those interviewed.

TABLE 4.13  
COMMUNITY DEVELOPMENT RESOURCE PERSONS

TYPE OF RESOURCE AVAILABLE	NUMBER
Government community development worker	10
Mobile Development Unit personnel	7
Village held seminars on farming techniques	6
Farmer's co-op personnel	6
Government held development seminars	5
Village well driller	5
Villager fish raiser	4
Advanced Rural Development personnel	4
Village silk raisers	4
Chulalongkorn University medical personnel	3
Government agriculture center personnel	3
Villager chicken raisers	2
Mobile Medical Unit personnel	2
Village schools	2
Villager watermelon farmer	1
Khen Kaen University agriculture worker	1
Villager on water-seal toilet construction	1
Border Patrol Police	1
Village road builder	1
Villager electrical worker	<u>1</u>
Total	72

**Question 13:**

**To what extent are Northeast villagers involved in the community development process?**

Respondents interviewed listed a total of 151 instances of village involvement in the community development process. In many instances, the government would supply the labor force. The main point at issue here is the tremendous amount of involvement the Northeast villager has exhibited toward his own betterment. Table 4.14 enumerates the extent to which villagers are engaged in community development activities along with describing these activities.

**TABLE 4.14**

**EXTENT OF VILLAGE INVOLVEMENT IN COMMUNITY DEVELOPMENT**

<b>TYPE OF VILLAGE INVOLVEMENT</b>	<b>NUMBER</b>
Water system installation	29
Roadbuilding	18
School construction	11
Silk production	9
Animal raising	7
Fish raising	7
Temple construction	7
Formation of farmer co-ops	7
Village conducted development classes	6
Health facility construction	

"Table 4.14 (continued)"

TYPE OF VILLAGE INVOLVEMENT	NUMBER
Water-seal toilet construction	5
Model village construction	5
Tobacco raising	4
Electricity installations	4
Vegetable raising	4
Bridge construction	4
General village development	3
Meeting hall construction	3
Basket/mat weaving	2
Watermelon raising	1
Bamboo furniture building	1
Hemp reservoir construction	1
Salt production	1
Peanut raising	1
Pottery making	1
Double cropping of rice	1
Mushroom raising	1
Frog raising	1
Manure gas stove construction	1
Fruit raising	<u>1</u>
Total	151

The largest amounts of village involvement can once again be seen in the construction phase. Wells and water related endeavors lead with 29, followed by road building with 18 and school construction with 11. Of the 151 items, 98 dealt with projects that would benefit the whole village ( such as roads and schools). This speaks to the fact that the Thais are not taking an objectivist philosophy in relation to their work. They are dealing with projects that, in the main, are of benefit to all. Again the diversity of village involvement is worth noting. There are 30 different kinds of projects listed.

CHAPTER V  
SUMMARY AND DISCUSSION

Summary of Findings

Generally, the Thai government provided the source for community development innovations in Northeast Thailand. People assigned to work on these projects also led the way in developing them. Thai villagers, on the other hand, are innovators in their own right. They provided a sizeable portion of the innovative programs in the Northeast. Most of these originated from their own village councils.

Respondents stated that their life styles were in a process of change. Over-all village development (roads, wells, health facilities) seems to account for the largest part of this change. Villagers also expressed the fact that an increased supply of money has enabled them to purchase things like radios that have made them more aware of the world around them. Many people stated they felt good about the work they were doing. This perception of self-worth seemed to aid in the development of other community projects. Shifting from a one crop rice oriented economy was seen to have an impact on life style. Diversity of crops (along with animals, silk production etc.) has meant that many villagers are no longer prey to seasonal floods and droughts that

once would have affected rice production. Villagers now have some income producing alternatives.

Many community development projects have led to aroused interest among other villagers. By observing development in action and seeing the results of this development, many have begun their own projects. Women's community development activities and farmer's co-operatives were especially popular. There were also many interest producing activities concerning supplements to rice production.

Villagers have accepted changes in life style because they view them as beneficial. Many can now sell their goods in markets throughout the year because of new roads. A steady, clean water supply has aided in both decreasing sickness and increasing vegetable production. Many villagers were happy to see that the government cared about them by sending community development officials to aid them in their projects. This caring made them more willing to join in and help work on development activities. New health facilities also aided in increasing the overall well being of villagers.

Life style changes were deemed unacceptable by very few. One ex-rice farmer (who now raises vegetables full time) stated that he enjoyed having more money come in each month. He looked back wistfully, however, on all the free time he once enjoyed as a rice farmer.

Leadership for community development projects comes mostly from district community development officials but villagers also lead many of their own activities. This village leadership comes from a wide variety of sources. The majority of this village leadership comes from village headmen and school headmasters.

The Thai government is involved in most all the community development work observed in the Northeast. Much of this support is also combined with village labor. This combination of support and labor has aided the development process. In the past there was not much communication between the government and the villager. This problem has clearly been confronted and is on its way to being resolved. Large agencies such as the Advanced Rural Development and Mobile Development Units have had a great effect on the Thai village. These effects can be seen in the areas of dam, school, meeting hall, health center, road and well construction.

Village success in community development has led to the acceptance by villagers of other development work. One successful project has had the tendency to lead to another. Many villages wanted to construct new temples, schools and roads.

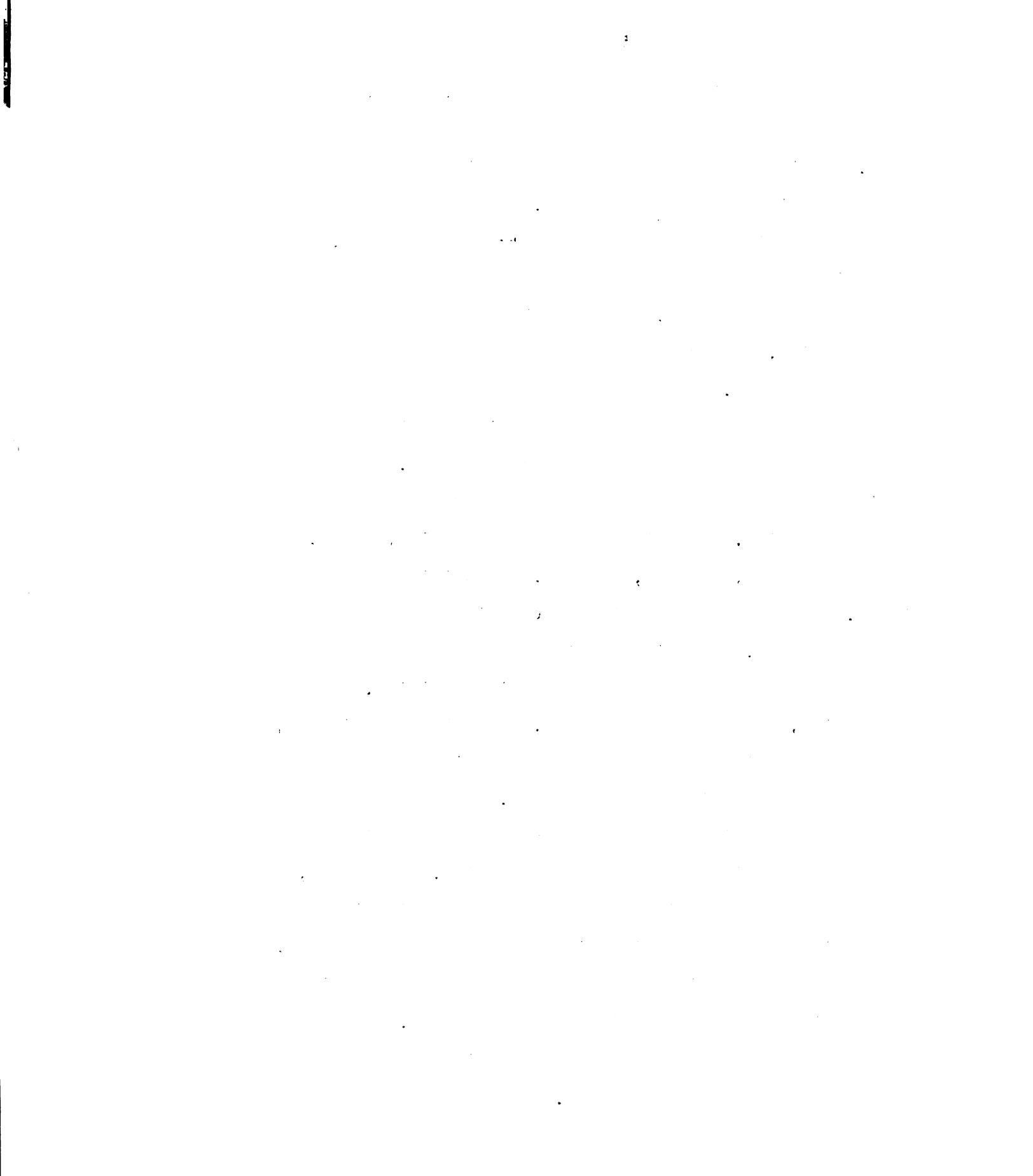
There were five main factors seen to contribute to change among Thai villagers. The largest concerned cooperation among villagers. Information input was also seen as having played a large part in the change process.

Government support in the forms of material, money, and construction programs also contributed heavily to change. Individual villagers and media input also played roles in this change process.

Analysis of the respondents shows numerically, difficulties encountered in community development work were not a major concern. Individual instances of crop overproduction, pollution and culture shock were listed as posing problems.

There is tremendous diversity in the kinds of community development work being experienced. The majority of work encountered is affecting the total village community. This is in the form of wells, roads, health facilities, schools, temples, electricity and bridges. There is also considerable activity on the individual level. This is especially true in the areas of more diverse crop production and animal raising. In summation, community development, no matter how diverse, is having a considerable effect on the Thai villager due to programs fulfilling human needs.

The majority of respondents explained their development work in a "how to do it" fashion. Hopefully, listeners could try their own hand at these activities based on information contained in the interviews broadcast. The manure gas stove is an example of a popular interview that resulted in increased villager involvement. Explanations in these interviews ranged from how to build roads to how to organize farm cooperatives.



Many respondents offered themselves as resources for interested parties. A majority of these were government officials working in community development areas. Many villagers offered assistance concerning animal raising, silk weaving and well drilling. These are extremely important resources to the village community.

Villagers are involved extensively in the development process. While they receive much government assistance, in the main, they are providing their own labor force. The majority of this involvement concerns the construction of water systems, roads and schools.

### Recommendations

This study should be considered step one in Radio Station 909's development role among Northeast Thais. Interviews in this study were made to inform listeners of community development happenings. Another series of interviews should now be made to ascertain the effects of broadcasting community development activities on their village audience. Does radio broadcasting in the field of community development make a difference? If field reporter interviews stimulate increased involvement in community development then their use might be expanded.

Other Stations in Thailand should consider establishing field reporting programs in order to create a more personal relationship with their listeners. A field reporting program could also be a vehicle used to ascertain whether or not the community development process

is being fostered in their area.

The Thai government should coordinate community development work with local radio stations. This would be done with the aim of increasing awareness among listeners in regard to development work. It would also enable listeners to hear how their government is assisting them along with obtaining resource aid.

Radio stations in other developing countries should consider increasing their involvement in community development by sending staff into the field in order to support and foster community development. In this way they could publicize work that otherwise might not reach outside the perimeter of a particular village. This could develop into a very unique way of meeting the needs of people.

### Reflections

As stated earlier, Radio Station 909 has provided an important vehicle for the dissemination of community development activities in Northeast Thailand. Over a two year period community development programs were described to village audiences. Based on field reporter activities a wealth of information was collected on the extent of community development work. These field reporter activities also produced insights as to village and government participation. The national government, for example, was involved in over 75 percent of all the community development projects observed. On the other

hand, respondents listed a total of 151 instances of village involvement in this process. This illustrates the tremendous amount of community development activity going on in Northeast Thailand. These were not one-sided affairs. In most instances one would see villagers and government officials working hand in hand to achieve their desired goals.

Radio Station 909 provided villagers with a means of expressing their opinions on a variety of matters. They were encouraged to communicate with Radio Station 909 and they certainly took advantage of that offer. This is illustrated by the fact that 25,056 letters were sent to Radio Station 909 in 1968. In that same year 35,748 visitors came to see the station. Everywhere this author traveled in Northeast Thailand villagers recognized the radio station's name. This level of communication and recognition is extremely unusual in developing countries.

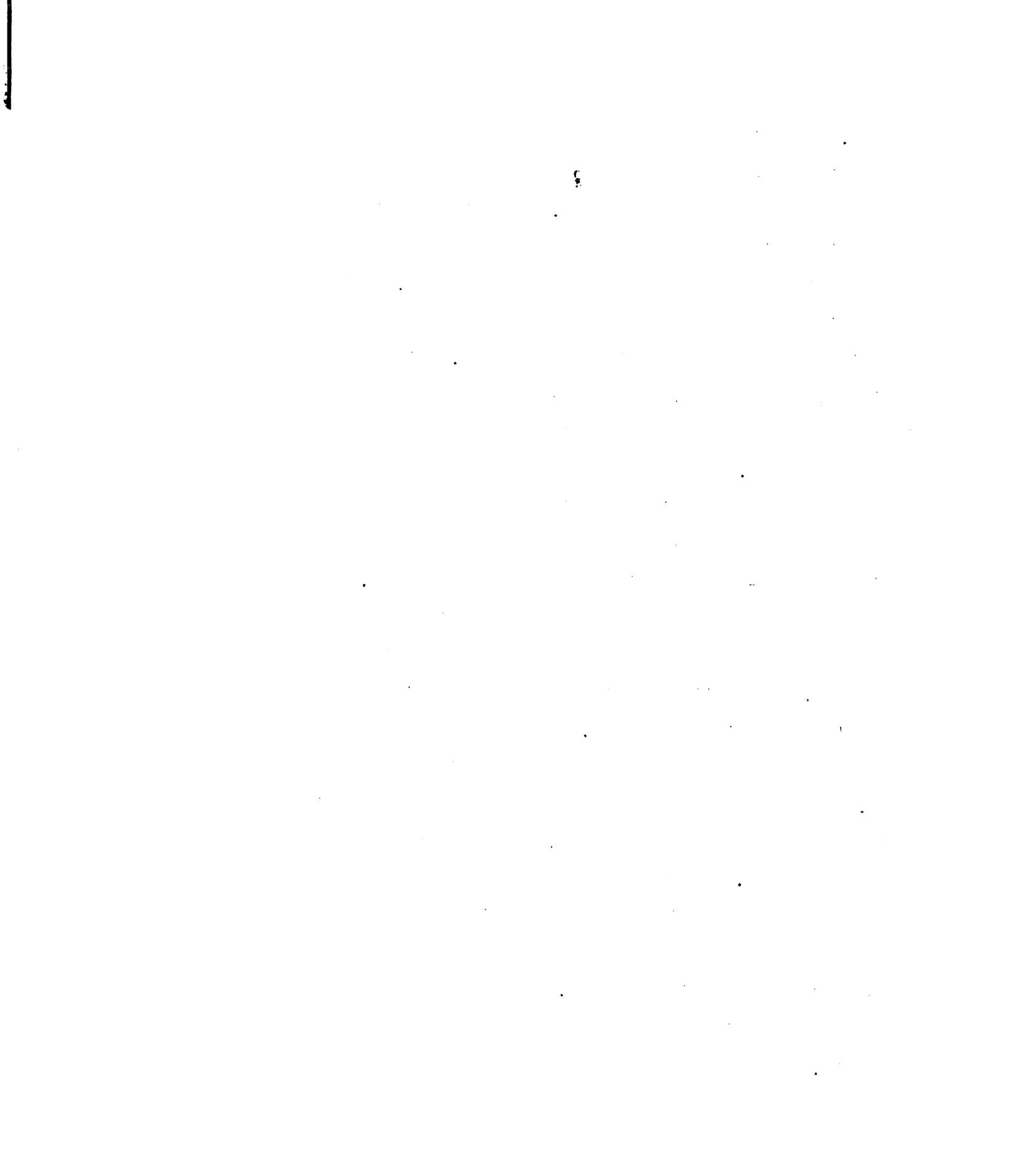
Radio Station 909 was a very special place to work. One of the reasons for this could well be the fact that villagers had found a station they could call their own. Face to face contact was maintained between villagers and radio station field reporters. There was a saying among station personnel, "The sweetest word in the world is a man's name." This policy of supporting individual villagers over the air waves who were involved in self-help, community development programs

could not help but have a positive effect on their self-concept. In this area there were 36 respondents who felt their self-concept was stronger because they felt good about the work they had done. This information is especially important because the interviewees were not specifically asked about their self-concept. This information was volunteered by them because of the special place it had assumed in their value system. Villagers mentioned, for example, how the whole atmosphere of their village seemed to have changed since they had started working together.

