

Working Group 1

Doi Tung Development Project

Advisor

Mitsuo EZAKI

Written by

Fernando Jose BARRIO
Mitsuru OMURA
Yoshiko TORO

Duangnarumol DOKRUK
Charles SETTLE*
Yasuhiro TSUZUKI

Aki KOIKE
Terutaka TANSHO**

** Group Leader, * Sub-leader

1. Introduction

The following is the final report of Group One's investigation during the Overseas Fieldwork (OFW) 1998. The main theme of the OFW 1998 developed in Chiang Rai Province in northern Thailand, was the Integrated Rural Development and the principal analytical tool was the Project Cycle Management (PCM) method.

The group was assigned to make a project in the area of Doi Tung development Project (DTDP) and the present report summarizes the information related with the area, the selected village, the collected data, the proposed project and the final conclusions and considerations.

It is important to point out that the resulting project has many activities, which now are being realized for the DTDP and the Mae Fah Luang Foundation. Because of the concentration in a small village and in a temporary one, as will be explained in the part referred to the village overview, many of the DTDP's undergoing activities appear as necessities. For that reason the resulting project has to be seen as a coordinating project and as a concentration of many extant tasks in a specific and small geographic area.

Even when the principal tool used was the PCM method, the group thought additional considerations were needed in order to achieve the objective of presenting a serious and reliable development project for the selected area. For that reason, in this final report a special chapter referring to the possibility of financial aid in the form of scholarships was included.

1-1 The Doi Tung Development Project

The Doi Tung Development Project (DTDP) serves the Mae Fah Luang District of northern Thailand and covers an area of 150 square kilometers that includes 26 villages of various hill tribes. The inchoate stage of the project was formed in 1972 when Her Royal Highness the Princess Mother established the Mae Fah Luang center to promote development and cultural activities.

In 1987, a reforestation program was initiated and many agricultural activities shifted to the new project center and became the DTDP. Today the scope of the project has expanded to include strategies to alleviate the problems of environmental degradation, opium production, and poverty. To actualize these objectives, DTDP has been providing support for various income generating activities, including:

- (1) Pursuing a development program to solve both human and environmental problems
- (2) Promoting high-yield high-value varieties of upland rice, secondary cash crops such as beans, and plants for seed
- (3) Providing training in handicraft production to give new skills or improve existing skills

The progress of the DTDP can be evaluated by comparing certain indicators of the project area with the aggregate statistics for Thailand, as shown in the next two figures.

Figure 1.1. Average income in Thailand (GDP), Chiang Rai, and DTDP

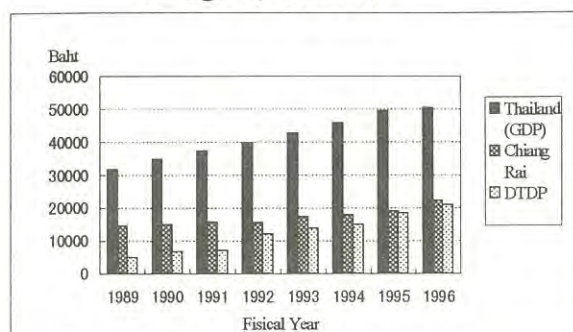
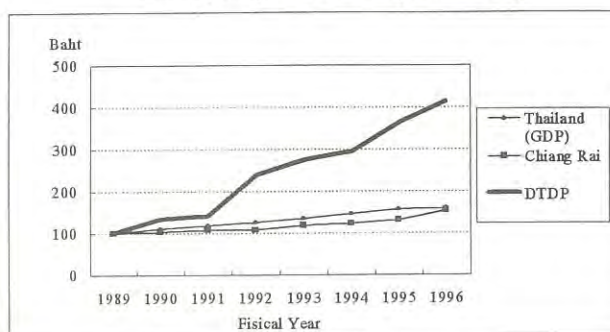


Figure 1.2. Trends of income increase in Thailand (GDP), Chiang Rai, and DTDP (1989 = 100)



Source: Bank of Thailand: <http://www.bot.or.th/research/public/sdds/sdds.htm#external>
 National Statistics Organization of Thailand: <http://www.nso.go.th/eng/stat/subject/t11-2.htm>
 Doi Tung Development Project: *Summary of economic and social situation survey 1997.*

As we can see in the figures above, the situation of the Hill Tribes who inhabit the DTDP area was much worse than the national and provincial ones, but the rate of increase since the project was established is impressively higher than the others.

1-2 Village selection

As explained before, the purpose of this Overseas Fieldwork is to analyze different situations where the conditions of living can be improved and not to evaluate existing projects. The main theme of the OFW is integrated rural development. During the common visits to the different project areas, the group intended to capture the pressing problems of the villagers in the project area—the main obstacles for reaching many of the objectives to improve their quality of life.

Having been assigned to work within the Doi Tung Development Project, a decision was necessary regarding the scope of the study and the selection of only one village was seen as the best alternative to analyze the way of improving the quality of life of the hill tribe villagers. In the selection process, the group took into account two main variables:

- (1) The average income of the village
- (2) The level of participation in DTDP activities

Regarding these two variables, the group was looking for a village with an average income below 10,000 baht a year and with the lowest participation in DTDP activities. There were seven villages with the average income below 10,000 baht and among them, the selected village is the one which is involved in the fewest activities. In addition, the group set the size of the village as a determinant.

The group selected a relatively small village with a population of 151 people. This village is called Huay Poo Mai, belonging to the Lahu Na tribe that is located in Mon 11, T. Therd Thai, A. Mae Fah Luang, Chiang Rai.

1-3 An Overview of Huay Poo Mai village

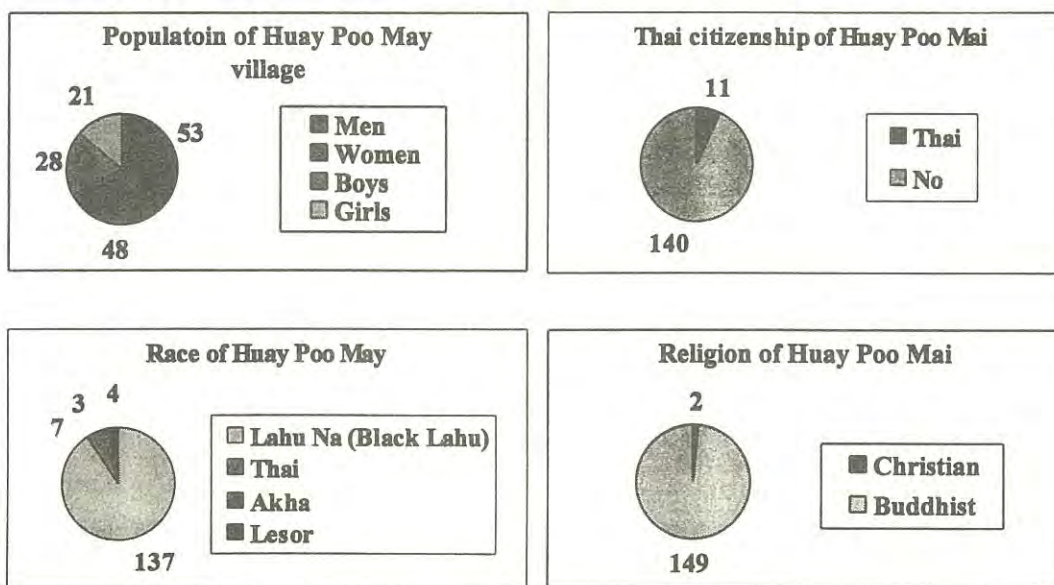
In 1973, the Huay Poo Mai village which we set as the target village was settled by immigrants from Burma. This village is located near the border with Burma and 784 meters above sea level. It is about 35 minutes far from the Doi Tung Palace by car on an asphalt road.

According to the Doi Tung Development Project's 1997 data for the village has 151 residents, 41 families and 32 households. The number of men and women are almost the same. A majority of the villagers are of the Lahu Na tribe and almost all of them are Christian Protestants. Regarding citizenship, more than 90 percent of the villagers don't have Thai citizenship, which is important for them to get jobs in the lowland. This numeric data is shown in Figure 1.3. in the next page.

The selected village, as well as most of the villages inside the DTDP, is a temporary one and in this case there are two different main reasons. In the first place, the whole DTDP is located in a reserved area, what means that in accordance with the Thai government policy that area is not available for human establishments and should be 100% covered with natural or planted forest. In addition to that, Huay Poo Mai village is temporary even inside the DTDP since the small size and the existence of other villages with the same hill tribe population gives the opportunity to unify this village with others in the future.

For the above-mentioned reasons, there are many services that are not provided since the investment is not justified for the expected time of use.

Figure 1.3. Overview of Huay Poo Mai village

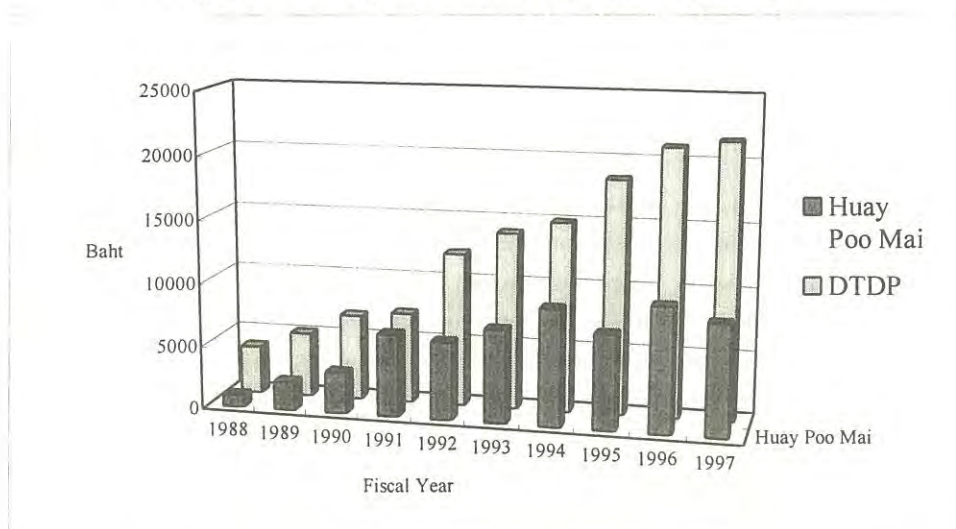


Source: Doi Tung Development Project: *Summary of economic and social situation 1997.*

As mentioned above, most of the villagers in Huay Poo Mai are Lahu Na. Here is brief description of Lahu people in general. Lahu women are skilled in weaving cloth, both on back-strap and foot-treadle looms, producing delicate patchwork trims, and unusual embroidery work. The black Lahu women wear the most distinctive costumes within the Lahu tribe. They wear a black cloak with diagonal cream stripes. The top of the sleeve is decorated in bold colors of red and yellow. Lahu men produce excellent crossbows, musical instruments, and other items made of wood, bamboo and rattan.

The Lahus are animist and believe in one spirit with control over all the others. About 30% of the Lahus have been converted to Christianity. The Lahu are independent people and pride themselves on their skills in hunting and trapping.

Figure 1.4. Average income in DTDP and Huay Poo Mai

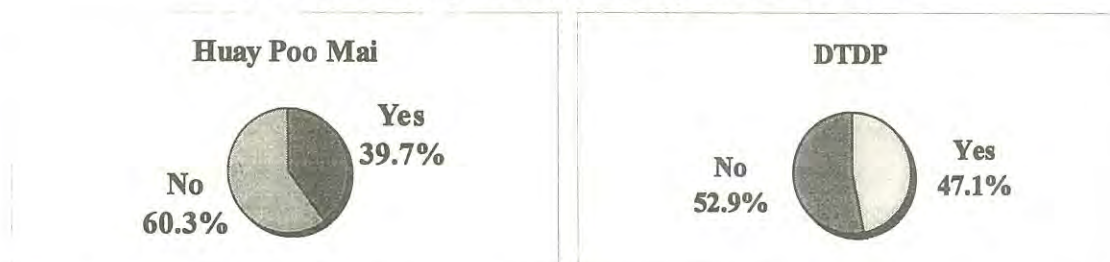


Source: Doi Tung Development Project: Summary of economic and social situation 1997.

Figure 1.4. shows that the average income of the Huay Poo Mai villagers is lower than the DTDP average and unstable. From this figure, it can be observed that the Huay Poo Mai villagers are facing a lack of income. There should be a certain measure in order to stabilize and increase their income.

The next two figures compare the percentage of villagers who are able to speak, read and write Thai in Huay Poo Mai village as well as in the whole Project area.

Figure 1.5. Percentage of literacy of Huay Poo Mai and DTDP



Source: Doi Tung Development Project: Summary of economic and social situation 1997.

It is clearly shown that the percentage of literacy of Huay Poo Mai villagers is lower than the DTDP average. The Thai language ability is very important for the villagers especially when they receive job training in the foundation. Huay Poo Mai villagers are confronted with the Thai language problem as well as their lack of income. A Thai language education programme within the village was considered as a solution to this problem.

2. Project Cycle Management

2-1 Participation Analysis

In the PCM procedure, the first analytical step is participation analysis. Here we have to identify the conditions and characteristics of local residents, groups and organizations likely to be affected by the project and to determine whose problems should be solved.

Participation analysis is a step where the target group and the core problem are determined. Based upon the analysis of data and interviews, many problems were perceived and among them we selected one as the core problem. The core problem is a comprehensive problem that should be selected in order to develop a tree that extensively covers the problem area. However, it doesn't need to be the most important problem.

Considering the size of the population and the objective of the project, we decided to include all of the villagers as our target group. As for a core problem, the lack of income was the one which was seen as having more consequences on the quality of life. It can be argued that there exist many other problems in the village such as education, unemployment and transportation, but a brief explanation about problem analysis will show the relation between the core problem we selected and the other important problems

2-2 Problem Analysis

Having selected the target group and the core problem, it is time to analyze the causes and effects of the existing problems in order to compose a problem tree.

The group interviewed 100% of the village households between the 7th and the 8th of October. The 8 members of our group were divided into 4 sub groups for the interviews. Each sub group interviewed 8 households to cover all 32 households of the village.

On October 6th we made a questionnaire for this interview. The questions are based on the participation analysis and on the general preliminary interview to the village headman, committee, and the resident missionary of Huay Poo Mai village conducted on October 6th. It includes four categories: job income, production, education, and job training. Each category has three or four questions intended to elicit the information necessary to support our research methods. For more detail, please refer to the questionnaire in the next page.

Figure 2.1. Questionnaire

Overseas Field Work 1998 Group 1 - Doi Tung Development Project, October 7

Job income:
 -How many people are in your family?
 -What employment are the income earners in your family engaged in?
 -How much is your household income?
 -What do the women of your family do during the day?

Production:
 -From which crops can you receive surplus income?
 -How much of these crops do you produce?
 -What crops would you like to raise?

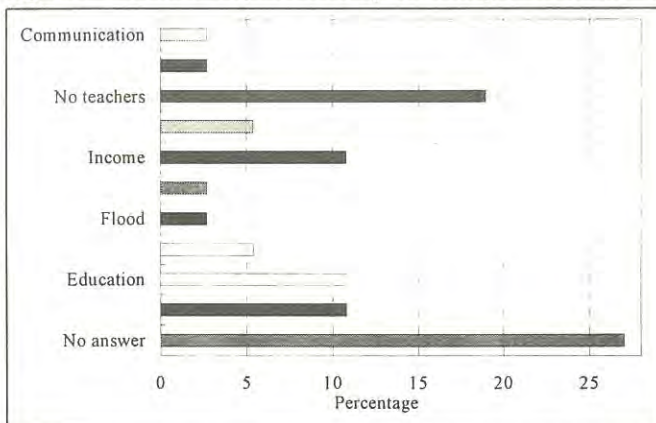
Education:
 -Are your children in school now?
 -If not, do you want them to go?
 -Do you have any problems sending them to school?
 -What kind of support is available to you from the education committee?

Job training:
 -Have you received job training? If so, for how long?
 -What kind of training would you like to receive?
 -What do you see as the main obstacle to your receiving training?

What do you think the most important problems of this village are?

The interview also included a final question that asked each household to comment on what they personally considered to be the most pressing problem facing the village and the answers can be seen in Figure 2.2. :

Figure 2.2. Problems perceived by the Huay Poo Mai villagers



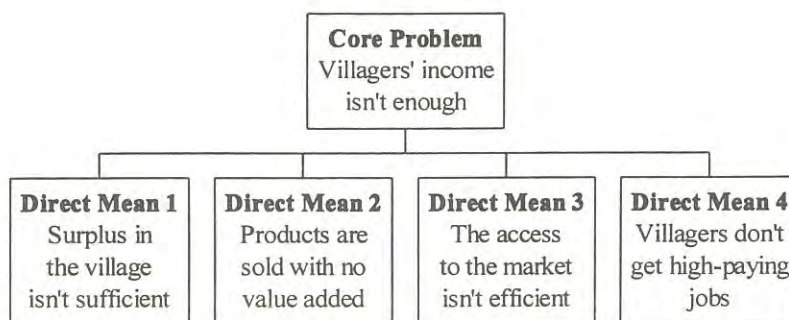
Source: Compiled from the questionnaire.

Since there is no school in the village, most of school age children have to stay in the dormitory. This cost of dormitory and other educational expenses such as stationery are a burden for the villagers according to the interviews.

The above two problems of no teachers and education will be solved if the villagers obtain enough income. As mentioned in the overview of Huay Poo Mai village, we observed that the average income of the Huay Poo Mai villagers is lower than the DTDP average and unstable. Hence, our core problem is again realized to be:

Villagers' income is not enough. We developed four direct causes of this core problem.

Figure 2.3. Problem tree: Core Problem and four direct causes



We analyzed that the combination of all four direct causes will result in the core problem. For more detail about the four direct causes, there are four figures below referring to a certain part of the objective tree.

Figure 2.4.1. Problem tree: Direct Cause 1 – Surplus in the village is not sufficient

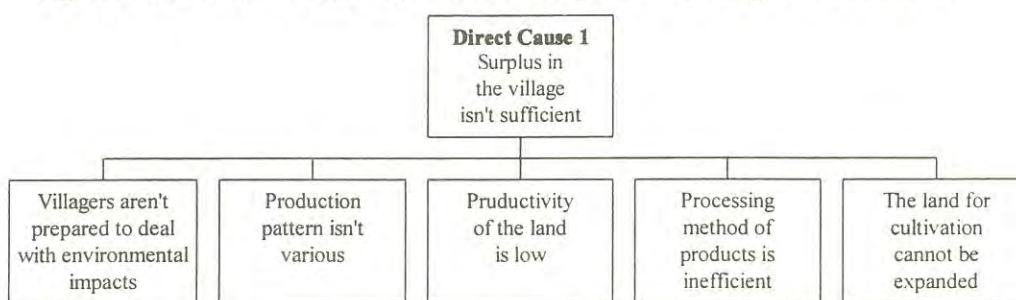


Figure 2.4.2. Problem tree: Direct Cause 2 – Products are sold with no value added

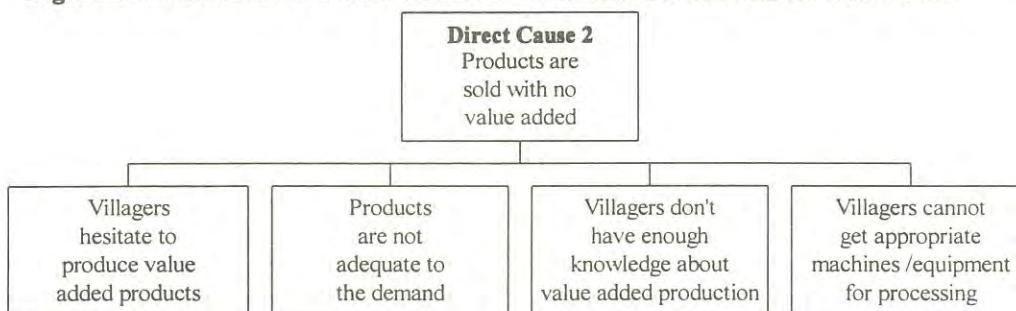


Figure 2.4.3. Problem tree: Direct Cause 3 – The access to the market is not efficient

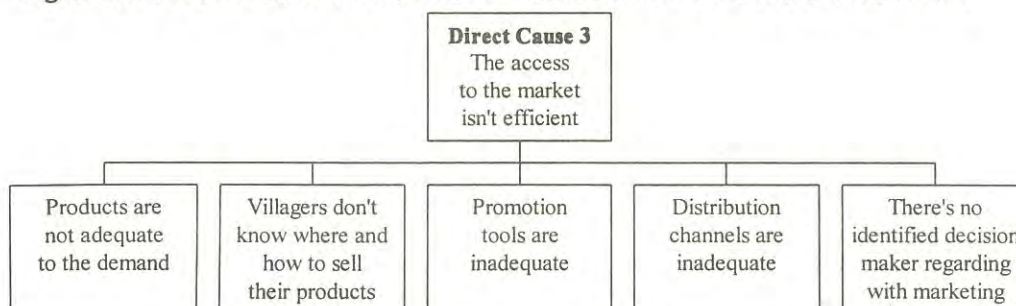
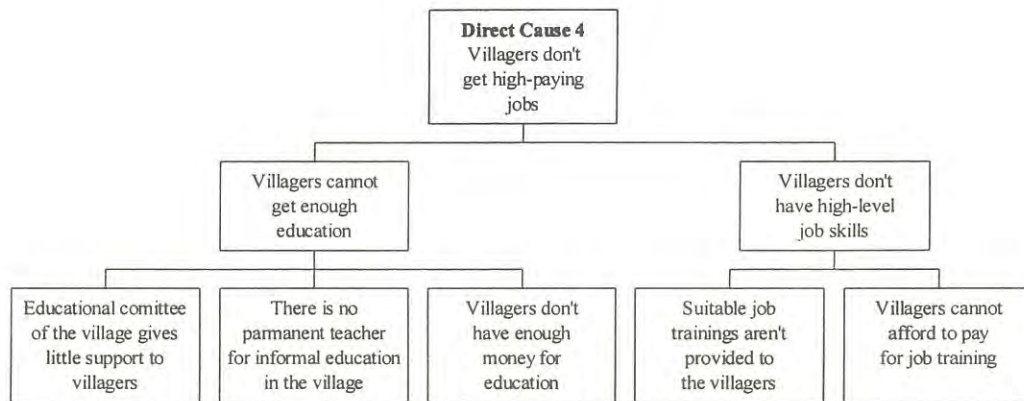


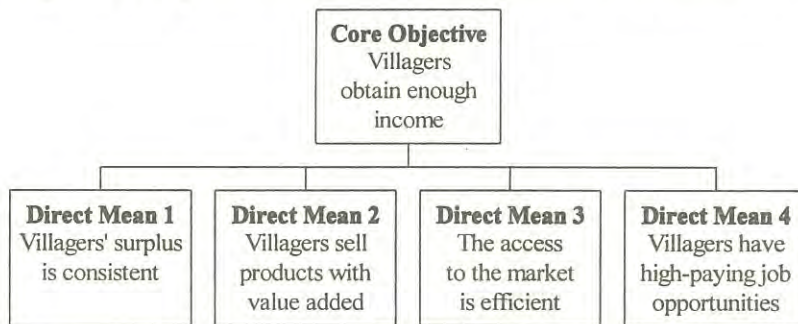
Figure 2.4.4. Problem tree: Direct Cause 4 – Villagers do not get high-paying jobs



2-3 Objective Analysis

In the objective analysis, we convert those problems mentioned above into desirable conditions, clarifying the means-end relationship required to attain such conditions. Hence, the core objective of our project proposal can be written: *Villagers obtain enough income*. The group developed four direct means derived from this core objective.

Figure 2.5. Objective tree: Core Objective and four direct means



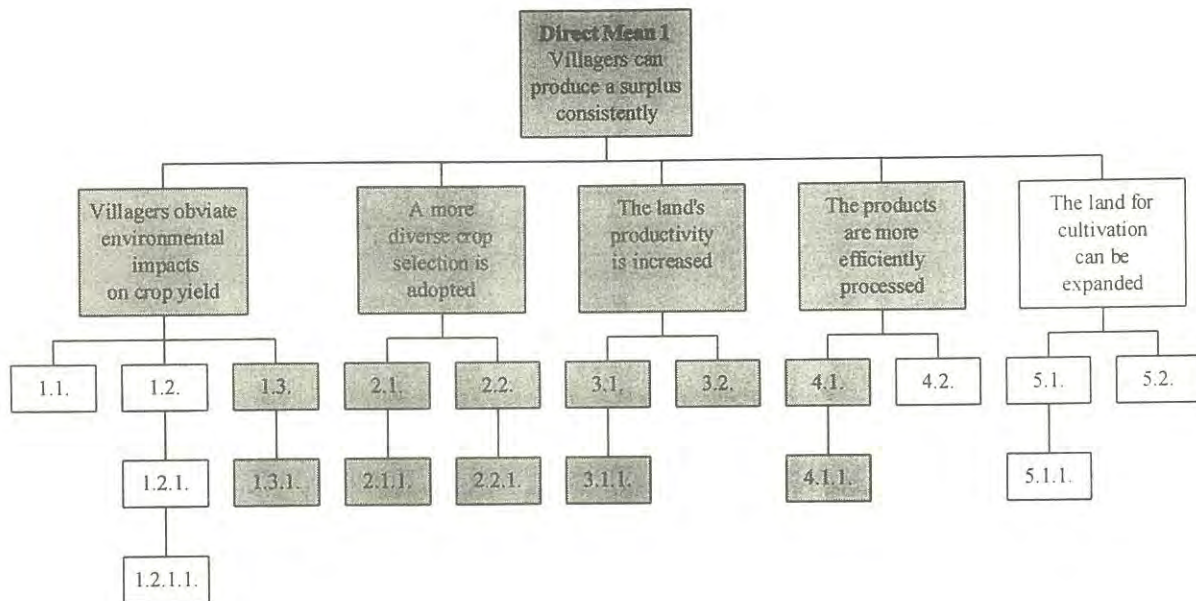
In order to achieve the core objective, all four direct means must be realized. The logic is the same as the one we applied in the problem analysis. We developed the objective tree downwards from each direct mean. The next four pages show the downward process of the objective tree in more detail.

As mentioned above, we replaced cause-effect relationships with positive means-end ones. However, automatically replacing negative conditions from the problem tree with positive ones into the objective tree is not appropriate. Instead, we have to consider the feasibility of each panel in a project to determine means and ends. For example, a panel reading: *Villagers cannot get appropriate machines / equipment for processing* cannot be automatically converted into: *Villagers can get appropriate machines for processing*. We have to consider how villagers can get machines, then that panel in the objective tree should be: *Villagers can buy machines for processing products*.

However, the group is not sure whether it is possible to apply such means-ends relationships in the Huay Poo Mai village, and whether the villagers are able to achieve such objectives. In order to solve this uncertainty, the group presented the principal parts of our objective tree in front of the Huay Poo Mai villagers, including the village committee members. The answers or responses from the villagers are reflected in our project proposal. A project selection process is illustrated in the next step of the PCM procedure: project selection.

The range of our project proposal, which will be determined in the project selection, is adumbrated by a light gray shading to contrast the difference between our project proposal and the actual objective tree obtained through our analytical process.

