

## **CHAPTER 3**

### **The Basic Elements of the Environmental Foundation that Affect Community Forest Management**

Before we can understand the development of the community forest of Nam Kian and find a relationship of community forest management and the relationship of various factors of production, the economy and the community, it is necessary to bring forward facts which would prove whether the community forest management of Nam Kian has caused stagnation or not. If it is true then the relationship of conditions would be set as an issue in the debate. To prove the theory, it is necessary to see the context of the Nam Kian community in relation to the issues brought forth for analysis. For example; the management of the physical landscape of the community, which is considered a fundamental condition of the settlement, and the use of natural resources, especially forest management. Then it summarizes the characteristics of the social landscape. For example; settlement history, kinship, population structure, transportation, governance, social management, leadership and social networks, leadership succession, the selection process of leaders, lifestyle and social groups.

#### **3.1 Biophysical Characteristics of Nam Kian Community**

##### **3.1.1 Location and territory**

Nam Kian Sub-District is a small sub-district. It consists of five small villages; Moo 1 Baan Nam Kian Tai, Moo 2 Baan Nam Kian, Moo 3 Baan Ton Kok, Moo 4 Baan Mai Pattana and Moo 5 Baan Mai Santisuk. Nam Kien Sub-District is in Phupiang District, Nan Province. It is bordered by Fai Kaew Sub-District to the North, Nam Kian Sub-District to the South, Mae Jarim District to the East, Maung Tid Sub-District to the West. Nam Kien Sub-District is only 3 kilometers from the Phupiang District Office, 5 kilometers from Nan City, and about 670 kilometers from Bangkok