A young woman involved in a home economics project shared with this author how she felt community spirit and self-worth had increased in her village. She felt her work was having a very beneficial effect on her family and that she and others would continue their work, making it a continuous part of their village's educational process.

One village was serviced by a civic action group. This group travels throughout the country providing assistance in the form of clothes, blankets and medical aid to the needy. These villagers were grateful that the government was taking a posture of involvement because they were convinced that previously no one cared much about what was happening to them. They now felt that they were being listened to and given help when they needed it.

In another area people had developed their



homes into a model village. They expressed pride in their accomplishments and were especially pleased with their increased status. They were surprised that the little things they did made such a big difference in the appearance of their village.

In one village new roads were built, toilets constructed, and a new reservoir completed. The people involved expressed definite positive changes in their village setting and could not understand why they had not done these type of activities earlier. They felt that if they could do it then there should be no reason why other villages should not try.

It was this kind of information that seemed to develop Radio Station 909 into a support base that helped villagers share how they felt good about what they were doing. This could be one of Radio Station 909's greatest contribution to change.

Another example of the station's role as a vehicle of support is seen in its use of the Northeast dialect in its broadcasting. Central Thai is the recognized language of Thailand and is also the medium of education in Northeast schools. Villagers call it "Bangkok Thai." The fact that their language has not been readily accepted by the national government has made Northeast villagers wary of officials who all of a sudden exhibit a concern for their welfare. Radio Station 909 began immediately by broadcasting a major part of their programs in the Northeast dialect. Almost all of the field reporting,

community development programming was done in this dialect. The most popular program on Radio Station 909 was the twelve o'clock news, also done in the dialect. This emphasis on cultural democracy by Radio Station 909 has shown respect for the Northeast villager and his unique identity.

This author feels Radio Station 909 has also received respect from this same Northeastern Thai. This station has become the most listened to and hopefully most effective in Northeast Thailand. This input leads one to believe that good community development programming, done by people who care, could lead to village betterment due to the popularity of this unique radio station.

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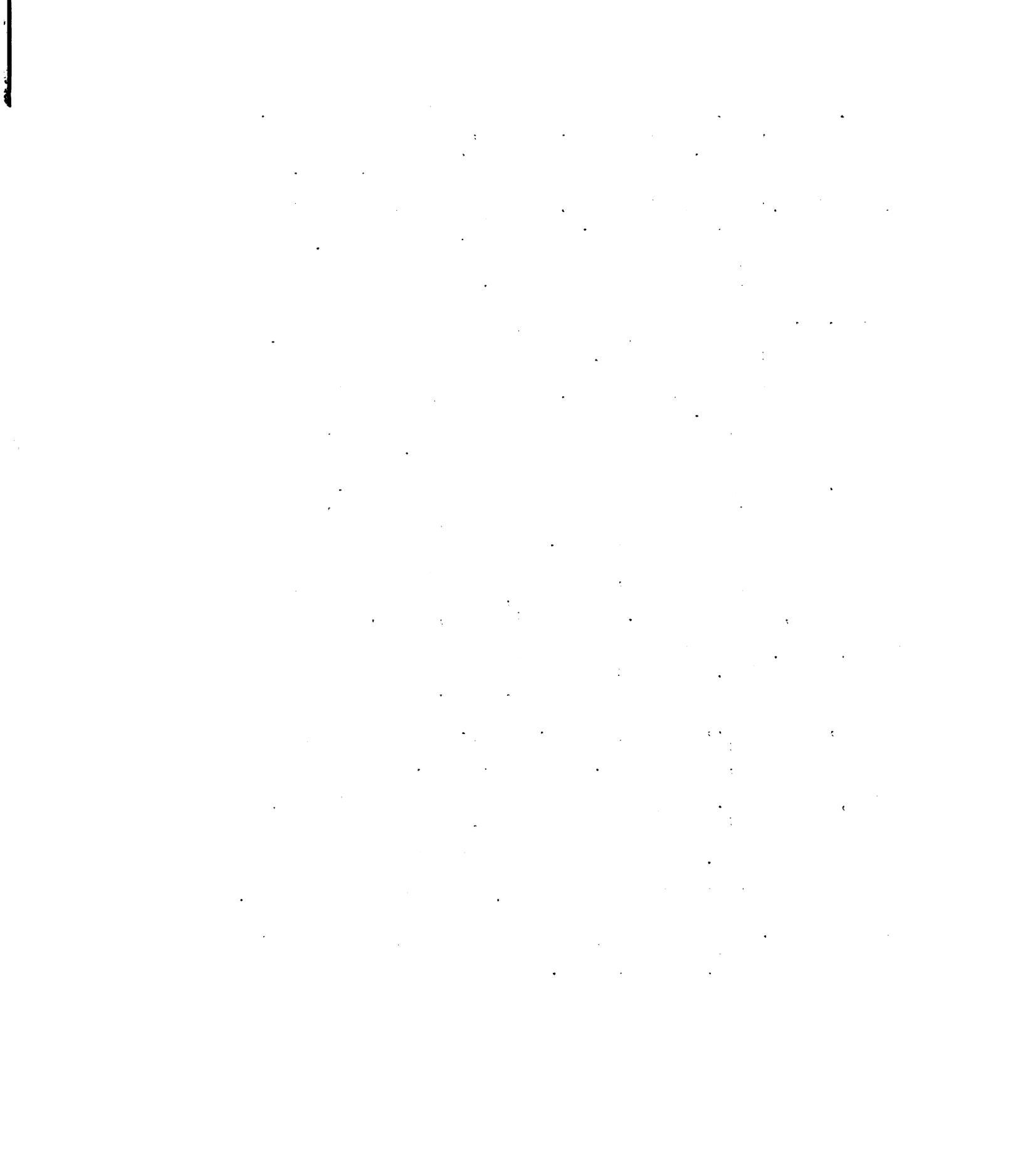
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**APPENDIX**

## APPENDIX

### JOURNAL OF INTERVIEW SUMMARIES

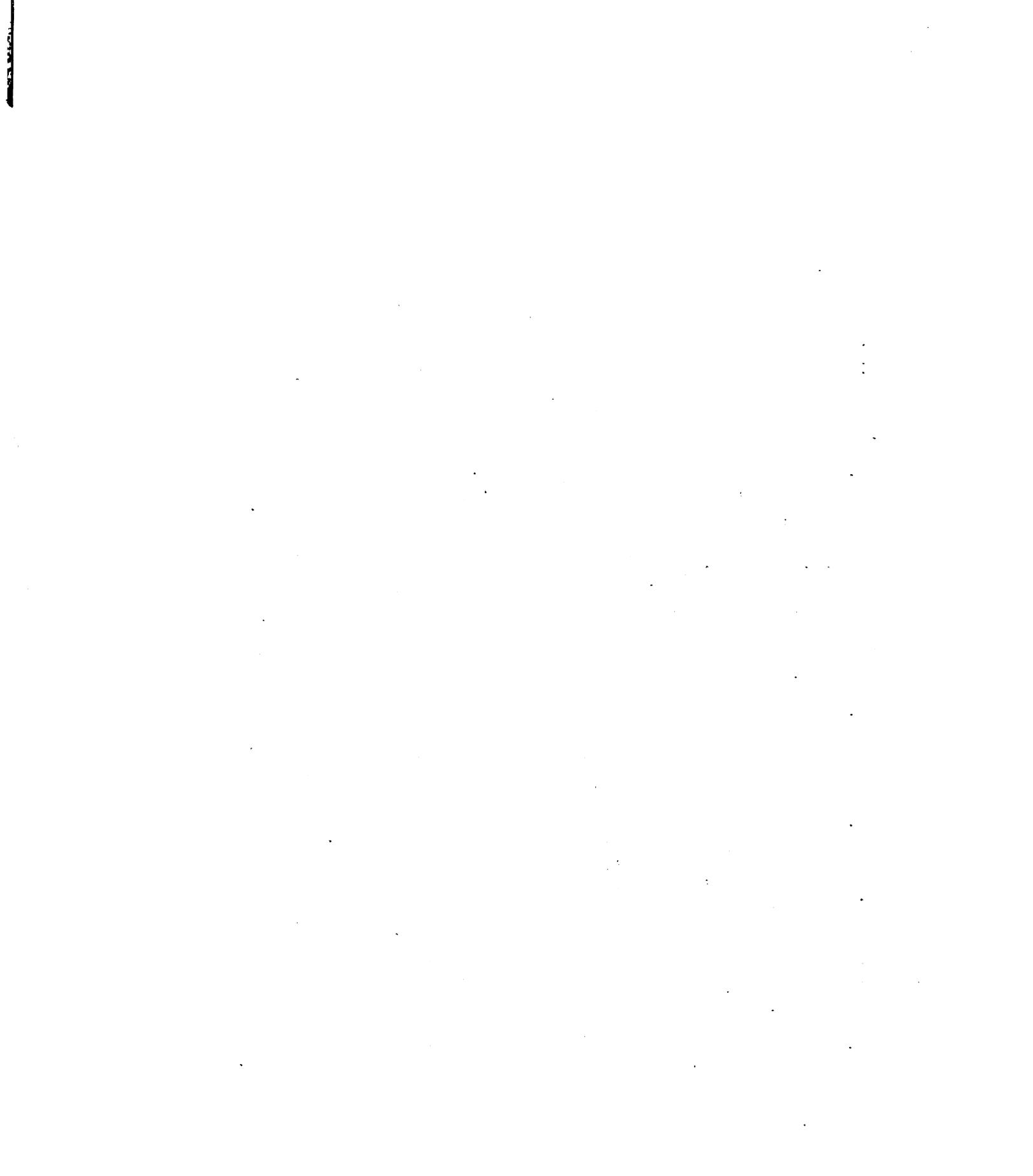
December 4, 1967

During this trip to Nakhon Phanom Province, two districts were covered for news stories; That Phanom and Mukdaharn. Our first contact was the district official of That Phanom. We discussed the purpose of our visit and he gave us the assistance of one of his men who lived in the area. For the next two days of traveling, we had the invaluable help of this man who had his finger on the pulse of the villages.

1. Our first interview was with Mr. Jinda in the village of Pone Pong, Pra Gan Tung District. The government had recently given him his start in the raising of silk worms. His last year's yield was over 4 kilos of raw silk thread which brought him a profit of more than 800 baht (20 baht equal 1 U.S. dollar). His income had doubled since he still had time for rice farming. Buyers throughout the Northeast had already contacted him and he was seriously thinking of going into the business of raising silk worms on a full-time basis. He proudly showed us a new, screened silkworm cupboard that was given to him through the assistance of the rural agriculture officer.

2. Our next stop was the village of Tat Noj in Pra Gan Tung District where we met a young man named Boonsong who was reported to be the most successful chicken farmer in the area. He said that he had gotten the idea from visiting a family in the central plains of Thailand. He wondered why people in the Northeast had not raised more poultry so he decided to try it himself. Although he received some aid from local officials in regard to proper medicines, he did most of the work. He already had 3 new incubators, 450 chicken (which laid more than 200 eggs a day), and an impressive array of cages and houses. Our tape was made with the recorder on top of one of these cages which gave us more than enough of the "living sound" for which our station was becoming famous. Many villages from surrounding areas had heard of his project and had made visits to see it for themselves and to discuss its operation with Boonsong. Hopefully this tape will enable others to do the same.

3. Approximately seven kilometers away, just outside the peaceful town of Renu, we stopped at the village of Na Dom Maj. There a happy old gentleman named Mee See told us how he and his daughters went about raising their successful crop of watermelons. He did not spend much time in his rice fields



any more since the watermelons had provided him with an adequate income. At that time he had no problem selling all he could raise in nearby Mukdaharn and even as far away as Korat. He said they were famous for their sweetness and the one he gave us certainly proved his point. The only problem he foresaw was overproduction. So many neighbors had come to him for help and had copied his methods that he felt next year's crop would be more than the market could handle.

December 5, 1967

No one was working on this, the King's birthday, so I was a bit concerned about not being able to find any leads for stories. The district official came to our aid again, however, by giving us his agriculture officer to work with. He considered our work to be of high priority and before noon we had another three stories.

4. The first of these came from the village of San Paan where we interviewed Mr. Saj Uan On. His forte was the raising of tobacco and he was most willing to tell us all about it. The whole family became involved as the tape clearly shows. He was the first person in that area to establish a successful tobacco farm. He said he felt very good about what he was doing since other villagers looked up to him. The government had provided him with the financial backing and technical expertise needed to start. There is no problem selling tobacco in Thailand since there is a government monopoly which will buy all he can raise. The commercial market is vast since the majority of Thai men smoke and no health campaign has as yet been launched to inform the public of the dangers of cancer.

5. Further down the road, we stopped at the village of Do Na Huu where we made an enjoyable tape with Mrs. Panee. She had started a number of women in the area off on the making of bamboo furniture, dishes, and women's purses. She showed us her wares and described how she constructed them. She explained how she had gotten the enterprise started with the help of the local community development official. There was a great demand for the things that she had been making for years. She easily found other women in the community with the same talents and they proceeded to form a group which had all the work they could handle. The big city demand was more than they could keep up with, but they saw no reason to push themselves. They will probably quit when their enjoyable occupation starts to seem too much like work.

6. On the way back to That Phanom, we stopped at the festivities at the government building. There we picked up Mr. Ruam Long from the village of Nam Gaan who had been instrumental in its organization. The last thing completed was a new road for which villagers had voiced a need to the local

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officials. The government supplied 20,000 baht for trucks and gas while drivers from the village gave their time. Mr. Ruam Long donated 1,000 baht of his own money and collected contributions from other villagers so the dirt hauling drivers could be paid something for their services. Villagers themselves turned out to do the work in shifts. The road, now completed, has joined the village to the main road and the outside world. Goods that once took days during the rainy season to reach market now could get through in hours. Peddlers visited more frequently and personal trips were more common.

December 6, 1967

After lunch we drove from That Phanom to Mukdaharn and introduced ourselves to the new district official. He arranged a meeting with us the following day when he could present us with a program to follow. Our evening was spent at various functions given in honor of the King.

7. The district official sent us to the village of Non Can with a military escort to cover our first story. That was an area which had been frequented by communist terrorists (CT's). Since it was eight kilometers from the main road and followed a cow path through the forest, it took us thirty minutes in low gear to get to the village. There we interviewed local officials at their new police station. Villagers expressed the fact that they felt much more secure now that the government had shown an interest in their safety. We also interviewed the younger brother of a man who was recently killed in an attack on a CT stronghold. Before the police built their new station, this village was a frequent rice stop for CT's. Villagers had been intimidated and forced to attend propaganda sessions, but the station had put an end to that era of fear.

8. After another early morning meeting with the district official, we left Mukdaharn by way of Naan Sam Kaa. There we made a tape with Mr. Chalerm Jut concerning a self-help project he was supervising. Villagers there were extremely proud because they were the first in the area to receive electricity and because a new road out to the main highway had just been completed. In addition, a small dispensary with a fine supply of medicine had been constructed with the help of the U. S. Overseas Mission (AID) and the Viking Radar Station. Villagers could not help but compare the "before" and "after" of their village. They had been spending more money for coal oil than they now spent on electricity. Needless to say, the electricity provided them with much better light. Their village had become a showplace because of its progressive improvements. The dispensary was especially valuable because there was no other medical center nearby. They were very grateful to the

American airmen who had provided medicine.

December 19, 1967

9. This was a field trip covering the opening of Khon Kaen University. We taped the President of the University Council summarizing the development of this university which was created to meet the needs of Northeastern Thailand. It will provide many different areas of study but will mainly focus on agriculture thereby providing a badly needed resource center for Northeast villages. This school will allow hundreds of students unable to attend schools in Bangkok to continue their education. The government has stated that it will provide financial assistance to those in need. With the continued development of the university in the South, this will complete construction of universities in the four major areas of Thailand.

10. From there we followed the royal family around the campus and then to the new Khon Kaen Health Center. That center, constructed with government funds, will service the entire province with a staff willing to assist in any type of problem or emergency. Patients could obtain free medical attention or pay according to their means. The health center will care for those who ordinarily would not be able to obtain it, thereby supplementing the work of the local hospital. Villagers attending the ceremony expressed their gratitude for having a new facility so close.

December 21, 1967

11. Our first interview in Chaiyaphum Province was made in the village of Kwaa Noj where a new water system had been installed. Because of extended dry seasons, this village had gone without water for much of the year. To remedy this situation, the government offered to supply the materials and the village contributed the labor force. The system has been completed and village families were being charged four baht per month to keep the system in operation. Villagers felt this was a small price to pay for a continuous water supply.