Figure 2.5.1. Objective tree: Direct Mean 1 – Villagers can produce a surplus consistently



1. Villagers obviate potential environmental impacts on their crop yields

- 1.1. Money for emergencies can be borrowed with minimal interest from joint fund
- 1.2. Pesticides are provided for the village
 - 1.2.1. Instruction for their use is given
 - 1.2.1.1. Trails for use of pesticides are conducted
- 1.3. They take measures to prevent vermin infestation of crops
 - 1.3.1. Food is stored securely

2. Villagers adopt a more diverse crop selection

- 2.1. More of villagers start transcending subsistence farming and run farms as a business venture
 - 2.1.1. Successful villagers share their knowledge and experience with those less successful
- 2.2. Villagers expand their knowledge to include other crops that can feasibly be planted, i.e. beans, double-harvesting rice and corn
 - 2.2.1. Villagers experiment with alternative crops

3. The land's productivity is increased

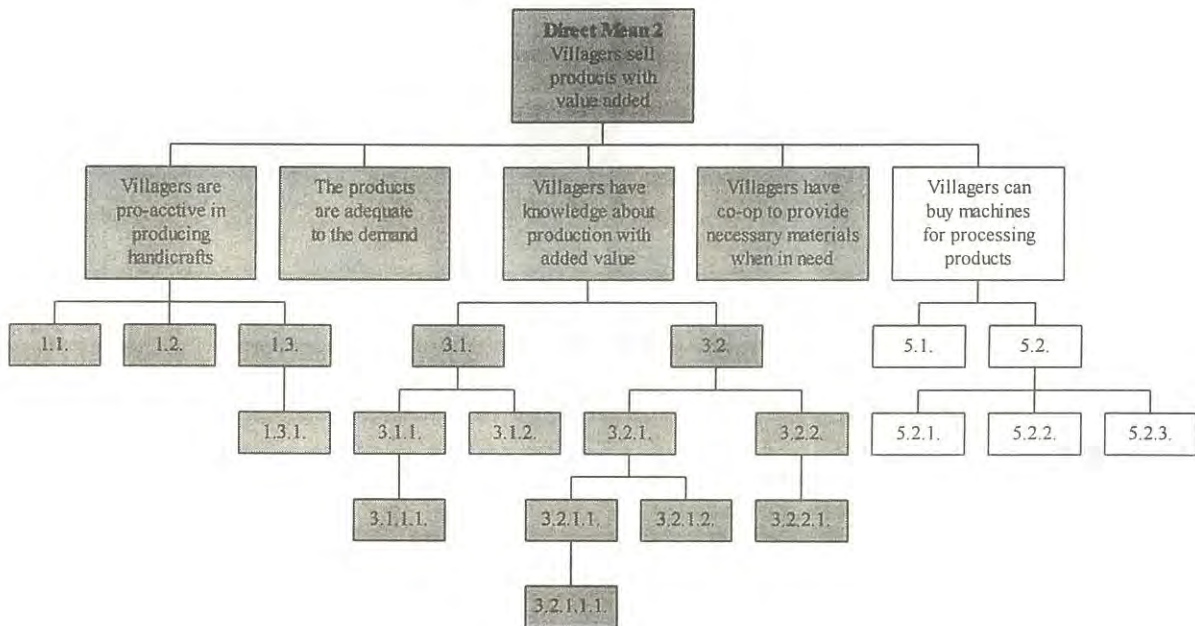
- 3.1. The potential of irrigation is maximized
 - 3.1.1. Villagers receive adequate job training from the foundation
- 3.2. Villagers use fertilizers suitable for the local environment and indigenous crops

4. Villagers can process their products efficiently

- 4.1. Villagers are ready to introduce new processing methods
 - 4.1.1. Villagers become motivated to participate in job training
- 4.2. Machines are upgraded as necessary

5. The land for cultivation can be expanded

- 5.1. All planted areas receive proper irrigation
 - 5.1.1. Villagers ask for cooperation from the agricultural extension office
- 5.2. Villagers can get permission from the government

Figure 2.5.2. Objective tree: Direct Mean 2 – Villagers sell products with value added**1. Villagers are pro-active in producing handicrafts**

- 1.1. Villagers can produce at a low cost
- 1.2. Villagers are active in getting higher incomes
- 1.3. Villagers realize the benefit of value added production
 - 1.3.1. Seminars about value added production are held

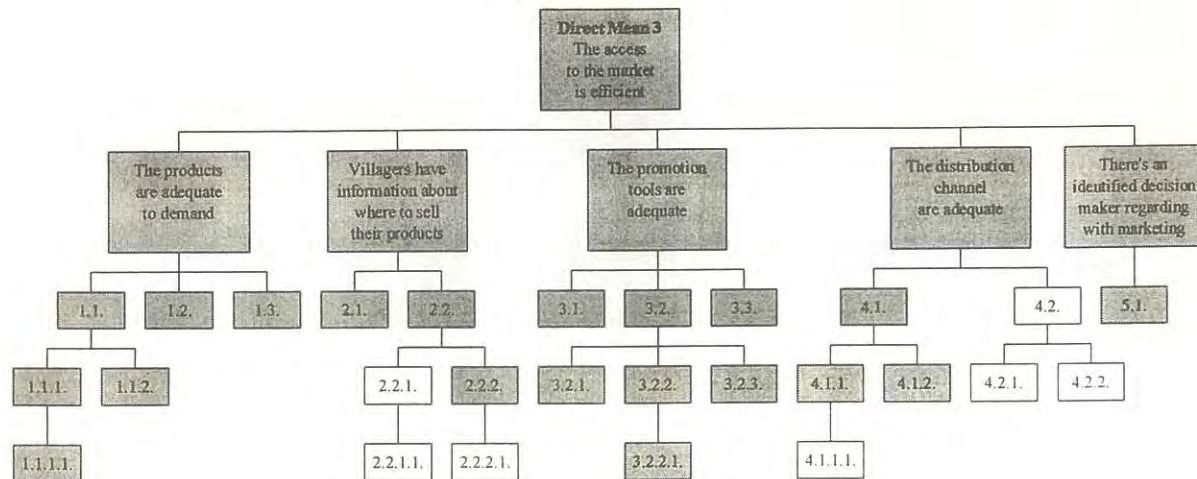
2. The products are adequate to demand**3. Villagers have knowledge about production with added value**

- 3.1. Villagers can access training
 - 3.1.1. There is training during villagers' spare time
 - 3.1.1.1. There is a training program
 - 3.1.2. Training is compatible with the needs of everyone
- 3.2. Villagers can access to necessary information
 - 3.2.1. Villagers can understand the information
 - 3.2.1.1. Villagers know Thai
 - 3.2.1.1.1. Thai language is taught
 - 3.2.1.2. There is translation into the Lahu Na language
 - 3.2.2. The information is available
 - 3.2.2.1. The foundation provides information

4. Villagers have co-op to provide necessary materials when in need**5. Villagers can buy machines for processing**

- 5.1. Villagers know where they can get machines
- 5.2. Villagers can pay for the machines
 - 5.2.1. Villagers can access finance system
 - 5.2.2. Villagers have knowledge about finance
 - 5.2.3. Financial support is provided

Figure 2.5.3. Objective tree: Direct Mean 3 – The access to the market is efficient



1. Their produce is adequate to demand

- 1.1. A quality standard is set for their products
 - 1.1.1. Villagers are aware of the quality standard
 - 1.1.1.1. There is a quality control program
 - 1.1.2. Information seminars are held periodically
- 1.2. The quantity of products is stable
- 1.3. The production level is high enough

2. Villagers have information about where to sell their products

- 2.1. The information about markets is adequate
- 2.2. There's regular research about market needs
 - 2.2.1. There is a marketing specialist
 - 2.2.1.1. A specialist is hired
 - 2.2.2. There is trained staff on market access
 - 2.2.2.2. The staff is trained

3. The promotion tools are made adequate

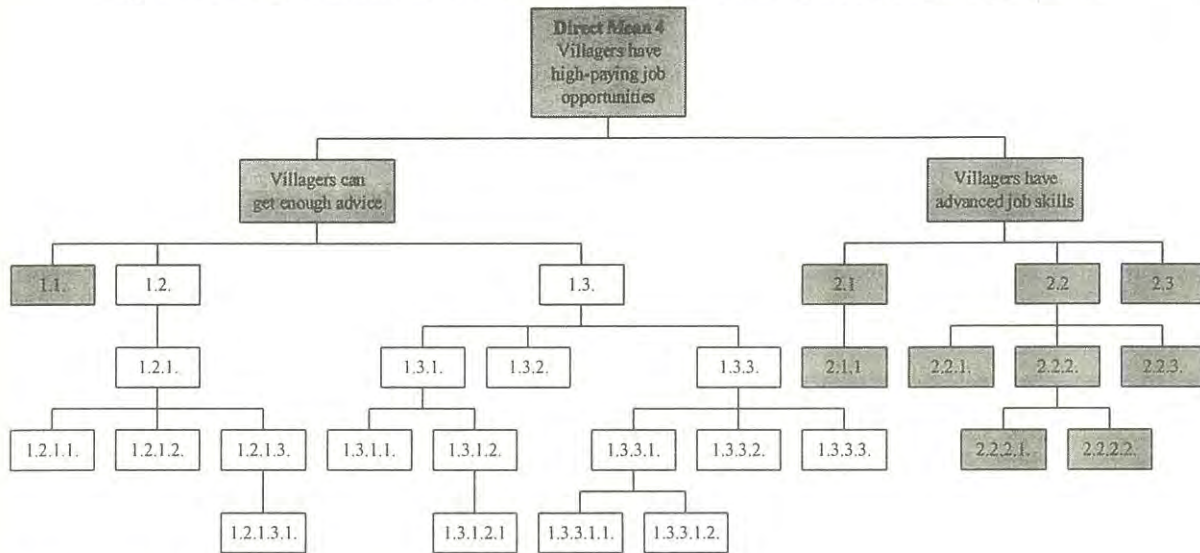
- 3.1. Villagers know the importance of promotion of their products
- 3.2. Villagers take an active role in promotion of their products
 - 3.2.1. They know about the degree of competition they face
 - 3.2.2. They are motivated to take an active role
 - 3.2.2.1. A comprehensive awareness program is made
 - 3.2.3. They know about the potential benefit of promotion
- 3.3. The information about how to sell is sufficient

4. The distribution channels are adequate

- 4.1. Villagers arrange distribution by themselves
 - 4.1.1. Villagers have the contacts needed to distribute their products
 - 4.1.1.1. The foundation provides contacts
 - 4.1.2. They have knowledge about distribution
- 4.2. Transportation system is satisfactory
 - 4.2.1. There is regular bus service between the village and surrounding cities
 - 4.2.2. Villagers have cars

5. There is a designated decision maker for marketing

- 5.1. A marketing committee is formed in the village

Figure 2.5.4 Objective tree: Direct Mean 4 – Villagers have high-paying job opportunities**1. Villagers can get enough advice**

- 1.1. The educational committee of the village gives enough support to the villagers
- 1.2. There are permanent teachers for informal education in the village
 - 1.2.1. There are teachers willing to live in the village
 - 1.2.1.1. Village is convenient
 - 1.2.1.2. Village is safe
 - 1.2.1.3. Salary is high
 - 1.2.1.3.1. Informal education is a priority for government
- 1.3. Villagers have enough money to pay for education
 - 1.3.1. Many children can access scholarships
 - 1.3.1.1. There are strong scholarship systems
 - 1.3.1.2. Many children have Thai citizenship
 - 1.3.1.2.1. Criteria for citizenship is relaxed
 - 1.3.2. Villagers' income is high
 - 1.3.3. Educational costs are low
 - 1.3.3.1. Transportation costs are low
 - 1.3.3.1.1. School is close to the village
 - 1.3.3.1.2. Low-cost regular commuting buses are available
 - 1.3.3.2. Dormitory costs are low
 - 1.3.3.3. Tuition is free

2. Villagers have advanced job skills

- 2.1. Villagers are willing to receive job training
 - 2.1.1. A Village headman leads villagers to receive job training
- 2.2. Villagers can have suitable job training
 - 2.2.1. Villagers have access to job training
 - 2.2.2. Villagers have good job trainers
 - 2.2.2.1. Villagers can afford to hire job trainers
 - 2.2.2.2. There is a system to train job trainers
 - 2.2.3. DTDP takes enough measures on job training
- 2.3. Villagers can afford to get job training

2-4 Project Selection

As seen in the previous section, we have investigated the means-ends relationships concerning our core objective *villagers obtain enough income*. In this step of project selection, we have to identify what kind of approaches to take and to further define, by process of elimination, the area of our approach.

We decided on “Comprehensive Income Increase Approach” as the title of our project proposal. In order to increase the villagers’ income, we thought that a comprehensive approach should be taken. It is briefly explained to be a combination of an increase in agricultural production, evolution to secondary production, efficient marketing, and provision of relevant job training and education.

Notably, any aspects of the project proposal related to agriculture must consider that, in keeping in line with national policy, the land for cultivation cannot be expanded. The remaining national forest area that has not already been allocated for agricultural use will be preserved and enhanced through reforestation programs. Therefore, any aspects of our proposal oriented towards increasing agricultural production must seek to do so by increasing productivity on the same amount of land.

Fertilizer is one of many important factors that is necessary to increase productivity in Huay Poo Mai village. However, fertilizer must be organic because Huay Poo Mai is located in a watershed area which should be preserved and protected from chemical materials. Furthermore, Huay Poo Mai is in the highlands; the effects of use of chemical fertilizer there can have a serious adverse effect on the lowland environment.

The same caution regarding the application of pesticide should be applied. Some farmers were showing their interest in the use of pesticides in their responses during the interviews. However, the application of the pesticides or herbicides can affect the lowland areas in the same fashion as chemical fertilizers. In this sense, we excluded the application of chemical fertilizers and pesticides from our project proposal.

2-5 Project Design Matrix (PDM)

The PDM builds on the approaches of the project selection phase. By incorporating the previously identified aspects into a logical framework, PDM specifies and elaborates on the requisite project objectives, activities, inputs, important assumptions, and objectively verifiable indicators for monitoring progress.

Essentially, the PDM outlines 4 outputs necessary to achieve the stated project goal of increasing the villagers income to a level sufficient to cover educational costs: 1) increased agricultural production; 2) more secondary goods production; 3) more products sold independently; and 4) increased Thai literacy rate. The framework then details the series of activities necessary to actualize these inputs.

Figure 2.6.1. Project Design Matrix

Project name: Comprehensive Income Increase in Doi Tung Project

Project area: Village of Hoy Poon Mai Duration: 5 years

Target group: Entire village (151 persons)

Narrative Summary		Objectively Verifiable Indicators	Means of Verification	Important Assumptions
Overall Goal	The villagers' income is sufficient to cover education costs	The number of villagers literate in Thai increases 30% in 5 years	DTDP statistics	
Project Purpose	The villagers obtain enough income	The village's average income increases 50% in 5 years	DTDP statistics and Comprehensive Income Increase (CII) project data	The cost of education doesn't increase dramatically
Outputs	<p>The agricultural production transcends subsistence farming</p> <p>The quantity of secondary goods produced increases</p> <p>The percentage of their products they sell independently increases</p> <p>The number of villages who understand Thai increases</p>	<p>The surplus reaches 50% of total annual production within 5 years</p> <p>The production of secondary products doubles within 5 years</p> <p>The amount of their products they sell independently doubles in 5 years</p> <p>80% of the villagers can understand and speak Thai in 5 years</p>	<p>DTDP statistics and CII data</p> <p>DTDP statistics and CII data</p> <p>CII data</p> <p>DTDP statistics and CII data</p>	There is no significant increase in the village population

Figure 2.6.2. Project Design Matrix

Activities				Important Assumptions
1-1 Specify what kind of information the farmers need or can receive from the agricultural extension office or the Mae Fah Luang Foundation	2-1 Specify what kind of training villagers need or should receive; especially production that uses locally available resources	3-1 Evaluate the amount of goods the villagers sell through intermediaries	4-1 Procure Thai language instruction materials designed for hill tribes by research group	The environmental conditions in the village do not worsen (Activity Series 1)
1-2 Make a request to the agricultural extension office for consulting on the use of fertilizers	2-2 Devise a manual of instruction for handicraft and agro-industry for villagers and trainers	3-2 Conduct market needs research on a permanent basis	4-2 Initiate language instruction in the village	The supply of raw materials and other inputs remains sufficient for production of secondary goods (Activity Series 2)
1-3 coordinate information exchange between successful farmers and less successful ones	2-3 Make clear outline of information on available job training and application procedure	3-3 Formulate a marketing awareness training program	4-3 Ensure teacher is available for the village for duration of the project	The market demand for the secondary goods the village is capable of producing does not decline significantly (Activity Series 2)
1-4 Specify what kind of agricultural training the farmers wish to receive	2-4 Post said information in village center	3-4 Produce teaching materials	4-4 Task the village education committee with rotating volunteer teaching duties among villagers competent in Thai	The sales middlemen don't interfere (Activity Series 3)
1-5 Produce training materials	2-5 Hold training sessions for secondary goods production during villagers' spare time	3-5 Designate and prepare training personnel	4-5 Encourage villagers to do more to access and use media for language education	Preconditions
1-6 Designate and prepare training personnel	2-6 Hold training in handicraft production	3-6 Initiate training program in the village	4-6 Encourage the village education committee and teachers to promote activities to practice Thai	The villagers are receptive to training in new production methods
1-7 Initiate training program in the village	2-7 Perpetuate circulation of job skills by encouraging trained villagers to pass on their skills to others in the village	3-7 Create a marketing committee in the village		
1-8 Allocate land for experimentation with alternative crops and crop cycles	2-8 Create village co-operative to facilitate efficient purchase of inputs, production, and sale of finished products	3-8 Apprise marketing committee of need to keep records about the composition and channels of sales		
1-9 Maintain exchange of advice and information updates with the agricultural extension office				

Figure 2.6.3. Project Design Matrix

Inputs			
Organization	Relevant government agencies and department	Mae Fah Luang Foundation	Huay Poo Mai Village
Human Capital	- Consultants	- Project officers - Job trainers	- Local people
Physical Capital	- Samples of fertilizers and alternative crop seeds	- Designated training area/facility - Training curriculum	- Designated training area/facility

2-6 Addendum: Scholarship or Educational Loan

Through the interview we conducted in Huay Poo Mae village, we found that it is important to give a scholarship or loan to the students of the village. Most of or may be all students in Huay Poo Mae village want to continue their education until they finish secondary school. Moreover, many of them have already decided what they want to be in the future, for example: teacher, engineer, doctor etc. But it is evident that many of them will not be able to continue their education because of the educational cost.

There are two specific difficulties to continue studying in this village. One reason is that all students in this village have to live in a dormitory to go to school. Parents in the village have to pay not only school tuition fee but also dormitory fees for their children. The dormitory costs are the heaviest of their educational cost. The second reason is that few students are able to get enough consistent educational funding. We know that only 15 students selected out of more than 50 applicants from all 26 villages are able to get scholarships from the Thai government. We do not know how much they receive and how long they are able to receive funding. It is very difficult for them to get scholarships from the government because most of them do not have Thai citizenship. We think it is necessary that some foundations like DTDP establish a strong scholarship or educational loan system. This scholarship or educational loan system program, as well as our comprehensive income increase approach, will be introduced to our proposal.

3. Conclusion

This investigation has proved that the selection of integrated rural development as the main theme of this overseas fieldwork was appropriate. The selected topic gave us the possibility of research on the field from many different perspectives since the integrated rural development looks for the development of rural areas but seeks to transcend the classical definition of economic development and focusing on social and human needs as well.

Another important characteristic of this OFW was that the Project Cycle Management method had to be the exclusive tool of analysis and elaboration of the new project. This situation avoided the possibility of making a project proposal influenced by the feelings and preferences of the group members. It should be pointed out, though, the different backgrounds and areas of interest gave the project a needed sense of interdisciplinary work.

Regarding the place assigned to our group, at the beginning it looked like it would be very difficult to find problems in such a well-organized and developed project. But again, the selected topic gave us the possibility of selecting a place that allowed us to do the research and make a project proposal.

The project was the consequence of the use of the PCM method and as can be easily observed, the main output of the project is focused on coordination activities.

As was said before, many of the proposed activities have been held for the Mae Fah Luang Foundation in the Doi Tung Development Project. What makes this project different however, is the idea of putting all of them together and attacking the sole objective of solving income related problems in such a small village.

Acknowledgement

We don't want to miss the opportunity to mention that then present work was possible thanks to the help, advice and support of many people.

The Governor of Chiang Rai made many things possible for this OFW and especially for this group when we needed logistic support.

The Group of Professors from Chulalongkorn University who introduced us to the Thai economy, politics, and society and gave us advice during the three weeks of research in Chiang Rai. We want to say a special thank you to professors Phaisal, Sriwongse, Snanchit and Buddhagarn.

The Doi Tung Development Project Officers worked with us when it was necessary and thanks to the invaluable help received from Ms. Orasuda as a member of the Royal Project Office and the President of the Mae Fah Luang Foundation.

All the group work wouldn't have been possible without the day to day help of the students from Chulalongkorn University who helped us with translation and interpretation.

As a group we'd like to say thank you to the group of professors from GSID that went to Chiang Rai with us, especially to Professor Ezaki whose knowledge and experience showed us the way to our goal.

And finally we want to express our gratitude to our friends of Huay Poo Mai village who opened their houses and their lives to us.

References

- Foundation for Advanced Studies on International Development (FASID), *PCM: Management Tool for Development Assistance*, FASID, 1997.
- Nalampoon Anan, *Impacts of Land Uses on Watershed and Water Resources in the Northern Part of Thailand*, n.p., 1997.
- Office of the National Education Commission, *Education in Thailand 1997*, Bangkok, Seven Printing Group, 1997.
- Phaisal Lekuthai, *Integrated Rural Development in Thailand: A Case Study of Chiang Rai Province*, Nagoya, Graduate School of International Development (GSID) Nagoya University, 1998.
- Phaisal Lekuthai, *Thailand and Its People: History, Culture, Government and Politics*, Nagoya, Graduate School of International Development (GSID) Nagoya University, 1998.
- Social Development Department: Doi Tung Development Project, *Summary of Economic and Social Situation Survey 1997* (trans. Thai text), Chiang Rai, 1998.
- Sriwongse Sumittra, *Regional Development in Thailand: Case Study of the Northern Region*, Nagoya, Graduate School of International Development (GSID) Nagoya University, 1998.
- The Mae Fah Luang Foundation, *Doi Tung Development Project under the Initiative of Her Royal Highness the Princess Mother*, n.d.,
- The Mae Fah Luang Foundation, *Future Plans to Stem Opium Production and Use in the Golden Triangle*, 1994.
- The Mae Fah Luang Foundation, *Mae Fah Luang*, Bangkok, 1984.
- The Mae Fah Luang Foundation, *The Opium Exhibit and Information Center*, 1994.

Internet address:

<http://www.bot.or.th/>

<http://www.bot.or.th/research/public/sdds/sdds.htm#external>

<http://thailine.com/thailand/english/north-e/no-thai-e.htm>

<http://thailine.com/thailand/english/hill-e/hilltr-e.htm>

Appendix 1: The schedule during our stay in Chiang Rai province

Date	Place	Activity
10/1		Arrival to Chiang Rai
10/2	Governor's Office Chiang Saen district	Welcome meeting Common visit to Integrated Rural Development Project
10/3	Mae Suai village Mae Fah Luang Foundation Office	Common visit to Health Care Project Common visit to Doi Tung Development Project
10/4	Paka Sukjai village	Common visit to Hill Area Development Foundation
10/5	Mae Fah Luang Foundation Office Huay Poo Mai village Wangcome Hotel	Data collection and village selection Village leaders meeting Pre-participatory analysis
10/6	DTDP Office Huay Poo Mai village Wangcome Hotel	General information Leaders interview Questionnaire confection Participatory analysis
10/7	Huay Poo Mai village	16 households interview Overnight stay
10/8	Huay Poo Mai village Wangcome Hotel	16 household interview Problem analysis
10/9	Wangcome Hotel	Objective analysis
10/10	Wangcome Hotel	Project Selection
10/11	Huay Poo Mai village	Presentation of Objective analysis and villagers' comments
10/12	Wangcome Hotel	PDM
10/13	Wangcome Hotel	Final report writing
10/14	DTDP Office Wangcome Hotel	Presentation practice Report writing
10/15	Wangcome Hotel	Translation and practice
10/16	Wangcome Hotel	Final Presentation
10/17		Departure to Bangkok

Marketing as a Tool for Economic Development: The Case of Huay Poo Mai Village in Chiang Rai, Northern Thailand

Fernando BARRIO

1. Introduction

Over the last decade, the world has experimented changes that had revolutionized the business environment.

The well known movement toward aperture, deregulation and globalization had as one of the most important consequences the resurgence of strong community feelings and loyalties, in part to avoid losing identity as well as a way to differentiate between the other member of this "new" global society.

The above-mentioned movement had a direct impact in the way of doing business and in the way that the government and the development organizations response to those communities needs. Because of the same wave decentralization was gaining ground within governmental and international organizations.

This new approach can be raked from the shift of development paradigm that was taking place in many international organizations and countries beginning with the World Bank since Robert Mc Namara became his president. According with this new paradigm, also known as Human Development approach, left the usual emphasis on big infrastructure projects and focused the attention on population needs and community participation.

Following the previous argument, since its principal characteristic is the continuous feedback between producers and consumers, that means that the formers needs have to be monitored in a permanent basis, marketing was seen as a valid tool to achieve the objectives proposed in the new development approach.

2. Overview of the concept of marketing

According with the American Marketing Association, Marketing can be defined as *the process of planning and executing the conception, pricing, promotion, and distribution of ideas, goods, and services to create exchanges that satisfy individual and organizational goals.*

As can be seen above, the concept of marketing has evolved from its old definition that stressed the importance in selling goods and in market research for that purpose.

At the moment, the concept of Marketing is an integrating concept which includes many different activities but without invading other areas. Normally marketing task are related to coordination.

3. Situation of Huay Poo Mai village

We have explained at the Group report the general situation of the Doi Tung Development Project and the Huay Poo Mai Village. This section tries to explain the situation of the Village regarding with the market of its production as well as the relation between the Village and the Mae Fah Luang Foundation.

The production of the Village is primarily for self-consumption and it is one of the Foundation objectives as well as one of the villagers' desires to increase the percentage of participation of elaborated products in the village total income.

In order to achieve that, the Foundation has given training for handicraft making and has been providing with the materials. At the same time the Foundation buy the production to the villagers and sell it through her own channels or to different stores.

Regarding with the agricultural production, the small portion that the villagers sell in the market, they do that for themselves and with no regularity. Other way to sell their production is through the visit of the middleman to the village.

4. The use of marketing

Since Marketing can be used as a way to improve the sales and as a tool to know consumers needs and market situation as well as a tool to analysis and plan the strategies for income increase or related activities, at the studied areas both situations can be observed.

In one hand the use of Marketing as a way to improve the conditions of market access and to obtain better prices is seen in the work of the Foundation.

The activities which already were had done achieved the objective of give to the Doi Tung Development Project production the continuity, quality and quantity required to be able to participate successfully in the market. But it should be noted that the production that has been sold for the villagers has not the continuity, quality or quantity needed to receive good prices and stable demand.

In the other hand, the use of Marketing as a tool of planning, the Foundation has between her member, villager who, at the same time, are member of the village council. For that reason the Foundation has a direct and day to day updated information about the village situation and needs.

5. Conclusion

As we could see in this brief summary and with the data shown in the Group Report, the work of the Mae Fah Luang Foundation at the Doi Tung Development Project has been made using the latest approaches to the development projects and with a high grade of professionalism not usually seen in most of the developing countries.

The use of the marketing techniques, not just for improving the selling of products, but for improving the condition and performance of any organization, is a valid tool for institutions with the aim of promoting the economic and social development. And the case of Mae Fah Luang Foundation could be a good example that need be studied deeper.

Comprehensive Income Increase by Promoting Agroprocessing Industry

Duangnarumol DOKRUK

1. Introduction

The selected village was Huay Poo Mai by considering average income below 10,000 baht a year with the lowest level of participation in Doi Tung Development Project-DPDT activities as mentioned in the group report.