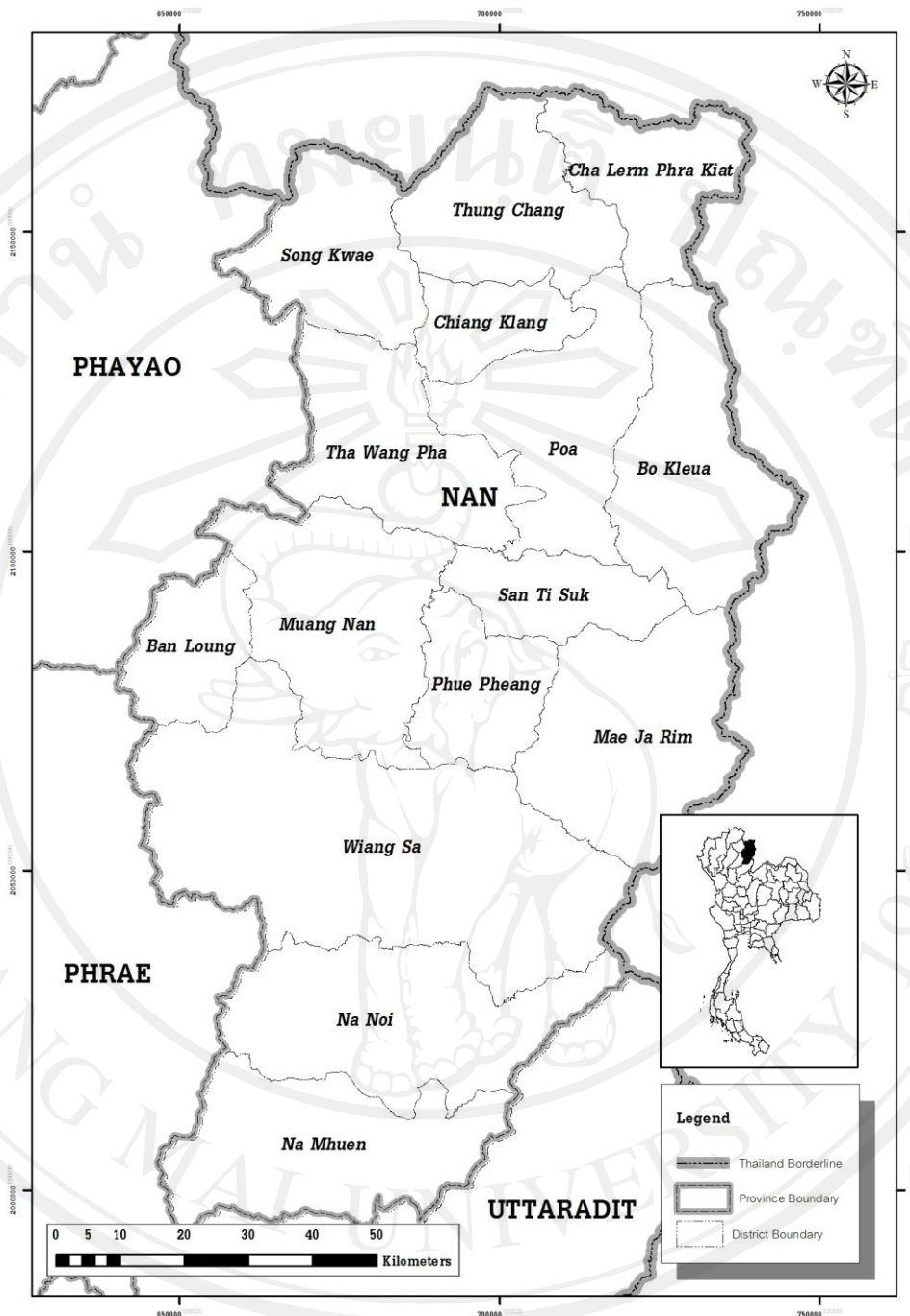
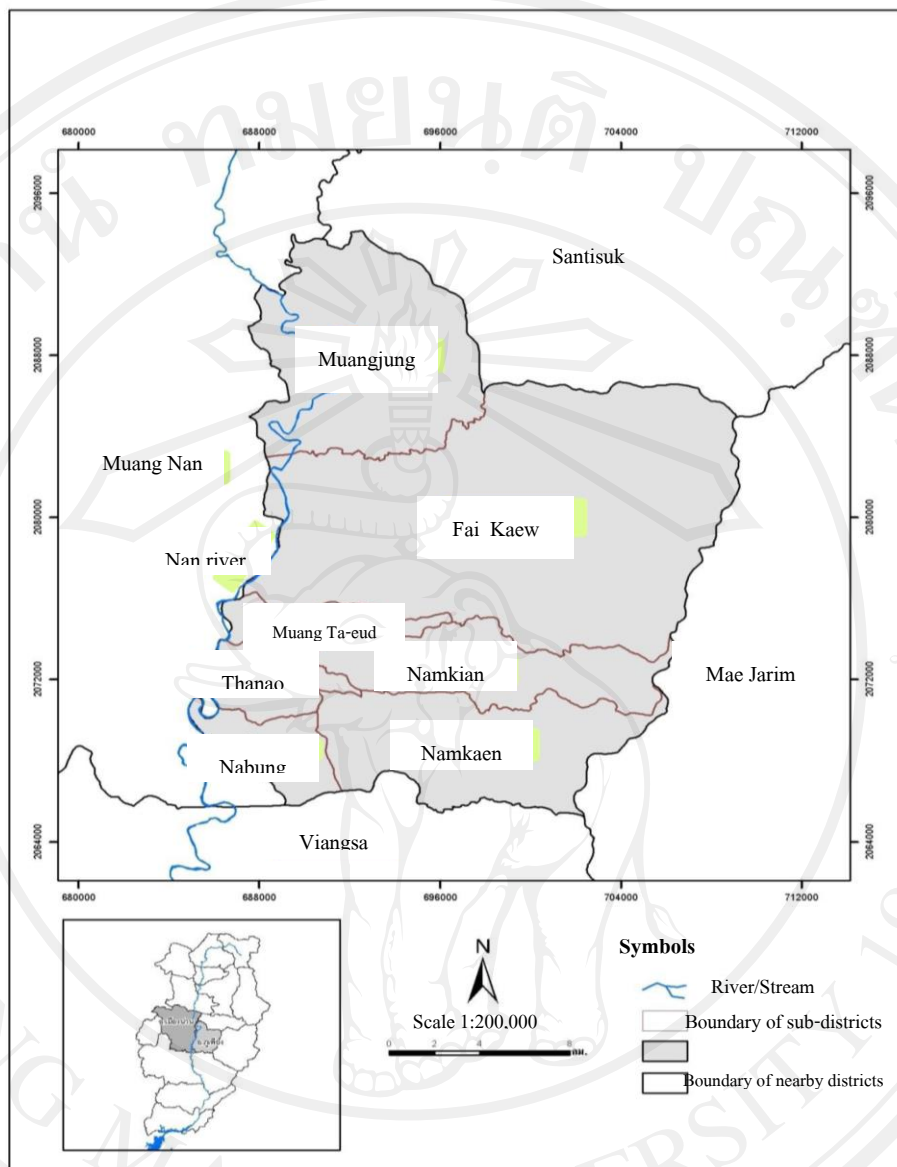