12. Our next story was found in the village of Lam Cam where we were interested in learning more about a new hemp soaking station. The local agriculture official had suggested the construction of a series of large reservoirs which had been accomplished entirely through the use of volunteer labor. Forty men then got together and formed a cooperative which brings all of its hemp to this station to soak. Water was a major factor in the production of hemp,

and since villagers have been able to control their water supply, they have had excellent luck with their hemp. When the initial forty men were finished with their crop, they rented the station. Their neighbors also expressed pleasure with the situation since the canal water running by their houses was no longer spoiled. Hemp used to be soaked out in front of the villagers' homes. Water used to soak hemp is unfit for consumption, thereby causing problems for cooking and drinking. This health hazard has been removed by the construction of the soaking station. In addition, the higher grade of hemp produced brought a higher price on the market.

13. In the afternoon we covered a story about silk. Just outside the village of Phaaw, we talked to the district official who showed us his entire operation. In an old government building, he had started a weaving school where thirty young girls were given training in how to weave silk cloth. We talked to a woman in the class who had received silk worms from the government to take home and raise. She explained how the women in the area had become interested in this project and had used her as a resource person. She was one of fifteen persons in her village who were raising worms. We then spoke to a girl who was weaving on her own machine. Extensive markets for their product had been found in Korat and family life had changed a great deal with all of the additional money coming in. The district official will continue these weaving classes since many women from other villages had expressed a willingness to join them.

December 22, 1967

14. The Governor of Chaiyaphum granted us a special interview in which he explained the various development programs in his province. He stated that he wished to involve villagers in these programs so they would not see improvements as items that were being given to them. He spoke of silk, water, roads, vegetables, rice and general development projects. He also discussed the long range effects of progress in his area. It was his hope that villagers would develop a successful program for which his officials could act as resource personnel.

January 11, 1968

15. Our first stop during this trip was in Suwannaphum, the southernmost of the three counties to be covered in Roi Et Province. There we met with the county official who gave us suggestions for three stories in his area. One of his rice

officers, Mr. Aroon, travelled with us throughout the county. Our first story was obtained in the village of Kum Taj, Sa Kuu District, where we visited Mr. Najbun's farm of about 73 raj (1 raj equals 2.5 acres). In the middle of his land he had constructed a huge fish pond for his family's consumption. Its production was so great that he had enough fish left over to sell. Surrounding this pond he had some twenty head of cattle grazing on his rice fields. Underneath his house were row upon row of chicken coops. A vegetable garden was nearby and in addition to all of this, he had just finished selling his pigs. Mr. Najbun felt that anyone could do the kind of work in which he was engaged if enough interest and will power were present. The government agriculture officer had given him his start. He turned out to be such a successful speaker that he very willingly conducted seminars for villagers who wished to visit his farm. This was one of the best one-man success stories I had observed in Thailand.

16. Again in the village of Kum Taj, we interviewed the village headman who informed us of development projects in his area. They ranged from hemp and pigs to roads and toilets. Most of them had been started with government support, but villagers had begun to do all of the work themselves. They felt the whole atmosphere of their village had changed since they were all working together.

January 12, 1968

17. Our final story in Suwannaphum County was obtained in the village of Tak Dad, Hua Tone District. There we visited a school newly completed through the efforts of local villagers. They felt they needed a school so they built it themselves. Villagers had also provided 5,000 baht for the drilling of a well on the school grounds which enabled the students to produce an impressive vegetable garden. The villagers had divided themselves into groups of six, each group alternating days to work on the school and its projects. It was a case of neighbors getting together and deciding what they wanted for their families. They then decided how to go about completing these projects. The headmaster of the school provided the leadership and many other headmasters have visited to see how they too could initiate these kinds of projects.

18. From Suwannaphum we travelled north to visit the county official of Kaset Wisai. He sent us to an area surrounding the temple of Pone Po where a massive medical complex was being constructed by the Thai army. Everything there would be made available to the villagers. X-ray machines, doctors, medicine, operating facilities, dentists,

and transportation (air evacuation, if necessary) would all be provided free of charge. The doctors, who were coming from Chulalongkorn University, were to offer their services in the area convenient to the three adjoining counties for the next two months. This program was fostered by the Thai Ministry of Health. It was their aim to provide a mobile medical unit that would travel throughout the country serving remote areas that would otherwise be without health care.

19. On the way from Kaset Wisai to Chaturaphak, I noticed some interesting looking dugout-like objects in the fields by the roadside. It turned out to be a most ingenious way of obtaining salt from the nonproductive soil. The family we talked to was living in a lean-to by the side of the road. They explained how they constructed a dugout log, put it on stilts, and filled it with dirt and water. The water then filtered through the bottom of the log into a bamboo tube. From there, it fell into a pit lined with hard clay. When enough water was accumulated, it would be boiled. After evaporation took place, the residue was salt. This method had been handed down in their family for generations in order to pick up extra money between rice harvests. They said many people like us had seen them from the road and had come over to see what they were doing. They felt salt production could be quite lucrative since the dirt they were using was free. They felt that because of the salt, they were able to obtain little things for their family that they would ordinarily not be able to enjoy. The area we were in turned out to be the village of Nong Taw, Hua Chang District, Chaturapak Province.

20. Our final stop was in the village of Tong, Hua Sang District. After talking to the county official, we went with a local doctor to visit a recently completed sanitation project. This doctor had been instrumental in explaining the health benefits derived from water seal toilets. He had gotten the government to provide the forms and cement, but the rest was done by the village. The result was impressive eighty per cent increase in toilets of which the villagers were very proud. The government had also provided soap and medicine to support the doctor's health work in the village.

February 13, 1968

21. In an interview on January 14, I reported on a mobile development unit medical project. At that time the facilities were just being set up and an interview was made informing the public of the group that was to come. Upon our arrival at Pone Poe, Kaset Wisai, we found the medical complex completely operative. It consisted of x-rays,

anaesthetizing, nursing, and any other services needed by villagers. They were all from Chulalongkorn University and were receiving a salary of seven baht a day (supposedly for tobacco). They were, without a doubt, one of the hardest working groups of Thais I had yet to meet. We lived with that unit the next three days. Our first interview contained reports from many villagers who had visited the main unit concerning the kind of treatment they had received. Many had walked ten to fifteen miles for medicine which they otherwise would not have been able to obtain.

February 14, 1968

22. The medical unit was made up of two separate groups. The first of these stayed at the main camp to take care of the people who were well enough to make the trip to see them. The other group travelled to a different village each day in order to assist those in remote areas who otherwise would not be able to come. We accompanied the latter group on the last trip they made. They set up their facilities (including a dentist's chair) just outside of Kaset Wisai in the local temple. Men, women, and children all formed lines to receive the doctors' diagnoses. Everything from TB to gun shot wounds were cared for during our brief stay, and the doctors explained what they were doing throughout the day. An accurate count of patients treated reached 1,496.

23. Our last tape in Kaset Wisai came from the village headman of Pone Poe. He first spoke of the medical unit and how it had helped the people of his village. Just before the interview, the unit had given forty new suits of school clothes to the children in the village. It was too bad that the interview could not show "before" and "after" pictures of those youngsters. The village headman also expressed thanks for the blankets and medicine chest his people had received. He explained how these same school children had constructed a huge reservoir with the help of their teachers and funds from the government. The reservoir covered fifty raj of land and would furnish water throughout the year. That project provided assistance for over 500 people. It would also enable some of them to raise vegetables and second crop rice, something that had never been done before.

February 16, 1968

24. On the way to Pra Tum Rat, we stopped to interview the head of the Advanced Rural Development road building project that would link Kaset Wisai to the Pra Tum Rat area.

This was a government backed project (some funds had come from ARD) that did a great deal of development work in the Northeast. The head of the crew was just beginning construction of the twenty-six kilometers of road. He told of the work planned and how adjoining villages would also be linked to the main road.

25. To complete this story, our final interview was made in Pra Tum Rat where the army construction head, Major Prawait, had just completed the facilities which would service the new camp. He informed the villagers of the surrounding areas of what would be available to them. This included a pilot fish pond and a vegetable garden. He made a plea to have as many as possible take advantage of these opportunities. While we were there, many interested villagers arrived to talk about the new installation and to receive advice from Major Prawait.

February 22, 1968

26. Our first stop this trip was in Bunakan, one of Nongkai's northernmost counties, where we spoke to the county official who asked us to cover an important meeting the following day with representatives from the villages in his area. Later at our hotel we met a man who was raising peanuts on the banks of the Mekong River. He had gotten the idea from the local agriculture official. He explained his system of planting along with the various costs involved. He had planted a full two raj of them in front of his house stretching down to the river. It seemed peanuts were a relatively easy crop to care for since they do not have to be watered. He made an 800 baht profit during his first year of planting which had enabled him to open a small sewing shop for his daughter.

February 23, 1968

27. We attended a week-long seminar concerning the work projects in the various villages of Bunakan. The seminar was held in the village of Pan Lam where government representatives from the Department of Community Development were ready to act as resource personnel. They had just returned from a trip to visit Radio Station 909 and were very enthusiastic about what they had seen. The villagers were told about 909's background, aims, and functions. A plea was made to have everyone listen to the daily newscasts in order to keep abreast of their local situation. It was stated that at that very moment, the Pathet Lao were only ten miles from

from Paksan, which is located right across the river from Bungkan. That led into the seminar itself where an interview was made about the merits of raising silk worms with government support. Other topics covered were: fertilizer usage, fish raising, and tree grafting. A villager then explained to us what he thought he was getting from this seminar. He had come from the village of Ta Kaj and he talked about the insights he would be taking back with him. He felt his villagers were open-minded and would especially like to put their silk raising expertise to work.

February 24, 1968

28. We began our trip by travelling south to the Mobile Development Unit Center at the village of Don Ya Na where our first interview was at the site of a new road. With graders and bulldozers bellowing in the background, we interviewed the village headmen of Lop Pan Tong and Nong Nam Ween. The Mobile Development Unit was in the process of linking those two villages with each village providing twenty men to work with the MDU construction team on alternate days. The government had given 30,000 baht for the completion of this 3.5 kilometer road. The villagers were very happy to provide the manpower because they felt the advantages of a new road would be tremendous. Their villages are very isolated and this would enable them to find new markets for their goods.

29. This interview was with the head of the MDA, Mr. Chalerm, a Thai Army Colonel who gave a complete picture of the work his men were doing. This included raising pigs and chickens, digging wells, providing electricity, building schools and roads, and providing medical facilities. He explained how villagers continually came to the Center for help concerning crop production and animal care. He viewed his position as one which should provide services to the community as that community sees fit, as well as introducing innovations into the area. These innovations were not to be forced on villagers but rather were to be set up as pilot projects at the MDU Center. By having villagers observe how these projects work, it was his hope that they would take these ideas home with them.

February 25, 1968

30. This day was spent in the village of Law Luang, Seka County where we stayed at the Mobile Development Headquarters. Seka seemed to be an area with absolutely nothing

but trees. The county had not as yet received electrical power, but the MDU was preparing for this job while we were there. They had just completed roads connecting adjoining villages. We interviewed the village headman about the occupations of his people, and he told us how the government was providing many of them with assistance in tobacco farming. In the barren Seka area, wet rice farming is sometimes an impossible task, therefore many villagers are getting away from their one crop economy. A program had also been developed where the government provided trucks so crop transportation would not have to be a problem. Many villagers were not able to afford transportation out of Seka to market, and this meant that their crop would dry out. They now had the use of the government's truck and did not have to fall prey to a demanding taxi/truck driver.

31. At seven o'clock in the morning, over fifty villagers showed up at the house where we were staying to talk with us. We interviewed them regarding the MDU work that was going on there. They were especially enthusiastic about having electricity and a water reservoir. They felt these improvements would provide for vast changes in their life styles since they would have more time to spend on activities other than rice farming. They were happy to have the MDU work in their village because they felt they were a part of the work going on. The work was not only for them but, in many instances, by them.

March 5, 1968

32. While driving to Phone Pisai, we stopped to talk to the county official about activities in his area. Our first interview covered a pottery making concern in the village of Don Can, Chum Chang District. Twelve men from three villages had pooled their resources and formed a cooperative after getting their idea from a project in another province. Once they found an area that contained suitable clay, they divided the responsibilities and built their own kiln. Their work was done entirely by hand, and their best potter can turn out one hundred pieces a day. These men had given up rice farming completely since the demand for their pots was so great.

33. Our next interview was made with the village headman and the school headmaster of the village of Tung Tad. It dealt with the construction of one and one-half kilometers of road completed entirely by village labor. Like most projects, this one arose out of a village meeting. It was felt that they could do the job with the aid of a truck.

The county official lent them a truck and they proceeded to dig their own fill dirt, water down the base, and the construct the surface without outside help. The students from the local school had also done their part. They were happy not only because they had gotten out of school but because they had had a big part to play in making travelling easier to and from their village.

March 6, 1968

34. The county official of Phone Pisai provided us with our next interview. He told us about the various projects being worked on in his county and he explained how the villagers were branching out into areas other than rice farming. Vegetable raising was especially productive since the proximity of the Mekong River gave them a dependable water supply. He was happy that he had been able to acquire five tractors and twenty water pumps to put at their disposal. He said that his philosophy at the moment was to only give the people what they told him they wanted. He would always try to do everything possible to help them accomplish their aims. This county official was very popular with the villagers and by looking at his plans for roads, electricity, and water one can easily see why.

35. One of the government officials of Sri Chienmai took us to the village of Nong Baa Bak which grew some of the best vegetable crops I had seen in Thailand. The reason for the success of this particular garden could be found in one very interesting object: a windmill. We interviewed five families who were working together on this project. They had gotten the idea for the windmill from Kasetsart Agriculture College. The windmill itself stood at least seven meters high. It was joined with a conventional hand pump and a pipe led from it to a large water tank. The wind was light but it still was able to produce a trickle of water. The government had provided the families with the materials for the windmill and also a gasoline motor to pump water from an additional well. These families were raising eight different kinds of vegetables all year long. Most of their produce was sold across the river in Vientiane, the capital of Laos. One of the villagers provided an interesting comment. He said that when he had planted rice he had only had to work a few months of the year but now he had to work all of the time on his vegetables. He had more money now but he had to work for it. He wasn't sure if it was worth it. He certainly enjoyed his new prosperity but looking back, he had also enjoyed his leisure time.

36. Our next interview was in the village of Baa Sak where the Government Health Department had set up a project

for the young women of the village. The young girls had been divided into knitting and sewing classes which specialized in purses, dresses, and baby clothes. They were also being instructed in homemaking and home sanitation. We talked to the girl who had been elected the head of her class. She expressed the satisfaction she derived from this kind of endeavor and spoke of an increase in community spirit and self worth among her peers. She felt it was having a very beneficial effect on her family and certainly on the whole village and that she and the others would continue with these classes and make them a continuous part of their village's education.

March 7, 1968

37. It was our objective to cover the newly completed water purification complex in the villages of Nong Sawan and Don ca. The new water tank would furnish clean water for more than 200 families. Since well water in the area was not fit to drink, this project fulfilled a definite need. The villagers had gotten together to draw up the project themselves. They had then reported to the government, telling it what they wanted and what assistance they would be able to provide themselves. After this, they had collected sixty baht per family to aid in the purifier's construction. An interview with the village headman explained to us how it had been made and how it now functions. Every family in the villages provided five baht per month for the gas used by the motors and also for the maintenance of the equipment. Most of the people were raising vegetables because of the year-round water supply. Before this, there was never enough water for both crops and family consumption.

38. The final county to be covered was Tha Boo. In the city of Tha Boo we interviewed an army major who headed the county's Community Development Department which ran an extremely complete civic action program. Its projects included building roads; digging wells; and raising pigs, chickens, ducks, vegetables, and tobacco. Vientiane, Laos was the major market for these goods, of which the tobacco is said to be the best in the area. The civic action group travels throughout the county to provide assistance in the form of clothes, blankets, and medical aid to the needy. Villagers commented on the effects of this work in their area. They were grateful that the government was taking a posture of involvement because they were convinced that previously no one cared much about what was happening to them. They now felt that they were being listened to and given help when they needed it. The Community Development Department was doing an excellent job of making aid available to the people.

March 12, 1968

39. The village of Na Ree Jaaj is located in a highly sensitive area of Ubon Province. While there, we stayed with the Thai army unit which had erected a small camp within the village. When we arrived everyone was busy making fences, planting flowers, and cleaning under their houses because Na Ree Jaaj was being turned into a model village. One model house had been constructed by the army for people to see and possibly copy. While interviewing the village headman, he explained how persons from all over the country had heard of their village and were coming to see how it was done and to receive their helpful advice. One of their unique projects was to make a cement basin under each home to collect rain water. They were very proud of their accomplishments and were especially pleased with their increased status. The villagers were also thankful for the ideas and support they were receiving from the army. They were surprised that the little things they did made such a big difference in the appearance of their village.