Huay Poo Mai has the same characteristics as other rural areas in developing countries like abundance of cheap agricultural raw material and underemployed cheap unskilled labors. This amount of people can be moved to agroprocessing industry without much reduction in agricultural production while an increase in their income can be achieved. Other industries can contribute to rural development too. However, their contribution is not as great as agroprocessing industry's because the important factors in production for those industries, generally, are capital and skilled labor, which are scarce in the rural area.

Definition of agroprocessing industry, present situation of production and "what can be done?" will be discussed in this study.

2. Definition of agroprocessing industry

An agroprocessing industry is an enterprise that processes materials of plant or animal origin. Processing involves transformation and preservation through physical or chemical alteration, storage, packaging, and distribution can vary tremendously, ranging from the cleaning, grading, and boxing of apples to the milling of rice to the cooking, mixing, and chemical alteration that create a textured vegetable snack food.¹

In other words, agroprocessing industry means the subset of manufacturing that processes raw materials and intermediate products derived from the agricultural sector, transforms products originating from agriculture, forestry and fisheries.²

In this study, agroprocessing industrial production is presented in many manufacturing sectors as listed below, according to the traditional classification of the UN International Standard Industrial Classification of all economic activities (ISIC), which is quite rigid but useful for statistical purposes:

- 1) manufacturing of food, beverages and tobacco;
- 2) textile, wearing apparel and leather industries;
- 3) manufacture of wood and wood product, including furniture;
- 4) manufacture of paper and paper products, printing and publishing;
- 5) manufacture of rubber products.

3. Overview of Huay Poo Mai

Core objective that we selected through PCM method was "Villagers obtain enough income". We have to investigate the present situation of production in Huay Poo Mai first.

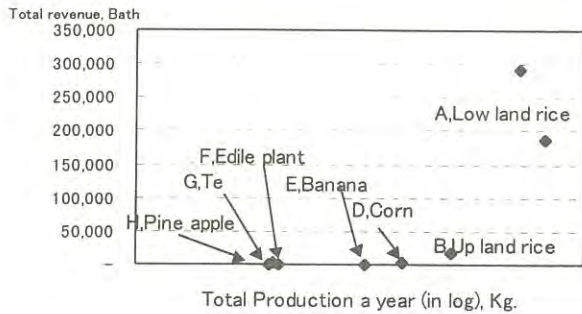
Production

Combination of production in Huay Poo Mai is low land rice, up land rice, ginger, corn, banana, edible plant, tea and pine apple; 37,300 kg., 3,250 kg., 20,719 kg., 910 kg., 350 kg., 40 kg., 34 kg., and 30 kg., respectively as shown in Figure 1.

Productivity

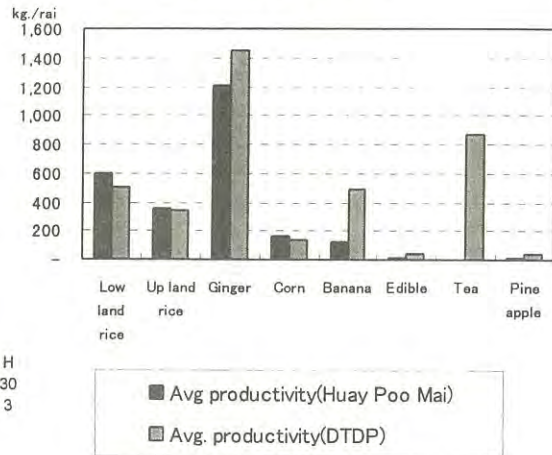
Productivity of most of products that they produce is lower, compared with average of other villages in Doi Tung Development project, with the exception of low land and up land rice only, as shown in Figure 2.

Figure 1 Production in Huay Poo Mai



	A	B	C	D	E	F	G	H
Production,kg	37,300	3,250	19,500	910	350	40	34	30
Price,bath/kg	5	5	15	3	2	2	60	3

Figure 2 Comparison of productivity of Huay Poo Mai and DTDP



Source: Doi Tung Development Project, Summary of economic and social situation survey, 1996.

Distribution of products

As shown in Figures 3 and 4, most of products are produced for their own consumption. They don't have surplus or/and can't sell in market for banana, pineapple, even low land and up land rice which they can produce with high productivity, compared with other villages. Moreover, according to interview, products that they sell in market are primary so that they get low price, as in Figure 1. At the same time, other villages have surplus, can access to market, and sell most of their products in market, only low land and up land rice that they have small surplus to sell in market.

Figure 3 Distribution of products, Huay Poo Mai

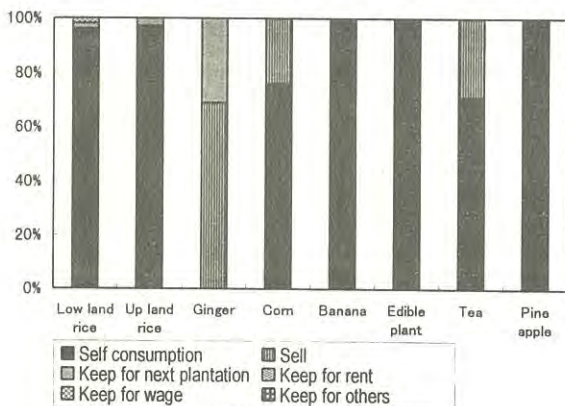
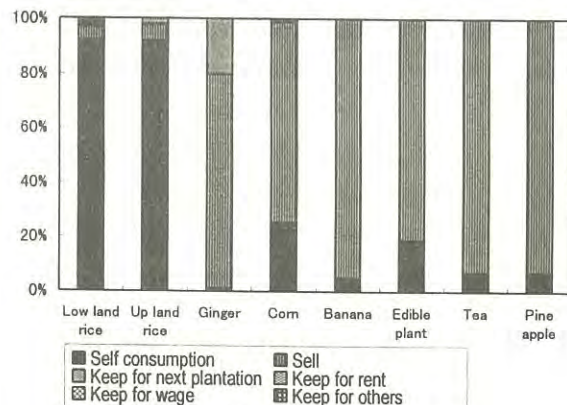


Figure 4 Distribution of products, DTDP



Source: Doi Tung Development Project, Summary of economic and social situation survey, 1996.

4. Project proposal

Our group proposed "Comprehensive Income Increase Approach"- combination of agricultural production increase, secondary production (agroprocessing industry), efficient marketing, and relevant job training and education, in order to increase their income.

Kinds of agroprocessing industry

1. Cooperative

All villagers should gather to produce, sell, and so on in order that they can take advantage from economy of scale e.g. use the same machine; and, division of labor.

2. Simple production: food and handicraft

Food production and handicraft are appropriate because they are skilled in preserving foods such as bamboo; as well as, handicraft, Lahu women are excellent in weaving cloth and Lahu men produce excellent crossbows, musical instruments, and other items made of wood, bamboo and rattan³. However, they still need training in order to access market.

3. Doesn't endanger nature

Since the policy of Doi Tung Development Project is to preserve nature and Huay Poo Mai is located in watershed area so production should not endanger nature in village and nearby.

Means

1. *They are pro-active in producing secondary products.* Nothing can be done when people in area are not active. Causes that discourage them should be solved.

1.1 *They can produce at a low cost.* Since they are not in the position to take any risk, high investment may discourage them.

1.2 *Villagers are active in getting higher incomes.* They may be afraid of failure in new production.

1.3 *They realize the benefit of value added production.* They may be inactive because of lack of knowledge.

1.3.1 *Seminars about value added production are held.*

2. *The products are adequate to demand.* Another one important factor is volume of production should be *big enough* and *stable* to supply cooperative agroindustry in village or/and sell agroindustry in other area, such as Doi Kham or other private ones.

3. *They have knowledge about production with added value.* In order to improve productivity and quality to access market, they should get enough knowledge and information.

3.1 *They can access training.*

3.1.1 *There is training during their spare time.*

3.1.1.1 *There is a training program.*

3.2 *They can access to necessary information.*

3.2.1 *They can understand the information.*

3.2.1.1 *They know Thai.*

3.2.1.1.1 *Thai language is taught.*

3.2.2 *There is translation into the Lahuna language.*

3.2.2.1 *The foundation provides information.*

At the end period of 5 year project, we can identify whether project is successful or not by verifiable indicators as follows:

Narrative Summary	Objectively Verifiable Indicators	Means of Verification
Overall Goal	The number of villagers literate in Thai increases 30% in 5 years	DTDP statistics
Project Purpose	The village's average income increases 50% in 5 years	DTDP statistics and Comprehensive Income Increase (CII) project data
Outputs	The production of secondary products doubles within 5 years	DTDP statistics and CII data

5. Conclusion

The most important contribution of agroprocessing industry is that they are a major source of employment and income, thus, providing access to food and other necessities; especially, in area like Huay Poo Mai where a comparative advantage in agriculture exists. As it was suggested by His Majesty the King of Thailand on his 70th birthday that “*return to a self-sufficient, farm-based economy might well be a way out of the economic crisis*”.

In conclusion, I would like to point out that the main purpose of project is to encourage them to obtain enough income to access enough basic human needs, include foods, clothes, medicines, accommodation and education, not to obtain high income. Because earning high income may change in their way of life and may bring about social problems in the future.

References

James E. Austine, “Agroindustrial Project Analysis: Critical Design Factors”.

The Agroprocessing Industry and Economic Development,

<http://www.fao.org/waicent/faoinfo/Economic/esa/sofa/sofa97e/w5800e12.htm>

The hill tribes of Thailand,

<http://www.thailine.com/Thailand/english/hill-e/lahu-e.htm>

Reforestation Program on Doi Tung Development Project

Aki KOIKE

1. Introduction

The economy of Thailand has been export-oriented since the early 1970s, marking a miraculous double-digit growth in the late 1980s. It could be said that the development of Thai economy is attributed to prudent economic policies. However, those prudent economic policies were not matched to the sustainable management of natural resources, which formed very fundamental elements of the economic growth. The unscrupulous exploitation of natural resources was, in fact, the consequence of the absence of appropriate institutions and adequate investments in managing and conserving these resources.

Although there were once lush forests in northern part of Thailand, the illegal logging by crooked dealers and hill tribes increased and the natural forests were disappearing. Hill tribes, who live in poverty, do not have knowledge of forest management as a whole, and they simply cut trees as the way of obtaining income.

Her Royal Highness the Princess Mother often traveled by helicopter to hill tribe communities in northern Thailand and recognized that an effective development program would be needed to solve both the human and environmental problems. Following her recommendation, the government officially began the Doi Tung Development Project in Chiang Rai Province in 1988.

In this paper, I intend to examine the Doi Tung Development Project in order to find out the ways to improve environmental conditions. It is said that this project is working successfully, but what are the main elements to enlarge the forest area?

I intend to deal with the subjects as follows. Firstly, I will discuss the environmental problems and the forest situation in Thailand and, secondly, the forestry policy. Then, I will mention about the detail of Doi Tung Development Project, and the reasons to lead successful result.

2. The environmental problems and the forest situation in Thailand

Broadly, the main causes of environmental degradation in Thailand are: (1) rapidly growing demand for natural resources from local as well as external markets, leading to production beyond natural carrying capacities, (2) inability of the institutions governing natural resources to cope with the rapid pace of the economic growth, and (3) imbalances in the economic growth and its distribution that have led to an ever-increasing gap between the rich and the poor. These imbalances have created not only unfair resource competition, but politicization of environmental issues.

The three factors have acted synergistically to the detriment of Thailand's natural resources and environment.

In terms of forest, in 1972, the Food and Agriculture Organization (FAO) of the UN reported that in the period of 1967-1970 Thailand's total forest area was 270,200 square kilometers (km²). Deforestation rates dropped considerably after the 1989 logging ban, but increased soon afterwards to 2.4 percent in 1991, declining to 1.8 percent in 1993, compared to 1.2 percent in 1988 prior to the ban and 1.65 percent in 1985. The ineffectiveness of the ban caused high deforestation rates posterior to the ban, though the recent decline could be attributed to the fact that little primary forest now remain in areas easily accessible. It is currently estimated that the forest area comprises 84,125 square kilometers in the North; 17,228 square kilometers in the Central Plain; 15,485 square kilometers in the South; 7,990 square kilometers in the East and 24,224 square kilometers in the Northeast. Thus, 149,053 square kilometers (29.05 percent) of the country is covered by forests.

Deforestation in Thailand has become a complicated problem, primarily because of its direct link with land and community settlement issues. The following are the major issues linked to deforestation. (1) As the remaining forests are in remote areas, monitoring has become difficult. (2) Many reforestation schemes have drawn criticisms from environmentalists, NGOs, media and local communities as malpractice and vested interests are common and little regard is given to conserving biodiversity. (3) Illegal logging has continued, largely due to the lack of effective monitoring but partly due to vested interests among government officials as well as private individuals.

Another problem is that finding another arable area to communities is difficult. The government evicted the poor communities from the area, where over a million households live, because of the need to protect areas of ecological significance. However, unsettled, arable land is almost impossible to find, and NGOs are sometimes divided over which of the two should be given priority.

3. Forest policy

The government has created a National Forest Policy Committee chaired by the Deputy Prime Minister. The members of the committee include the ministers of Agriculture and Cooperative, the Interior, Transport and Communications, Science, Technology, and Energy, as well as other members from related government offices and from the private sector. The total number of committees is 20, and the Royal Forestry Department (RFD) Director General served as committee secretary. In 1985 this committee prepared a new National Forest Policy, which was approved by the government. The details are: (1) The objective of long-term forest management and development measures is to produce maximum social, economic, environmental and security benefits for the nation. These measures must emphasize cooperation among agencies concerned with forests and other natural resources. (2) The roles and responsibilities of both the government and the private sector in the management and development of forest resources must be strengthened. (3) Reforestation in various parts of the country, either on government, local community, or private land, should be promoted. (4) More science and technology will be used to increase agricultural production efficiency so that forest depletion will decline. (5) A National Forest Research Institute should be established to conduct research on forests and to make use of the results.

4. Doi Tung Development Project (DTDP)

The project is located in Mae Fah Luang District, in Chiang Rai province. In 1972, Her Royal Highness Princess Mother established "Rai Mae Fah Luang", a private non-profit organization, as a center for development and cultural activities with two initial objectives: (1) to assist the marketing of hill tribes handicrafts, and (2) to coordinate educational programs for hill tribes youth. His Majesty the King graciously gave his royal patronage in 1996, thus the foundation is now the Mae Fah Luang Foundation under Royal Patronage.

In 1987, reforestation program was initiated and many agricultural activities shifted to the new project center and became Doi Tung Development Projects. This project covers the area of 150 square kilometers at the north of Chiang Rai province, bordering the Union of Myanmar (Burma). 26 villages of various hill tribes, Shan, and ethnic Chinese lie within the project area. Before the project started, Doi Tung was severely deforested, many of residents lived in poverty, depending on shifting cultivation for their existence, with opium as their main cash crop. They destroyed the forests because of their poverty, their lack of opportunities, and a rapidly growing population.

The primary objectives of the DTDP are: (1) Reforestation with people and forest co-existence. (2) Improvement of environment by recreating a mix of species as in natural forests. (3) Improvement of social and economic conditions of people living in the project area. (4) Development of the area has to be prosperous and

bountiful. (5) Improvement of security and well-being of the people in the area. (6) Search for systematic model of rural development that can be applied in other areas facing similar problems of poverty, opium production and addiction and environmental degradation.

Reforestation- Survey in 1987 of the 150 square kilometers under the DTDP showed 28 percent under natural forest or rock, 17 percent forest plantations of teak and pine, and 54 percent degraded or cleared forest land, mainly the shifting cultivation and opium fields of the hill tribe communities. The reforestation program began in 1989, and part of this program was funded from the government budget. Under this component, 17.4 square kilometers were planted in 3 years (5.8 square kilometers per year). In the months and years that followed, the villagers who originally cleared the forests were hired to plant trees in the degraded lands, and also contribution from the private sector enabled the DTDP to expand its reforestation program dramatically.

Economic Forests- The Mae Fah Luang Foundation obtained permission from the government to coordinate private sector involvement with DTDP, and invited it in 1989 to establish a company to plant and manage economic forest in the project area. The company, named Nawutti (meaning "90") includes several banks and corporations as major shareholders. The purpose of the economic forests is to improve the local environment, create employment for local residents, and redirect the villagers' agricultural practices to be environmentally more sustainable. By 1992, about 5.75 square kilometers were planted under the Nawutti company's program.

By 1994, others in the private sector saw the success of the reforestation program in the DTDP area. Businesses and individuals presented donation with an additional 20 million Baht (US\$800,000) to plant another 6.4 square kilometers. The Chai Phattana Foundation and the Mae Fah Luang Foundatoin were coordinating efforts for this activity. They planted the food trees to provide income and food to the people who grow them.

Participants (or project members) were selected to implement this new project among residents of Doi Tung and land was distributed to them at a minimal rental rate. For the first three years, they were also given financial support, because the fruit trees did not yield as expected during the first year. Therefore, total area and financial support were given to each family, depending upon a combination of the quality of land they are given and the cropping pattern they choose to plant. And also project members would be given other work, or additional area to grow other crops or be allowed to use the area between the trees to plant crops that thrive in shade, in order to ensure members to earn enough income until their trees yield fruit.

5. Conclusion

The result of the first six years of the DTDP, starting with the 1988 Budget Year to 1993, is as follows: (1) The forest area increased from 45 percent to 81 percent of the total project area, and (2) Improvement in household incomes. Per capita income increased from 3,772 Baht to 12,155 Baht.

Table 1. DTDP's Performance on Increasing Forest Area

	1987 Survey		1993 Survey	
	Hectares	%	Hectares	%
1.Natural forest or rock	4,220		4,220	
2.Forest plantation	2,540		7,910	
Total Forest Area	6,670	45	12,130	81
3.Degraded forest area	8,060	54	2,690	18
4.Residential & others	140	1	140	1
Total Project Area	14,960	100	14,960	100

DTDP creates even stronger links between the people of Doi Tung and their forests, encouraging the villagers to protect the trees that provide their livelihood. In other word, these programs have also helped increase environmental awareness among villagers in the project area. This can be counted as a major

achievement of the DTDP, turning people away from agricultural practices that destroyed forests and reorienting them to more sustainable agroforestry practices.

A village, Huay Poo Mai, where we group 1 visited, succeeded in achieving the objectives of the DTDP. The section of forest of DTDP employs some village people to reforest in their village area. This makes two benefits. The first is that reforestation program will be completed according to schedule and stem the deforestation disorderly and erosion. The second is that they can obtain cash income, even though their wages are not enough to support their family.

We can say that the Mae Fah Luang Foundation manages the project successfully and residents of DTDP area are well educated to cooperate to do the program with the Foundation.

I suggest that the next program of DTDP is to teach village people how to manage forests as natural resources. Important thing for village people is that they form a self-sustainable community in the future.

References

- The Mae Fah Luang, *Mae Fah Luang*, Bangkok, 1984.
- The Mae Fah Luang, *Doi Tung Development Project under the Initiative of Her Royal Highness the Princess Mother*, 1997.
- The Mae Fah Luang, *Future Plans to Stem Opium Production and Use in the Golden Triangle*, 1994.
- The Mae Fah Luang, *The Opium Exhibit and Information Center*, 1994.
- Phaisal Lekuthai, *Integrated Rural Development in Thailand: A Case Study of Chiang Rai Province*, Nagoya, Graduate School of International Development(GSID) of Nagoya University, 1998.
- Tongroj Onchan, *A Land Policy Study*, Bangkok, The Thailand Development Research Institute Foundation, 1990.
- Mingsarn Kaosa-ard and Sunil S. Pednekar, *Environmental Strategy for Thailand*, Bangkok, Thailand Development Research Institute, 1996.

Job Problems

Mitsuru OMURA

1. Introduction

In this report, I want to see the problems by employment aspect in the underdeveloped country. But due to the limitation of our time, information and ability, the report will not be a specific one but get a tint of overview of the village and villagers life.

By describing exactly their life, I want to show a case of underdevelopment and think about what the underdevelopment is, because generally it is said that underdevelopment means the limitation of provability. And in this case the provability means chance of choosing their job.

So I will see the whole village and go back to job problems and their futures.

2. Huay Poo Mai village

In this Overseas Field Work (OFW), we choose one village from northern part of Thailand for research. This village is one of the poorest areas in Thailand and is isolated where we can't go without one-hour car trip.

There are already development projects produced by Doi Tung under the Initiative of Her Royal Highness the Princess Mother.

Water and electricity are available, being provided by Doi Tung Development Project (DTDP) as infrastructures. But there is no gas yet.

People who live in this village are Lahu Na. It is one of the Hill Tribe. They speak their own language Lahu and a little Thai. The number of them is 151 people consisting of 81 men and 70 women.

Some people live in a house of bamboo and some people live in that of concrete.

The average income of one person per year in this village is about 7500 baht, DTDP area average is about 20,000 baht and Thailand average is about 50,000 baht. (In 1996)

They basically live with their parents, sisters or brothers, and children not like a nuclear family.

They are almost Protestant. 149 of them are so and the remaining 2 are Buddhist. So many of them go to church located in this village on Sunday.

About the Thai citizenship, most of them don't have it. 11 of the 151 villagers have Thai citizenship. Thai citizenship has great concern with getting jobs in the city.

In this village they have a committee, where they make a decision and implement it for the village.

The education level of middle aged people is quite low. Some of them went elementary school but many of them have no education officially.

Compared with that, the average of their children's education level is high. Now all the children go to primary school, that is, all the 7 children of 6-8 years old. For the children of 9-15 years old, 26 out of total 27 children go to school now. And few people go to college.

There were several kinds of job training provided by DTDP. For example, weaving, textile, flower making, handicraft, and agriculture. According our research, two people get money from textile.

3. Job Situation

The most important thing I think is that there is no job. Of course they have jobs but not enough. Many of them are season workers or underemployment.

Their main income source is from agriculture and forestry. According to the report of DTDP, there is also employment but it includes the person who works in their parents or other one's rice field or ginger field. 7 households have their own land to cultivate and they employ other people. And the forestry is to maintain the mountain forest around there in Doi Tung area. Forestry has been paid by rural government.

But both of them are season workers. After harvest on agriculture they have no jobs. Their harvest is once a year basically. And forestry is needed on summer time about 3 months in one year.

Except their seasonal work, they don't have job. No job will be interpreted into two meanings. One is that in real situation there are nothing to do. The other is that there are jobs but they don't have skills or permission to do those.

About the permission, they must have Thai citizenship when they want to go to the city to work. So if they want to get high payment jobs out of the village they must have it. To get the Thai citizenship there are two ways. One way is that her or his parents are Thai. Another way is that one who wants to get it must be able to speak Thai and have contributed to the society judged by DTDP and take several years. To see the real situation, there are only 7 persons of 151 villagers who have Thai citizenship. So it can be said that it's difficult to get the Thai citizenship.

About getting skills, at first they must be educated more or less. For example, if they want to get the job training, they must understand Thai, because the instructor will teach them in Thai. But many people don't have the education of Thai language officially. In our research some can understand Thai although not perfect. And second there must be job training. There was some job training but they need more from answers of our research.

After they get the skills or knowledge of new work or new crops, still there might be no market.

4. Conclusion

About the workers now, the first step to get a job is to be able to understand Thai language. So there must be a school or something like that which teaches them Thai. Second there are more job training. Third there must be a market or market system. It is difficult for the villagers to establish the whole system from nothing, so it needs some help from DTDP or anything like NGO groups. The more specific solution is described in our group report.

About their children, most of them can understand Thai language and have higher education level than their parents, so the situation will be easier than now I think.

Comments

On the real world the situation is very complicated. Problems are combined with other problems. So on analyzing the situation, it's difficult to find what made this situation. And after we get to know the situation, if we don't have some special knowledge or skill to solve the problem like agricultural knowledge, we can't do anything.

I don't know how they lived before DTDP came. Of course, they had different problems compared with now, but they may not had job problems. And now job problems can't be solved by villagers only. They need others' help to live. In ancient times they could live by themselves and did not need others' help. So I wonder what development is and what underdevelopment is.

National Land Use Policy of Thailand and The Doi Tung Development Project (DTDP) Area

Charles SETTLE

Any aspects of the project proposal from the PCM process that is related to agriculture must consider that, in keeping in line with national policy, the land for cultivation cannot be expanded. The remaining national forest area that has not already been allocated for agricultural use will be preserved and enhanced through reforestation programs. Therefore, any aspects of our proposal oriented towards increasing agricultural production must seek to do so by increasing productivity on the same amount of land.

Due to the inappropriateness of previous policy content and implementation indicated by severe denuding, particularly in the Northeastern part of the country, it became clear that a national forest policy should be formulated. The government has created a National Forest Policy Committee chaired by the Deputy Prime Minister (Mr. Pichai Rattakul). The members of the committee include the ministers of Agriculture and Cooperatives, the Interior, Communications, Science, Technology and Energy, as well as other members from related government offices and from the private sector. The total number of committee members is 20, and the RFD Director General served as committee secretary. In 1985 this committee prepared a new National Forest Policy, which was approved by the government.

Some key aspects of this policy include:

- Sustaining long-term forest management and development measures to produce maximum social, economic, environmental and security benefits for the nation. These measures must emphasize cooperation among agencies concerned with forests and other natural resources.
- The roles and responsibilities of both the government and the private sector in the management and development of forest resources must be strengthened.
- And notably, forest areas must comprise at least 40 percent of the total area of the country. This forest area is classified as conservation forest area protected for the sake of the environment, soil, water, plants, and wildlife; for flood and soil erosion protection; and for study, research, and recreation areas. This conservation forest area will comprise 15 percent of the total area of the country. Commercial forest areas will comprise the other 25 percent of the nation's total area. It will be the nation's primary source of wood and other forest products.

So, in keeping with these policy aims, goals to increase agricultural production must increase efficiency of cultivation on previously appropriated land, without exacerbating deforestation or other environmental problems such as pesticide contamination of water sources.

This increased efficiency of cultivation can be actualized by such means as 1) taking measures to prevent vermin infestation of crops and crop storage areas, 2) experimenting with alternative crops and harvesting methods, and 3) maximizing the potential of irrigation.

Regarding point one, storing food more securely and the careful use of organic pesticides can alleviate this problem. For point two, production should be adjusted in irrigated agricultural zones (about 21 million rai). Decreasing the production of certain types of agricultural goods with uncertain and sluggish demand (such as

rice or sugar cane) and substituting new crops would reduce production costs and create other activities that would enhance the value of agricultural goods. In order to create a “full circuit” agricultural system—including supplying of input and marketing output—the private sector should be encouraged to participate in agriculture’s development.

To maximize the potential of irrigation, rain-fed agricultural areas should be divided into two kinds. In areas with fertile soil and regular rainfall, production should be diversified by planting high-yield crops, such as fruit trees and various kinds of perennials in place of some field crops. In addition, research on increasing the crop yields in these areas should be accelerated.

Impacts on Water Resources from Highland to Lowland: A Case of Huay Poo Mai

Terutaka TANSHO

1. Introduction

Working Group 1 (WG-1) conducted an intensive fieldwork study at Huay Poo Mai village in the Doi Tung Development Project (DTDP) and made a project proposal with the help of the Project Cycle Management (PCM) method. Our project proposal, Comprehensive Income Increase Project, is briefly explained to be a combination of an increase in agricultural production, evolution to secondary production, efficient marketing, and provision of relevant job training and Thai language education.

We decided to take this comprehensive approach in the process of our PCM analysis. In the stage of project selection, we removed some parts of our objective tree out of our project proposal because some objectives were unfeasible or unrealistic to do. In the final report of WG-1, we gave the application of pesticides, and chemical fertilizers as well as land expansion as some of examples of which was unfeasible to do.