Figure 3.1 Boundary map of Nan



**Figure 3.2 Boundary map of Phupian district, Nan**





### **3.1.2 Climate**

The climate in Nam Kian Sub-District is generally marked by 3 seasons; cool season, hot season and rainy season. The cool season is from November to February, the hot season is from March to May, and the rainy season is from June to October. In April, the average temperature is 35 C and the lowest temperature is 14 C in December. The accumulated rainfall per year (an average of 10 years from 1999 to 2008) is 1328.27 mm. The highest average monthly rainfall is 290.55 mm in August and the lowest average monthly rainfall is 16.3 mm in January. (Phupiang District Agricultural Office, September 2012).

### **3.1.3 Biophysical Characteristics of Water Resources**

#### **3.1.3.1 River**

The Nam Kian community has a major river, called Lum Nam Kian or Nam Kian River that originates in Doi Khun Pae Kwang. It is located between Kao Puk Phu Jao and Puk Phra Bat and it is connected through Mae Jarim District. It flows through Ban Dong Pa Sak, Fai Keow Sub- District, and then flows into the Royal Reservoir, or Nam Kiean Reservoir, which is a catchment area at Baan Ton Kok, Moo.3. The reservoir was built in 1983 by the Royal Irrigation Department. The catchment area is approximately one million seven hundred thousand cubic meters and it is used to irrigate farmland and aqua farms. The villagers have depended on its benefits for a long time.

Lum Nam Kian flows through Nam Kian Sub-District in four villages including Baan Ton Kok Moo 3, Baan Nam Kian Naue Moo 2, Baan Nam Kian Tai Moo 1 and Baan Mai Pattana Moo 4. Then the river runs through Baan Nong Tao, Mung Taed Sub-District into the Nan River at Ban Rong Tong Mung Taed Sub-District. The total length of the Nam Kian River is about 30 kilometers.

Besides the Nam Kian River, there are 7 other streams. These include, Huay Ton Thee, Huay Phie, Huay Lom, Huay Taey, Huay Moun, Huay Rin, and Huay Kook. These streams have been used by the communities for consumption.

Huay Ton Tee originates in Baan Ton Kok Moo 3 and flows through Moo 3 and Moo 4 and then flows into the Nam Kian River. It is approximately 3 kilometers long.

Huay Phie originates in Baan Mai Suntisuk Moo 5. It is a small stream and flows into the Nam Kian River at Baan Nam Kian Nue Moo 2. It is approximately 2 kilometers.

Huay Lom originates in Baan Mai Suntisuk Moo 5. It is a small stream and has a reservoir for the community to use for irrigation. The stream flows through Moo5, 2, and 1 into the Nam Kian River at Moo 1. It is approximately 2 kilometers.

Huay Taey originates from two converging streams at a community forest in Moo 1. One stream originates in Bann Rai Samakkhee, Baan Khaen Sub-District and another originates in Moo 1, Nam Kian Sub-District. A reservoir was built to be a water source for agriculture and community irrigation. The stream continues its flow to rice fields and farmland in Moo 1 and then into the Nam Kian River. It is approximately 2 kilometers long.

Huay Mounng originates in Baan Moo 4. It is a short stream which flows through Pong Kham Temple Moo 4 and then into the Nam Kian River. It is approximately 1 kilometer.

Huay Kook originates from Baan Ton Kok Moo 3. It flows through the farmland of Bann Moo 3 and then into Huay Rin Stream. It is approximately 2 kilometers.