40. We then interviewed a young girl who had just returned from Taiwan where she had studied under the auspices of the Joint Technical Assistance Committee in the field of community development (USOM had financed the trip). She told us of the many things she had been introduced to that she was applying to her village. About eighty people were working with her in everything from agriculture and libraries to sport tournaments and making items for village fairs. She said she would be glad to help with anything she saw that the people needed. The government had already provided her with various money grants for her village activities. Villagers felt all they needed was an organizer. They liked to work on many different projects but could never come up with any new ideas. The diversity of these new classes provided them with ways to spend their leisure time. This had given many of them a new outlook on life since utilization of free hours had been one of their major concerns.

41. Next, we taped an interview with the head of the village volunteer force in the village of Naa Ree Jaaj. About 160 men (80% of the village) met and discussed what kind of work they felt needed to be done in their village. They decided that they would receive no salary but would rather work for the benefit of all. To date they had built new roads, dug new wells, and constructed a new temple for their area. These activities had sprung from a genuine concern on the part of the people for community betterment. They had carefully chosen their own projects and had then spent the necessary time and energy to complete them.

March 13, 1968

42. After arriving in the village of Naa Sa Ad, we found that the Advanced Rural Development unit had just provided 20,000 baht for the construction of a huge new reservoir which they were trying to complete before the rains started. The village headman explained the benefits he felt would come from this project. Many villagers had begun raising animals since they would have enough water for crops and outside activities. He also explained how his people had expressed a need for a new road. No money had been given by the government, but seventy men a day offered their services and did the work completely by themselves. They now had toilets in almost every house and a new temple was also under construction. Future planning for the village was being done with the help of the head of the MDU unit. He had provided a core with a village planner, a doctor, an agriculturalist, and a community developer who would act as resource persons. The ten acre reservoir previously mentioned was their biggest project to date.

43. In the village of Khum Ka, we interviewed persons about how the army had helped them construct roads and toilets, move houses, and make a reservoir. A sense of accomplishment was felt after their first project was completed. This seemed to prompt them to build a new temple and also to make plans for a new school. In addition, villagers had sought advice on fertilization and increased crop production. They expressed definite positive changes in their village setting and almost could not understand why they had not previously done these types of activities. They felt that if they could do it then there should be no reason why other villages should not try.

44. After leaving Amnat Charoen County, we travelled to Pa Tiu, a new county in Ubon Province, where we interviewed the headmen of Sii Taan, Tao Hai, and Baa Ga Jaaj. This was the first instance of them ever doing anything together. Their project was the construction of a road that involved about 200 villagers a day. It seemed that they had heard of the successes of other villages and felt that they should also try it. This sense of competition as it developed in the village situation was an interesting phenomenon to observe. They seemed to be surprised at the work they were able to produce and had ambitiously gone to the government for help on crop production and for a plan to bring in electricity.

March 15, 1968

45. This interview dealt with a Developing Democracy



Program in the village of Raj Kii where we met with sixteen men from seven villages who had divided their work into nine different development areas. Mr. Tong San from Bangkok explained the objectives of this seminar. He felt the main purpose was to get people to use their own initiative to work together and help themselves. The participants explained to us what they had been studying and how they felt they could apply it in their villages. The interview contained much of the "how to do it" type of material that is so essential to obtain community involvement. They were enthusiastic about their new knowledge and were eager to return home to try it out. The program in which they had participated would prove to be an invaluable aid as a source of ideas and information.

April 9, 1968

46. Our first interview was with Naj Ganwan, the head of the Agra-Business Organization in Sawang Daen Din, who explained to us how this farmers' co-op had been formed. Villagers had been introduced to chicken, pig and cattle raising which had not only increased incomes but had raised the level of nutrition. They were in the midst of a fertilizer campaign for which Advanced Rural Development had provided coordination by setting up buying facilities in Bangkok. This had enabled members of Agra-Business to buy at cost. Credit accounts had also been established. Farmers took the fertilizer and used it on their crops and only after the harvest was completed did they pay their bills. There were over 800 people in this co-op and Naj Ganwan felt that this number could easily double in the near future. Farmers we talked to were amazed when thirty bags of rice per man doubled to sixty with the use of fertilizer. Naj Gawan was travelling throughout the country trying to set up similar organizations in order to squeeze the middle man out of the agriculture business.

47. Our next interview came from the local anamaj, which in Thailand is a medical facility much like a hospital except that it has more to offer the community. Whereas the people go to a hospital for help, the anamaj (similar to the Mobile Medical Unit) goes to the people to give help. The anamaj is also instrumental in treating the cause of the problem. For example, the head doctor, Dr. Anan, explained to us how they would go to a village that is known to have an unsanitary water supply and chlorinate the water for them. Dr. Anan divided his staff into groups that covered the nine surrounding districts twice a month. He coordinated this activity with a Civic Action Group. An American air force doctor was also on hand each day to provide qualified help.

Dr. Anan explained how there was no charge for their services if the patients cannot afford it. He then proceeded to give instructions on how he could be contacted for help. Someone was on duty all day, every day, and facilities are on hand for all types of maladies including leprosy. Interviewing nurses and patients confirmed the good work of this center. They appreciated a facility that would come to them when they were unable to travel.

48. The next stop we made was in the village of Khok Sii where we interviewed the head of a village water project. The government had helped provide funds for a huge water tank. A chlorinator had been installed and only the motors and pumps remained to be put together. Money had been collected from the villagers in order to buy gas and oil to run the complex. The village also provided most of the labor. With government information, they had installed their own generator to provide electricity during the evening hours. It was completely village run and maintained. Everyone was extremely proud of their accomplishments since they were the only village in their area to have these amenities. Other villages had already expressed their admiration and had asked how they too could develop their own plans. The people of Khok Sii were more than willing to provide this information, thereby acting as resource persons.

49. This time our interview came from the village of Chiang where we talked with the head of the district executive organization which is the first of its kind in Thailand. Each of the seventeen villages in the district had selected one man to represent it. These men were meeting to discuss the needs of their villages. Whatever they decided on they tried to accomplish through their own efforts. This idea had caught on so well that there are now fifty-three organizations like this in Thailand which were all set up with government assistance. The village of Chiang was the only one that did it on its own. They have provided at least forty per cent of the necessary funds for all of their projects. The rest has come from the government. All labor was provided by the villagers who had already completed a new temple and school. They were extremely proud that they were the first to develop this concept. Each representative would return to his village to coordinate activities and answer questions his neighbors may have.

50. Interviews of the U. S. trade fair representatives.

April 24, 1968

This was our first interviewing trip to Kosum Pisai County where government officials turned out to be extremely



helpful. Our first story came from the Agricultural Center for the county where the head of the Center explained its function to us. Various pilot crops, such as tobacco and vegetables, had already been planted. Pigs, chickens, and Brahman cattle were also being raised. Villagers were constantly coming in for help in crop raising and to obtain seeds and fertilizers. A pump and water tank complex had been constructed to provide a constant water supply. A veterinarian was on hand to help villagers with their sick stock. A breeding station had been constructed which offered its services free of charge. As a matter of fact, all the facilities present were free of charge for the villagers in the county. Villagers felt that having all of these pilot projects in their area had enabled them to not only receive new ideas but to follow up on projects once initiated. Some land not suitable to rice farming had provided fertile ground for other commodities. This had enabled many of them to build new houses and to travel more.

52. Chicken raising had yet to make much progress in the county. Because of this, we travelled to the village of Khum Sung to cover a project that could help to introduce chicken raising into the area. Our interviewee was born in Central Thailand but had travelled throughout the Northeast. While in Kosum Pisai, he had noticed the absence of a good chicken farm. He then decided to settle in that area and develop a business of his own. There were 2,000 chickens in cages under his house of which 1700 were fryers and 300 were layers. He was also starting to breed his own chicks. He mentioned that it takes him only three months to produce a fryer for selling. He then discussed what he felt was necessary to raise good chickens: adequate caging; proper medicine, food mixing, and lighting. He said that fifty people had already come to see how the raising was done and that he was happy to give them any advice they needed. Many had begun to start their own farms. He had not planted rice since starting to work with chickens. Most of his problems had come in finding the right food mixture but he predicted a bright future for his project.

53. From there we proceeded to cover the local girls' training group whose activities included home economics classes, sewing classes, cooking classes, and sports tournaments. Forty students were being instructed two Kosum Pisai teachers. We interviewed one of the teachers as well as the head of the students' group. Many of the girls had already started their own sewing shops thereby acting as willing disseminators of the knowledge they had received. The county official had sent a notice to all the surrounding villages to spread the word about these classes. They were free of charge and the response had been excellent. Points and grades were given as incentives but the girls felt they did not need them. They were just happy to be able to acquire

a trade and establish a profitable business. One of the girls explained that although the girls were being given a great opportunity, the ultimate benefit would be felt by the community.

54. A very important interview was conducted in the village of Chiang Kang where a farmer had just completed planting his second crop of rice. This was the only project of its kind in the province. His fields were along the edge of the Naam See River where four large pumps were providing the water supply. The neighboring farmers were all waiting to see if it would be a successful crop. If it was, they would imitate their neighbor and obtain any help he would offer. Villagers said this past year most of them had raised jute. The price was bad so this second cropping of rice may provide the incentive they needed to branch out into something more profitable. The government had provided the rice seedlings for this experiment and was willing to help others who would be able to double crop their land. This would mean farmers would have money coming in throughout the year.

April 26, 1968

55. The head of the county's Soil Development Unit provided us with a very unusual interview which dealt with mushroom raising. Mushrooms are now selling for almost one hundred baht per kilogram which may be enough to provide the incentive for people to try their hand at raising them. Mr. Tonjan explained to us how he constructed a large thatched building behind his house. Various sized sections of wood were set inside this building which was kept completely dark and constantly dampened with a sprinkling system. In this musty atmosphere the mushrooms started to form on the tree trunks. Mr. Tonjan was holding seminars with villagers to explain how they too could construct their own mushroom making "machine". The ideas for this and for the project explained in the next interview were completely his own.

56. Our second interview was even more unusual than the first. Mr. Tonjan said that he had looked hard for something that people could raise and eat all year. He felt that fish took too long and so, frogs seemed to be the answer. The first job was to construct a huge waterless reservoir and next, 3,000 female frogs were placed within its perimeter to lay their eggs. Nylon screening was used for fencing and a sheet metal awning was placed on the fence so that the frogs could not jump out. Sufficient water was placed in the area to enable the frogs to have enough to drink. An ingenious system of light bulbs extended over

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the area at night. Flies and bugs were attracted to the lights and in turn, were eaten by the frogs. Frogs always command a good price in the market because no one was then raising them. The going price was then twenty-two baht per kilogram which was more than chicken. Mr. Tonjan was also conducting seminars with villagers as to how this project could be started. He proved to be an extremely valuable resource person in his village.

57. Our final interview came from the elementary school in Kosum Pisai. All of the villagers we had spoken to had asked us if we had visited their school. They seemed to be very proud of its reputation. We were given a grand tour by the headmaster who was gracious enough to give us an interview. The school had 18 teachers and 580 students in grades one through four. The headmaster wanted it to be a model school. One huge room was filled with rocks, coins, birds, snakes, antiques, puppets, animals, marine objects, Thai instruments, maps, Buddhist objects, and historical studies. The students had tested among the highest in the Northeast. Ninety-five per cent of last year's students had passed their government tests. The students kept the grounds neat and clean. They were also famous for their dancing and theater shows that are given to raise funds for the school. They have obtained an excellent set of musical instruments in this manner. The headmaster felt that the key to their success was the fact that the community was deeply involved in the school itself. He was especially proud to have teachers from all over the province come to see how the school was run and to talk to him about his educational philosophy. He was most willing to act as an agent of change for the betterment of the Thai public school system.

May 14, 1968

58. In the village of Sii Muk we interviewed an especially progressive teacher who was introducing new farming methods to villagers. He was also head of what would be equivalent to our 4-H Club. He very much wanted to popularize plants that could flower and give fruit throughout the year. This includes papaya, jackfruit, guava, and limes. He had developed a large plot of land where he was raising each of these as well as many others. There were eighty lime trees alone on his plot. Under his house he had 500 chickens with which he earned a profit of 3,000 baht a month. These are unheard of statistics for rural Northeast Thailand. His advice was to have people make good use of their free time. His typical day included teaching school in the morning, checking in on his farm,



Figure 1: Distribution of 1000 simulated data points. The plot shows a dense cloud of points in a 3D coordinate system with axes labeled X1, X2, and X3. The points are distributed in a roughly spherical pattern centered at the origin (0,0,0). The axes range from approximately -2 to 2. The plot is titled "Figure 1: Distribution of 1000 simulated data points".

working in his government office, and then going out into surrounding areas to introduce new farming methods. He was happy to offer bits of easy advice for farmers to follow. He frequently held meetings with villagers to deal with their problems. He felt that by having them visit his model farm they might continue on their own. In any case, he was at their disposal.

59. We then travelled to the village of Come Paa Laaj where we interviewed the local government official about his new electricity project. This official had visited various villages and had noticed how convenient electricity was for their residents. He then held a village meeting after which plans were soon made. The villager cut and erected all of the light poles themselves, and the government furnished the rest of the equipment. The electricity was furnishing 125 families with a light source. Each family had provided 400 baht for the initial cost and was then paying 5 baht per month as an operational fee. They mentioned that the kerosene lamps they had previously used had cost them over 20 baht per month. The fact that they could have electricity whenever they wished was felt to be a great asset.

May 28, 1968

60. This trip provided us with a very unusual interview which, for lack of a more apt description, I have called a "natural gas" project. A farmer had constructed a capped tank and buried it in his back yard. From the tank, a length of plastic hose led to his house and was connected to a perforated metal plate inserted into a Thai-type hibachi. He used this stove in the morning and evening. In the tank, he mixed ten parts of buffalo and cattle manure with fifteen parts of water. He then capped the tank and let nature take its course. The gas coming from the tank was constant and, more important, free of charge. The complete installation had cost 1,200 baht. He felt that his initial investment would be mad up within a year since the price of charcoal was constantly increasing. A plan for the tank had been drawn up for distribution and could be obtained through the community development worker. The idea had come from a very helpful community development seminar the farmer had attended in Mahasarakham. This was yet another example of the productive nature of these seminars.

61. The local farmers' group of this village had also formed a co-op in order to find new ways to increase their crop yield. Twenty people in the village of Maj Glon were members of this group. The local government had helped in

obtaining fertilizer and new gardens were springing up throughout the village. Crops were averaging one and one-half times as large as before fertilizer was introduced. Two years ago, the farmer we interviewed had obtained 400 bags of rice from his land, but last year, it was almost 700 bags. He mentioned that one of the best things that the co-op had done for him was to sell fertilizer for two baht a kilogram. This was one-half of what it would have cost if purchased in the market.

62. Our next stop was at the local temple to interview the head monk of the village. Villagers felt that he was the best organizer in the area and that he had done the most to bring innovations into their hamlet. The priest spoke of his efforts in planning a new temple, meeting hall, roads, wells, reservoir, and sanitation facilities. All these were constructed entirely by the villagers. Thirty men a day reported to the priest and he put them to work. He felt this process helped to bring villages together and fostered an esprit de corps among villagers.

63. Our next stop was the village of Tawn to observe the building of a road that would connect this village to the county of Amnat Charoen. At the time of our arrival, they were working on the section in front of the local school. Every student in the school was in front carrying rocks and dirt. We interviewed the headmaster and two of his students. The idea for completing the road had come from students who wanted to make trips into the neighboring county. With the new road, it would only take them a fraction of the time to travel. They had already planned trips to the agriculture station and breeding farm to visit the animals.

64. In the village of Hua Done, we made another interview concerning road building. The new road connected Hua Done with the village of Pone. The local official explained to us how he had organized his villagers to help. His philosophy was: "If you have no money, you have to learn to help each other." One of the villagers contributed land worth 2,000 baht in order for the thoroughway to be completed. He said that if one sick person were saved by being able to reach a doctor in time, then the road would be well worthwhile. He told the village council that if they would do a good job, they could gladly have his land. They had both come through with flying colors.

65. After travelling to the village of Phana, we interviewed the principal of the local school who was also the head of the Farmers' Co-operative for the county. He explained how the group was organized and how it helped the farmer. Over 100 separate groups had been brought to form this organization which contained over 1500 members. The

fertilizer they sell is guaranteed by the government. They are beginning to help raise more animals, vegetable gardens, and fruit. Advanced Rural Development has also helped the organization by helping to dig wells. In addition, the headman built a huge fish pond on the school grounds. He intended to use this pond to show the villagers how to make their own. Advanced Rural Development had provided 4,000 baht for the project which included 1,200 fish with which to stock the pond. None of these fish had been sold but rather ten families had been given one hundred fish a piece to start their own ponds. The headman will continue to do this as long as there are villagers who want to raise their own fish. This will not only save them money and improve their diets but it will enable many to supplement their income.