As mentioned in our group report, this is mainly because our target village Huay Poo Mai is located in the watershed area which should be preserved and protected through reforestation programs. Such effects of chemical materials can affect not only the environment of highland but also that of the lowland areas. This report particularly focuses on this point: the first half provides what kind of impacts on watershed and water resource are there in northern Thailand, and the latter part of this report discusses this matter reflecting those impacts with a case of Huay Poo Mai village and the DTDP.

2. Watersheds and water resources in northern Thailand

2.1. An overview

Northern Thailand used to be under vast areas of forests. However, those forests have been destroyed and turned into wasted grasslands by shifting cultivation and some parts have been converted into permanent agricultural lands for ever-increasing demand of expansion. The degraded forests in watershed areas inevitably lose their natural potential in regulating water yield in rivers.

There are many factors that affect the watershed and water resources in northern part of Thailand. What should be emphasized here is that these impacts are not limited in their effects within this region only but many also affect downstream central plain areas.

2.2. Impacts of land use on watershed areas and water resources

Anan Nalampoon states in his study [pp.7-28,1997] that there are many factors that affect the watersheds in the northern part of Thailand. These impacts are not limited in their effects within this region only. But many of them will affect the downstream areas. Anan Nalampoon identified fifteen impacts from land uses produced by local people on water resources in northern Thailand, as follows:

- (1) *Expansion of agricultural areas* : Agricultural lands were always increased and extended further into forest lands.
- (2) *Shifting cultivation* practiced by nomadic hill tribes in mountainous areas.
- (3) *Forest fire* set by careless farmers and villagers in the dry season.
- (4) *Illegal land occupation* by influential people and rich tycoons.

- (5) *Government development projects* such as road cutting, dam construction etc. : A lot of new infrastructure has been developed and extended into nearby forests.
- (6) *Application of chemical fertilizers and pesticides* leaves pollutants in the soil and river.
- (7) *Untimely cropping* in dry season, which causes water shortage in the downstream areas.
- (8) *Mining* : heavy sediment load and some toxic elements are transported downstream and cause siltation in river bed and soil erosion.
- (9) *Resort development* : Many upland areas have been developed into resorts that have affected both quality and quantity of water.
- (10) *Highland agriculture* : Some fruit tree species such as lychee need great amount of water to induce flowering in dry season.
- (11) *Excessive use of water* : Thai farmers using a great amount of water beyond their need.
- (12) *Land allocation programme* for landless people : The only available lands for these people will be mountainous or sloped lands which are parts of the catchments of river basins.
- (13) *Golf courses* : A great amount of water has been used during dry season to keep the grass always green.
- (14) *Land encroachment by plants* : Some exotic plants which had been introduced into Thailand some decades ago have spread widely beyond control and cause serious problems in agriculture and forestry.
- (15) *Human settlements* polluting in rivers and streams: Wastes, sewage, bacteria, parasites etc. are transported by surface runoff to the water body downstream.

All above-mentioned factors are main sources of direct and indirect impacts on water resources and watersheds. These impacts seem to be generated partly from human activities who are living in catchments of river basins accompanied with land usage. It seems that these impacts escalated along with population growth and ever-increasing agricultural lands. Some impacts are obviously serious threats to water resources particularly in the northern river basins of the country which is the principal catchment area of Chao Phraya river. In order to mitigate these problems, appropriate remedial measures have to be implemented in time. If there is no such a measure, the people both upstream and downstream will be affected.

3. Huay Poo Mai, as a village in the watershed areas

3.1. An overview

As mentioned in our group report, Huay Poo Mai village is a relatively small village in the DTDP area. Only 151 people (32 households) are living there. However, just like many other villages located in the watershed areas, this village has also a responsibility for impacts on watersheds and water resources. Before investigating the impacts which can be considered from the village, the next section will briefly describe the condition concerning water resources in Huay Poo Mai village, based on the information obtained through the interviews conducted in the village.

3.2. The condition around water resources

Huay Poo Mai village is located on the top of the hill, so there is no stream or river nearby. However, the villagers can access clean water pumped from the river, thanks to the DTDP. We are not sure about the water condition during the dry season, but it seemed that there was plenty of water available at that time we visited the village. The villagers have crop field about 30 minutes (10 minutes by car and 20 minutes on foot) away from the village center. There is a stream that acts as a lifeline to the villagers. We observed a water pump there. Most

of villagers grow rice once a year, but not in a dry season. Their crop fields are situated in the valley, surrounded by mountains. The lands for cultivation seemed to be mountainous and on sloped areas. However, those lands are terraced flat in order to grow wetland rice. There is one public toilet and the villagers are building a new one in the village. It goes without saying that those 32 households are releasing sewage water. But we have no idea where that wasted water is being discharged. There seem to be no disposal treatment being done.

3.3. Impacts on water resources, expected from Huay Poo Mai village

As mentioned in the former part of this report, it can be thought that there are fifteen factors that affect the watersheds in northern Thailand and the downstream areas in the central plain. Regarding Huay Poo Mai village in specific, following factors can be highlighted as the ones which are the most closely related to this matter among the above-mentioned factors: (1) *Expansion of agricultural areas*, (2) *Shifting Cultivation*, (3) *Forest fire*, (6) *Application of chemical fertilizers and pesticides*, (7) *Untimely cropping*, (10) *Highland agriculture*, and (15) *Human settlements*. This section provides a case study of Huay Poo Mai, referring to the present conditions of each factor and its impact concerned.

- **Expansion of agricultural areas**

National policy specifies that the remaining natural forest area that has not already been allocated for agricultural use will be preserved and enhanced through reforestation programs. This regulation on natural forest resources is even more strict in the DTDP areas. Therefore, there is no possibility that the Huay Poo Mai villagers can expand their land for cultivation.

- **Shifting cultivation**

Lahu Na people, the main ethnic group in the village, used to practice shifting cultivation. But they were settled down at the present location after the DTDP was initiated.

- **Forest fire**

There seems to be very few opportunities of forest fire around the village since slash-and-burn agricultural practices were prohibited by Thai government. In addition to that, a considerable number of villagers are working for the Royal Forestry Department and patrolling thoroughly through the forest especially in the dry season. This gives even fewer chance of forest fire around the village.

- **Application of chemical fertilizers and pesticides**

At present, neither chemical fertilizers nor pesticides are applied in the village to increase their production or to prevent damage from insects. However, some villagers responded in the interviews that they were interested in applying pesticides or chemical fertilizers. In the beginning of the 1990's, DTDP introduced Japanese rice to the villagers as a high-yielding crop suitable for highland. Their yield was very high the first year. But as year passed, those Japanese rice crops came to be severely damaged by insects. In the background of their interest, there is a villagers' experience like this. In reality, it appears to be difficult to introduce chemical materials into the village since the DTDP office is very much concerned their impacts on the lowland through river course.

- **Untimely cropping**

In order to increase rice production in the village, one possible way is to grow rice twice a year: double-harvesting. However, the villagers are growing rice once a year in the wet season. In fact, double-harvesting brings more quantity of rice but inferior in quality. If double-harvesting is practiced in their fields, an environmental impact on the water resource is expected to be quite large.

- **Highland agriculture**

Some villagers are growing lychee as their second cash crop. This impact seems to be small due to its small size of production.

- **Human settlements**

This factor seems to be the most anxious among all factors expected from Huay Poo Mai village.

Wasted water from the households should be purified before being released into natural water course. However, there appears to be no such water treatment measure in the village. But for an appropriate treatment, wasted water with bacteria and parasites can be a fierce source of diseases in the village.

The present condition around water resources does not seem to be severe in Huay Poo Mai village, except for a concern of sewage water. We should not forget the contribution of the DTDP offices, which are giving proper guidelines on natural resource use to the villagers from both physical and mental point of views. That is why the village remains very careful to the impacts on water resources. Regarding sewage water management, an appropriate pollution control program should be promoted from a grass root level and practiced jointly with the DTDP before everything is too late.

3.4. Poverty in Huay Poo Mai and our project proposal

It is very important to take into general consideration why the villagers desire to expand their land for farming, to apply chemical fertilizers and pesticides, to practice double-harvesting, and to grow second cash crop in dry season. The reason is very straightforward: the villagers want to increase their agricultural production for their own consumption and for the means they can obtain more income by. Their main objective is to obtain more income. From this point of view, our project proposal, Comprehensive income increase, is again proved that it matches to villagers' needs.

4. Conclusion

We have studied several impacts which unexpectedly influences the watershed and water resources in particularly northern Thailand. These impacts do not limit its influence on the highland but also the lowland environment through the water course. The impacts expected from Huay Poo Mai village seem to be manageable thanks to the effort being made by the DTDP. However, sewage water treatment is a concern in the village. To mitigate this problem, an appropriate control measure on pollution should be considered. Such a measure should be recognized from a grass root level and practiced jointly with the DTDP before everything is too late.

References

- Nalampon, Anan, *Impacts of Land Uses on Watershed and Water Resources in the Northern Part of Thailand*, n.p., 1997.
- Panayotou, Theodore and Chartchai Parasuk, *Land and Forest: Projecting Demand and Managing Encroachment*, n.p., Thailand Development Research Institute Foundation, 1990.
- Sethaputra, Sacha et al., *Water Shortages: Managing Demand to Expand Supply*, n.p., Thailand Development Research Institute Foundation, 1990.
- The Mae Fah Luang Foundation, *Doi Tung Development Project under the Initiative of Her Royal Highness the Princess Mother*, n.p., n.d..
- Tongpan, Sopin et al, *Deforestation and Poverty: Can Commercial and Social Forestry Break the Vicious Circle?*, n.p. Thailand Development Research Institute Foundation, 1990.

Present Condition & Social Change of Hill Tribes in Thailand: A Case of Lahu Village in The Doi Tung Development Project Area

Yoshiko TORO

1. Introduction

There are many hill tribes in Northern Thailand, especially in Chiang Rai province. The Doi Tung Development Project (group I research project) area is the most northern part of the Chiang Rai Province. This is the area, which is surrounded by high mountains where many hill tribes live. It is indicated in Table 1.

Table1. Population of the Doi Tung Development Project Area, 1997

Total Population	10,683
Akha tribe	4,872
Lahu tribe	1,658
Shan tribe	1,489
K.M.T tribe	1,080
Luwa tribe	903
Other	681

In the whole of Thailand, the population of hill tribes is less than 1%, but in the Doi Tung Project (DTDP) area, most of all residences are hill tribes. In fact, the DTDP area is the area where has the most number of hill tribes in the Chiang Rai province. The Doi Tung Development Project is a project for the hill tribes. In this report, I would like to reveal what hill tribes are in Thailand now, which mainly based on our research in one of Lahu villages.

2. Traditional general characters of hill tribes

There are 5 major hill tribes in the DTDP area. Although each hill tribe has own cultural characters, I try to introduce traditional general characters of whole hill tribes in Northern Thailand.

- Over the years they left their homeland and migrated south to Yunnan, North Burma, Laos, and North Thailand. It is thought that they began to settle on Thai soil in the 1800's.
- Most of them prefer to live along mountain ridges at an altitude of approximately 1,000 meters. They live in a village which consists of 30~40 households. There is no school in their village, so only their own culture, language are transferred to successive generations.
- They are traditionally shifting cultivators. They mainly cultivate rice for consumption and grew various vegetables as additional crops. They also raise some domestic animals for consumption and special feasts or sacrifices.
- Usually, they do not have any country citizenship. They often move to their residences across border to shift the cultivation area.
- They did or do cultivate opium poppy. The incidence of opium addiction is high. According to the DTDP survey of 1997, there are 467 addicts among the hill tribes in Doi Tung.
- According to the Tribal Research Center data of 1977, religion of them is mainly Animism. They have highly developed ritual activities. They are pantheists who place special emphasis upon ancestor-worship and spiritual offerings.

3. National policy on hill tribes

On June 3, 1959, the Hill Tribe Welfare Committee was first appointed. It was then when the national policy on the hill tribes started. Before 1959 Thai government had no interference with hill tribes. Why did the Thai government change its policy? There were 3 main reasons.

1) Deforestation in the high land

Most hill tribes had been practicing shifting cultivation, which came to cause deforestation and the deterioration of highland watersheds.

2) Opium Cultivation

Some hill tribes engaged in opium production for their living because opium poppy only grows well above 1,000 meters. The location in which they lived was therefore suitable for growing opium poppy. They traded opium and the incidence of opium addiction is high among hill tribes. This created a bad image of Thailand in the International Community.

3) National Security

Around 1960 the Communist Party was quite strong in some parts of Thailand. Northern Thailand bordered on the communist countries, Laos and Burma. The Thai government had to protect this area as a breakwater against communist countries.

In 1959, the Thai government started a settlement project for hill Tribes. They encouraged hill tribes to cultivate cash crops instead of opium. In 1964, the Tribal Research Institute was set up at Chiang Mai University. According to the Tribal Research Institute, since 1959 many governmental and non-governmental agencies worked with the hill tribes. These organizations include such as, possibly the most notable, the Royal Development Project for the Hill Tribes, which include the Doi Tung Development Project.

4. Present condition of Huay Poo Mai village

The Doi Tung Development Project (DTDP) is one of the Royal Projects started in 1988. The main purpose of this project is to stop opium production and other environmentally destructive practices. There are 26 villages of hill tribes in this project and a head office of the DTDP governs these villages. We chose one of these villages for our research. The Village we chose is "Huay Poo Mai" village, which consists of 151 residents and 32 households. This village was set up by immigrants from Burma in 1973. Most of them are of the Lahu tribe. This village locates near the Burma border and 784 meters above sea level. Most of them are farmers. They mainly cultivate rice.

Through the 1997 DTDP data, interview with villagers, and my research, I know the present social and cultural conditions of this village.

● Religion

According the 1997 DTDP data, 149 villagers are Protestants and only 2 villagers are Buddhists. There is a church at the center of the village and a resident missionary. On every Sunday, there are 4 church services given. According to interviews, the results of the missionaries from a Protestant association on America converted the village ancestors to Protestant. Villagers have bibles, which are written in the Lahu language. It is expressed in the Roman alphabet because the Lahu tribe does not have an original alphabet.

- Culture

The villagers speak the Lahu language. Some of the adult villagers can speak and listen to Thai. Most of the younger generation of this village has enough Thai due to formal education. During our research, we had a chance to stay one night in this village. That night, all villagers gathered and some of them wore their traditional clothes and did their traditional Lahu folk songs and dancing for us. They wear traditional clothes only at special times; for example for welcoming guests or church services. They hope to transfer their traditional songs, dance and clothes to successive generations.

- Citizenship

In this village, only 10 villagers have citizenship, 141 villagers do not have citizenship yet. Most of the villagers want to get citizenship, but there are strict criteria to get it. The 2 main criteria to get it are 1. being born in Thailand and 2. those who can communicate in Thai. They have to pass an interview in Chang Rai Province. The Thai ability to understand and speak Thai as well as good behavior is needed.

- Education

There is data of this village concerning education.

**Table 2. Present Educational Condition of
Huay Poo Mai Village, 1997**

No education	87	With education	64
		Nursery	8
		Studying	38
		Graduate	18

The number of villagers over 20 years old is 90; for under 20 years old of age, 61. It is evident many adult villagers did not have chance to receive education, but many younger villagers have a chance to get education. Many parents did not go to school at all, but most of all their children go to primary school and some of them go to secondary school. School is too far from this village, so all students of this village have to live in a school dormitory.

5. New movement among young generation of hill tribes

During our research in this village, I had chances to talk with 6 secondary students. All of them really wanted to continue studying and finish secondary school. Two girls said they wanted to be teachers, one boy said he wants to be engineer after graduating secondary school. To my surprise, when I asked them "What do you want to have the most now?" they answered "Education" or "Scholarship". In fact, most of them may not be able to finish secondary school because educational costs including the dormitory cost are too much for their parents. Through the interviews I realized many younger villagers who received formal education wanted to get high status jobs in Thai society instead of farming in the high land. Although they want to maintain traditional culture (i.e. their traditional dance, Christianity), they also want to find their place in Thai society.

6. Conclusion & future of hill tribes

In this village, villagers have never done shifting cultivation and opium poppy cultivation. In addition, villagers recognized their advantages under DTDP and want to live in this village as long as possible and get Thai citizenship. So some of the typical problems of hill tribes are not extent in this village.

However, hill tribes in Thailand, especially the younger generation, have new problem for settling Thailand.

- 1) How can they combine and harmonize with the main stream Thai culture while reconciling the need to preserve their own Lahu culture and identity?
- 2) Whether Thai society, which consists of, more than 90 % Buddhists will accept a population of devoted Christians smoothly or not.

Through my research in Huay Poo Mai village, I realized the hill tribe problems are coming to a new stage.

References

- Technical Service club Tribal Research Institute, *The Hill Tribes of Thailand*, Chiang Mai, 1995.
- Mckinnon, John and Vanat Brukasri, editors. *The Highlanders of Thailand*. Kuala Lumpur, Oxford University presses, 1983.
- The Mae Fah Luang, *Doi Tung Development Project under the Initiative of Her Royal Highness the Princess Mother*.
- Social Development Department, Doi Tung Development Project (office), Summary Economic Survey and Social Situation 1997, Chiang Rai, 1998.
- 石井米雄 吉川利治 (編) 『タイの事典』 (1993) 同明舎出版。
- 小野澤正喜 (編) 『暮らしがわかるアジア読本 タイ』 (1994) 河出書房出版。
- 渋谷 恵 「タイにおける山地民教育—学校教育の導入と山地民社会の対応—」 日本比較教育学会編『比較教育学研究 19』 (1993)。

Educational Problems in Thailand: The Case of Dormitory for Secondary Education

Yasuhiro TSUZUKI

1. Introduction

Before leaving Japan, I had intended to research education in Thailand. Though I am much interested in the educational aspect, I didn't study it sufficiently. I should have prepared much more for everything about my interest. I looked through some documents about education we got from Professor Wakabayashi. In spite of that, I didn't understand what the real situation on education is exactly like. I have recognized that there is a difference between the system and the reality. Moreover I thought that some blind but important problems would be unveiled in front of us by the fieldwork.

2. Education problems as main obstacle in Thailand

The educational system in Thailand is theoretically well maintained. There are many offices, bureaus, departments and institutions for education headed by the Ministry of Education. Such an educational structure exists even in the local government and has close linkages to that of the central administration. Seen from the point of view of the enrolment ratio, the pre-primary level is over 80%, primary level about 90%, lower secondary level 75%, upper secondary level nearly 50% and higher level 16%. Thus, statistically the educational system looks like it has no problems any more.

But there are problems in the poorer area like the northeastern or northern parts of Thailand. Especially in the northern part of Thailand, which has many kinds of non-Thai hill tribes from boundary countries. At the OFW our group decided to concentrate in one village in order to clarify the problems. That village is also a hill tribe village. We used a questionnaire that consists of various kinds of questions including educational aspects. We found one of the most important and serious problems is about education. Although I predicted that result, I was surprised to be able to hear it from villagers directly.

Such educational problems they are facing are mostly related with the economic situation of each household or whole village. In other word, they cannot afford to spend money for their children's schooling. According to the statistics from our questionnaire, almost all the households, which have children in primary or secondary school ages in the target village, let them go to school. The trouble is that there is neither a primary nor secondary school in the village. Most of them go to primary school in another village a couple of kilometers from their village and the secondary school in Chiang Rai, over 30 kilometers away. Therefore they need to pay money (bus fee or dormitory fee) other than the tuition fee.

Another problem is the language. Villagers speak their own language, Lahuna. Less than 50 percent of villagers can speak Thai language (Table-1), so that they are suffering from the difficulty to work at another place after harvest or to trade crops with Thai people.

Table 1. Ability to use Thai language in Huay Poo Mai village

	Listening	Speaking	Reading	Writing
YES	124 (82.1%)	115 (76.2%)	60 (39.7%)	60 (39.7%)
NO	27 (17.9%)	36 (23.8%)	91 (60.3%)	91 (60.3%)

The problem, which occurs because they are minorities and have difficulty in Thai language ability, is the difficulty of being qualified for the scholarship. There seems to be some requirements for them to get it. Taking

their economic situation into consideration, scholarships are very important factor to decide whether they can afford to let their children go to school or not. At that time only 3 or 4 children of all children in this village get the scholarship. Thus, a lack of money for education is considerably common in the village. Table-2 below is enough for us to guess that more than half of all villagers are not satisfied with their own education levels.

Table 2. Current or Final Education Level of the Villagers

Education Level	Kindergarten	Primary		Lower secondary	Upper secondary	No education	Total
		G1-3	G4-6	G7-9	G10-12		
Studying	8	21	10	5	2	87	151
Finished	0	7	7	1	3		

3. Case study: interview to two girls in the target village

Fortunately, I had an opportunity to interview to two girls (A and B hereafter) from this village about education when our group investigated the harvest in the rice field. Both of them are 15 years old and A is the aunt of B. They go to lower secondary school in Chiang Rai, and A and B are in the 8th grade and 7th grade respectively. They learn mathematics, Thai language, social studies and English. Because of the distance between their village and Chiang Rai, they stay at the dormitory. They pay for dormitory cost including meals. Dormitory cost is a great burden for their households, they said.

Once a month they come back to their house in order to help their parents' farm. At that time they use a 'pick-up bus' which the village owns. Their school has many outsiders like them. In A's class there are 53 students and 48 of them stay at the dormitories: the percentage of outsiders exceeds 90%.

The most serious problems that they and their parents recognize are: 1) they don't have enough land to cultivate and 2) they don't get any scholarships. These problems cause the increase of the proportion of educational expenditure in their total expenditure. It costs their household 10 thousand Baht — equivalent to nearly half of their total expenditure.

4. Suggestion for the solution

It is obvious to solve such problems easily. But it is possible to do so by the endeavor of both Doi Tung Development Project (DTDP) and the villagers themselves. DTDP should take measures to enable villagers to utilize scholarships. According to our interview, DTDP provides a scholarship to only a few villagers. Many kinds of scholarships should be introduced or established by DTDP. And of course villagers are required to take measures to improve their standards of life. Some of them who can speak Thai such as their children or missionary try to teach Thai to other villagers or to hold Thai classes in their village. And, they will get potentials to establish schools nearer by cooperating to suggest that with neighbors villagers. Improving their standards of education will enable them to succeed that.

References

- Office of the National Education Commission, *Education in Thailand 1997*, Bangkok, 1998.
- The Mae Fah Luang, Doi Tung Development Project under the Initiative of Her Loyal Highness the Princess Mother.
- Social Development Department, Doi Tung Development Project (office), *Summarized of Economic Survey and Social Situation 1997*, Chiang Rai, 1998.
- The Mae Fah Luang, Mae Fah Luang, Bangkok, 1984.
- Phaisal Lekuthai, *Integrated Rural Development in Thailand; A Case Study of Chiang Rai Province*, Nagoya, Graduate School of International Development (GSID) of Nagoya University, 1998.

Working Group 2

Sustainable Agriculture in the Highlands of Northern Thailand

Case of Paka Sukjai Village

Advisor

Tetsuo UMEMURA

Written by

James Donald BUCHANAN**

Kazue SUGIYAMA*

Sai Sreedhar THOTA

Kumiko ITO

Shoko TAKEUCHI

Noriko TOYOTAKE

Rinako KUSACHI

Satoshi TAMAKUMA

** Group leader, * Sub-leader

Special Assistants: Boonpun SANBHO and Wandee TIASAKUL

1. Introduction

For the 1998 Overseas Field Work - Northern Thailand, in conjunction with Chulalongkorn University, Working Group Two's assignment was:

To conduct research on a Hill Tribe village in Northern Thailand that operates with a local NGO [Hill Area Development Foundation], and apply the method of Project Cycle Management (PCM) to produce an appropriate integrated development project.

We chose the Paka-Sukjai Village, which is approximately 80 kilometres outside of Chiang-Rai. The main objective of the following report is a summarization of our investigation which provides information on the general background and characteristics found inside the Paka-Sukjai village as well as the project we designed in relation to these conditions.

The Hill People of Thailand are ethnic minorities, living in the mountainous area of the North and West part of the country. In Thai language, they are called "Chao Khao" which also means "people of the mountains". There are about 12 ethnic groups, of which the majority of the population (about 530,000 people) live scattered about in ethnically separated villages. In the last 150 years, most of these people have migrated to Thailand from Burma, Laos and Southern China due to the repressive political and economic situation in these countries. Traditionally, the villagers' have depended on shifting cultivation and the production of opium. The present situation has found most of the villagers' livelihood dependent on the intensive farming of crops such as upland rice and maize. The Paka-Sukjai Village is a good example of the Akha hill tribe people.

The Thai government employs various policies aimed at improving the quality of life of the Hill Tribe people. These policies include promoting permanent residence (to prevent the deforestation caused by shifting cultivation as well as for border defense); the better understanding of Thai language and culture; discouraging of opium production, its trade and usage; and promoting reforestation.

The following points are the general problems the hill people currently face.

- Over 50% do not have Thai citizenship. Without the citizenship people are severely restricted from free movement and employment opportunity within Thailand. It also prevents hill people from holding legal ownership to the land they are living and farming on. These factors create a large constraint on the hill peoples development.
- The governmental policy for Hill People to stop methods of shifting cultivation and stay in the same location combined with the inability to expand their land, has lead to intensive farming practices that have caused massive deterioration in land fertility.
- Encouragement to integrate into Thai society has caused conflict with maintaining their original tradition.
- Abuse of opium.

Presented below is our research schedule conducted from 5 – 15 October 1998. During first half of the period we had the opportunity to stay at the HADF training center, which was located in very near the village. This close proximity allowed us to have a greater ease of contact with the target village in order to conduct our research. We also had an opportunity to visit the neighbouring Ban-Jabusi Village [Lahu ethnicity]. Being less

involved with outside forces [i.e. not having ready access to markets] than the Paka-Sukjai village, its economic structure was more of a closed economy and thus an interesting comparison.

Survey Schedule of Working Group 2

Date	Schedule
5th Oct.	Move to targeted village - Ban-Paka-Sukjai. Interview with HADF secretary general (Ms. Deetes) and staff.
6th Oct.	PCM (Participation Analysis), Interview villagers.
7th Oct.	Interview administrative leader & HADF staff. Visit Lahu village (Ban-Jabusi) and stay overnight.
8th Oct.	PCM (Participation Analysis), Interview villagers.
9th Oct.	Survey morning market in Ban-Santi-Kiri (e.g. product supply, market prices, access for villagers). PCM (Problem Analysis), Interview HADF staff and villagers.
10th Oct.	Interview HADF staff. Return to Chiang-Rai.
11th Oct.	PCM (Problem Analysis).
12th Oct.	Visit HADF office. Interview HADF secretary general and make request for documents. PCM (Objective Analysis)
13th Oct.	PCM (Objective Analysis and Project Selection)
14th Oct.	PCM (Project Design Matrix)
15th Oct.	PCM (Project Design Matrix and presentation preparation)

Photo 1 Survey of morning market in Ban-Santi-kiri



2. Research methodology

Project Cycle Management (PCM) method was used to analyze the Paka-Sukjai village and to come up with a project proposal for the village. Our report is largely based on field research within the village and the secondary sources produced by HADF.

2-1 Field research

A field survey was conducted from 5 - 10 October 1998 in Paka-Sukjai village. It consisted of interviews with villagers and HADF staff as well as observations made while inside the village.