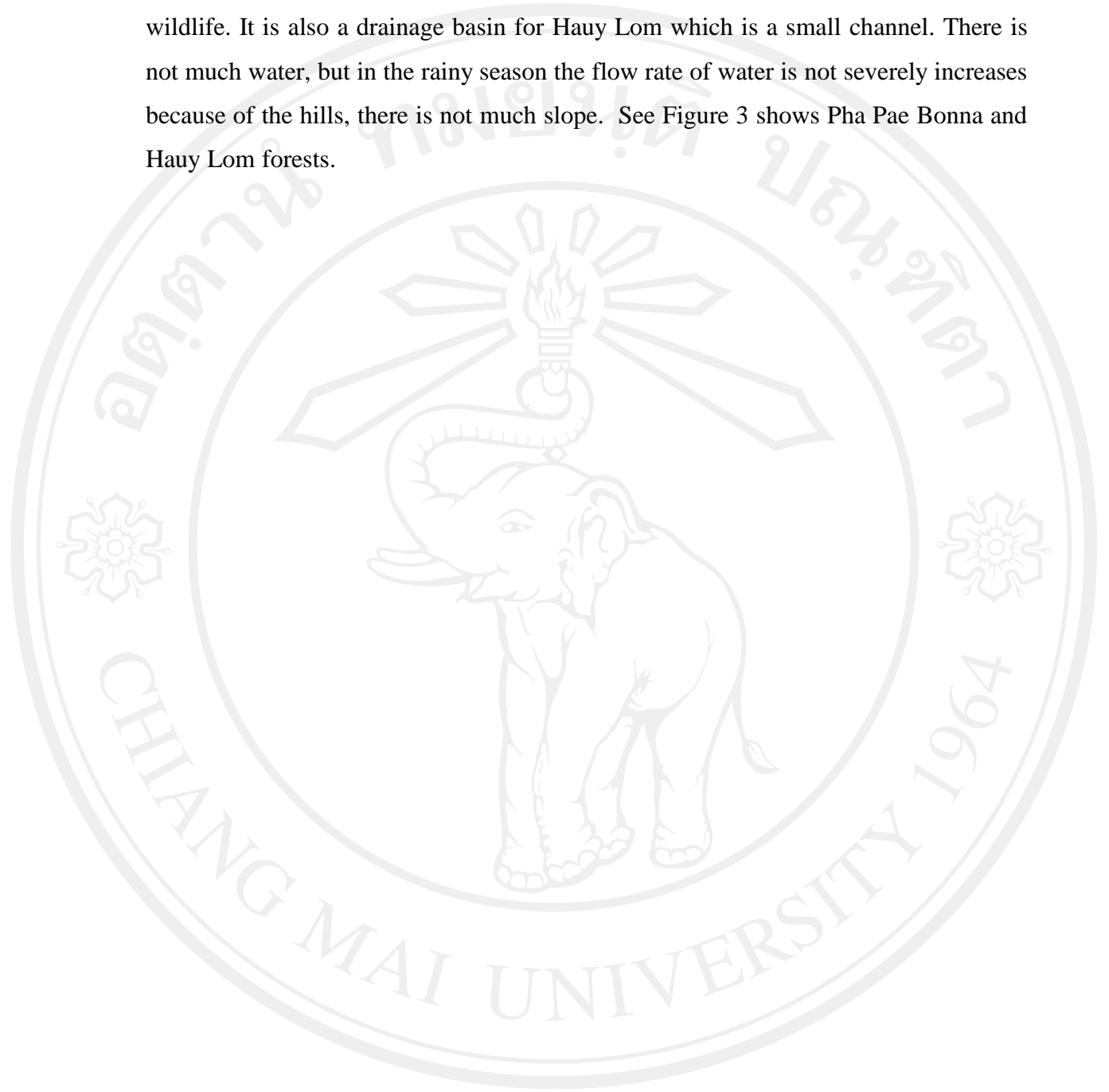
Huay Rin originates in Baan Ton Kok Moo 3. A reservoir was built and provides water to farmlands in Baan Moo 3. The stream flows into Nam Kian in Baan Moo 3. It is approximately 2 kilometers.