66. At the village of Khum Jaaj, we covered the story of a huge reservoir complex that had just been completed. Interviewing the village headman, he explained how the villagers had previously been restricted to planting only rice because of insufficient rainfall. Each of the 165 families in his village had been assessed 50 baht in order to have funds to begin the project. The county had designed the dike and valve installation. The village had provided the rocks and dirt as well as the complete labor force. Private gardens had become numerous and there was enough water for all of the animals.

June 3, 1968

67. After arriving in the province capital of Surin in the district of Kho Kho, we interviewed the village headman who shared with us the news of community development in his area. He told us how seventeen villages had been brought together to make a new road and a village meeting center. People seemed to be becoming more and more active as progressive innovations were introduced. They understood that they were helping to help themselves and that was very important to them. There appeared to be a tremendous difference in their attitudes now that they were being kept busier raising animals and tobacco in addition to their regular rice crop. They felt more successful and their self concept was stronger since they did not have to worry about money for a large part of the year.

68. In the village of Ra Mural we interviewed Colonel Chawalit, head of the Surin Mobile Development Unit, who explained the functions of his organization. He wanted to see men in the army try to accomplish more constructive purposes than fighting. To this end, he has used his unit to

aid surrounding villages in any way possible. In the past two years, the unit has built health centers, dug wells, and constructed roads with the help of villagers. A new school had been built and they were working on a center for teaching various vocational skills. A villager would study four months under the guidance of the MDU which would provide everything from food to clothes for these students. In the near future, three demonstration villages were to be built in Sak Peng, Gatién Sat, and Mane Dom. Four had already been completed. The purpose of these villages was to have people in the surrounding areas see what could be accomplished thereby providing the incentive for them to do it themselves. So far the response had been tremendous. Everyone appreciated the great change in their villages after the renovations took place.

69. The government official of the district of Sawai provided us with our next interview. He explained how people used to spend two days travelling to Surin but that with newly built roads, the trip had been shortened to a matter of hours. His villages were extremely prosperous since ninety per cent of their crops were harvested. Interest in community development projects seemed unlimited. This official had just organized 100 people to help beautify their villages by tree planting. A new market was under construction and 10,000 baht had been collected for a reservoir. Bringing in electricity was to be the next big project and I was amazed to learn that this village was not interested in wooden light poles. They had purchased a form and were making their own cement light poles. They seemed to feel that if you wanted something done right you should do it yourself.

70. While interviewing the community development head for Surin, we learned of a bridge being built over the Nam Chii River at the village of Poy Durn. This bridge would join the provinces of Surin and Buriram between which the only previous link had been the railroad. The bridge was 90 meters long, 8 meters wide, and 13 meters high. Over two million baht was being spent on this project with many government and village organizations working together to aid in its completion. Villagers on both sides spoke about effects they felt it would have. Easy access to markets was the first thing they mentioned along with the possibility of visiting family and friends.

71. Our final interview was with the headman of the village of Ra Mural who had held his position for twenty-two years. He proceeded to tell us how the Mobile Development Unit had introduced him to fish raising. He seemed to be the only one for miles around who was engaged in this activity. The way he sent about it was what made this interview interesting. He had taken sixteen rai of his rice fields and

stocked them with 2,200 fish given to him by the MDU. What made this unique was that he still planted rice in them. He said the fish swam through the rice just like it was home. He caught as many of them as he could before the water evaporated and any that were not caught before evaporation made excellent fertilizer. The type of fish he was raising brought twenty baht a kilogram, making a tremendous profit for anyone interested. He had already started to give seminars on the feasibility of this for others. He felt it could do much to counteract nutritional deficiencies in the Northeast. He said he was more than willing to help anyone who would like to start their own project.

June 3, 1968

72. By interviewing three students from Hue Talang County, we learned of the effects an abbot's guidance was having on their village. The monk in the village of Maj Chamuk had started night classes for those who had to work during the day; had built a new school, temple, library; and had started a local youth group. These three boys were members of that group who had been selected to learn how to run the village library. Donations given to the priest were turned into books that were passed out free of charge to village students. The student youth group had already constructed village roads and bridges. A reservoir had also been completed. The village seemed to have no robbery problems and this was also attributed to the good influence of the head abbot. The boys mentioned that before the abbot came, the villagers did not seem to be interested in community development. They felt that through his direction, however, much had been done to better their community. It was their opinion that once people saw the positive results of their first project, others were certain to follow.

73. This interview dealt with a young girls' club in the village of Boot Jaaj in Sungnoen County. Three girls were at that time attending a seminar in Korat to help them teach their group arts and crafts. One of the natural resources of their area was a type of fiber that comes from a tree. Over the years, many of their mothers had made doormats, handbags, coasters, and a type of fly swatter that looks to us much like a horse's tail. The girls were in the process of teaching these crafts to the larger group in order to continue the art and also to start a business. In addition, they were teaching the use and production of dyes, the preparation of food, and techniques of sewing. The girls were very happy that there was a market for their goods and also that they were preserving what could have been a lost art.



74. The community development official of Sungnoen, Mr. Wiwat, gladly shared with us his philosophy on village betterment. He felt that you must show a villager how something will affect him before you can expect him to do it for himself. He said that the introduction of self-contained toilets was his biggest problem since many villagers had no idea why they were important. Trying to visualize microscopic germs was the first hurdle to cross. With the help of the local medical unit, special classes had been held which initiated the construction of not only toilets but houses, roads, and wells. Fertilizer had been introduced but this was something else the villagers had to see before accepting. By raising crops at the county's agriculture station, villagers could see the difference between the last two years' crops. After this demonstration, almost all of the farmers in the area were using fertilizer to increase their yields.

June 5, 1968

75. Before leaving Korat, we stopped to interview the director of the Accelerated Rural Development's headquarters in the Northeast. Mr. Vidhu explained the goals of ARD, namely that the whole organization was based on the well being of the villagers and was there as a facility ready to meet their needs. He then proceeded to give a detailed description of how his organization works. This gave us a good picture of the changes he felt a village would undergo during the process of modernization. Easier access to markets, constant water supply, and better crop yields were some of points mentioned.

June 13, 1968

76. Based on information received from ARD, we travelled to the village of Dong Jang, Muu Mon District, Udorn Province. There we interviewed Mr. Manat, the headmaster of the village's newly constructed school. There were forty-nine families in the village of Don Jang and it seemed each one of them was interested in the building of the school. The villagers had obtained the lumber from a nearby forest. With the help of a 1,500 baht donation from Air America and a crew from Advanced Rural Development, they erected the building in less than a week. This proved to be quite an event for the village since they had been saving money and wood for the past three years in order to build this school. The villagers had also started construction of a road leading from their village to the main Udorn/Nongkhai

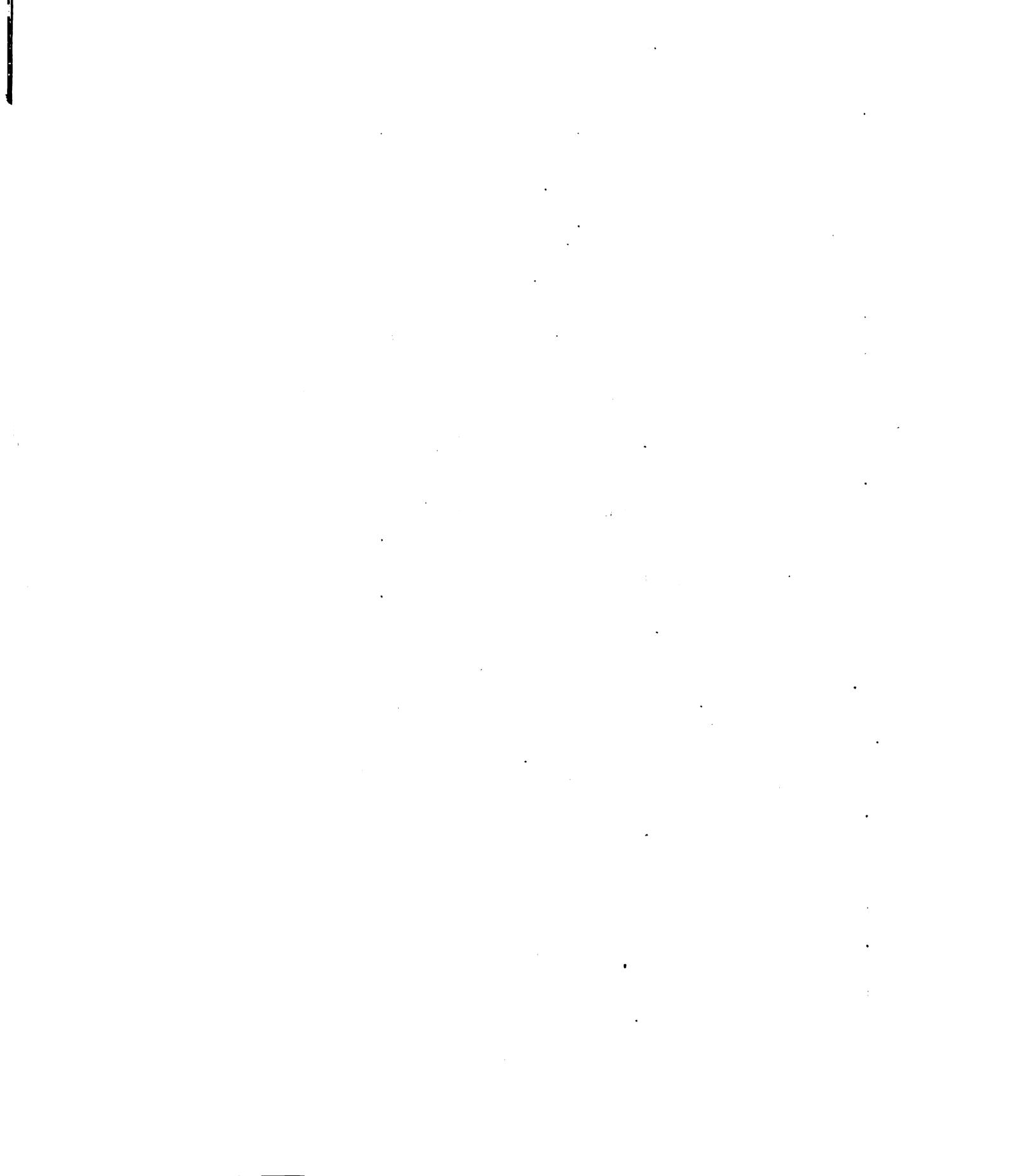


highway. The governor happened to notice the work they were doing and was much impressed. Because of this, he notified ARD and the village was aided in the construction of the excellent all weather road that makes the selling of their goods a much easier process. It was mentioned that all the people who gave land for the construction of the road were very happy to do so. The next project was to be the building of a new temple. They had already purchased the bricks and were waiting for the rains to subside so that they could begin work.

77. A trip to the Border Patrol Police Station provided us with our next interview. Its director, Colonel Somkuan, proved to be a most personable officer who explained that one of the main objectives of the BPP was to help the people of the border areas discover new interests. This must be done without jolting them out of their old ways. It was also a primary aim to enable villagers to understand their government. According to him, the way to do this was through the educational process which meant schools. The Border Police had already built thirty-three schools and had staffed them with their own men. The Colonel felt that only by living with the villagers and becoming one of them could we hope to win them over. He believed that the only way you can change the minds of the communists, for example, was to prove to them that the Thai government was willing to help the Thai people. He also mentioned that the Queen Mother was very much interested in this type of work. Several Queen Mother schools had already been established and the newest one was to be constructed in the village of Puu Pang Maa, Nakorn Phanom Province. The work of the Border Patrol Police in that area was multi-faceted. They taught, gave out clothing, provided medical care, and offered protection to the villagers. The Colonel offered numerous examples of how his men were getting along with the people. When it came time to move a man out of a border area, he was swamped with letters and visitors asking that his be given permission to stay. He felt that working at this grass roots level had its definite advantages.

June 19, 1968

78. The county official was extremely helpful in providing us with story leads. Our first interview was held in the village of Nong Goon where the head of the village's cattle raising group told of how the county had helped him with his endeavor. He was one of four men sent to Udorn to study cattle breeding so that they could competently act as village resource persons. He had initially



purchased nine cows for 1900 baht and was then the proud owner of twenty-one animals. The county had given him a bull for breeding and he already had ten heifers. His village group was composed of sixteen members, all of whom were being helped by the county. From then on, anyone who wanted to raise cattle could breed his own free of charge from the new village stock. The new heifers could be sold for 2,000 baht apiece. Villagers felt that this was a great opportunity for them to branch out into new fields and raise their living standards. This gave them something to do when they were not planting rice. Many also felt they would not return to their rice fields because of the success they had had with cattle. At that time, the county had nine of these breeding groups connected with its new cattle program.

79. Taking a somewhat different approach, our next interview was based on the history of Ban Phu County. The county official pleasantly talked about one hundred year old temples, footprints of Buddha, Lao-type fairs, sacred areas with water running all year, and contemporary county activities. His most important project was a road leading from the village of Phu to Sii Chiangmai County. Chicken and cattle raising had also been introduced as well as a complete water system serving the surrounding villages.

80. At the village of Dong Waeng we interviewed the head of the farmers' cooperative that served as an organized core of thirteen families which was equipped to aid all members. Their newest acquisition was a pump for irrigation purposes. They could obtain fertilizer for two baht a kilogram while others had to spend three baht in the market. They had worked out a program by which they did not have to pay for their fertilizer until their crops were sold. The government had recently sent them to Ubon for a seminar on new rice farming methods and their crops had increased two-fold by applying these methods. Villagers felt there was excellent cooperation between the county rice official and the farming cooperative. They attributed much of their success to this cooperation.

June 20, 1968

81. After arriving in the village of Khaw Seen, we proceeded to cover the work of the Thai National Security Command. Our first interview dealt with the local health center where we taped comments from the doctor and nurse. They had done much to introduce cleanliness into the village. Obtaining clean water and constructing toilets had been their main objectives. The villagers were interested



because the new health center had been constructed for their use. They were frequently brought together to discuss common problems. If patients had money, they were asked to help defray the cost of their medication but if they had none, they were helped free of charge. The United States Overseas Mission helped to provide much of the medicine used. The nurse told how she travelled to surrounding villages to give assistance when it was needed. She also explained the aims and objectives of her work. Any money collected from medicine sales was used to buy beds and sheets for the medical center. When she saw people do as she had instructed them, she felt that they must be interested in bettering themselves.

82. Our next interview concerned the actual work of the National Security Command in the village of Khaw Seen. The NSC advisor told how his radio was used for communication and protection purposes. A complete playground and a new school were constructed for the village children. A television was placed in the middle of the town square and was a source of entertainment and information each evening for everyone. One of the most helpful aids was the building of a new road joining the village and the county seat. The village headman reinforced the value of this work by telling how much the village appreciated it. He spoke of the old days when there were no stores in the village and it cost twenty baht to get to the county seat. Thanks to the new road, many new stores were open and it took only two baht for transportation to the county seat. He mentioned instances in which sick people were significantly aided by the NSC's presence. Khaw Seen had definitely felt the impact of the NSC as a source of aid.

83. After leaving Ban Phu County, we stopped at the government's agriculture station in the village of Nii Khom. About 12,500 rai of land was parcelled to 200 people from the surrounding villages with the aim of increasing crop yields. There was no charge for the help they were given.

84. This interview dealt with the cattle breeding station in Chieng Wang District just off the main Udorn/Nongkhai road. This station had positioned its people in each county to act as veterinarians and had also maintained contact between villages and the station. ARD had helped in backing this endeavor which was then active in Taphra, Loey, Nongkhai, Udorn, Sakon Nakorn, and Nakorn Phanom. The center was constructed to increase both the quality and quantity of livestock in the Northeast. It also was trying to improve methods of raising livestock through feeding, breeding, selection, and management. The head of the station told how the production of forage crops and the preservation of feed for the dry season was accomplished. It was his aim

to establish demonstration farms for the villagers. He was breeding special strains of American Brahms that could easily be mixed with the local cattle. This breed was not hard to care for and could be fed available vegetation. He was of the opinion that this could be a great incentive for the area,

June 24, 1968

85. On Wednesday morning we were in the village of Nong Na Ngong in Kambong District, Kuchinarai County where we linked up with the government's Mobile Medical Unit. Four doctors and their staff were present giving out help to 254 villagers during the two hours we were there. Patients were interviewed about the treatment that was being offered them. They were happy to have medical facilities visit them since it was so hard to travel when they were ill.

86. In the village of Goot Siem, the headman explained to us the preparations that had been made to bring electricity into his village. Students were helping to provide the labor force that would ultimately serve the three adjoining villages. He also spoke of a water problem that seemed to be prevalent throughout the area. The government had given 10,000 baht for the construction of a local dam which was almost completed. The villagers furnished both the labor and the extra money to finish the job. They seemed to be well aware of the implications of this project but could not imagine what it would be like to have a constant supply of water. This was something they had not experienced in their lifetime.