2-1-1 Interviews with villagers

Our research strategy was not to try and survey all households inside the village but rather to interview a selection more thoroughly. Not only would this give a better understanding of the peoples circumstances, it would also help foster trust and friendship with the villagers which is important in any research. Our group was divided into four small groups and each group visited one family per day. Since interviews were conducted on four nights, a total of 16 families were interviewed in our survey. All the family visits were arranged by HADF. Selection of the families was done by HADF based on our request that a representative variety of families (in terms of economic and social status as well as family composition) be included. All the family visits took place at night after dinner between 7:30 and 9:30 p.m. because that was the time that was the most suitable for the villagers and HADF staff.

Our questions centered on their basic living, property, family and village activities. As a majority of the villagers did not speak Thai most interviews were conducted through two interpreters (English – Thai and Thai – Akha). While some meaning may have been lost in translation, this was a constraint we had to live with and thus incorporated various measures into our interviewing technique.

Photo 2 Evening interview with village household



2-1-2 Interviews with HADF staff

Interviews were conducted during the daytime and sometimes at night with the following HADF staff.

Ms. Tuenjai Deetes, Secretary-General	
Mr. Ahlu, Village Headman	
Mr. Jahae	} Technical advisor
Ms. Chiyo	
Ms. Nong	

2-1-3 Secondary sources

Our main secondary sources were the following two documents: census-type report and a brochure both produced by HADF. The 'Report by HADF on Paka-Sukjai Village (1997)' was translated from Thai to English and studied during our stay in the village. It provided useful information on basic characteristics of the village [e.g. distribution of population, history, institutions, economic status etc] as well as HADF activities initiated there. The brochure provided information on HADF activities, objectives and philosophies in respect to the Hill Tribes of Northern Thailand.

2-1-4 Project Cycle Management (PCM)

In the PCM procedure, the first analytical step is participation analysis. By identifying the conditions and characteristics of all interest parties likely to be affected by the project we decided our target group would be "all the villagers". This was based on the premise that while villagers may have individual problems [maybe in relation to their age, gender or status] all share common problems. Without having bias to one select group, we believed that an appropriate integrated development project could be designed to benefit all. In choosing a 'core problem' we focused on selecting one that may not necessarily be the most important problem, but one comprehensive enough to cover the most important issues.

Through interviews with villagers and HADF staff, we found that 'insufficient agricultural production' was a major problem in the village. Therefore, we set 'Villagers produce sufficient agricultural products for their needs' as the overall goal of the project. In order to achieve this goal, it was our view that it is necessary for farmers to practice 'sustainable agriculture'. For this reason, we decided on 'Farmers are able to practice their best way of sustainable agriculture' for our project purpose. Of course there exists many other problems in the village such as citizenship, education and health. We believed that villagers being able to implement a method of agriculture so as to be able to cultivate the land and produce enough food in a long-term sustainable manner is, a fundamental complement and sometimes prerequisite to solve many of the other problems.

Here we define 'their best way of sustainable agriculture' as a combination of two things: 1) good parts of traditional agriculture, which is inherent to the village; and 2) good parts of modern agriculture, which is exogenous to the village. Combining these two components of 'sustainable agriculture', the project is designed to achieve the following two basic outcomes:

- 1) Farmers maintain and practice the good elements of traditional agriculture based on their own wisdom and philosophy.**
- 2) Farmers understand and implement new techniques of agriculture, which are relevant to their circumstances.**

One of the interesting characteristics of this village is that some farmers use their own traditional wisdom in agriculture. This includes their knowledge of indigenous species such as herbs, rice, banana and other plants that are suitable for the area. This knowledge has been passed down from generation to generation among the Akha people. The positive aspects of their way of farming is generally more environmentally-friendly, making better use of natural resources compared to modern farming [which often relies on more chemicals]. We believe these are the strengths they should capitalise on and incorporate as much as possible into their method of agriculture production.

On the other hand, given the deterioration in the environment and the change in lifestyle of the hill people, it is also necessary for the villagers to adopt a new, more conservative style of agriculture. As land was abundant they previously practiced shifting cultivation. Due to the Thai government's settlement policy, the hill people have had to switch to a more intensive style of farming on limited land. Therefore in order to improve and be able to maintain an adequate yield, they need to learn and incorporate 'sustainable' methods of agriculture. Some of the new techniques introduced by HADF to the villagers include mixed planting, cover cropping, contour planting and tissue cultivation.

By providing appropriate education and training to the villagers, our project aims to prepare them to be able to practice a method of 'sustainable agriculture' that is not yet incorporated effectively combine features deeply rooted in their own culture along with new ones.

3. Overview of the Hill Area Development Foundation (HADF)

During the overseas fieldwork, our group's objective was to apply the Project Cycle Management method of formulating development projects to a particular village that HADF worked with. Though this report is not an evaluation of the foundation itself, we believe it is necessary to briefly note its history, philosophy and the activities employed with the villages. The individual report by James Buchanan [included later] looks further into how HADF's approach to promoting sustainable agriculture is a unique and interesting case. Very little information is available about this project [even in Thai language] with only two documents found. Most information was obtained directly through meetings and interviews with the Foundations Executive Secretary, Tuenjai Deetes, HADF staff and villagers themselves.

HADF was founded in 1986 by a group of field workers [who had been closely involved with hill people for over ten years], government officials from the Public Welfare and Non-formal Education Departments, as well as concerned academics. HADF works in a participatory manner, building on the heritage and traditions of the hill people ensuring their full involvement in all stages of a development process that aims towards the goal of self-reliant sustainable communities. In terms of financial resources and staff, HADF is only a small NGO that covers a very large task area. Staff live and work alongside villagers, learning their language and culture; experiencing firsthand their problems, needs and strengths, and facilitating development activities as determined by the people themselves. The HADF currently works with 27 Akha, Lahu, Lisu, Mien and Yunnan villages in the primary watershed area of two rivers, the Mae Salong and Mae Chan on the Thai-Myanmar border. HADF also targets students and the general public in lowland Thai society to raise awareness and appreciation of lifestyles in which human beings can live in harmony with nature.

HADF working philosophy is that:

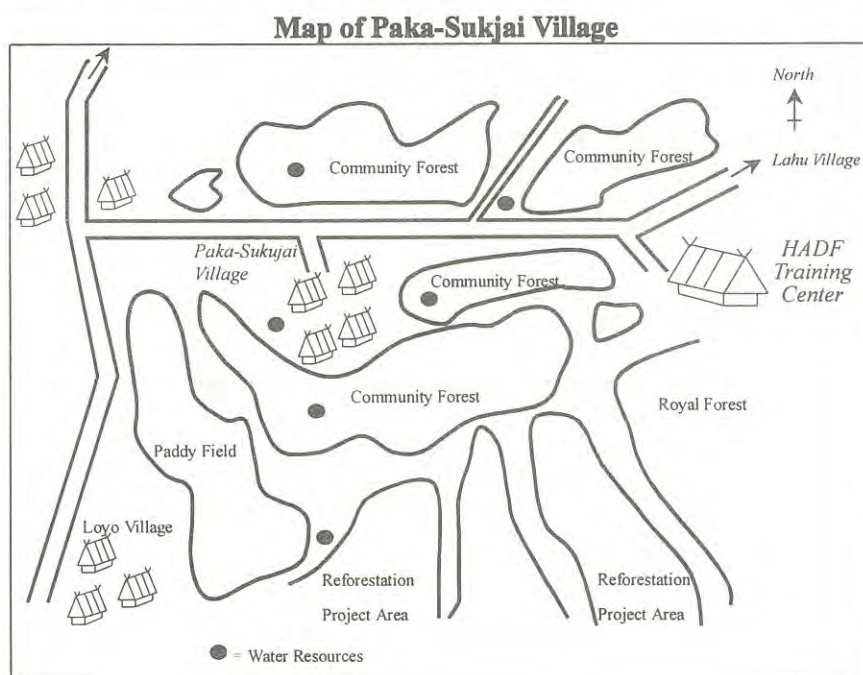
- Hill people wish to have a secure, productive and healthy life based on traditional culture, modified to meet the current challenges of modern life.
- Hill people can live in harmony with nature by conserving and protecting it.
- Hill people can contribute not only to their own community's development but also Thai society as a whole.

Activities of HADF stress the importance of:

- Participatory approach through such activities as strengthening of community organisations.
- Community education and improvement of quality of life. e.g. providing family planning and health care seminars.
- Promotion of sustainable agriculture and natural resource conservation. e.g. dry season wildfire prevention and control.
- Participation of women.
- Prevention and control of narcotics abuse.

HADF performs an important role as facilitator by coordinating between the Hill Tribe people and various governmental and non-governmental agencies.

4. Overview of the Paka-Sukjai Village



4-1 History of village

The Paka-Sukjai village is located in the watershed area of the Mae Salong and Mae Chan on the Thai-Myanmar border. In 1977, 38 households from Hua-Mae-Come settled in this area. At the time it was full of

cogon grass and thus they named the village Ban-Paka (village of cogon forest). In the next two years, fourteen more households joined the village. In 1991 the village separated from Ban-Paka and got the official name The literal translation is “happy village”. and location is Ban-Paka-Sukjai, M. 5 Tumbol Mae-Salong Nok , Mae-Fah-Laung district, Chiang-Rai Province.

Photo 3 Common Paka-Sukjai dwelling



4-2 Current situation of the village

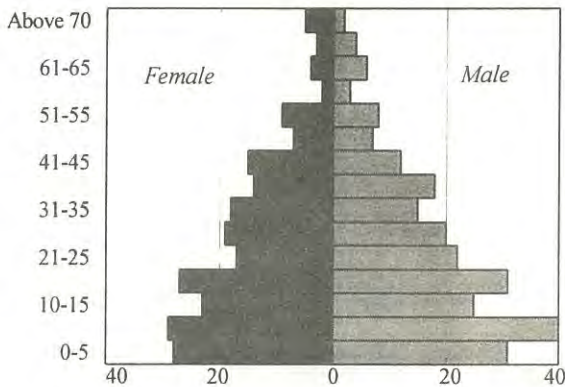
In the past, the villagers intensively cultivated the land and moved every 13 years or so, but today the Thai government has the policy of encouraging them to settle in one place. Traditionally their cash income was made up largely from the cultivation of opium poppies but trade in this has been banned and effectively eradicated in Thailand. While still a problem, addiction to opium has decreased tremendously. Presently the main occupation is primarily one of subsistence agriculture. The majority of staple crops grown are upland rice, corn and Soya bean. There is limited cash crop production of cabbage and ginger. Fruit production is not well developed mainly due to the length of time required before harvesting is possible.

The village has 84 households and a population of 469. Of this 247 are male and 222 are female. There are 191 adults who are over 25 years old¹[figure 1]. Of the population only 2 have Thai citizenship, and only 275 [or 59%] hold a blue card²[figure 2]. Others are officially illegal immigrants. Houses are built from trees, bamboo and thatch.

¹ 95 men and 96 women.

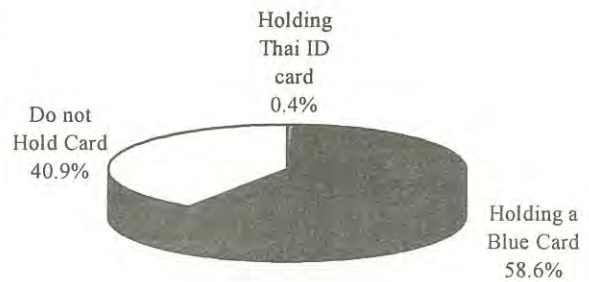
² A blue card signifies having been registered with Thai authorities and gives them limited 'alien' status.

Figure 1 Population distribution of the village



Source: HADF(1997).

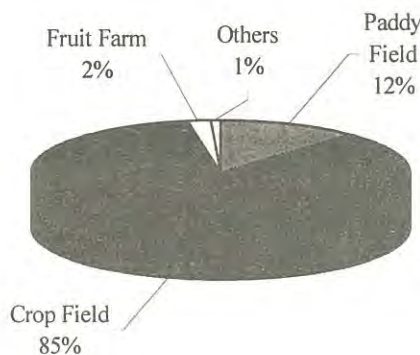
Figure 2 Thai Citizenship status



Source: HADF(1997).

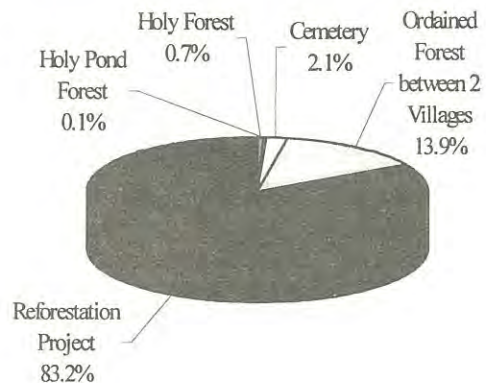
The total area of land used for cultivation and animal raising is approximately 600 Rai [960,000m²]³. This is made up of 72 Rai of paddy fields, 512 Rai of crop fields [including paddy fields on sloping land], and 10.5 Rai of fruit farms [figure 3]. Most households possess 2 plots of land. Usually at least one of these is used for rice production. The main concentration of field use is in mono-crop cultivation. Only 3 households have fields employed in fruit production. While local variety of pigs and chickens are common, the production for cash income is limited. Other land in the Paka-Sukjai village area includes holy, community and ordained forest preserved by the village itself. These forests are used for such purposes as supporting villager's daily needs, ceremonial activities and as a cemetery. Cutting trees for sale is prohibited. In the past, the villagers chose their land voluntarily, but now the village committee divides the land and decides what can be cut. A reforestation project of 600 Rai [500 denoted by the villagers themselves] also encompasses the village [figure 4]. 1 person from each household can join the reforestation project to obtain a wage of 90 baht per day⁴. As this project has only 500 of 2000 Rai left to complete, this future work is only likely to continue in the short term.

Figure 3 Land Usage



Source: HADF(1997).

Figure 4 Distribution of Forest



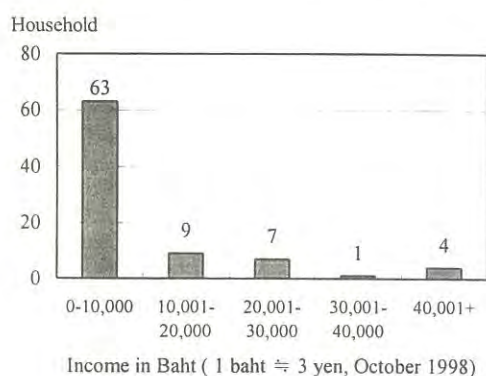
Source: HADF(1997).

³ 1 rai = 1,600m²

⁴ Compared to 60 baht per day in Mae Salong.

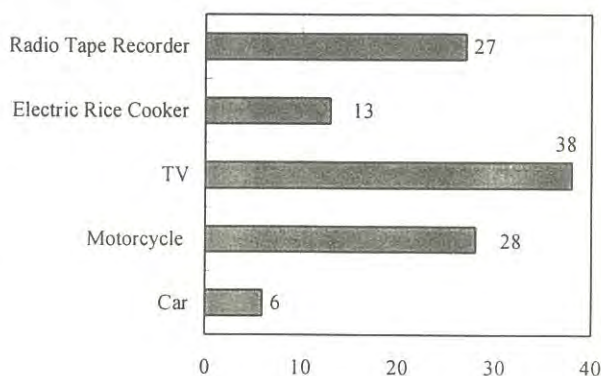
The average per capita income of the village in 1997 was 3,117 baht. The distribution is that approximately 75% of households have income less than 10,000 baht [figure 5]. By definition, subsistence agriculture is produced to be consumed within a household, therefore per capita income will be underestimated. With that in mind, an interesting comparison is with the 1994 per capita income of the Chiang Rai district as a whole [one of the poorest regions in Thailand] which is approximately 25,000 baht. The possession of modern appliances such as televisions is limited. Not surprisingly, so is the ownership of cars and motorcycles [figure 6].

Figure 5 Income Distribution



Source: HADF(1997).

Figure 6 Possessing Properties



Source: HADF(1997).

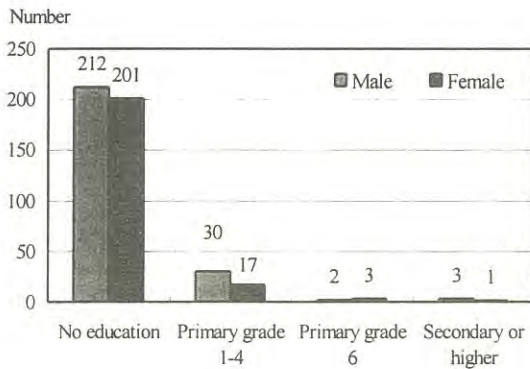
The village has numerous sources of consumable and agriculturally usable water but most are far from and geographically below the village itself. A water supply project in 1995-96 enabled water to be pumped to most houses. While 60% of the water sources can supply water all year long, scarcity becomes a major problem during the dry season [November to May]. To fulfill basic needs electricity has been available since 1993. The expense involved in pumping the water up takes up a substantial proportion of a family's budget. Due to economic reasons six families can not afford electricity. Toilet facilities seem to be adequately available throughout the village. In 1983, a road to the village was built and maintained to enable access for motorised vehicles. The condition of the road is only very basic and causes many problems during the rainy season.

Although most arable land is elevated in respect to the source of water, HADF has been successful in laying canals to increase field irrigation. These channels can provide sufficient water to enable 90% of the fields to be irrigated. But of these fields only 60% have accessed it. A lack of cooperation between the community and the foundation may be the reason behind this. There is also a need to develop an effective water supply system for farmers who have fields that are connected to those of others.

The Akha hill tribes have their own language [as do most other hill tribes]. The majority of these people have no or very little formal education [figure 7]. 79 people can speak Thai and less than 20 of these can speak, read and write Thai language [figure 8]. Formal education is regarded by most as important for their children's future. A community education center [run by the Thai government since 1996] operates in the village. Criticism has been made that the children's curriculum is too biased towards Thai culture and lacks input from Akha elders. This center has not only facilitated conducting schooling activities but also has become a place for community meetings and various non-formal educational seminars [often organised by HADF]. With the younger generation

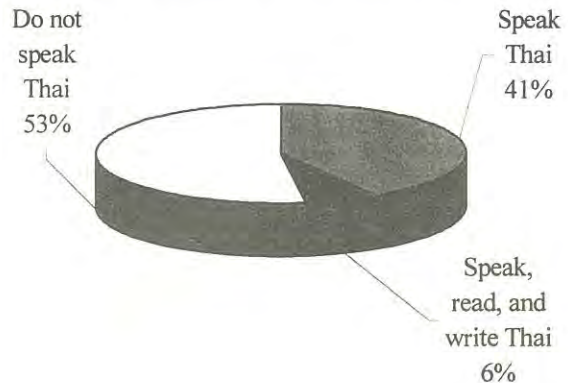
becoming more proficient in Thai language [and Thai customs], elders are concerned that traditional Akha folk wisdom and culture is being lost.

Figure 7 Level of formal education



Source: HADF(1997).

Figure 8 Fluency in Thai language



Note: Above 25 Years Old.

Source: HADF(1997).

Monogamy is the usual marital form but having more than one wife is also socially acceptable. Male children are held in high regard in Akha culture and it is not uncommon for women to continue child bearing until they give birth to a boy. As hard working women are well respected in Akha culture, women tend to perform numerous tasks including the preparation of meals, tending of livestock, gathering firewood and water, weaving, handicraft making and childcare. Due to the seemingly endless work women do, the eldest daughter may be given the responsibility of taking care of her siblings. This often interferes with being able to go to school. Traditionally Akha men were mainly engaged with farming, land reclamation and defense but nowadays they spend most of their time farming.

The general health condition of the villagers is reasonably good. The establishment of a Community Healthcare Center facilitates a health care project initiated by the Ministry of Health. Its activities include family planning, sterilization, vaccination etc. Immunization against such diseases as diarrhea and tuberculosis as well as an improvement in sanitation have been major reasons why life expectancy and child mortality rates have seen considerable improvement. With increases in population growth rates putting pressure on village resources, education and access to a means of birth control have been employed to successfully reduce the fertility rate. While its facilities can provide basic health care services to the community, it lacks continuous maintenance from staff. In emergencies, access to a hospital by car is possible but the long distance and language barrier often prevents villagers from going. Though having seen improvement, malnutrition caused by the insufficient intake of protein and vitamins [particularly in women and children] is still a problem. Supply of the staple food - rice is insufficient for proper dietary intake. Only 10% of the households produce a sufficient quantity of rice for their yearly consumption. The other 90% have enough for approximately only 9 months. Vegetables grown [particularly cabbage] and wild forest products collected from the forest [such as mushrooms and herbs] are normally the only complement to rice, as corn is used to feed livestock. Combined with this, is the fact that livestock is mainly used for religious ceremonies rather than for the purchase of food. While employed by some, the raising of livestock to sell for surplus income is not well developed. The problem of insufficient agricultural harvest will be exasperated this year due to unfavorable weather conditions having producing a poor harvest. The 'La Nina' weather pattern has resulted in a lack of rain in the most important month [September] for rice

production. Without sufficient water in this last month of production, rice becomes just a shell with nothing inside. This season no one is expected to harvest enough to last the whole year, with the majority of households only having enough for 5-6 months.

Traditionally the village established a decision-making system based on the general and senior leaders. When Pakasukjai became a legal village in 1991, they established a committee to make the major decisions in regards to the village's development. The members of the committee include:

- (1) General [traditional] leader: the person who the villagers select to lead them. He solves problems, gives consultation, and suggestions of compromise when there is a conflict within the community.
- (2) Village headman: the person who was appointed by the government and whose duty it is to take care of the villagers. Because of this having many jobs, his time is very limited. This person can speak Thai language.
- (3) Religious leader: the 'Ar-boh-yu-mah' is in charge of performing religious ceremonies.
- (4) Agricultural leader: the person who understands the principal of conservative agriculture and is able to develop his land as an example for other villagers.
- (5) Other respected elders.

The elders have traditionally played an important role as advisers for the community as well as bringing up the youth. It is believed they became less important when the village became legal. Also, with the movement away from traditional culture, youth have less respect for elders. The tradition of exchanging labour within the village [without pay] to help each other during harvesting has almost all but been phased out. The village committee's responsible for the village fund. This is money collected from villagers in various ways usually through fines for a variety of activities [including having a second wife and gambling] and donations at ceremonial performances. The purpose of the fund is to provide money so as to be able to perform ceremonies, give loans for personal business ventures and contact government officers. With assistance from HADF and other outsiders, the villagers have set up various organized groups such as: funding for people who want to set up paddies to cultivate rice; a rice bank group to reduce the need to sell unripe rice; a village welfare fund for emergencies; funds to help villagers buy kitchen utensils and construct toilets as well as various savings groups. The funds are often set up on a revolving basis, lending money to applicants with guarantors at negligible interest rates. A lack of adequate accountability, transparency and evaluation as well as various conflicts among villagers, has often been a criticism of these various funds. A Village Co-operative was set up but failed due to inadequate management.

4-3 Main problems & needs of Paka-Sukjai community

1) Thai nationality: as mentioned most villagers do not have Thai nationality. This is a fundamental yet very difficult problem having many political and social issues. Almost all villagers we surveyed answered that lack of citizenship was their biggest dilemma. HADF plays an important role in this issue through liason with relevant government agencies to speak on behalf of the hill tribe people.

2) Scarcity of appropriate land: due to the method of intensive agriculture production in the past and the present inability to expand their land, the farmers must cultivate fields that have greatly deteriorated in fertility and are also sloping. The villager's lack of property rights produces a disincentive to invest in land so as to improve its productivity.

3) Water scarcity: Though they have various water resources, the source of water is mainly located lower than the location of this village. This requires the expense of pumping the water. Until farmers tap onto the source of irrigation, the dependence on rainwater makes the Paka-Sukjai village vulnerable during the dry season.

These facts have made producing sufficient agricultural goods to support a family [let alone produce surplus cash income] very difficult. Only 10% of the households have enough rice for the year. The other 90% have enough for about 9 months. The La Nina weather pattern experienced this year has exacerbated the problem. The lack of rain in the most important month of September has decreased rice production considerably. Rice requires a lot of water in its last month of cultivation. Without this water it is just a rice shell with nothing inside. This season no one is expected to have enough to last the whole year with the majority of the households only having enough for 5-6 months. Also corn production is expected to be down.

5. Conclusion

We conclude that a comprehensive and consistent integrated rural development project is ideal for the Paka-Sukjai village. Because of various constraints, our research has tried to focus on the most vital problem of "insufficient agricultural production". The output of the project is primarily to train the farmers to give them the necessary information, skills, and opportunities to implement sustainable means of agriculture' incorporating positive aspects of their traditional wisdom. Although sustainable agriculture is considered to make less profit, in the long run it is beneficial because by restoring the fertility of the land, it allows maximum land utilization. Suggestions include cover cropping, contour planting, use of non toxic fertilizer and other environmentally friendly means to maintain and improve soil fertility. Activities such as the use of study tours are an example of how participatory education and human capacity building have played a fundamental role in this project.

By no means is this the only problem in the Paka-Sukjai Village. Apart from agricultural production, the village needs special concern for other issues such as children's educational development, maintenance of traditional Akha culture, continued help with health facilities as well as lack of citizenship. The reason we chose sustainable agricultural production as the purpose of the project was due to the fundamental importance that agriculture and the environment around them play in the lives of the villagers. Also an important criteria was to ensure a complementary with the working objectives, philosophy and approach taken by the Hill Area Development Foundation. This would be necessary due to the central role HADF plays in assisting the development of the village.

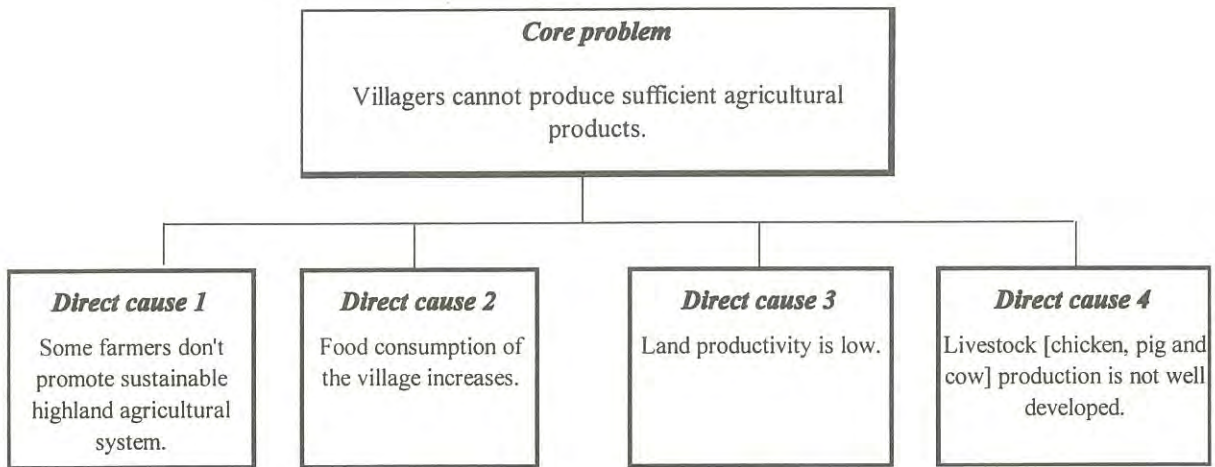
PCM involves a logical framework that has potential to produce appropriate projects to meet the needs of a target group. But even with these powerful characteristics, when faces with constraints such as time and information it may have various shortcomings. While our project itself may have imperfections, it has been a learning process for all of us on applying the PCM method to a real life situation. The end result is that this research project has been very good first hand experience for us all in the field of integrated rural development. It has also been an opportunity for us to get a better understanding of the people with whom we share this world... in particular the beauty of the simplicity and openness of the Akha people and their ability to coexist in harmony with nature. We conclude by saying any idea of growth needs the quest for development from the grass roots level with a dedicated attitude of total participation. The development may be slow but it should strive for sustainable social upliftment, environmental friendliness and with the concern for preservation of the culture and local wisdom. The development must be balanced and harmonious and at the same time, it should have a humanistic touch and perspective, with the ultimate vision of the betterment of human life.

We are very grateful for all the assistance, help and support received from Ms Tuenjai Deetes, her daughter Pai and the HADF staff. Without their help this would not have been possible. We would also like to state our appreciation to the Professors and 'research assistants' from Chulalongkorn and Nagoya Universities for their contributions to our research and whose friendship we gained. Most importantly we are thankful to the numerous hosts at the Paka-Sukjai and Ban-Jabusi villagers whose food we shared and time we encroached on. Without their help this would not have been possible. To all these village Uncles and Aunts we owe a great debt. The insights we all have gained have been invaluable.

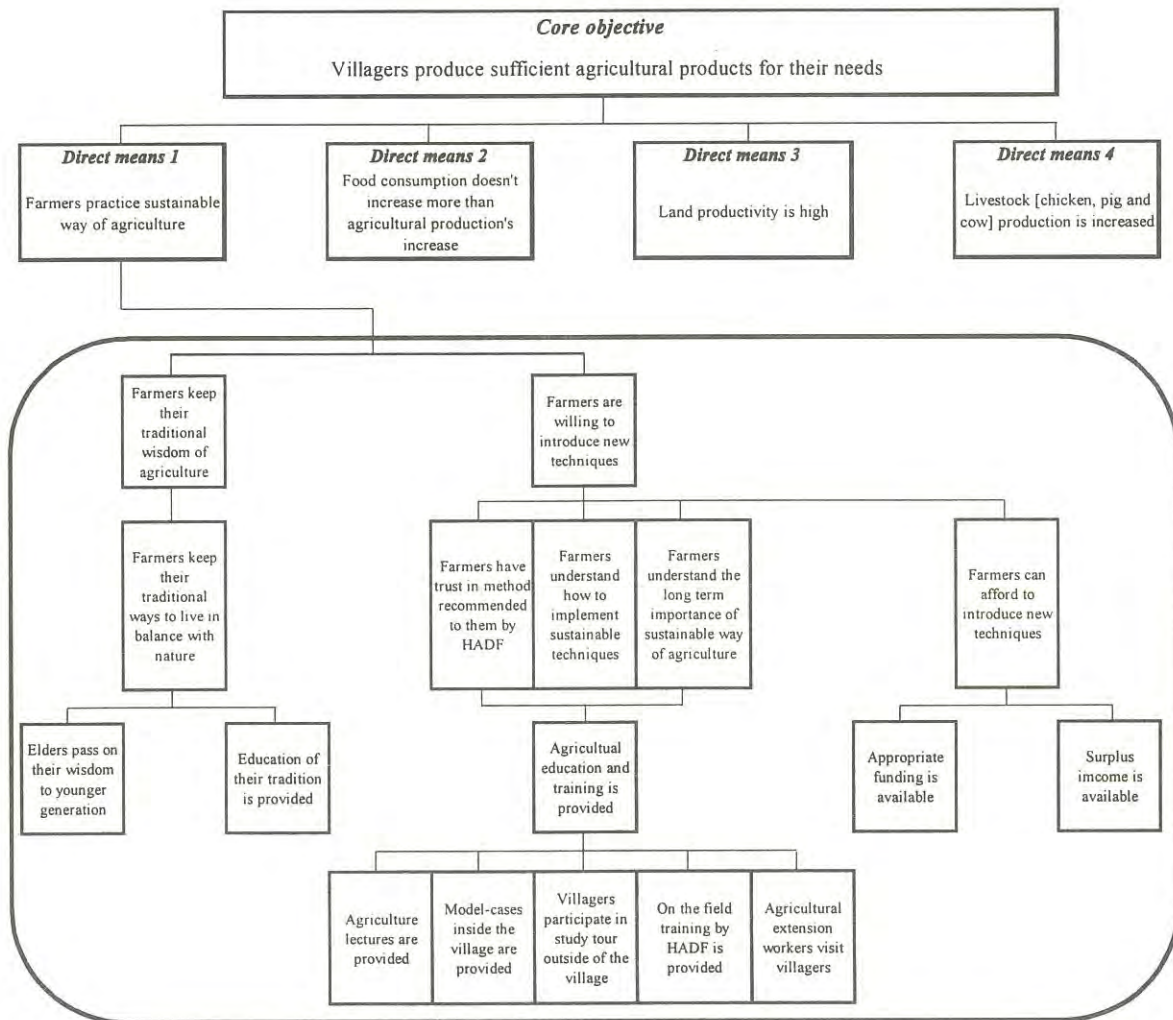
References

- E. Anderson. *Ethnobotany of Hill Tribes of Northern Thailand. Medical Plants of Akha.*
- HADF. 1997. *The Document of Village, Ban – Paka – Sukjai.*
- Technical Service Club, Tribal Research Institute. 1995. *The Hill Tribes of Thailand.*
- The Mae Fah Luang Foundation. *Doi Tung Development Project under the initiative of her royal highness the Princess Mother.*
- Phaisal Lekuthai. 1998. *Integrated Rural Development in Thailand: A case study of Chiang Rai Province.* Graduate School of International Development, Nagoya University. Discussion paper No. 67.
- Sriwongse Sumitra. 1998. *Regional Development in Thailand. Case study of the Northern Region.* Graduate School of International Development, Nagoya University. Discussion paper No. 66.
- Video's on: *The Hill Tribe Peoples of Thailand, The Akha's Heart That Never Dies, A New World.*

Problem Analysis



Objectives Analysis



Project Design Matrix

Date: 14 October 1998

<p>Project Name Sustainable Highland Agriculture project in PAKA-SUKJAI Village, Chiang-Rai , Thailand</p> <p>Project Area PAKA-SUKJAI Village</p> <p>Target Group PAKA-SUKJAI Villagers</p> <p>Duration October 1.1999-September 30 .2002</p>
--

Narrative Summary	Objectively Verifiable Indicators	Means of Verification	Important Assumptions
<p>Super Goal - Villagers have an increase in standard of living that can be sustained in the future.</p> <p>Overall Goal</p>			
<p>1. Villagers produce sufficient Agricultural Products for their needs.</p>	<p>1. By the year 2005 agricultural production of each household increases by 20 %.</p>	<p>1. Household survey on agricultural production.</p>	<p>There is no conflict among governments in the border area.</p>
<p>2. Natural Environment around the village is improved</p>	<p>2. By the year 2005 Soil quality of the farm land improves by 20 %.</p>	<p>2. Investigation by agricultural specialists on the soil quality and farm products.</p>	<p>Villagers ' health condition does no worsen Hill Tribes don't have conflict with Thai government regarding land usage.</p>
<p>Project Purpose</p> <p>Farmers are able to practice their best way of sustainable agriculture.</p>	<p>40 % trained farmers practice sustainable agriculture by 2002.</p>	<p>Project records by PMU on number of farmers who practice sustainable agriculture.</p>	<p>Natural environment around the village does not change drastically. Population in the village does not increase drastically.</p>
<p>Outputs</p> <p>1. Farmers understand new techniques in sustainable agriculture.</p> <p>2. Agricultural leaders receive training .</p> <p>3. Farmers keep their wisdom of traditional agriculture.</p> <p>4. Villagers practice traditional agriculture in a sustainable way.</p> <p>5. Farmers can afford to introduce new techniques.</p> <p>6. Project managing unit implements , manages and monitors activities by coordinating between relevant parties...</p>	<p>1. By the year 2002, 90 % of the farmers receive training. 2. By the year 2000, 90 % of the Agricultural leaders receive agricultural training. 3. By the year 2002, 60 % of the village youth receive traditional agricultural education. 4. By the year 2002, 80 % of the farmers practice traditional agriculture in a sustainable way. 5. By the year 2002, the default of the fund is kept below 20 %. 6. 90 % of the yearly target is achieved in each activity.</p>	<p>1. Project record by PMU on the number of farmers who received training 2. Project record on Agricultural training by PMU. 3. Project report by PMU on youth's involvement in traditional education. 4. Project records by PMU on number of farmers who practice sustainable agriculture. 5. Project survey reports on Revolving Fund by PMU. 6. Records of PMU's project monitoring</p>	<p>Outsiders don't destroy natural environment in the hill area. Impact from economic crisis is not excessive in the village.</p>

<p>Activities</p> <ol style="list-style-type: none"> 1-1 Invite experts of new method of agriculture from outside 1-2 Provide information on new techniques 1-3 Produce manuals of new methods. 1-4 Provide villagers manuals of new methods (explain how to do it by drawings) 1-5 Operate study tours to other villages 1-6 Operate agricultural training to villagers. 1-7 Villagers experiment new techniques themselves. 1-8 Staff visit each house to explain (additional) 2-1 Formulate an agricultural training program. 2-2 Produce training materials. 2-3 Train agricultural leaders to be instructors for the villagers. 2-4 Set up a pilot project. 3-1 Elders give lectures about agricultural knowledge. 3-2 Provide learning facility. 3-3 Produce traditional agriculture curriculum. 3-4 Operate academic camp to younger generation. 3-5 Disseminate information about wisdom in traditional agriculture to a wider public. 3-6 Keep a record of traditional agriculture. 4-1 Experts undertake research on indigenous species. 4-2 Implement a pilot scheme on the farm. 4-3 Disseminate results to other farmers. 4-4 Create network among villagers in the hill area. 5-1 Set up a revolving fund. 5-2 Make groups for borrowing money. 5-3 Assign people to be responsible to manage fund. 5-4 Train people in accounting to effectively manage the fund. 5-5 Conduct periodic checks to monitor effectiveness of fund usage. 5-6 If needed make recommendations for changes. 6-1 Find ways of how to plan projects 6-2 Draw up periodic monitoring system. 6-3 Conduct periodic monitoring 6-4 Set up means of evaluation. 6-5 Conduct evaluation. 6-6 If needed make recommendations for changes. 	<p>Inputs</p> <p>NPO</p> <p>Personnel</p> <p>Project Manager</p> <p>Project Coordinator</p> <p>Agricultural Experts</p> <p>Account Manager</p> <p>Researchers</p> <p>Auditor for PMU</p> <p>NPO Staff</p> <p>Equipment and Materials</p> <p>Educational materials</p> <p>Training materials and Tools</p> <p>Scientific equipment to conduct experiment</p> <p>Transport vehicle</p>	<p>Paka-Sukjai Village</p> <p>Personnel</p> <p>Elder villagers</p> <p>Agricultural Leaders</p> <p>Project Coordinator</p> <p>Project Manager</p> <p>Trained manager for the revolving fund</p>	<p>The trained Personnel continue to work in the village.</p> <p>Youth don't excessively leave the village.</p> <p>The crops are not heavily affected by diseases.</p> <p>Precondition</p> <p>The project, village, and government keep good relation and co-operation.</p>
	<p>Cost</p> <p>Project implementation and management cost</p> <p>Start-up capital for revolving fund</p>	<p>Local Cost</p> <p>Project implementation and management cost</p>	

NPO = Non-Profit Organisation

PMU = Project Managing Unit

Project of The Hill Area Development Foundation

James BUCHANAN

The objective of Group Two's OFW research was to use the method of Project Cycle Management to analyse the problems of the Paka-Sukjai Village and develop an appropriate integrated rural development project for it. Under the PCM framework, the project we recommended was to promote sustainable agricultural management so as to be able to generate sufficient produce in the long run. Although a general description was included in the report, the role of the activities employed by the NGO operating in that area was minimised. Personally, I found the Hill Area Development Foundation's approach to the development of the Hill Tribes very interesting. Their unique working philosophy and objectives produce many powerful characteristics in the activities it employs.

For most rural areas in developing countries, agriculture plays a very large role in the peoples lives and local economy. The Paka-Sukjai village is no exception. The problem of poverty and environmental degradation in the Paka-Sukjai village is very pressing. Almost all of the agricultural production is at a subsistence level. If neglected, it has major implications for the general security and stability of the community. One of the main activities of HADF is the **development and promotion of a system of sustainable highland agriculture that conserves and improves the essential resources of the soil, water and forests.**

In performing any project analysis, I believe it is essential to understand not only the project's objectives, constraints etc but also the philosophy guiding them. The HADF's approach highly reflects their philosophy. By seeing this relationship between them it will help us to understand better the project itself. Although other rural development projects such as the Doi Tung Development Project may promote agricultural cash crops with the intention to market in lowlands, this is not the case with the HADF. I believe the reason will become clear when we see the relationship between HADF's approach and the environmental and economic conditions that this Hill Tribe faces in its current stage of development.

By incorporating agriculture's role in integrated rural development and therefore effectively complementing the group report, the aim of my individual research is to:
Investigate further the issues involved in and measures employed by HADF in its approach of promoting a system of sustainable highland agricultural management for hill tribes... particularly in the Paka-Sukjai Village.

This section I wish to highlight some interesting characteristics of HADF and how they relate to various methods they have tried to employ in the Paka-Sukjai village. As a model pilot project HADF is a very interesting example. While only a relatively small NGO in terms of financing and staff, HADF covers a very large task area working with 4 tribes in 27 villages in the Chiang Rai Province, Northern Thailand. Acting as a intermediary organisation with a few but very dedicated staff, HADF does not rely on a lot of funding support and what it does receive is spent very frugally. Just like the villagers, their future aim is to become self-sufficient. Its objective in all relations with hill tribe people is to first gain their trust and friendship so that they can become part of the village family. Working at grass roots level within the Paka-Sukjai community it provides services and support to local groups at the same time forging links between beneficiaries, government, donors and financial institutions. One particular interesting characteristic for a NGO is that HADF plays a larger role as a

coordinator rather than implementer in its rural developmental projects. As such, they provide the foundation for development activities by assisting in getting and providing information for the learning process. Some examples of this are the experimentation through training, arranging of study tours and inviting technical experts to give training. When a problem is found, they will assist in setting up any funds and invite relevant experts to participate. This role is important because by getting support from various agricultural institutions, HADF can not only maximise the effectiveness of their funding, but can also produce a kind of specialty by allowing experts to help the villagers help themselves.

A **participatory approach** is an essential element to all of their activities. The ability to be 'close' to the villagers enables this approach to open up informational channels, helping people identify problems themselves and stimulating them to initiate self-help organisational activities. That is, by allowing the community as a whole, as well as other outside organisations to be involved in the decision making process of the foundation's activities, HADF is able to learn all relevant parties' characteristics and from these, focus on villagers' needs and challenges that are facing them. Women's involvement in these activities is seen as an important part of the participatory process. The Akha women seen to be more careful, have better foresight and are generally more sensitive to environmental issues than their male counterparts. It is also more likely for these women to pass their knowledge on to their children than the men are. HADF is not saying that women should dominate the decision making process, but rather they are proposing that the synergies produced from Akha men and women working together is the best balance.

It is worth noting why unlike other integrated development projects that HADF does not promote diversification of villagers activities into cash crops. While there are areas that have potential in highland regions such the cultivation of tea or production of local variety chickens and pigs these activities are seen as too risky. It is not that HADF wishes to hold back the villagers, but rather they are concerned about the risk of rushing in. These sorts of activities require many extra processes such as involvement of middlemen, ability to market etc. While they may have potential in the future [and HADF may be able to give assistance at that time] they believe there is a danger of jumping too far ahead and not meeting the current needs of food self-sufficiency. As the Paka-Sukjai people rely very strongly on the environment around them it is seen that there is a need to redirect the villager's agricultural activities to be more sustainable. This incorporates the importance that HADF sees in helping the villagers become self-reliant. In the words of one staff member – "First they need to help nature before increasing production for sale."

HADF overall goal is to improve the villager's quality of life. This is defined by the foundation as having enough food, proper health and the appropriate knowledge to face the challenges of modern life. As such accelerating the developmental process in terms of increasing income is not its core objective. Due to the importance of agriculture to the villager's lives, HADF concentrates on supporting the hill people to live together with nature in harmony. Following a humanistic approach, HADF wished to play a neutral role between the villagers, the government and the Thai people. And while HADF may encourage various things [such as nontoxic fertiliser and indigenous species], the actual decision making is always left up to the villagers themselves. Crop choice and thus control of agricultural production is totally in the hands of the farmers themselves. Thus respecting the wisdom of the hill tribe people is always foremost in their minds. Effectively a combination of all the above factors, the foundation strongly holds the belief that the **hill people have great potential to contribute productively to the development process of their own communities as well as Thailand as a whole.**

The next section I will look at the issues involved regarding the environment the villagers live in. The environmental situation the hill tribe people find themselves in today is a consequence of the how economic, social and cultural forces influenced their previous actions. The hill people have traditionally practiced 'shifting cultivation' of the subsistence food production of upland rice and maize. They would intensively harvest a plot [sometimes incorporating such methods as 'slash and burn' agriculture] and then move on when the crop yield declined, thereby 'shifting cultivation' to a new location. Thus the predicament of soil infertility was never seen as a problem to them. Due to pressure on land from population growth, tourism and commercial forestry, government land policy has tried to encourage the hill people to adopt a home and stay in one location. Over the past 30 years the continuous intensive cultivation of the same land by the Hill Tribes, combined with 'outsiders' commercial forestry has led to severe deforestation of the hills, resulting in the loss of the natural resource base that once provided villagers with many of their daily needs. The Paka-Sukjai Village is located in the primary watershed area between two rivers. A watershed area can be seen as the origin of the rivers and water source for a nation. As such it is a very important yet fragile part of the ecosystem. Thus environmental change due to deforestation does not only affect the immediate vicinity, but also has significant downstream effects on 'low-landers'. But educating them in a way of life that stopped 'shifting cultivation' has created its own problems. The intensive cultivation of the same land over time can lead to severe soil infertility if the land is not managed appropriately. Therefore the need for new methods to cultivate and manage small plots of land was required. These methods primarily focus on how to conserve and foster land fertility.

Any discussion relating to the fertility of land requires knowledge about a few important concepts. One is the importance of **topsoil**. It is from the decomposition of leaves and other organic material over a long period of time that produces a soil [as opposed to clay, silt or dirt] that is very rich in minerals and other nutrients. Consequently, it is very fertile. It is basically the most valuable and also the most difficult part of the soil to foster and retain. To be able to productively grow agricultural products you need something like 5mm of topsoil. But it can take up to 10 years for just 1mm of topsoil to accumulate. Therefore the conservation and preservation of this soil is imperative for any development of agricultural production to be sustainable. Traditionally, the culture of the hill people was that their knowledge about agricultural techniques to conserve the environment was limited. While burning down trees and vegetation will produce very nutritionally rich topsoil and thus a potentially high yield, this gain is primarily only during the **first** yield. Most of the nutrients in the topsoil are used up during that first crop and due to lack of knowledge of fertilisation, never replaced.

A large proportion of arable land in the Paka-Sukjai village is on the slopes of hills. The steep gradient of these fields adds to the problem of infertility. This occurs mainly through the important concept of - **soil erosion**. The act of deforestation leaves the earth bare without any plants or tree roots to hold the soil together. Not only do trees increase the amount of water returned to the atmosphere, they also delay the rate water runs off the soil into streams and rivers. Tree roots allow water to be held in the soil longer and be released into streams over an extended period. The result is that deforestation has caused not only a greater volatility in the fall of rain but also in the flow of water. Without trees to absorb rainfall, there is a greater 'run-off' into streams causing huge seasonal variation in water flows – from flooding in the rainy seasons to almost trickles in the dry seasons. As such, soil erosion is very high during the rainy season [mid May - mid October]¹. Flooding and the resulting high soil erosion, deposits infertile sand, silt and precious topsoil into the streams. Consequently this also has a major negative impact on down-stream residents and farmers as these deposits cause a 'shallowing-out' of rivers, which increases the potential for downstream flooding.

¹ Rainfall data in Chiang Rai - Integrated Rural Development lecture by Prof. Nishimura.

To reiterate, it has been the continuous intensive cultivation of the same land combined with the fact that this land was 1) agriculturally inappropriate and 2) not managed properly that has led to severe reduction in soil fertility. To address the problem HADF has promoted various new agricultural methods to improve the land and preserve its fertility. The next section I wish to evaluate some examples of the sort of methods that have been incorporated by HADF in its projects promoted as a system of sustainable highland agriculture. A method to improve the land itself has been to create steps into the hillside itself, allowing planting on a flat surface. By having greater control of water, these 'terraces' not only reduce potential soil erosion, they also has enabled better irrigation of the fields². Traditionally nonexistent, by just walking around the fields one can easily see this method has now been widely accepted by the farmers.

Positive elements of a good system of planting have also been promoted. Traditionally the Paka-Sukjai villagers would cultivate one crop every year. As different crops have different nutritional requirements from the soil³, over time this 'mono-cropping' depletes those particular minerals that the crop intensively uses and causes yield reductions of future crops. HADF promotes methods of **crop rotation** [alternating crops planted]⁴ and **crop mixing** [planting different kinds of plants together]⁵ so to conserve soil quality. Crop mixing also has the advantage of diversifying the risk of income fluctuations due to changes in a particular crops price. The promotion of the planting of trees is seen as a complementary method of sustainable agriculture. The roots of trees are longer than vegetables and therefore rather than competing they are able source water from lower levels. Also some crops actually benefit from shade and thus prosper if they can be planted next to trees. A good system of planting is also one that finds an appropriate mixture of short, medium and long-term species. HADF found some difficulty in promoting the planting of trees. Even though growing trees may have potential for earning cash income, it is not popular as they incur a monetary expense of acquiring and opportunity cost of not being able to cultivate crops with much shorter yield maturity, such as some sort cash crop. Even now mixed cultivation is primarily based on their traditional way. Measures such as study tours and the setting up of a revolving fund is currently used to encourage the planting of trees [particularly trees with better natural fertility and moisture such as banana trees]. The revolving fund allows farmers to obtain credit to be paid back when their trees yield fruit.

Even HADF's philosophy in respect to the cultivation of the villagers staple crop rice is an interesting case. Upland rice takes 5 months to harvest with only one harvest per year and is unique compared to lowland variety. Rather than just following the popular trend to promote 'high yield' rice varieties, HADF leaves it to the farmers themselves to choose what type to plant. The farmers effectively perform experiments every harvest themselves to determine the best species of rice to plant. With the climate so uncontrollable, rather than trying to introduce new or foreign rice varieties that have a higher yield, HADF believes that it is best to leave it to the local wisdom that has accumulated for thousands of years, to select the best. If asked for advice, HADF would encourage cultivation of one of the approximately 8 varieties of plain and 5 varieties of sticky indigenous species that the Paka-Sukjai farmers have. These indigenous species are stronger and less prone to diseases. It is interesting to note that traditionally Thailand had something like 20,000 different varieties of rice... now they have approximately only 100. Obviously there are various inherent risks that are involved in limiting the number of species of an important staple food such as rice.

² Particularly rice paddy's that require a lot of water.

³ i.e. beans relatively require and absorb a lot of sulphur from the soil.

⁴ i.e. one season planting cabbage and the next planting ginger.

⁵ Planting tea trees as well as vegetables in the same plot of land.

Various 'modern techniques of agriculture' aimed at the improvement and preservation of soil fertility has also been employed. The agricultural research center in Chiang Rai have been invaluable to these projects by providing research assistance and advice on how to incorporate various techniques to the particular highland conditions experienced in the Paka-Sukjai village. **Contour cover cropping** is a procedure whereby plants or grass are grown on mountain edges. HADF encourages vegetation such as Vetiver grass [whose roots grow to a depth of 3 metres] to be planted as hedgerows on hilltop and terrace edges to help prevent land slides and soil erosion and on sloping fields. Planting on contour lines can have other positive benefits such as absorbing moisture and releasing it along with natural fertiliser into the earth from the roots. An additional quality is that it's branches and leaves can also provide firewood and feed for buffalo. Almost all farmers now employ contour cropping but do so to different degrees. **Cover cropping** is a method where some sort of plant is grown between a particular crop's harvest season. This procedure of planting something during a crop's 'off-season' has numerous benefits. Not only does it reduce soil erosion but also has potential as a natural fertiliser. Productivity can be greatly enhanced with the use of beans such as the *Sesbania Cannabina* that releases a natural fertiliser into the earth. They can also be recycled for following seasons. By growing this type of crop in the 'off-season' rather than just letting weeds take over, cover cropping reduce the application of herbicides. Of all the farmers, HADF believes less than 20% realise the need to cover crop as a means to preserve soil quality. The rest cover crop for production purposes. ie growing soybean.

Even with an improved system of agriculture the fertility of the soil will be reduced every season unless particular nutrients are put back into the soil. Thus education in the use of fertiliser is also fundamentally important. While a large increase in rural agricultural production may be possible through the use of modern commercial fertiliser, HADF has numerous criticisms. The "**appropriateness**" of this technology is not primarily an issue of monetary feasibility but more of an environmental one. Being situated in a watershed area, the actions that the Paka-Sukjai villagers take can have huge implications for 'low landers'. There are examples of overuse of commercial fertiliser [sometimes kinds banned in developed nations] in other areas that has caused large reductions of fish in nearby rivers and streams. Such consequences have led HADF to promote various **organic** methods of fertiliser. The use of animal excrement and other "compost"⁶ are effective means to restoring fertility in the soil. Presently half of the farmers have changed to such nontoxic forms of fertiliser. The use of commercial pesticides and herbicides are equally a threat to the environment. HADF staff and some farmers believe that the recent reduction in corn output is due to toxic pesticides killing bees that pollinate the corn. To combat this HADF promotes nontoxic pesticides such as growing marigold flowers that have a particularly strong smell to unwanted insects. While the practice of using non-toxic fertiliser, pesticide and herbicide is relatively easy [though more labor intensive], educating farmers to employ them is more difficult. Discouraging farmers to use these toxic inputs [particularly in the production of cash crops such as cabbage and ginger] is very difficult as the chemical commercial varieties consistently produce 'guaranteed' short-term results in harvest outputs. Also as the environmental damage itself usually occurs in the long term and often affects others [farmers down-stream] it is difficult to ensure farmers internalise these costs.

To maximise participation in developmental activities it is believed that benefits to the recipients should be tangible and be able to be obtained quickly. While generally successful it can be seen that farmers embrace various project activities to different degrees. This is partly due to the fact that information about the benefits a project are often less transparent to the farmers themselves. Acting as a family member, HADF has no intention to try to force farmers to do something but rather tries to provide the information and opportunities for them to

⁶ e.g. straw combined with other organic waste and added to limestone and water

educate themselves. It is no surprise that education and trust is one of the core foundations behind any project. By living and working together with the villagers HADF can build this foundation. Although sustainable agriculture is considered to make less profit, in long run it will be beneficial because by restoring the fertility of land it will allow land utilisation that can maximize return. It is hoped that through study tours as well as the activities and success of other farmers, particularly [but not exclusively] the agricultural leader that those not employing the measures will be encouraged to change. If it is found too difficult to get a particular farmer to incorporate an environmentally friendly technique, such as a farmer who continuously grows cash crops rather than cover cropping, then HADF tries to help them obtain some sort of job so this additional income can compensate reduction of cash cropping.

The incorporation of technology into its projects can offer further interesting insight into the HADF approach. Often rural development textbooks may recommend the introduction of agricultural infrastructure [such as machine ploughs or rice mills] as a means to increase land productivity. While benefits may be conceivable, the reality is that for the Paka-Sukjai villagers the technology just might not be feasible. This is not just a question of monetary constraint⁷ but also of environmental, cultural and physical kinds. The difficulty involved in developing some resources in the mountainous areas they live and farm in is one obvious illustration of these other constraints. The channel irrigation system constructed by HADF is a good example of how **appropriate technology** can be applied. By bagging and filling plastic containers with sand and soil a '**check dam**' can effectively direct water flows to fields. The project has some very positive characteristics:

- * It uses simple technology that allows ease of construction and understanding.
- * It is flexible enough to move when needed i.e. as the source or desired direction of the water changes.
- * It is relatively inexpensive - all together it costs no more than 10,000 baht, and
- * It is environmentally friendly.