June 25, 1968

87. Our next stop was the village of Dong Muu in Khum Gaw District where we interviewed the school principal and talked about the work done in his area. Wells had been drilled and five kilometers of road had been completed. He had enlisted the services of thirty villagers a day to complete the work.

88. In the same village, we also interviewed a teacher and a student from the village's adult education class. Our student was thirty-one years old but the others ranged from fifteen to seventy-five years old. Six months before, he could neither read nor write above the early elementary level. He had just passed his secondary education tests with excellent grades. To prove his ability, he read

us a magazine article and did not miss a word. The teacher seemed just as proud. He spoke of other villagers who had attended the program. Many of them had experienced the joy of being able to express themselves through reading and writing.

89. While in the village of Na Wii, we also interviewed the principal of the village school who had been teaching there for twenty years and was very active in community projects. It was through his direction that a new school had been erected. The government contributed 30,000 baht for its construction. When the people saw that this was not going to be enough money, they matched this sum and built it themselves, including the surrounding roads. They seemed to be dedicated to providing good educational facilities for their children. Since help was needed, they had all pitched in without question. It was viewed as their duty.

June 26, 1968

90. The area around the village of Goot Waa is especially interesting since everyone speaks the puu thai dialect. While we taped a representative sample of the local dramatic music called maw lam, at least two hundred people gathered to view the proceedings. Both a man and a woman who made their living singing maw lam were interviewed concerning their feelings on the subject. They saw themselves as purveyors of information throughout the rural culture. They enjoyed travelling, viewing the village community, and observing the changes therein. This led into an interview of a villager who told how the water problem was challenged in his area. The government furnished the funds and the villagers supplied the workers. This village and the adjoining one of Nong Hang seemed to be in a race to see which one could develop the most community service projects. Goot Waa had already dug eleven wells to help end its water shortage.

July 19, 1968

91. The primary purpose of this trip was to obtain an interview with the county official of Wanon Wiwat. Early last month lightning killed six people in an area close to the village of Dua. The county official took it upon himself to collect food, clothing, and money to distribute to the bereaved families. Arriving in Wanon Wiwat, we stopped in to let the county official know we wanted to cover this story. He was very pleased to see us and



suggested that we accompany him on a trip he was making. The remainder of the day was spent on the road visiting the new Volunteer Defense Corps in the village of Nong Waen and the village of Dong Bung. That evening we stayed at the Mobile Development Unit for Sakon Nakorn in the village of Guy Rya Cam. There we interviewed the head of the MDU's agricultural development program. This MDU had begun to shift its emphasis of endeavor. Instead of planting various crops on village land, they constructed a model farm and encouraged the villagers to visit it and adopt its techniques. Corn was last year's big crop and this year their new introduction was mulberry which was to be used in silk production. These mulberry plants were planted in the same field with this year's corn. A section of road within the compound had been roped off and mulberry was planted in the road! The plants were healthy and seemed to be none the worse for wear. This was one of the ways being used to convince the villagers that it was not difficult to raise this type of plant. Because of this, many villagers were beginning to plant their own. They felt that if mulberry plants could thrive in the middle of the road, they could certainly thrive in their fields. Cotton was also introduced and many farmers seemed to be interested.

July 20, 1968

92. Early Saturday morning we were able to interview a man I had heard quite a bit about but was never able to locate. Mr. Tanakit was the head of the farmers' group for all of Northeast Thailand. He had received a USOM grant to visit Taiwan and a USIS grant to visit the United States. He explained that he had received many good ideas from these trips and had tried to apply much of what he had learned to Northeastern Thailand. He then went into telling us of his work and responsibilities as head of the Thai farmers' group. He travelled throughout the country attending farmers' meetings and listening to their needs which were then presented to the government for action. He had been in this business for six years and gave us a complete picture of how his organization worked. One of the most useful parts of this interview was his description of what a village should do if it wanted to form a farmers' group. He hoped that many would take the initiative and follow his advice. Mr. Tanakit's latest service was providing tools, water pumps and fertilizer for farmers on credit. Nothing had to be paid until their crops were sold. His value as an expert resource person need hardly be stressed.

July 10, 1968

93. We were very fortunate that a meeting of the community development officials of Nong Hang was in progress when we arrived. This enabled us to meet those officials and select stories in which we were interested. Our first interview was with the community development official in Sabeng District whose special project was the planting of coconut and banana trees in the villages of Na Saa and Nam Toad. He felt that the land in this area would be conducive to the planting of these fruits. In a village meeting, he proceeded to introduce his findings. No one in that county had ever raised that type of banana (gluaj hawm) so the farmers were very interested. County officials then went into the villages to survey the area. The villagers gave sixteen raj of their land over to the production of 800 banana trees. County agricultural officials explained the methods that should be used in order to raise this type of fruit and were always ready to answer any of the villagers' enquiries. If the demonstration proved successful, it would then be introduced to villages throughout the county. The same program was being initiated in the village of Nam Road where about 400 coconut trees were being planted. Later this year, a reservoir was being planned in Saebaeng District since water seemed to be a major problem.

94. Our next interview was with the community development officer in Ban Chit District who explained the water project he was working on in the village of Nong Tua Din. Here again the major problem was getting water to the fields of his villagers. After a village meeting articulating this problem, it was decided to build a reservoir and canal system. When the people discovered that the county would help them, they all pitched in and provided the labor themselves. Ten thousand baht was given by the county to aid in the completion of this project. Six thousand raj of land was to be used for planting beans, rice, sugar, and tobacco. Three fish ponds had already been completed. He felt the people were interested in what they were doing because they could see the results. It was obvious to him that one project led into another. Because of all of this activity, a girls' community development group was created and they were also extremely active.

95. In Phan Ngam District, the local community development officer explained to us how his villagers in Pra Graw had already made all of their own roads and were then in the process of building a new sala. Since their village is on a crossroads where people wait for the Sakon Nakorn/Udorn bus, they felt that travelers should have a resting place. Seven villages got together and made a sala that would serve that purpose. The county had provided funds

and the villagers supplied the wood materials and labor. The community development official asked other villages to remember the uses of a sala when they considered beautifying their area. It was easy to construct and extended a basic courtesy to all those who used it.

96. While in the village of Muang, Nong Hang District, we stopped in to interview some girls working in the Udorn Teacher Training Project. While attending Udorn Teacher Training College, the students spent their second year practice teaching. This village had five such student teachers and we interviewed the head of the group. Their objectives were to use their knowledge to help students, to help villagers work together, and to help construct a demonstration village. This experience, in turn, showed the student teachers what life in a village was really like. Food and living conditions seemed to be as much of a culture shock for many of these student teachers as for our Peace Corps Volunteers. The girls felt this was a necessary experience for their teaching careers. They also encountered numerous teaching problems among which were the facts that many children could not read or did not attend school regularly. They felt that finding solutions to these problems was a stimulating experience and that the carryover could be very significant. The villagers seemed to be happy to have these young girls and their new ideas in their homes. They were also amused at the differences they found in their life styles.

July 11, 1968

97. In Ban Dung District we found the village of Chok Am Nuaj which had only been established for four years but had already succeeded in developing a pride in itself. We talked to the village committee's representative who explained some of the projects that had been completed. Most of the people raised vegetables but a lot of silk raising had been introduced. A new temple and wells with pumps were other improvements accomplished. The temple was the latest project for which the villagers had provided all the labor. A new school had also been constructed with county funds and village labor. It was a good example of how a few people with drive could accomplish in a few years what had taken others twenty or thirty years to do. The villagers we talked to seemed very proud of their progressive innovations. They felt it was especially important to do things for themselves.

98. Our final interview was obtained from the village

health centers of Tung Jaaj District and Nong Han District in Non Han County. The nurse we interviewed in Tung Jaaj told about the type of work she had been doing for the past two years at her center which served about 200 people each month. She travelled to various villages to assist in pregnancies and to introduce proper methods of cooking and hygiene. The nurse in Nong Han then told how her center had been built through various donations: 15,000 baht from villagers, 5,000 baht from AID, and 6,000 baht from the county. The nurse had approximately thirty people a day come for help. Because Nong Han is located on a major road, many people travel to this center rather than go to the hospital in Udorn. Most village diseases are caused by food and the nurse said that she gave frequent seminars to deal with this problem. She then explained how people could take advantage of her services.

July 25, 1968

99. Our first stop was in Ban Glang District where we found an excellent project using the Mekong River's resources. A canal stretching over three kilometers had been completed and water pumped from this canal would irrigate over 6,000 rai of land in two villages. The county had constructed a water gate and installed a pump. The villagers had dug the canal themselves. Because of this, tobacco was introduced and was to be grown in the off season. Electricity coming all the way from the Nam Pung Dam would be used to run the water pump. Villagers stated this was a big advantage since they no longer had to rely on gasoline power. The next step was to line the canal with cement. From this main canal, villagers were allowed to make as many branches as they needed to irrigate their fields. After this, villagers were planning reservoirs, wells, cattle raising, vegetables, and roads. The community development felt that people wanted roads most of all. Water was their second request.

100. The next interview we made was in the village of Bua, Dong Khwan District, where we talked to the people who made their livelihood constructing the baskets that are seen all over the Northeast. The famous "sticky rice" baskets were made in this village. They were constructed completely from green bamboo which meant almost no overhead. Everyone in the village used to make baskets for his own use. The village headman felt there was a large market for these baskets since the staple food of the Northeast is sticky rice. Buyers now came with trucks every month to get all the baskets the villagers could make. He estimated that his village made over 20,000 baht a year on this venture. Those

who wished to do it full-time could do so. Others still planted rice and did it on a part-time basis to supplement their income.

August 2, 1968

101. Our first interview was with the county community development official of Phone Pisai, Mr. Manat, who explained how his work was divided into the areas of health, occupational, constructional, and educational assistance. He told us about sixty-three new projects being planned for that year, twenty-six of which were to be done entirely by the people. He described how the county had looked to him five years ago when community development was first introduced. Since that time, he had seen a farmers' group, an agri-business co-op, and numerous agricultural projects come into being. The newest projects included the planting of 200 coconut trees and the raising of twelve raj of mulberry bushes to be used in silk production. Mr. Manat then went on to explain the process villagers go through to introduce new methods and ideas. Since he was very conscious of his role as a resource person, it was his aim to introduce some ideas of his own and to aid in the communication process. The work itself must be done by the people.

102. The headman of the village of Kok Khang in Sii Champoo District explained to us the type of work being done in his village. Drinking water was a problem so the county health center (anamaj) and county community development group were starting to dig new wells. After seeing that they were going to receive assistance, the people proceeded to build their own school, roads, and bridges. The Border Patrol Police was staffing their school and had also helped in its construction. A temple was then being built with village funds. A sala had been constructed and was surrounded by forty newly planted trees. The village was also in the process of requesting an anamaj so that its people could have convenient medical attention. Monks from Bangkok saw what a good job the village was doing and so two new monks had arrived and were teaching literacy and religion classes. Over 100 people were attending these classes every Sunday. Villagers seemed to feel they were receiving more help from these classes than they would by working in the fields.

103. The village headman of Na Khaw in Sii Champoo District gave us similar information about his village. They had constructed a new temple, bridge, and anamaj. The county police were especially helpful in this particular

village. These two interviews clearly showed a mold and pattern from which villages are made. Temples, roads, bridges and similar projects could be seen flowing from community-government effort. Villages were competing to see how much could be accomplished.

104. Mr. Tawee, the village headman of Nong Ruu Sii in Kut Bone District, explained how silk raising was being introduced into his village. The silk station in the province capital of Nongkhai gave them their start. Twenty rai of mulberries were planted and thirty-three families were raising silk worms. Years ago families in the area had raised silk worms, but this was done only for their personal use. The county had now brought them together to increase their profits. The county even provided a truck to help them transport their goods to market.

105. Mr. Prasad, the head of the Farmers' Association of Phone Pisai, provided us with our next interview. Mr. Prasad was one of the five representatives from the Northeast who served on the National Farmers' Association Board. A new pump project was being introduced and Advanced Rural Development was backing their fertilizer program. He had twenty-three local farmers' groups under his tutelage and seven more groups were being formed. One of Mr. Prasad's happiest boasts was that his land had only produced fifteen baskets of rice per unit of land but that he was then getting forty-three baskets through the use of fertilizer. He said that one could tell the difference just by looking at the new color of his fields. The county rice officer, acting as an effective resource person, had worked very closely with this group in order to help them increase their yields. There were 1,330 families enrolled as members of the Phone Pisai Farmers' Association. Villagers felt that they had something to show for their membership. "Seeing is believing" was a popular expression.

106. An interesting interview came from the village headman of Kum Khon Sawang in Serm District. It concerned a forced meeting instigated by a band of approximately sixty communists. The headman's house was surrounded by this group and two of the villagers were used as hostages. He was not home at the time but was in the village. The CT's used his gong to call a meeting which everyone in the village was forced to attend. The headman, Mr. Tongliem, was forced to stay hidden in a friend's house to avoid capture. The evening was spent listening to speeches against the government and demands for food. The next day, Tongliem reported to the county immediately for help. The county sent soldiers and they have been stationed in the village permanently since the forced meeting. The village seemed to have been chosen because of the reputation of Mr. Tongliem.

He had been picked by the government as a model village headman for the work he had done in his area in the field of community development. On the eighth of August he was to be presented with an award from the Prime Minister for his service to his people. The villagers look up to him but he must have constant protection in order to stay in his village. He was forty years old and that was to be his first trip to Bangkok.

August 3, 1968

107. After leaving Phone Pisai, we stopped at the village of Pack Sua in Wat Luang District to see a community development project in action. We arrived in the rain to find about twenty villagers working on three different sections of road that would link their village to the main artery leading to Phone Pisai and Nong Khai. In the past the villagers were forced to carry their goods to and from the market by way of a forest path. Four families had donated pieces of their land in order to make these roads possible. They felt they could not have made a better investment. The village had a new water purifying plant with a water tank and taps located throughout the village. Electricity was to be their next big project.

Wednesday, August 14, 1968

108. Phu Wian is an old county that has one of the most picturesque settings I have seen in the Northeast. It is completely surrounded by mountains. The new government seat has been moved out of the mountains for many years now, but it has not lost any of the old stillness or beauty. Unfortunately, the county had yet to receive electricity and money for special projects was difficult to obtain. An interview with the county official told us much about life in Phu Wian. He was a relaxed, happy man who seemed resigned to his fate. He had to ride a bicycle to visit villagers since his county did not even have a jeep. The most important project he had underway at the moment was providing fertilizer for his farmers. He felt that it was in this area that his people needed the most help. They had previously planted a lot of hemp but when the bottom fell out of the market, they decided to go back to rice. It was very difficult for him to receive assistance from the government for his villages and he explained how easy it was for a quiet, old county to be neglected. There was no humor in his voice when he mentioned that a communist terrorist incident in his area might be all that was needed to bring in