Another interesting example of HADF's approach to adapt modern technology to the contingent circumstances is the **development of tissue cultures**. With the assistance from the Ministry of Agriculture and Science, success has been seen in the ability to adapt and simplify the techniques employed so to enable the constructing of a laboratory in its training center and employ villagers as staff. The requirement of air-conditioning [and the resulting electricity cost] was eliminated through the use of a system of air-filters and ventilation. While tissue cultivation is often thought of as a highly skilled process, the training center found procedures that are relatively simple perform... even the villagers are able to perform the task after training. This project complements the aim of self-sufficiency under a method of sustainable agriculture very well. The tissue culture center help reproduce various plant life - such as beans that can be used for cover cropping as well as bananas plants that villagers can obtain at nominal or zero costs to disperse into the forests. Presently the village staff are experimenting with various plants to see what has potential to be promoted in the future.

Both these applications of modern technology have very interesting features enabling them to be called 'appropriate'. They also may have strong possibility to be applied to other similar rural development projects.

⁷ Remember income is at a level such that everyday appliances that we take for granted [TV's, radio's etc] are not so common let alone agricultural machinery.

Conclusion

While only brief I hope the insights provided by this report will be beneficial to illustrate how the approach taken by HADF could be promoted as a model for other integrated rural development projects. Acting as an intermediary at a grass roots level and coordinating with various other agencies has produced some strong institutional results. It has allow them to cover a large project area operating with a relatively small budget and dedicated staff. At the same time they have been able to promote a kind of specialisation between themselves and different agencies. The genuine concern that I witnessed while I was in Thailand of the foundations staff for the people of the Paka-Sukjai village illustrated to me that it was more than just a NGO-receiver relationship. It was more of a family one. This has only been possible with the staff living and working with the villagers sharing the challenges and successes. Not being afraid to disagree with some of the common approaches found in other rural development projects shows the respect that is paid to the culture and wisdom of the Ahka people and their desire for humans and nature to live together in harmony.

Due to the importance that agriculture plays in every part of the villagers lives, HADF believes they should stay in agriculture. To quote one of the HADF staffs "without agriculture the village can't be alive". Being occupants of a watershed area the Paka-Sukjai villagers have a responsibility not only to themselves, but also to the Thai nation, to conserve and protect this ecologically fragile area. Thus by employing a system of sustainable highland agriculture they contribute to the development of the Thai community as a whole. While various value-added activities may have potential in the future, I found that they are currently not compatible with the current conditions in the Paka-Sukjai village.

As such one of HADF's main objectives can be summed up as: to support an improved quality of life and self-reliance for the hill people in a way which conserves their culture and is in balance with the environment. As intensive cultivation and lack of adequate methods in the tending of their land lead to severe problems of soil erosion and infertility [and thus reduced yields] one of HADF's main activities is to promote appropriate management and conservation measures to agriculture development. HADF gets advice from and coordinates with agricultural research institutions and government agencies such as the Ministry of Science and Technology to help train hill people in new methods of cultivation. The roles of agricultural leaders and study tours are important parts of this. Terrace construction, contour and cover cropping, crop mixing cultivation and use of nontoxic inputs are examples of the measures promoted. Even though not all projects are embraced by all farmers, HADF does not force them to do anything. Trust and education play a very important part of this. By living and working together with the villagers HADF builds on this important foundation.

It has been no mistake that reoccurring keywords in this report have been sustainability, participation and appropriateness. The adoption of these themes into HADF's working philosophy has complemented its philosophy of working together with nature for the good of all people. The introduction of the technique of tissue cultivation is a good example of this.

Bibliography

- E. Anderson. *Ethnobotany of Hill Tribes of Northern Thailand. Medical Plants of Akha.*
- P. Boonruang, Kasetsart University, Bangkok. *Sustainable Resource Management in Thailand's Doi Tung Development Project* under the initiative of her royal highness the Princess Mother.
- HADF. 1997. *The Document of Village, Ban – Paka – Sukjai.*
- P. Hirsch. *Development Dilemmas in Rural Thailand.*
- J. James. *Improving Traditional Rural Technologies.*
- P. Lekuthai. 1998. *Integrated Rural Development in Thailand: A case study of Chiang Rai Province.*
- C. Rojanaridpiched, E. Sarobol & T. Haseyama. *Measures for Sustainable Development of Thailand:*
- A S. Sumitra. *Regional Development in Thailand. Case study of the Northern Region. Agriculture and Rural Development.*
- Tribal Research Institute. *The Hill Tribes of Thailand. Case Study on Auricular Sector.*
- Video's on: *The Hill Tribe Peoples of Thailand, The Akha`s Heart That Never Dies, A New World.*

The Relationship between People and HADF¹ in Paka Sukjai Village

Kumiko ITO

1. Introduction

Recently, rural development has focused more on the human development than the economic growth. So the project has become more directly related to the local people and they have more influence on it. It could be said that the result or maintenance of the project depends on the relationship between the local people and outsiders.

That means that the deeper and better relationship between them, the bigger and more effective result would come. But if the relationship is hostile and unfriendly, even though the project could be implemented, the maintenance and management after the project could not be done effectively. So, the first essential condition, when we implement some projects, is to make a good relationship based on reliance each other. Then the local people would be interested in the project and are able to offer their opinions, we can find out their needs exactly. The local people would understand clearly and offer their cooperation, if the project would satisfy their needs.

This might need more time and cost than if the government or NGO implemented their project by themselves. However, it has been realized that it is much more effective to make a good relationship at first for getting a good result, management, or maintenance.

In the village, I surveyed both villagers and HADF to see their relationship and its effect on the project.

2. Research Method

I made a questionnaire for interview to the villagers. However, I could not get complete answers from each villager. Since it was only night time that we could interview the villagers and only the head of the family usually answered our questions, I interviewed little to the women and children. Moreover, the documents that I wanted were scarce. So such information as achievements of their projects were addressed through interview to the HADF staff. Because of these limited conditions, the result lacked objectivity. However, I consider that I could find some important points from the research.

3. Findings from the research

(1) The Villagers

Almost all the villagers have positive idea about HADF, and they would like to try and practice the projects. They think HADF is helpful especially to learn Thai language and to get knowledge and techniques of agriculture. (*See Appendix*)

(2) HADF

HADF tries to be a member of the village and to be a learner.

HADF never leads or forces the villagers.

When HADF starts a project, they firstly let the villagers realize the problem or importance of the project.

Problem findings are mainly from the villagers, then HADF would support or cooperate in those problems.

HADF has stayed in the village after the project implementation to support them.

¹ Hill Area Development Foundation.

(3) Agricultural Projects by HADF**① Contour planting² and Terrace project³**

Some farmers would not use this method because their land would become smaller due to making terrace or contour line.

To solve this problem, HADF advised them to get additional income from the other way such as the raising of pigs and chickens for sale.

Farmers have continued to do it by themselves because they knew its importance.

Now all the farmer practice, but to what degree is not equal.

② Non-toxic fertilizer project

HADF and Agriculture University and Agricultural Center researched farmers to see whether they use pesticide properly and taught them how to use non-toxic fertilizer.

Villagers did not trust the effect of non-toxic, because chemical pesticide would bring higher productivity and the effect of non-toxic variety would not be as fast.

HADF has supported growing various crops without using toxic fertilizer, for example, using strong smelling flowers to repel insects.

Almost all the farmers use non-toxic fertilizer for their own food but not for cash crops.

③ Mixed cultivation⁴ project

This was a totally new method for the farmers, so they were not interested in it.

Since HADF held study tour and advised them, there are few people who object to this project.

However, they still practice the old style⁵ of mixed cultivation

④ Cover cropping⁶

Because this was also the new method for them, the farmers did not try to use it at first.

HADF not only introduced new method but used bean that the farmers had used for a long time.

The entire farmer practice to prevent soil erosion.

(4) Unsuccessful projects by the other outsiders

Some professors came to the village to introduce new technique that used toxic pesticide and new variety of crops for increasing cash income. But they did not know the real condition of native soil. The farmers did not accept those new methods because they already knew that the best location of each crop and native species were stronger against getting disease than the new varieties.

One company tried to build souvenir shop in the village, but the villagers were not interested in it. That was because the company did not understand the villager's way of life and fixed the working hours in the day time. So the villagers could not work due to their daily jobs or agriculture activities.

4. Conclusion

Since my survey was mainly based on interviews, I was not able to obtain sufficient information. Even our interviews might have been biased in according to age, sex, and social status. And also our survey deeply related

² To prevent soil erosion, some vegetables are planted at the edge of the field.

³ To prevent soil erosion, a steep field on a mountain is made into step.

⁴ Several crops are planted in various places in a field to reduce the negative effects of mono crops.

⁵ Rice is cultivated mainly in a field. Trees and vegetables are planted at the edge.

⁶ There are two ways after cultivation. One is to grow grasses and burn or weed them before planting, and another one is to plant bean to cover the land.

to HADF, so it might have been difficult to get negative idea from both the villagers and HADF staff. However, almost all agriculture projects have been successful, and I was able to get some good points from my survey.

The relationship between HADF and the villagers seems to be good. Good relationship has enabled HADF to start the project efficiently. One of the most important things is the way of approaching the villagers. HADF 's attitude such as respecting the people would erase their fear. HADF never force the people to implement the project even if the project would apparently bring good effects on the villagers. When the villagers did not understand the project purpose so that they did not try to practice, HADF made opportunities to inform them or took some of them on study tours. After they knew the problem of the situation, they then might join the project. That is, the villagers who would practice the project must understand its importance and their situation exactly. Then the project would be done well and sustained.

Good relationship will bring not only peoples' participation to the project but also useful information from the villagers. It is apparent when we compare HADF and the other organizations that came before. Even though the project would bring good effect on the villagers, if the outsider does not make a good relationship with the villagers, the project would become unsuccessful.

It could be said that if outsider can make good relationship with the villagers, it would be an important element for the project success and sustainability.

References

- Chambers, Robert. 1983. *Rural Development: Putting the Last First*. Longman Scientific & Technical, England.
- Oakley, Peter et al. 1991. *Projects with People*, ILO, Geneva.
- 西川 潤ほか、『社会開発』、有斐閣、1997。

APPENDIX**Result of the interview to Villagers about HADF and Projects**

() indicates his/her age

***Head of the family (50)**

Attends the camp of HADF for entertainment and study of agriculture.
 Joined study tour to learn agricultural methods in Chiang Mai.
 Attended Thai language class.
 Likes HADF because these activities are useful for him and the villagers.

***Head of the family (40)**

Does not know HADF very well, so he has not attended the activities.

***Agricultural leader of the village**

HADF staff and the member of the village committee.
 The first man to start contour planting project to prevent soil erosion and spread out to the farmers.

***Head of the family (43)**

Does not have daily job nor paddy field.
 Has attended agricultural and reforestation project to get cash income.

***Man (28)**

Likes HADF because HADF was the first organization to come to the village and is teaching them about Thai customs, Thai language and agriculture.

***Elder of the village**

HADF is helpful because they educate the villagers and provided water facility for the first time.
 The villagers were protected by HADF when Myanmar police and army came to the village to take the villagers back to Myanmar.

***Woman (20)**

Father is too old to work, so her mother and she work in their field.
 Works at HADF tissue culture project.
 Learned Thai language from HADF so now she can read and write.
 Thinks HADF has brought them good opportunity to learn Thai language.

***Man (33)**

Attended the projects of protecting soil erosion and rotation to improve lands fertility.
 Has learned many things such as agriculture and Thai customs from HADF.

The Special Needs of the Hill People Facing Outside Societies

Rinako KUSACHI

1. Introduction

Thailand is famous for its rich culture of various kinds of ethnic groups. However, the most famous people are the Hill People, mainly scattered in the border areas in the northern and western parts of Thailand. They can be divided into 12 groups, and these ethnic groups are quite different from each other in their traditions and culture. They have been very isolated from other societies, but the situation today is forcing them to deal with the outside world, particularly with Thai society.

In the overseas field work program, Working Group 2, that the author belonged to, carried out a survey on an Akha village (Ban-Paka-Sukjai, Chiang-Rai). In Ban-Paka-Sukjai, not only the Thai government but also the local NGO, called the Hill Area Developing Foundation (HADF), play an important role in improving the villagers' quality of life, through running many projects. Based upon our survey, in this paper, problems resulting from hill peoples' contact with outside societies are discussed, as well as why and how they need special treatment in this situation.

2. Improving quality of life

As the result of efforts made by the hill people themselves, the Thai government, regional administration, NGOs and other actors, life in the highlands is changing nowadays. There is still a big economic and social gap between lowland Thai people and highlanders: they suffer from poor health; they have less access to educational services; they earn lower incomes compared to lowland residents. However, compared with the previous situation, people are familiar with modern health care; they have more students graduating from universities; and they earn greater incomes by growing more kinds of crops and having side jobs.

As one example of improving the quality of life in Ban-Paka-Sukjai, villagers now can receive more education and training than before. Basic education for children such as Thai language is better covered by official administration than previously.¹ School age children now have access to the primary school in the neighbouring village (Ban-Santi-Kiri), whereas in the past, the elder generation had little chance to go to school. For children who are too young to walk to the school, the government has dispatched a teacher to the village. The teacher was chosen from among applicants. Both the government and the villagers evaluate the teacher every year. For adults, various kinds of classes run by HADF are available. Courses useful for villagers are taught there.² HADF also organises study tours to visit other project sites as well.

Of course, villagers still encounter some difficult situations. Primary school children have to walk all the long way to the school which is a hardship, especially in the rainy season, because it is far³ and the road is still not paved. The teacher in the village sent by the government is too busy to have enough classes, because he has a lot of side duties. Nevertheless, the author was strongly impressed with the effort made by the people; steady progress is being made in improving the quality of life in the village.

¹ Formerly it was covered by HADF.

² Such as Thai language, Thai society, health care (including family planning and sanitary education), cooking, preservation of food, agriculture, accounting, fund managing and natural conservation.

³ The distance between Ban-Paka-Sukjai and the Ban-Santi-Kiri is about 3 kms and it takes an hour on foot.

3. Problems of dealing with outside societies

As mentioned in section 2, the situation surrounding the hill people is now gradually improving. However, there exist other types of problems. The loss of the hill peoples' ethnic identities and infringements of rights and benefits of people represent these problems. These are different from problems such as poverty or a low standard of living, because they come from the process of relation building and contact with outside societies. In other words, the hill peoples' sudden involvement with the major Thai society is the cause of these problems. In this section, two types of examples are given. The first one is the problem of conserving traditions, and the second is the violation of rights and benefits of the hill people.

The loss of the hill peoples' ethnic identities is becoming more serious. This is often followed by losing pride in their traditional cultures inherited from their ancestors. Social changes and poverty are forcing people to come down to towns where they become laborers, beggars, or prostitutes. It makes hill people discard their customs and traditional practices and feel that the old ways are not worth preserving. The secretary general of HADF, Ms. Tuenjai Deetes discussed the situation, in a newspaper interview:

Deetes explained that contact, even when benign, can be disastrous. She spoke of building roads in the forests to gain access to the villages. "Whenever the road comes, the way of life for the people has changed". The construction of these roads brought access to modern conveniences that conflicted with the values of many of the village's elders. The young people of the tribes, however, have become more accustomed to the novelties. She also fears the new generation is slowly becoming more materialistic and is abandoning the simple ways of life of the elders. (The Daily of the University of Washington, April 6, 1998)

According to our survey, village adults are anxious about the younger generation, too. For instance, in some aspects there is inconsistency between the current school curriculum and tribal traditions. Sometimes village children are not able to attend traditional ceremonies because they have to go to school, and they are missing great opportunities to inherit their own culture. In addition, the Akha have no written language and all school education for children is done in the Thai language.⁴

The second major problem originating from the hill peoples' contact with the Thai majority is infringement of their basic rights or benefits. In some situations, legitimate rights or benefits of the hill people can be violated. Here are two examples from our interviews with villagers. The first is about the right of residence. There are three levels of official resident within Thailand. Thai nationality (Thai citizenship) holders are fully guaranteed with rights. The next level is the so-called Blue Cardholders who are prohibited from moving outside the province of current residence. The third level is Alien Cardholders. In the case of Ban-Paka-Sukjai, only a few people have Thai citizenship and many other people remain at the Blue Card level. Of course, having no citizenship itself is a big problem, because people without citizenship are very much limited in their movement within the country and in their access to job opportunities. However, what should be emphasized here is the fact that when villagers visit Chiang-Rai city, policeman often demand bribes of them in spite of their legitimate right to be there.

Infringement of basic rights also occurs between villagers and outside middlemen in connection with sales contracts for agricultural products. In one farmer's case, before the time of harvest he made a sales contract with a middleman to sell his cabbages and ginger. The middleman required him to pay a deposit at the time of the contract, to prevent him selling the crops to other middlemen. However, the middleman did not show up at the

⁴An attempt once made by the Thai government to transcribe the Akha language using the Roman alphabet did not bring a satisfactory result.

village at the time of harvest, because he had found other suppliers of cabbages and ginger in the lowlands where he could buy the same crops for a lower cost. Because of the contract the farmer could do nothing about the situation except let his cabbages and ginger rot, although he was not the one to break the contract. In those two examples, villagers could have protected their right and benefits if they had had a proper knowledge of rights, law, or contract.

These case studies show the difficulties hill people have in dealing with outside societies. To understand such situations, the difference between these problems and problems such as poverty has to be recognised.

4. Conclusion

In the actual situation today, it is impractical and even impossible for hill people to break off contact with Thai society and go back to being isolated. However, being mixed with the majority society without understanding it will bring even worse hazards for them. Hence, to keep up with modernisation and Thai society is absolutely necessary. Nonetheless, it is important to consider the needs of hill people especially in the education and when planning training courses.

Education and training for a better quality of life, such as language education or vocational training, are not something special only for the hill people, because some other people in the majority society might commonly need these, too. However, the hill people have special needs, as they have been isolated from the majority society. In these education or training courses, therefore, how formerly isolated people can manage and survive in the outside societies should be considered. For example, based upon the cases discussed in section 3, school children from hill villages should be given special exemption from school when they have important events in their villages. When the young generation learns about Thai society and culture, they have to learn and think about how to conserve their own traditions at the same time, because the majority society can easily overwhelm the smaller society. Appropriate and practical knowledge of how to protect their rights and benefits should be widely spread among hill people. These are only examples, but such kinds of activities can empower hill people not to be simply assimilated, but to deal with Thai society while retaining their originality.

Needless to say, it is impossible for hill people to solve all their current problems by themselves. The problem of citizenship is a typical example.⁵ The problems of hill people should be regarded as a national issue so to conserve the great diversity of people as a national asset.

References

- 小林哲也・江淵一公編 [1993] 『多文化教育の比較研究』九州大学出版会。
HADP [1997] *The Document of Village Ban-Paka-Sukjai*.
McKinnon, J and B.Vienne [1989] *Hill Tribes Today*, White lotus, O.R.S.T.M.
Technical Service Club, Tribal Research Institute [1995] *The Hill Tribes of Thailand*, Technical Service Club.
The Daily of the University of Washington, April 6, 1998.

⁵ The Thai government thinks only that giving citizenship is one of the means of border defense, through making people learn the Thai way to feel themselves being a part of the Thai nation.

Nonformal Education in Thailand - Case of Paka-Sukjai Village, Chiang Rai -

Kazue SUGIYAMA

1. Education Trend in Thailand

In the Eighth National Economic and Social Development Plan for 1997-2001, the Thai government identified “human development” and “quality of life” as one of the main objectives of development. In line with this, one of the specific targets set forth in this plan includes extending the basic education from 6 years to 9 years, and eventually to 12 years. The country’s emphasis on education can be observed in its higher share of educational expenditure in terms of both GNP and total government budget compared to other countries in the region (Table 1). Even in the midst of the current economic crisis, which led the Thai government to slash the overall 1998 budget by approximately 20% under the IMF supervision, education together with public health were the least affected sectors with smaller reduction in budget.

Thailand has already achieved the universalization of primary education (up to Grade 6). However, the secondary education is relatively underdeveloped and there is a marked regional gap in the enrollment ratio – approximately 20% between the highest and the lowest (see Table 2). Given this situation, the government has set the current priority for education on implementing universal secondary education. Toward this end, nonformal education has been instrumental in improving access to secondary education among out-of-school youth and adults by providing equivalency programs conducted in evenings and weekends as well as through radio and correspondence.

2. Nonformal Education in Thailand

2-1. Nonformal Education by the Government

While holding a minor proportion (3%) within the government education budget (see Table 3), nonformal education has been playing an important role in educational development in Thailand, having benefited approximately half of the total Thai population (Boonchuay and Siaroon 1995). The government has been an active provider of nonformal education in Thailand, which can be categorized into the following three major types:

1. Adult continuing education: equivalency programs at Grades 6, 9 and 12 levels;
2. Vocational training (short vocational courses, interest groups) in areas such as home economics and general repair; and
3. Community information service programs such as community or village libraries, reading centers, educational/technical information broadcasting.

The first type is undertaken by the Department of Nonformal Education, Ministry of Education. The second category includes various programs carried out individually by the Department of Nonformal Education, the Office of the Private Education Commission and the Department of Vocational Education, all under the Ministry of Education. Community Development Department and Border Patrol Police under the Ministry of Interior also conduct courses for rural communities and minorities in border areas. According to the official statistics, out of all these programs, the first category had the largest enrollment of 1,901,136 students accounting for 57.27% of the total enrolled in the nonformal education in 1994. Within this adult general education program, 1,076,182 students (56.6% of total) were registered in lower secondary level, followed by 528,641 (27.8%) in upper secondary, and then 296,313 (15.6%) in primary. Compared to the enrollment in formal education (2,200,384 for

lower secondary and 1,182,371 in upper secondary in 1994), the enrollment in nonformal education for the secondary level is almost equal to half of that in the formal education. The figures attest to a sizable contribution of government nonformal education in the provision of secondary education for a wider range of population. The continuing education program helps working adults to seek better career opportunities through acquiring higher academic qualifications. It also gives an alternative to formal education for the boys and girls who wish to continue their studies while working.

According to Chiang Rai Educational Office, in Chiang Rai Province in 1996 there were 11 schools under the Department of Nonformal Education with a total of 319 teachers and 9,190 students in lower secondary, 7,189 in upper secondary and 4,498 in primary education courses. In addition, 262 schools and centers were operated by the Community Development Department, and 14 by the Border Patrol Police Division.

2-2. Nonformal Education by NGOs

The listing by Thai Development Support Committee, one of the leading Thai NGOs, includes 350 development-related Non-governmental Organizations operating throughout the nation. Since there is no standard way to classify NGOs by activity area and the definition of nonformal education is somewhat ambiguous, it is difficult to identify the NGOs involved in nonformal education. But, according to one estimate, more than 50 private organizations and foundations conduct nonformal education programs in the country (Boonchuay and Siaroon 1995). Traditionally in Thailand, Buddhist temples have been main providers of nonformal education especially in rural areas.

While the government's nonformal education is primarily geared towards increasing enrollment in secondary education, NGOs have different roles, paying more attention to specific needs and conditions of each target community. Therefore, nonformal education provided by NGOs by nature aims at a more basic level of education, such as literacy, primary level education or skills and awareness training, which may lead to improved living standard and empowerment of the target group population. Another characteristic of NGOs' nonformal education is that it attempts to implement a participatory approach in order to create an environment in which the participants help and teach among themselves.

3. Nonformal Education in Paka-Sukjai Village, Chiang Rai Province

According to the Office of the National Education Commission, in 1994 the country's enrollment ratio in primary education reached 94%. The remaining 6% included the hill tribes, migrants, the disadvantaged and the disabled. In Paka-Sukjai village, Hill Area Development Foundation (HADF) had been providing nonformal education – a Thai language course - for over 10 years in a school constructed by the villagers and the Foundation until 1996. In 1996 the Thai government took over the school, which is currently run by the Department of Nonformal Education, Ministry of Education. A teacher is sent by the government and staying at school.

The Foundation used to conduct two classes every day: a morning class for children and a night class for adults. Usually they had approximately 60 children and 20-30 adults attending the classes at one time. One staff from HADF was responsible for both classes, living in the school. The focus of teaching was on Thai language because the main objective of their community education program was to prepare the Akha people to be part of the larger Thai society. The school prepared the children to be able to read and write so that they could go to a government school in Santi Kiri (a village about 4km from Paka-Sukjai). Also, fluency in Thai language is the primary condition for the application for Thai citizenship.

HADF lists this community education program as one of the most successful projects carried out by them in the village. According to the HADF survey in 1997, out of 191 adults above 25 years old, 79 can only speak, and 12 can speak, read and write Thai language. Before the Foundation implemented the program, very few were able to speak the language.

Currently, the government nonformal school in the village has 28 children studying Thai language. No class for adults is provided. In 1998, 68 village children (from grade 1 to 7) are attending the government formal school in Santi Kiri. This figure compares with the total number of children between 6-10 years old in the village, which amounted to 69 as of 1997. From these figures, we could assume that most of the primary school-aged children in the village now go to the government primary school in Santi Kiri instead of the nonformal school in the village. Although we could not confirm, most of the children who are attending the village nonformal school might be aged either below 6 or over 11 years old. However, considering the increasing number of children going to the school outside the village, coupled with the severe financial situation of the Thai government, the function of the government nonformal school in the village might be reduced in the future.

4. Future Nonformal Education in Paka-Sukjai Village

Given the trend that school-aged children prefer to go to a school outside the village, nonformal education in the village should be more geared toward adults. More than half of the village population above 25 years old still cannot speak Thai and this is a big hindrance for them to apply for Thai citizenship. Special attention should be paid on women, particularly housewives because the majority of them still cannot speak Thai language. The village women have been less active in participating in HADF activities including learning Thai language perhaps largely due to the Akha tradition whereby women are not supposed to speak up in public. Akha women are likely to follow their tradition more faithfully than men and thus less forthcoming to learn a different language. Also, heavy workload has been preventing them to be away from home. Having a long experience and better communication with the villagers, HADF might be in a better position to start the Thai language course again particularly targeting women rather than the government.

Table 1: Public Educational Expenditure

	as % of GNP					as % of Total Government Expenditure				
	80	85	90	91	92	80	85	90	91	92
Thailand	3.4	3.8	3.6	3.5	4.0	20.6	18.5	20.0	19.1	19.6
Indonesia	1.7	-	1.1	1.2	2.2	-	-	-	-	-
Japan	5.8	5.0	4.7	4.7	-	19.6	17.9	16.5	16.6	-
Korea	3.7	4.5	3.5	4.0	4.2	-	-	-	-	14.8
Malaysia	6.0	6.6	5.4	5.6	5.5	14.7	16.3	18.3	18.0	16.9
Philippines	1.7	1.4	2.9	2.9	2.3	9.1	7.4	10.1	10.5	-
Singapore	2.8	4.4	-	-	-	7.3	-	-	-	-

Source: UNESCO 1995.

Table 2: Enrollment Ratio by Geographical Region in Thailand, Academic Year 1996

Region	Lower Secondary	Upper Secondary
North	74.53	43.39
Northeast	69.18	33.42
Central	75.67	56.13
West	74.73	41.23
East	80.74	44.55
South	63.95	44.16
National	71.57	42.09

Source: Office of the National Education Commission, Thailand.

Table 3: Education Budget Allocation in Thailand (in %)

Preprimary and Primary education	52
Secondary education	18
Higher education	14
Vocational/technical education	6
Teacher education	2
Nonformal education	3
Educational administration and promotion	5

Source: Bureau of Budget, Thailand 1992.