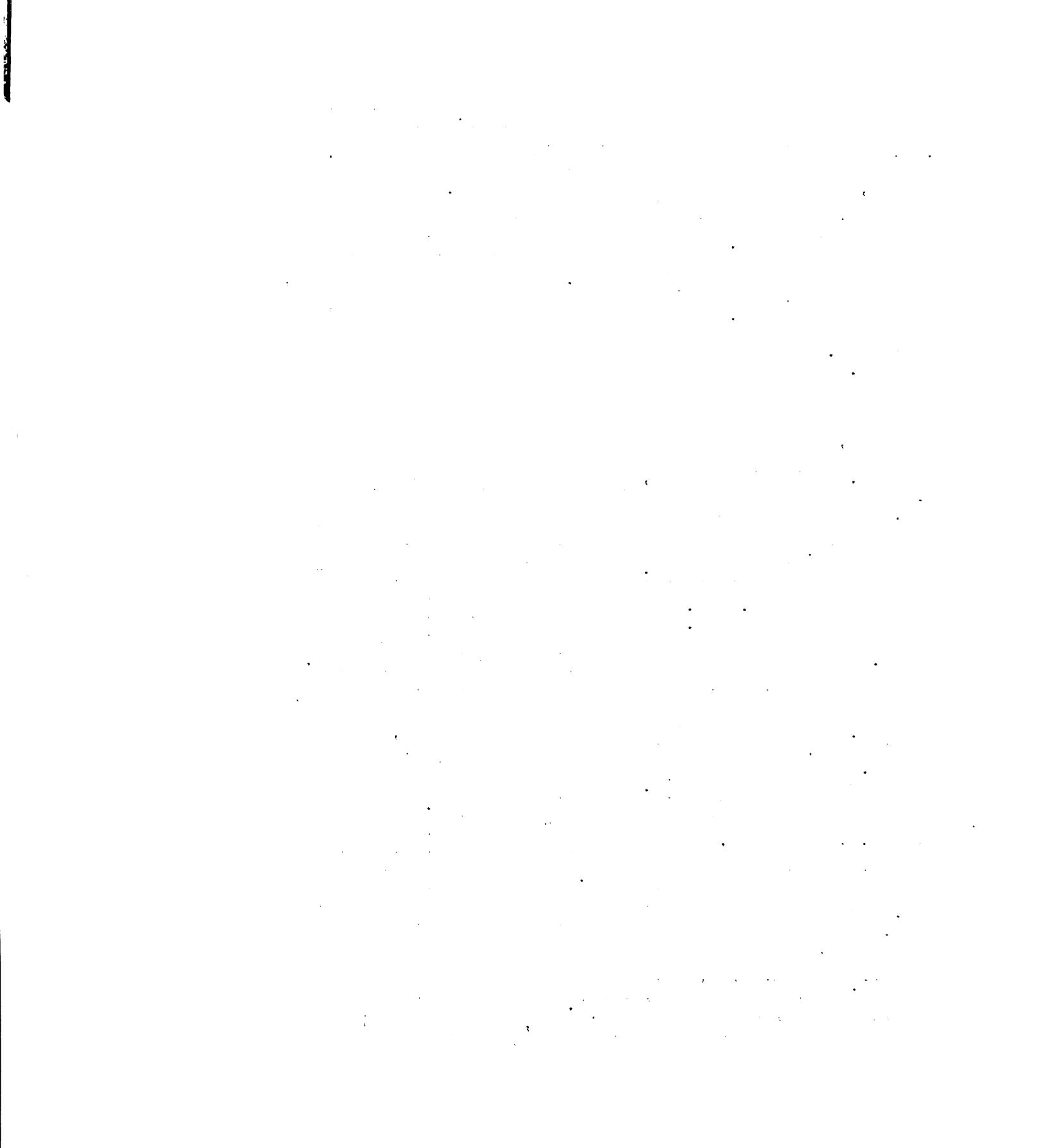
money for community development from Bangkok. He said his county had become famous for its well drilling since the U. S. Information Service had given it so much publicity. As we arrived in the celebrated well drilling village of Ban Han, we found it to be completely flooded. We then proceeded to the heart of the county to see a large water installation whose design was the opposite of the common machine of its type. The head of the farm we visited had made a pump that created pressure by pushing air down into the well rather than sucking it up. By the physics involved, a much smaller, inexpensive pump could be used to bring water to his fields. Four huge tanks were constantly being filled and numerous water crocks were scattered throughout his fields. He was now able to raise vegetables throughout the year.

August 15, 1968

109. While in Chumpae, we were very lucky to meet Mr. Tang Ma who had learned his well drilling trade in Phu Wian. He had moved to Chumpae with 200 baht and now had his own farm and commanded thousands of baht for each well he would dig. He was the only man in town who drilled wells and he did so by hand. He explained the entire procedure to us and said that it usually took about eight days to complete a well. Mr. Tang Ma had dug over eighty wells in the past three years. The average well in his area was twenty meters deep but he had gone as deep as fifty-seven meters. Well drilling had become his full-time occupation. He was a type of once man army against draught who inspired the respect of his neighbors who often came to him for help.

110. When we were in the village of Nong Paj, Nong Paj District, we visited with the village headman, Sutin Budasii. At the time we arrived over thirty villagers were working on a huge reservoir. He also took us to see a new school that was built entirely by village labor. The headman told us how his people used to wait in line until 10:00 P.M. for water. A new well had solved this problem but the water from the well was not used for drinking since the Thais considered it too bland. The new reservoir was to provide water for drinking that would be available all year. It was to cost a family only a penny a day for their water. This money was used to provide gas and oil for their water pumps.

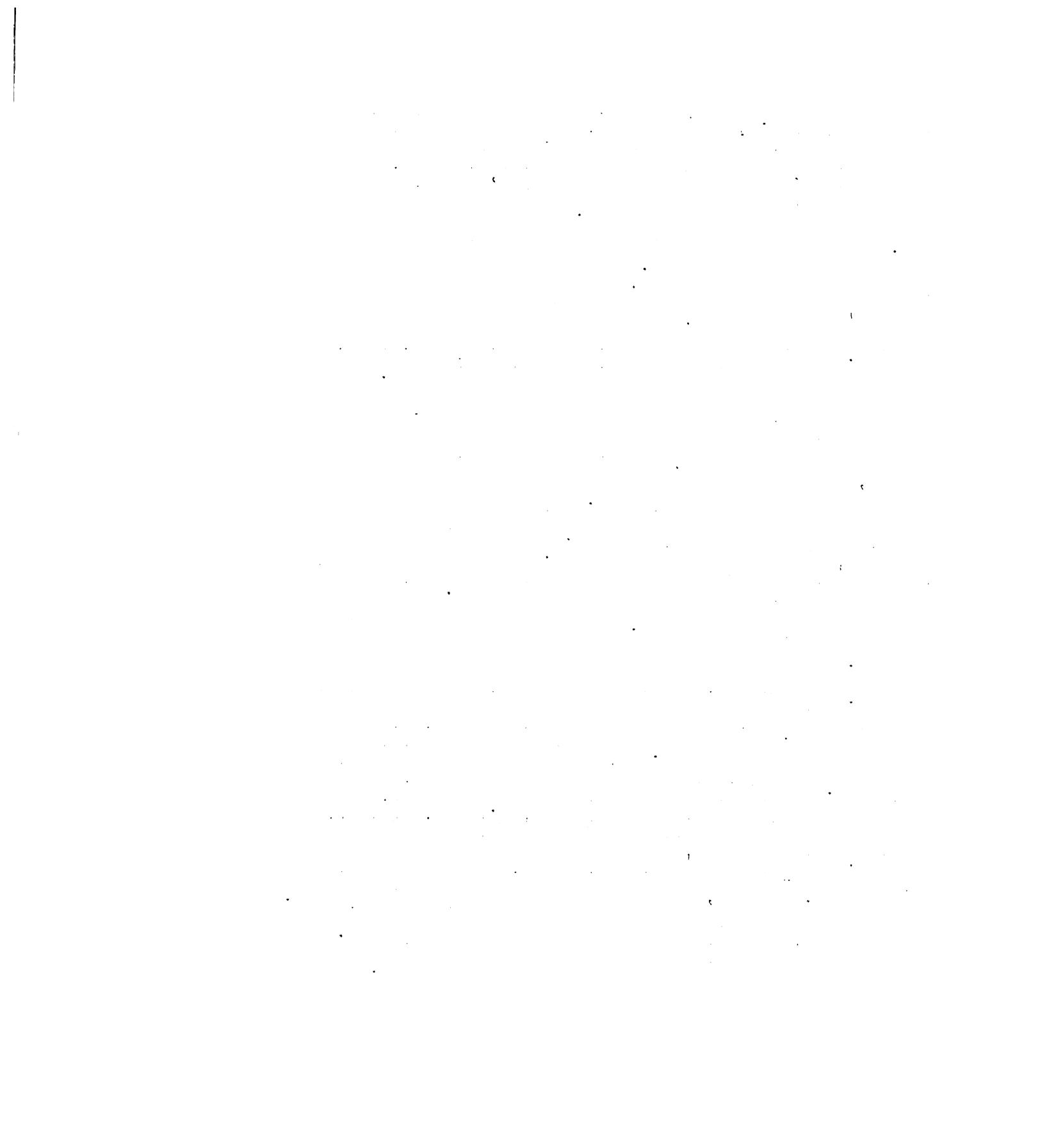
111. Our first step in Nong Rya County was the village of Nong Tang in Nong Tang District. There the village headman explained how villagers had provided 8,000 baht for fill and rocks for a road that would join their town with the main



road to Nong Rya. He was planting rice so we interviewed him right in the middle of his field. Eight families had given up a section of their land in order to make the road possible. Before the road was built, it was impossible for a vehicle to enter the village during the rainy season since the entire area was flooded. We could see what remained of a dock that stretched from the village to the main road. The villagers used to have to carry their produce to market over these planks. It was easy to see why this road was so valuable to them. The county official had done his part by providing a free truck to transport dirt for the road's construction.

112. At the foot of the Ming Mountains, we interviewed the headman of the village of Ming in Ming District. Three villages were located close to one another and therefore did a lot of community development work together. They were raising more chickens and vegetables in this area than anywhere else in the county with a new reservoir providing water for the vegetables. Due to a progressive village council, roads had been constructed there years ago and the emphasis was now on their upkeep. They had developed an active program to make their reservoir larger and also to provide maintenance on their roads. The county furnished them with a truck for their projects. Recently they formed a Farmers' Association that enabled them to borrow money to finance their crops and to provide fertilizer. Villagers felt that by doing these things together they had achieved a greater sense of community. They also felt that seeing results of their efforts had done much to lead to other projects.

113. Our final interview was made with the principal of the Ban Ming School who had 13 teachers and 399 students under his care. His project at that time was digging a well on the school grounds. The children were raising vegetables to sell and all their profits were put back into the school. The principal rented the school meeting hall to village organizations and music groups. He mentioned that he had gotten the idea for the water tank installation he was making from an article he had read in "Seripharb" magazine. His teachers' woodworking class had already made and sold forty-nine chairs to bring additional revenue into their school. Over 7,350 baht had been made on this venture. The principal felt that the school should be involved in the community and that his role was that of resource person. This has enabled him to bring materials and resources into his school that he otherwise would not be able to afford.



August 28, 1968

114. The Mobile Development Unit in Loei is located in the village of Kek Du. The Colonel in charge was extremely helpful and we conducted a two hour interview concerning all the work being done by his unit which had proven its competency in the role of resource center as well as that of project coordinator. This included over 120 wells, roads, demonstration villages, regular schools, trade schools, and electrical projects. A school within the confines of the camp had recently been completed through the help of the Agency for International Development. Everything was provided for its students free of charge. He explained that before his road building crew began working there were many people who had never even been to the province capital of Loei. They had spent up to seventy years within their village. It was now quite an experience for them when they were able to see what other parts of their province look like.

115. We then visited the newly completed trade school on the Mobile Development Unit compound. The students provided us with a picture of what their new training was like. These village students were being taught masonry, woodworking, carpentry, and simple designing to enable them to enter a competitive field upon their completion. It seemed to be a dream come true for many of them since they felt they would not otherwise have had an opportunity to learn a trade. They did not necessarily want to leave their villages but they definitely did want to develop an occupation that they felt was worthwhile and meaningful. They thought that the MDU, through its role as resource center, was giving them that opportunity.

116. Our first trip through the mountains brought us to Tha Li County where we interviewed Mr. Tawee, the county official. He compared for us the past and present in regard to the work that had been accomplished during his four years in the area. A new road had helped overcome the extreme isolation of his county but the rains still made it impassable. He mentioned the help he had received from the MDU which had helped to construct two demonstration villages in Tha Li. The MDU's role as resource center was once again acknowledged since he felt that these villages had produced many long range effects in his county. People had seen how easy it was to make many of these changes and had also experienced the benefits of innovations such as toilets, ponds, pens, etc. Villagers were now able to produce more on the little land they owned. Everyone had contributed in the community development work.

117. In the village of Pak Huey, Nong Phu District, the headman explained how the standard of living for his villagers



had been raised. A new road and model village had aided their well-being and everyone seemed happy because they could see the results of the work they had done. The county had helped by introducing many new vegetables for the villagers to raise. Cotton was the largest crop planted because of the mountainous terrain. As we talked with villagers, we were told over and over again that crop spraying was causing some of their greatest problems. The villagers did not always mix their spray correctly so that in some cases, the after effects resulted in death. Face masks were provided and instructions were given by agriculture officials but often to no avail. Insufficient water was common in many villages so that many times the correct amount was not used when mixing the spray. Another problem was that people waited too long to seek help. They often took their illness to the local witch doctor and left the cure in his hands which in most cases were dirty. The anaj had held many seminars to try and inform people of ways to deal with their difficulties.

118. We then travelled to the village of A hi, A Hi District, to interview the headman whose village also planted cotton. The county had been very helpful in introducing new planting techniques in order to increase crop yields. Crop spraying had also been done by the county. Houses were completely surrounded by green gardens and every inch of earth had been put to use. Some jute was being raised but after last year's low price, many people had decided that it just was not worth it. The crops seemed to be doing well this year as was mirrored in the contentment of the people we interviewed. The Mobile Development Unit had recently constructed a meeting hall and a temple was to be the next village project. We attended a village meeting where ideas were discussed concerning ways to meet construction costs. The people felt that they wanted a definite voice in these projects so that they would consider them their own.

August 29, 1968

119. After a five and one-half hour trip through the mountains, we reached Dan Sai County which is separated from Laos by the Huan River. The people of Na Haeo District had never in their history had a temple of their own. They had always crossed over to Laos in order to make merit and observe Buddhist feasts. This was in the process of changing since a new outdoor, roofed meeting hall (salawat) had been constructed and a new temple was to follow. Five years ago, there were no roads entering the area. The path over the mountains covered about thirty-five kilometers and a new road had been hewn out of solid rock by the Mobile

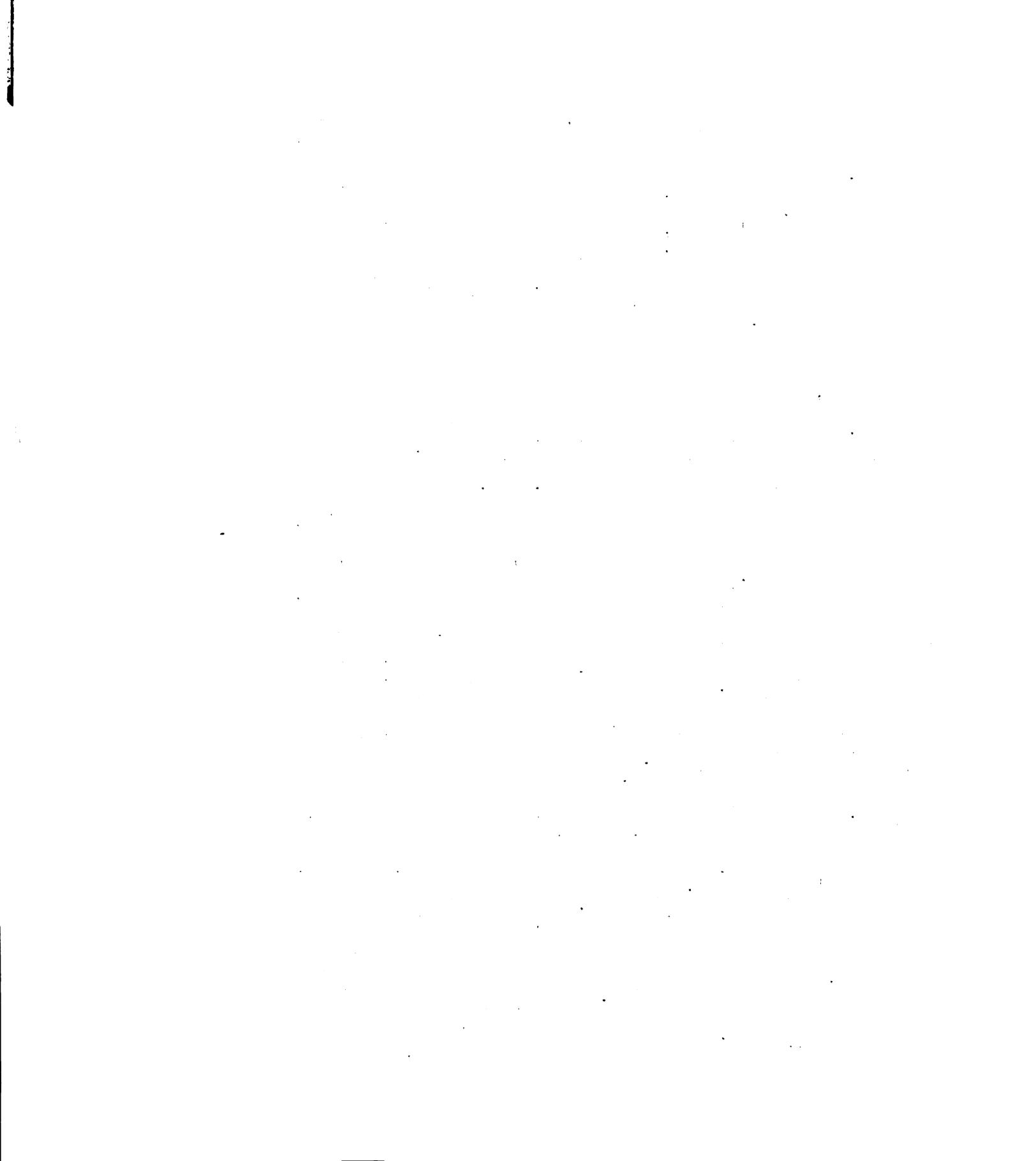


Development Unit construction team. The MDU had also furnished a truck to aid in the construction of the new temple. The people made and sunk the foundation posts and furnished the wood. Any religious service would now have at least 500 persons in attendance. There were five monks now living in the village. This project spoke directly to another of the Thai villagers' needs, namely that of facilitating their Buddhist life style. A temple is an integral part of their community and when none is present, they feel something is missing from their lives. The MDU, again acting as an agent of change, played a significant part in filling that void.

September 2, 1968

120. The county official of Si Chiangmai was very helpful in introducing us to stories in his area. Our first interview concerned a fish pond project in the village of Wat Chang Puach, Phan Phrao District. Mr. Cum Sii had been the village headman there for eighteen years but he was now retired in order to devote his full efforts to fish raising. The government had given him 1500 fish to get him started and he constructed ponds 40 meters long, 12 meters wide, and 2½ meters deep. He packed the sides well so that other fish could not get in and his good breeds could not get out. He fully explained his technique of fish raising including the process he went through in making his feed. He considered this the easiest work he had ever done and wondered why more people were not doing it. He had all of his nine children helping him. The county had assisted him in setting up a seminar schedule so that he could aid others who wished to try this project. He said that he was more than willing to give advice to others who would be interested in starting their own ponds. He had already had dozens of visitors come to see his work.

121. In the village of Hua Saaj, Phan Phrao District, we visited the orchard of Mr. Chua-j. The county had given him over 2,000 banana trees which he carefully planted on his five rai of land. He had also mixed in papaya, cecanut, and dragons' eyes trees. Advanced Rural Development had provided him with some assistance. Most of his bananas were readily sold across the river in Laos. He explained to us the best way to go about planting them and then went on to tell who to contact for assistance in obtaining fertilizer and sprays. People from as far as Mahasarakham had come to see his orchard and seek advice. He was very proud of the work he was doing and expressed thanks to the government for believing in him. He felt this cooperation would go far to make villagers and their government closer.



122. Mr. Naj Kat was the village headman of Hat Saa-j Teng who told us how villagers and the county joined together in order to raise over 80,000 baht. This money was going to be used to install a water works for usage throughout the year. The anana-j was helping with the installation. Ditches had been dug and most of the pipes were in. Before this, water from the Mekong River had to be used and many people had become sick from it. The county official had noticed how well the villagers had worked together on various projects so he gave them monetary backing. Mr. Naj Kat had just returned from Taiwan where he had studied their agricultural methods. He had recently received a certificate of achievement from the Department of State, Agency for International Development and was viewed as an available expert by his neighbors. He went on to explain how some families had had to give up some of their land in order to have the water pipes installed. He viewed this as total community involvement. The villagers decided that they would keep the pumps running by computing an average cost for the gas and oil used and charging each family accordingly.

September 3, 1968

123. Our first interview was with the head of the community development department for Si Chiengmai. Mr. Naj Sukgan, who travelled with us, was very helpful in introducing us to news stories. He explained the various projects under his direction, the latest of which included providing free fish for those who wanted to start their own ponds. Coconut and banana trees were also going to be given to villages that had expressed a desire to raise them. Every district in the area had received some assistance in one of these fields. He said that the response had been tremendous. He felt that this was not a "something for nothing" proposition since people had to be willing to work hard in order to make the projects worthwhile. So far, this had definitely been the case. He, however, was ready at all times to keep projects going smoothly.

124. After arriving in Tha Bo District, we visited the site of a huge water pump project on the banks of the Mekong River. This pump would provide irrigation for over 20,000 rai of land as well as providing ample water for stock and vegetable raising. It was supposedly going to take three years to complete even though much of the pipe was already laid. This was the first time a project of this type has been constructed on the Mekong and over twenty kilometers of cement canals were going to ribbon the countryside bringing water to the fields. The Thai and Australian



governments were sponsoring the project. This was to be the first of many such pump installations since pumps in Maha Sarakham and Chumpae, in addition to others along the Mekong, were to be started in the near future. Mr. Annua, the head of the canal project explained how it would affect the four surrounding villages receiving its waters. The pump would employ a pipe twenty-four inches in diameter which would provide enough water to enable villagers to double crop their rice fields and plant vegetables throughout the year. Villagers mentioned that they could not imagine what it would be like to have water whenever they needed it. Lack of water had hindered any crop cultivation other than rice.

125. Our next interview in the village of Keng Nang, Keng Nang District, concerned a chicken raising project aided by the community development officer. The young man we interviewed had started two years ago with just three chickens but his flock was now up to 150 chickens. His breeding roosters were commanding 100 baht in Vientiane markets. His first chickens were of the village variety but he soon started mixing them with Rhode Island Reds and the results were easily seen. He was now making 20 baht a day on eggs alone. The county had recently provided him with 6,440 baht for incubators so that he could help to start others in the business. He felt that the key to success was in one's interest in the work being done. In other words, if one does not want to raise chickens then by no means should he start. He is looking forward to helping others begin their own businesses. The community development officer for Tha Be then proceeded to outline the projects in his county. There were over sixty in preparation, thirty-two of which were to be completed by villagers without assistance from the county. He felt strongly that the villagers were ready to accept new ideas in order to increase their crop yields. He said he could readily see the effects of new occupational developments.

126. Our final interview this trip was made with the head of Neng Nang District, Mr. Pen Sing, who told how his villagers worked hard to make a good example of their area. He said that the people of Laos were especially interested in the work they were doing and that this interest seemed to have spurred on the work of the villagers. They wanted to do things they would be proud of. Since they were directly across from Laos there was a good bit of competition in all that they did. His village had electricity and his latest project was to bring clean water to every home. Families contributed 400 baht apiece towards this end and the annua also provided its support. He had a huge road building program underway and had already presented the county with 70,000 baht of village funds to complete the job.

September 26, 1968

127. Our first step was in Mancha Khire where we introduced ourselves to the community development officer who told us about a number of news items in his area. We then travelled to Na Kha, Suan Muan District, to interview its village headman. Most of the villagers were gardeners but over 100 families raised silk worms. The headman explained how two members of the Volunteer Community Corps had been helping the village. A sanitation project had been introduced, new roads laced the village, and a greater variety of vegetables were now being raised. At first, the villagers wondered why these young volunteers would want to come and help but after they lived in their village awhile, they were accepted for what they did. Their ideas were readily put to good use, especially in regard to silk production. A new school had also been built with the help of 60,000 baht from the county. The school children were raising vegetables to buy flowers and trees to beautify their school grounds. A new temple was being constructed through funds collected from people in the province who wished to make merit. Here people felt that one development project led to another. Once new ideas were introduced and the results could be seen, others were more readily accepted. They were very impressed with the young people (much like their own Peace Corps) who had chosen to come and live and work with them.

128. In Na Kha District were able to interview one of these volunteer community development workers. He had chosen the particular village he was working in because he felt that the people were friendly and that he could do his best work there. The biggest village problem was a lack of water while insufficient roads was next in line. He had already managed to obtain 9,000 baht from the county to help in road construction and wells were being dug at a steady rate. He held frequent meetings to keep abreast of the needs of his villagers. Many new crops such as peanuts, cotton, and jute were bringing a steady income to their growers. A new bridge had just been completed by using county funds and village labor. Representatives of the village council also commented on how well they felt villagers had been working together.

September 27, 1968

129. Chennabet had been a county for only two years. It was just beginning to get on its feet but was doing so quickly with the assistance of village self-help projects. Our first step was in the village of Neng San Sut to visit the county's demonstration which had been completed through

fund raising projects which had brought in 100,000 baht. This school was set up to offer villagers and students different ways to develop better crops, health and sanitation facilities, and educational resources. This school even contained a small dispensary. Villagers felt that their school offered them examples of how to do things that they would never have thought of themselves. Finding out how easy it was to do things to better themselves had helped them to accept others innovations when they were introduced.

130. In the village of Channabet, we interviewed some young ladies regarding the process they used in preparing their silk thread for weaving. Due to the demand for Thai silk created by the Queen and Miss Universe of 1965, making silk was now their full-time occupation. The village headman had opened a silk raising station as a demonstration project for his village.

131. We then interviewed the wife of the above-mentioned headman since she was the one who really did all the work. Taiwan had set up a silk raising project in the village of Paj during the preceding year and she had gotten her start in silk by working with this project. She gave us a complete picture of how silk worms are raised. She now had forty rai of land planted with mulberry and she explained how to combat various mulberry diseases in order to increase the yield. Many villagers were working with her on her demonstration station. They felt they should go to someone who had demonstrated expertise in the field. Many expressed a willingness to learn by doing, but this was viewed as unnecessary by others. The desire to see results fast was an exceptionally common viewpoint. Since someone else had broken the ground for them, they were willing to pick up there and do their own job.

132. Two young women in the village of Get Rya Khen provided us with our next interview. They were volunteers helping villagers in the area of community development. Their objective was to live with villagers and help them as much as they could which, in turn, enabled them to see if community development was the kind of work they wished to continue in. It was a type of Thai Peace Corps which worked entirely with community development. They were to spend two years in their village after which they would take a test to become a district community development official. So far the girls had helped introduce methods of sanitation, bridge building, and mulberry planting. Their newest and biggest project was building a pier linking a rain water reservoir and the village. It would have to be built over a large section of rice paddy. They had been able to obtain 4,000 baht from the county towards its completion.

The two girls provided an interesting comparison since one was from the big city and one from the Northeast. The girl from Bangkok told us about the problems she had had with food, language, and living away from the big city. There were many parallels between her and volunteers from the United States.

October 2, 1968

133. While travelling with the county officer, we visited the village of Um Maw, Haj Yong District, where we were met with village dancing and traditional Northeast music. This village was famous for its mat making. Thirty girls had formed a group that was seen to become part of the Saw Daw Yaw, a women's version of the men's community development group. They collected the materials, made the dyes, and looms, and did the weaving completely without outside assistance. We interviewed an old grandmother who headed the girls' project. Many of the girls explained their work to us. They were very happy to have something constructive to do with their free time which would also provide needed money during the dry season.

February 14, 1969

134. The community development officer in Yangtalad was most helpful in introducing us to stories in his county. He first told us about the silk raising village of Khok Kai, Eil Thu District, where we interviewed a little old lady with ten children who had been raising silk worms for the past fifty years. She explained to us how she had been helping the girls' community government group become interested in making silk. She then proceeded to go through the steps necessary to produce good silk. The part concerning the planting of mulberry trees was especially well done. She said that she had helped dozens of interested villagers care for their trees. She mentioned how the government had helped her by furnishing new strains of mulberries. She felt that each year her silk seemed to be of a better quality. She was especially happy that the government had taken such an interest in silk production.

135. Our next interview came from the local headman who explained how the village had obtained a new water supply. A pump, meter, and water tank installation now served the whole village and water spickets were located throughout the area. The machinery was given to the village by the government but the villagers had provided the timber for



the water tank structure and also all the labor. There were nine tanks set upon a thirty feet wooden structure that enabled water to be stored over a long period of time. The villagers had done such a good job on this project that the U. S. Information Service chose it to make a development film. The village was very proud of its work and also of the attention they seemed to be getting from it. They were quite willing to assume the role of model village and resource persons. More importantly, however, they now had water whenever they needed it.

136. Our final interview for the day was made with the village representative to the county council. He told of the new road built to join the main Khen Kaen/Yangtalad artery. Five villages had worked together to construct over two kilometers of road. Each village had done three days' work in rotation and within fifteen days, the job was completed. Before the road was built, all produce had to be carried by foot or water buffalo to the market. Trucks now entered every day to both buy and sell goods. This county council had provided the organization to develop community projects and the villagers looked up to the council and expected its guidance. Once this advice was received, they were more than happy to do the work. Seeing the results had made this much easier.

February 15, 1969

137. Saturday was spent with the Mobile Medical Unit of the National Security Command which had been working out of Yangtalad County. We travelled with it to the village of Neng Bua, Bung Nalien District, where we interviewed the head of the Mobile Medical Unit. He explained to us in detail the work that he and his doctors were doing in the area. We taped conversations with each of the doctors as they checked patients and distributed medicine. Villagers then spoke with us concerning the assistance they were receiving and many expressed surprise that a group of doctors would spend time coming into their villages. A large number of patients had never been to a doctor before. They would buy medicine in the county or go without professional help and rely on homemade recipes. The doctors felt that this was one of the best ways to keep in contact with the villagers' needs. Many had never done this kind of work before and thought it to be especially gratifying.

April 12, 1969

138. Our trip to Sii Sengkham was made to accompany the members of the Public Relations Department's school who had spent the previous two days attending lectures at Radio Station 909. It also enabled us to attend a traditional village water festival ceremony. Our first story came from the village of Tha Be which is especially interesting because no one in it plants rice. Since it is located on the banks of the Sengkham River, everyone is engaged in catching fish. Hundreds of clay pots could be seen under each house. They were filled with compressed fish mixed with salt which fermented for months and then was sold as pa-laa, one of the mainstays of the Northeast villager's diet. Thousands of baht a year were made from this endeavor. One of the problems, however, was that this fish, more often than not, contained liver fluke. Most villagers did not realize this and no attempt had been made to start cooking pa-laa.

April 13, 1969

139. In the village of Had Pang, we joined in their version of the popular water festival. The villagers were just completing a new bridge spanning the Sengkham River whose total cost approached 600,000 baht. This bridge had special meaning for the villagers since they were completely flooded out during the rainy season. This bridge would enable them to sell their goods throughout the year. Village officials perceived this problem and went to the county for help. The results were especially gratifying.

April 14, 1969

140. After arriving in the village of Paeng, Nakorn Phanom Province, we met immediately with the county community development official. He directed us to a meeting of the county officer and the village headmen of Ban Paeng County. The meeting centered on ways the county could help villagers branch out into new occupations, but self-help and community development projects were also discussed. Through much discussion and a good bit of give and take, it was decided that pig raising would be their newest project. Enough money was on hand for the purchasing of twelve pigs. It was agreed that only those who had some experience with pigs would be included in the pilot group. From then on, pigs would be distributed throughout the villages to those who were interested, with the pilot group providing valuable assistance



by acting as resource persons.

141. In Nong Waeng District we interviewed the district officer, Mr. Sing, concerning his fish raising project which was the only one of its kind in the district. He had bought 5,000 fingerlings to start but he thought that by now, they had at least doubled in number. He went on to explain the methods used for fish raising and especially those for feed preparation. He hoped that this pilot project would promote fish development in other villages and was more than willing to answer any questions listeners might have.

142. We also interviewed the district officer of Ban Paeng concerning tobacco raising in his area. Over 3,000 rai were planted each year on the banks of the Mekong River. The land was rented from the county and profits went back into community development. This had turned out to be a great way to foster one's own community development program when funds were not available from other sources.

April 15, 1969

143. In Seka County, we followed a newly graded ARD road which seemed to lead nowhere until we came upon the grader itself and the people in charge. The road stretched from Seka County to the village of Na Saeng, a distance of thirty kilometers. We interviewed the Thai ARD adviser, Mr. Suradet, about the work that had already been accomplished. Before this road was cut, it had taken almost two hours to reach the county by bike. The village headman of the village of Nam Gan said that when it rained no one even tried to leave the village. He was especially concerned with medical assistance for his villagers. The road should help to solve this and many other problems. Mr. Suradet and his group were serving as active agents of change.

April 24, 1969

144. Accompanied by the community development official of Lerng Nek Tha, we set out for the village of Nen Hat. It was about fifteen kilometers from the district seat and was reached by a road recently built by the villagers themselves. In the village of Nen Hat, villagers were raising a large earthen dam on the Sebai River, a relatively large stream for that area. Construction had begun only two days before but progress on the dam (30 meters long, 16 meters high, and 8 meters wide) was well underway. Most of the villagers were at the site and even a group of priests were

present to give moral support to the workmen. Everyone seemed to get in on the act.

145. That afternoon we travelled to Ban Heng Saeng, a model village of the Ubon Mobile Development Unit, located on the new National Security Command/British road connecting Lerng Nok Tha and Neng Phok in Roiet. At Ban Heng Saeng, officials of the Mobile Development Unit had helped the villagers to upgrade their standard of living, going so far as to modify the layout of the village itself. Houses were uprooted and moved; new streets were cut; and finally, a more orderly city block plan emerged. Villagers helped raise poles for the electricity system they had paid for. A new water supply system was installed largely on their initiative. One factor in this positive chronicle may be that the village residents are Phu Thai, and the energy and diligence of this particular strain of Northeasterners is well known. The village headman and other village leaders told of the difficulties involved. They felt that all of their efforts had been worthwhile because of all of the new conveniences as well as the satisfaction that their village now enjoyed.



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