References

- Alexander, David J. 1989. "Issues in Evaluating Non-formal Education in Thailand: The Significance of More Qualitative Approaches." *International Journal of Lifelong Education* 8 (1): 57-82.
- Boonchuay, T and Siaroon, M. 1995. "Thailand." In T. Neville Postlethwaite, ed. *The International Encyclopedia of National Systems of Education*. Cambridge: Cambridge University Press.
- Kaewnoo, Amphorn. 1995. "Trends of NGOs in Southern Thailand and Other Regions." *Thai Development Newsletter* 29: 56-60.
- Lekuthai, Phaisal. 1998. "Integrated Rural Development in Thailand: A Case Study of Chiang Rai Province." Nagoya University GSID Discussion Paper No.67.
- Office of the National Education Commission, Office of the Prime Minister, Thailand. 1995. *Educational Statistics of Thailand Year 1992-1994*. Bangkok.
- Sukontasap, Snanchit. 1998. "Universal Secondary Education in Thailand: Policies and Implementation." *Forum of International Development Studies* 9 (Jan. 1998): 59-82.
- Sumitra, Sriwongse. 1998. "Regional Development in Thailand: Case Study of the Northern Region." Nagoya University GSID Discussion Paper No. 66.
- UNESCO. 1995. *Statistical Yearbook 1995*. Lanham: UNESCO Publishing & Bernal Press.
- Wakabayashi, Mitsuru. 1998. "Universal Secondary Education and Diversifying Educational and Occupational Opportunities in Roi-Et Province, Thailand, 1992-1996." *Forum of International Development Studies* 9 (Jan. 1998): 137-160.
- World Bank. 1998. *World Development Indicators 1998*. Washington, D.C.

A Research on Language Condition in Paka-Sukjai Village in Chiang Rai Province

Shoko TAKEUCHI

Introduction

There are more than ten minority tribes located in the northern and northeastern highlands of Thailand; their population is approximately 75,000, according to the 1996 Thailand Social Welfare Bureau, and constitutes only about 1 % of the country's total population. They are called "chao khao"(meaning highlanders), and are characterized as distinctive ethnic groups. This name distinguishes them as outsiders in Thai society. These ethnic groups fall into three linguistic stocks: Sino-Thibetan, Austro-Thai, Austro-Asiatic. Through an independently linguistic classification, they can be divided into two groups according to their geographic distribution. Also their origins and languages are various, as well as their way of living distinctive, therefore making it difficult to define them as "tribal people". For a long time they have been living isolated in the highlands of the northern part of Thailand, but now are involved in the current way of life. This, in turn, has forced them to change their traditional way of living. So, government agencies and some organizations, like HADF (Hill Areas Development Foundation), work in a village to help new ways of living and promote and support the quality of life for the hill people.

The target village of our group, Ban-Paka-Sukjai, is an Akha village. Akha belongs to Tibeto-Burman (Sino-Tibetan) linguistic group, have emigrated from Burma. They also reside in China, Burma and Laos. The village is located near local NGO, HADF (Hill Areas Development Foundation) center, and is helped in various aspects by HADF.

During this fieldwork, I was specifically interested in the language condition of the village. Through my main field of study, bilingualism, I will report the current language condition (Thai and their heritage language, Akha) in the village by sociolinguistical point of view.

1. An Overview of the Language Condition in the Village

1. 1 The Language Condition in the Village

The Akha language belongs to Tibeto-Burman (Sino-Tibetan) linguistic groups. Their language has no written characters and is passed on from generation to generation through oral tradition by the dean, or *doyen*, consisting of priests, religious magicians, etc. So, in this society, *doyen* union plays an important role in language succession.

The transition in the way of living (progress of settlement and schooling), however, will change their social structure. For example, young generation go to school and study in Thai; however they speak Thai at school and speak Akha at home. They are a kind of bilingual.

Level of Thai Language Ability among the Villagers

Thai language comprehension	Number of people	Percent
Studying at school*	58	11.9 %
Speaking	59	12.1 %
Speaking / writing	13	2.7 %
Literate	3	0.6 %
No ability	350	72.7 %

*Primary and secondary school. Original data gathered by HADF (Dec.1997).

According to the HADF data (total population 483), 133 people have some comprehension of Thai and 350 people don't. All the villagers have been speaking and using Akha language in daily life. Thai speakers are not majority of the villagers and it is used in limited purposes and situations. We can safely assume that *language contact* between Akha and Thai has just started in the village.

1.2 The Villager's Attitudes Toward Languages

Through our interviews with the villagers, most have a positive attitude for studying and speaking Thai language. The reasons are various as shown below.

If they can speak Thai, then they:

- * can work in Chiang Rai.
- * have a chance to get an identification card.
- * communicate with others.

If they can't speak Thai, they are arrested by police in Chiang Rai and are sent back to Burma.

Therefore, the Thai language is a necessary device for the villagers to continue to live in the Thai society in the future, whether they like or not.

On the other hand, few villagers worry about Akha language decline in the future. They say that Akha is used with the family and village with neighbors and friends. They are not conscious of their language problem. However, the HADF staff is worried about Akha language disappearing in the future, like other minority languages in the world.

2. Analysis

In the Ban-Paka-Sukjai there is a kind of diglossia. Diglossia is used to describe the two languages in society. (Cf. Bilingual) This term distinguishes between a high language variety (called H) and a low variety (called L). There is a distinction between a majority (H) and minority (L) language within a country. This distinction is non-neutral and discriminatory. A high language variety (called H) is more prestigious and door to both educational and economic success. In this case, "high language" is Thai and "low language" is Akha.

According to Edwards (1985), Language shift often reflects a pragmatic desire for social and vocational mobility, an improved standard of living. If the language community's status; economic, social and symbolic status are low, the language shift is accelerated.

Baker (1993) relates an example:

When the personal balance sheet includes employment, educational and vocational success and interpersonal communication, the credit of positive attitudes towards language as a cultural and ethnic symbol is diminished by the cost of perceived prior needs and motive. Goodwill towards the language stops when the personal pay-off is not great (p.53).

In this analysis, there is no doubt that Akha is in distinct transition. Fishman argues for greater socio-cultural self-sufficiency, self-help, self-regulation and initiative among linguistic communities. He declared the scale to measure minority language conditions by *the graded Intergenerational Disruption Scale* (Stage 8-1) (1991).

Based on this scale, Ban-Paka-Sukjai is at Stage 6 now, so the villagers have an optimistic attitude toward their language. However, if any attempt is not made, their language will decline in the future as well as other minority languages in the world.

By his analysis, Stage 6 is an essential stage, even if not a sufficient, *desideratum* of Reversing Language Shift (Fishman 1991).

Graded Intergenerational Disruption Scale (GIDS) for Threatened Languages: Stage 6

Minority language is passed on from generation to generation and used in the community. Need to support the family in intergenerational continuity (e.g. provision of minority language nursery schools). Unless a language is transmitted across the generations, other activity may have short-term success and long term failure. (Fishman 1991)

3. Conclusion

Language condition in the village is not stable, but like Fishman's view, the village is in the safety zone to maintain their language. However the number of Thai speakers in the village will continue to increase and language shift (from Akha to Thai) will be accelerated in the future. Thus Akha also will disappear like other minority languages in the world without any challenges. I think that the villagers are not completely aware of their language problem. If they want to retain their language, they should be conscious of their language condition and act to keep this situation and advance. It is not easy to do it by themselves, this is due to many factors: economic, social and symbolic status, which are related to the language condition. If NGO's and government agencies' works are based on the respect for their community, these works can improve not only a new way of living but also their heritage culture maintenance involving the language. I hope that these works harmonize with the villagers' needs in order to maintain their language as a symbol of cultural heritage and identity in the future.

Reference

- Appel, R. and Muysken, P. [1987] *Language contact and bilingualism*, New York: Arnold.
- Baker, C. [1996] *Foundation of Bilingual Education and Bilingualism*. Clevedon: Multilingual Matters.
- Corson, D. [1993] *Language, Minority Education and Gender*. Toronto: Multilingual Matters.
- Edward, J. [1985] *Language, Society and Identity*. Oxford: Blackwell.
- Fishman, J.A. [1991] *Reversing Language Shift*. Clevedon: Multilingual Matters.
- 細川弘明 [1989] 「先住民の政治的復権と第四世界の言語運動 — オーストラリア先住民の事例から」『月刊 言語』 vol.18 No.7 大修館書店。
- J. V. ネウストプニー [1998] 「言語管理とコミュニティ言語の諸問題」『国立国語研究所国際シンポジウム第2—4 回専門部会 多言語・多文化コミュニティのための言語管理—差異を生きる個人とコミュニティー』国立国語研究所。
- Keyes, Charles F. [1987] *Thailand, Buddhist Kingdom as Modern Nation-State*, COLO: Westview Press.
- 佐野行之他 [1997] 『異文化理解のストラテジー 50 の文化的トピックを視点にして』大修館書店。
- 田中克彦 [1991] 『言語からみた民族と国家』岩波書店。
- 田中克彦 [1993] 『ことばのエコロジー 言語・民族・「国際化」』農山漁村文化協会。
- 田中克彦他 [1997] 『言語・国家、そして権力』新世社。
- Technical Service Club Tribal Research Institute.[1986] *The Hill Tribes of Thailand*. Technical Service Club Tribal Institute.

What I Learned from the Survey on Child Prostitution in the Hill Area of Thailand

Satoshi TAMAKUMA

In the Graduate School of International Development (GSID)'s Oversea Fieldwork (OFW) 1998, my group (group 2) visited Paka Sukjai village in Chiang Rai, northern Thailand. We stayed at Hill Area Development Foundation (HADF) training Center from October 5 to October 10 and we interviewed HADF members: Ms. Tuenjai, Allu, and Jahair, and other members, and many village people of the Paka Sukjai. Because of our time limitation, we focused our survey on two villages; one in Akha and the other in Lahu village. Even though they were busy they always welcomed us cheerfully. Without their help and hospitality, our project would not have been succeeded.

My topic for the individual report was "reality of Hill area's child Prostitution its prevention". The reason for choosing this topic was that I learned many children of northern Thailand as well as its neighboring countries such as Myanmar and Laos have been sold or voluntary have sold themselves to flesh market. For example, one data shows that in Chiang Rai's neighboring province Chiang Mai, 50% of prostitutes are HIV positive and many of them are girls of hill areas. I found this fact very problematic thus I decided to pick this topic for my individual survey.

However, soon after I arrived to Thailand I found difficulty in doing a research on this topic. Here are several reasons. First, I found that talking of prostitution was kind of taboo especially in the official level. One of the good examples was the response of the Governor of Chiang Rai. When I asked him about sex industry issue in Chiang Rai, he repeatedly said that there is not such an industry in Chiang Rai. However, contrary to his response, we could easily see some of sex industry businesses even from our hotel rooms. Second, it was very difficult to talk about this issue with the villagers. I visited more than five households and interviewed more than 10 people in 5 days, but it was very hard to ask them if they know about child prostitution. Several times I attempted to ask about the topic but my interpreter suggested me not to ask about it because the topic was too sensitive to the villagers. Even the using the word "prostitution" sounded not appropriate. Third, it was very difficult to have comments from the village women. The women in the families I interviewed were mostly elder ladies and they were very shy and reluctant to talk. One villager told me that in Akha culture women are not accustomed to talk a lot in front of guest. I wanted to have some opinions and information on child prostitution from them but during five days, I could not have any comments from them. Fourth, using questionnaire was ineffective. Before I visited the village I expected that I could get many information by using questionnaire, but my expectation was suddenly collapsed when I heard that the Akha people do not have letters. Some villagers could understand Thai language but very limited people could read and write Thai. (Young generation can read and write). Finally, it was very difficult to collect information, record or data on child prostitution. Ms Tuenjai said that it is true that there are many young girls go to cities and working as prostitutes, but it is very difficult to know the number and reality of hill tribe girl's involvement in prostitution because none of the girls who participate in prostitution say that they are working as a prostitute. They rather tell their friends or family that they are working at restaurant, hotel or other ordinary places.

Because of these factors, I could not get almost any direct information, data and records of the child prostitution from the villagers. The only the information I could get from the villagers on that topic was that

there is no issue of child prostitution in the village. If what he said was true it is great, but I wanted to have some more comments that could convince me that there is not such an issue in the village.

In my first individual report, I raised three main objectives for my individual research. There were, 1) To understand current situation of child prostitution and their sexual transmittable disease problems of the village, 2) To understand how education can prevent these issues, and 3) To tell and show the result of my research and my experience to other people. For objective 1), since I could have much of neither the direct information from the villagers nor the secondary information, I cannot comment how the village's situation on the child prostitution and sexual transmittable disease was. For the second one, I could not get any data or record to show how education affects the prevention of child prostitution, but fortunately I could get some information from Mrs. Tuenjai. First, teaching Thai language to the village children can prevent child prostitution from them. According to Ms. Tuenjai, many young hill tribe girls who work, as a prostitute cannot speak Thai. Since they cannot speak Thai they cannot understand, ask, and complain to owners or traders. Because of that many of them are treated badly. Therefore, HADF suggests the young village girls not to go to work in cities before age 15 or until they can speak Thai. Learning Thai language has another effect for preventing child prostitution. If they speak Thai, they will have much opportunity to have Thai citizenship. Under the current situation, they cannot work freely outside of Chiang Rai province because they do not have the citizenship. If they obtain the citizenship, they will have more choices in getting jobs, therefore, they will have less risk to work as prostitute. Second, HADF gives lectures on HIV to the villagers. By teaching the dangerousness of AIDS, HADF try to prevent the girls from prostitution.

My individual survey did not go as I expected but I learned many things through this experience. First, I realized that it is really important to learn the targeting group's culture, taboo, and customs before conducting your survey. For example, if I knew that talking about sexual issue was taboo, I could have picked up different subject for my survey. Second, you have to find an appropriate method and technique for your survey. In my research's case, neither using questionnaire nor interviewing was appropriate. Third, you should not ask questions as if you are an investigator. From my experience, creating a friendly atmosphere makes the both interviewee and interviewer relaxed and it makes the interviewee much talkative. For my research case it was very difficult to set the situation to talk about the prostitution. Finally and most importantly, you would better avoiding sensitive topic or a topic that may harm the interviewee for your survey especially, if your survey largely depends on interview. If you pick these topics it is almost impossible to have a first hand information from your targeting group or people.

From this OFW individual research I learned many things though my survey was not completed. The most important things I learned through this individual survey was that getting a first hand information is very time-consuming and painstaking. I take this experience as a lesson, and I will try not to make same mistakes again for my next survey. Finally, I would like to thank to all the people who participated in our OWF project. Thank you and Peace for all.

The Hidden Conflicts in Paka-Suk-Jai Village

T. Sai SREEDHAR

The literal translation of Ban-Paka-Suk-Jai is "Happy Village". To a greater extent, the name is very appropriate and true. All most all of them are migrated to this village from bordering Myanmar. According to the available data, the village has 84 households with the population of 469. In this 247 are male 222 are female. And it is filled with Akha tribal people. This village was founded 21 years back. Hill Area Development Foundation (HADF) was started 13 years ago. Since then it's roots gone deep into the core problems Akha society and developed this area in a systematic manner.

My personal interviewing the people in the Akha village and HADF paved paths for me to understand the deeper level conflicts which are flickering in people minds and behaviors. Of course, it is a well-known fact that no society exists without any conflict. To my understanding, the conflict arises from the reasoning and continuous questioning which leads to creativity and shows the ways to solve problems.

To start with, there are gender problems in Akha society. Men are given more value and respect. Women are always next to man. Their tradition demands women should try until they give birth to baby boy. This kind of custom is a big burden on women health. Women work extremely long hours than men. The house is constructed in such a way that the living space for men and women are clearly divided. Guests are allowed only into the male portion of the house. The direct involvement of women, in men conversation is strictly prohibited. No society in the world can develop without direct participation, opportunities to women. Though the Akha women may not consider it as a problem because they feel that they are just following their older generations. But from an outsider point of view, the conflict of gender exists.

Akha villagers have a deep desire to increase the agricultural production but their desires are severely limited by the unfertile land. The topsoil is eroding; fields are located on steep and inclined mountains. The problems of irrigation obstructed by the uneven land. A possibility to extend the land into the forest is restricted by the Thai forest department. The traditional agriculture may not be sufficient to fulfill the expectations. The weather conditions are ever changing; rainfall is decreasing slowly the effects of, which can be seen, when paddy ends up in husk rather than grain. Rate of population growth is faster than needed. So, the conflict between the nature and the human beings is evident.

A clear conflict between capitalism and socialism can be seen in the Akha village. When Thai economy is booming at rapid speed, the economical forces show their impact of capitalism on the socialistic Akha villagers. Capitalistic attitudes make people to do capital intensive result oriented agricultural production. Using various agricultural chemicals, pesticides, and fertilizers, this kind of usage might destroy soil quality and Eco-system. Where as the traditional agricultural methods are primitive but they prefer nature-friendly methods. These methods clearly results in less agri-out put. Traditional agriculture indirectly makes people to produce only for self-consumption not for marketing agricultural products. The socialistic approaches of care and share can be seen mainly when they are constructing their house. The neighbors come and help without any monetary expectations. Another example is maintaining the communal forest where the trees are given free of cost for house construction, and illegal logging is punished by the traditional norms. The conflict in capitalistic attitudes may topple the care and share behaviors of villagers.

The conflict between development against traditional Akha life is inevitable. Development brings with it not only growth but also its invisible dark shadows. For instance, development of infrastructure facilities into Akha village might show a rise in people's household incomes, but exposes them to the modern world. At the same time their frontiers of access is pushed further. Villagers can have choice to stay out of their villages and cultures. The younger generations tend to opt for better possibilities and opportunities the resultant effects might bring an abrupt end to their cultural heritage in the future. The modern information and the world of mass media show its influence. It makes villagers to think of new concepts, cultures and ideas. If the people follow, these new concepts without proper scientific background will surely lead to a catastrophe. Villagers were influenced by the T.V advertisements started using powerful chemical pesticides this led to drinking water contamination at the down stream and destroyed Eco-system partly. Tourism might rise their incomes but the villagers might end up as objects of the photographs and articles in the magazines. The subjectivity will be at stake.

There is a clear conflict between HADF principles and the world out side. HADF was very much successful already and still trying its best to become the part and parcel of the Akha tribal society. It profoundly respects the local people wisdom, culture, of the native people and tries to strike the balance. To develop irrigation HADF believes that small, temporary, low cost dams are preferable but the out side world and government aims for Mega projects. The local people are of opinion that a local variety of livestock is stronger and disease resistant HADF tends to agree with it. But the out side world insists on high yielding livestock seeing it from the commercial point of view. My interviews with the staff of HADF proves that they are more for planting less yielding varieties in large numbers rather than new hybrid varieties in less numbers. HADF sees growth in a sustainable way for a longer periods of time but the out side world aims at higher production and high value addition in a commercial way. The conflict seems to be eternal and never ending.

We can see a conflict arising between government and people. Both the Thai and Myanmar governments used these hill tribe people and their areas as buffer zones at the times of war and attack in the past. Tribal people are the victims of attacks from both the sides. Thai government restricts the free movement of tribes into other parts of Thailand. In Paka-Suk-Jai village out of 469 people only 2 persons got Thai citizenship and 59% got alien registration (blue card) rest are considered to be illegal immigrants. Both the tribes and Thai citizens pay a great respect to their king and kings mother. It is said that both of them are dedicated their life to uplift the tribal people (Doi Tung project). It is difficult for a outsider to understand why only 2 people out of 469 got citizenship .It indirectly shows the criteria for getting the citizenship is very strict, time consuming and tedious task. At the same time, it is beyond the capacity of tribal people to achieve it. Another conflict is the government appoints the village headman, he can speak Thai language but Akha village traditionally respects the Akha elder people who are well-experienced and relatively elder people. Those elder people find it is difficult to comply with the rules of government to become the village headman though he is capable. Respecting traditional wisdom and culture can be seen violated.

There is a conflict of traditional beliefs and modern society. Akha traditions believe I ancestral worship, they have faith in omens, sprits and some symbols. Modern society might consider their beliefs as primitive. Most of tribal villages have entrance gates; some areas are restricted to entrance for outsiders, in some ceremonies outsiders are not allowed to participate. Most of the religious ceremonies involve slaughtering of animals openly. In a modern society is may be considered wild, brutal and merciless. Villagers have their own code of conduct and punishment. The village headman and religious leaders are in charge of this. But the modern society evolved out of this kind of rules long back. There is another conflict that the modern society wants to

inject its religion for example Christianity and Buddhism etc into the tribal societies and creates the confusion and religious conflict in the innocent villagers.

To my knowledge, conflict is not something that should be avoided, rather a society should pass through it or evolve from it in a right direction. Since people of various geographical locations process different ideas and concepts, there are always conflicts in any society. It is said that development is a gradual processes rather than a sudden change. Every process faces conflict in its way to development. The problem is the conflict that misguides people into a dangerous direction must be avoided. Tribal people must try their best to choose the right direction of development that does not conflicts with their existence, yet improves their life standards.

Language Education and Cultural Assimilation

Noriko TOYOTAKE

1. Introduction

In our Overseas Fieldwork project, our group 2 stayed at Paka-Sukjai village in mountainous northern Thailand. We stayed at the training center of Hill Area Development Foundation (HADF) for 6 days, which was located near the village. While our staying there, we interviewed the staff of HADF and asked about their activities and situations of the villagers. We also visited and interviewed one house every night about for 2 hours. Our interview was focused on looking for the development problems of the village based on Project Cycle Management (PCM), so I could not have a time to survey the villagers about my own research. Therefore, this report based on not the result of statistics but the interviews with villagers and HADF staff.

The Thai government wants to improve the living conditions of Hill people with reference to environmental preservation in the forest area, and also to encourage Hill people to be Thai citizens by teaching them the Thai language. Whenever the authorities try to assimilate the people who have different languages, there are many problems. Generally, the language is clearly related to its individual culture. Therefore, learning the other major language causes the change of their original culture, the way of communication, confusion of the identity, and the other inferior situations for the various minority groups of Northern Thailand.

2. Language education in the village

In Chiang Rai, Hill Area Development Foundation (HADF) used to provide education for Hill people, preparing them to understand and adapt to live within the Thai society. Before HADF was founded in 1986, there was no institution to teach them the Thai language. Since HADF started their activities, they have organized informal education classes to teach the Thai language for the villagers. The staff of HADF learned villagers' language, Akha language, at first, and taught them the Thai language with their Akha language. As a policy of HADF, they never forced them to learn it but gave an opportunity if they want to. Therefore, the class was scheduled irregularly depending on villagers' convenience.

However, since Thai government built the nonformal school under the Department of Nonformal Education at the village in 1996, HADF finished Thai language teaching activities. The nonformal school is for children who were 4 to 7 years old in order to prepare to learn the Thai language. They have classes only in the morning time. The chairperson and secretary-general of HADF, Mrs. Tuenjai Deetes said whenever the staff of HADF meets villagers, they hold a Thai conversation class in anyplace spontaneously, even though there is no formal class at HADF anymore.

Nowadays, most of children go to school at their village or the nearest village where a primary school of the Thai government is. Therefore, most of them can speak Thai and Akha; however, their parents can not speak Thai because they could not get Thai language education. Their parents insisted on the necessity to learn Thai language in order to join the Thai society and to communicate with Thai people. They were willing to let their children, who used to be considered as helpful labors at the field, go to school. They considered their children's future and benefit these days. About their own Akha language, they did not have any worries to be extinct in the future. They said there was no problem as long as they speak Akha language at home.

3. Analysis of language education

After researching the situation of language in Paka-Sukjai village and interviewing villagers about language, I found they felt necessities and advantages to learn the Thai language. They encourage their children to learn Thai language and do not doubt about the extinction of their own language in the future.

When we look at the world, we can see many examples of problems by being involved in the dominant language. There are problems of the change of its original culture, communication language among their families, confusion of their identity, and the other disadvantages for the minority.

First, the dominant language has great influences on the language and culture of the minority, because the language is utterly connected to its individual culture. The linguist Sapir states about the relation between language and culture as follows. "...[L]anguage does not exist apart from culture; that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (Sapir 207). The influence of native culture is not an obvious change on the surface; however, it affects their culture little by little unconsciously.

Second, the involvement in the major language affects the way of their original communication. Akha people were optimistic about keeping their Akha language; however, they can not guess which language their grandchildren's generation would speak at home. Their children's generation is becoming bilingual at the moment, so everyone could become bilingual by their grandchildren's generation. They will be able to speak both Akha and Thai language; however Thai will be more common than Akha, because their life will clearly connect to the Thai society. Unless Akha people speak their original language at home purposefully, Akha language will die because of uselessness.

Also, being bilingual and living among two cultures sometimes cause the confusion of the identity especially for the younger generation. Thai government wants them to assimilate into the Thai society which is powerful and privileged, so the younger generation tend to respect Thai society and look down on their own culture and language as inferior one, especially if there is discrimination against their tribe. By despising their own culture, some lose their identity and others become confused between Thai and Akha culture.

4. Conclusion

On the whole, these language problems are just examples of the other countries in the past. Akha people are getting involved within Thai society quite recently and do not seem to have problems so far. Not every situation and circumstance is the same; however, there is a possibility of problems happening because of involvement with the dominant language in the future. Linguist Chomsky suggests the people who have to learn dominant language in the following way.

...[S]peakers of a language that is not that of groups that dominate some society should probably be taught in their own languages at least at very early stages, until basic skills are acquired, and should be taught in the dominant language at later stages, so that they can enter the society without suffering disadvantages that are rooted in prevailing power, privilege and domination. One might hope to modify these features of the dominant society, but that is another question. Children have to be helped to function in the world that exists, which does not mean, of course, that they—or others—should not try to change it to a better world (Chomsky 503).

Because of the development of transportation and globalization, rural people also have to be involved in the monetary economy. In order to survive in this world, they have to join the dominant society, at the same time; they should try to use their native tongue at home as long as they can. They should also find a way to keep their

own language and culture and pass on them to later generations. After the reconsideration of forcing the minorities to assimilate into the major language, multilingualism has become more respected these days. As the situation has been changing, so the minorities have had a chance to change their monolingual society.

References

- Chomsky, Noam, "Interview with Noam Chomsky," in C.P.Otero ed., *Language and Politics*, New York, Black Rose Books Ltd., 1988.
- 本名信行「アメリカの多言語問題」『多言語主義とは何か』藤原書店、1997年。
- 井出祥子「言語とアイデンティティー」『言語』Vol.21, No.10, 1992年9月、28-33ページ。
- 伊藤陽一「国際コミュニケーションにおける言語」『英語支配への異論』第三書館、1993年。
- Lambert, W.E., *Language, Psychology, and Culture*, Stanford, CA, Stanford University Press, 1972.
- Lekuthai, Phaisal, *Integrated Rural Development in Thailand: A Case Study of Chiang Rai Province*, 1998.
- 中島和子「バイリンガル児とアイデンティティーの獲得」『言語』Vol.21, No.10, 1992年9月、60-67ページ。
- 坂本比奈子「タイ 経済発展はタイ語の伝統を容れさせるか」『言語』Vol.26, No.11, 1997年10月、54-57ページ。
- Sapir, Edward, *Language*, New York, Brace and World Inc., 1921.
- 高橋朋子「アメリカの『多言語主義』のゆくえ」『言語』Vol.27, No.8, 1998年8月、69-73ページ。
- 田中克彦『言語からみた民族と国家』岩波書店、1991年。
- Technical Service Club Tribal Research Institute, *The Hill Tribes of Thailand*, Technical Service Club, Fifth Edition, 1995.