### **3.2 Introduction to Community Forestry**

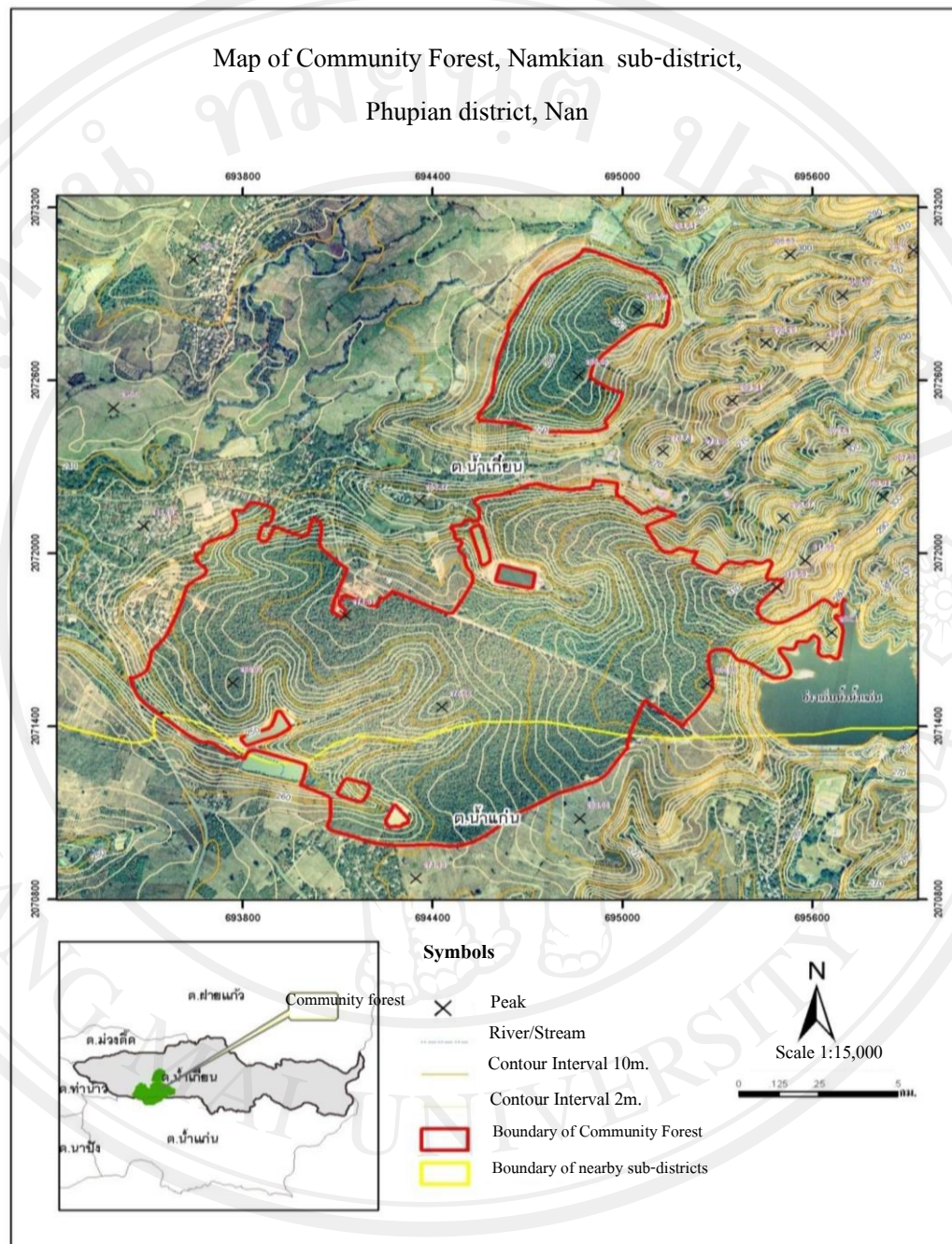
Nam Kian District has had one community forest that villagers made boundaries to be a forest area. The three community forests, which are in Nam Kian Community forests, are Pha Pae Bonna, Hauy Lom (or Pha Baud) and Pha Khun Kian. The first two are located near the community. The community can access them and utilize them in various ways such as for culinary herbs and NTFPs. Community has long relied on the forest and villagers often called by the name of exploitations. Those forests are called “Community Forest”.

After analyzing the maps and aerial photos 1: 4000 in B.E.2549, the two communities were found that the physical characteristics of the 2 current forests are a

mix of deciduous forest and a variety of food, herbs and only a few species of wildlife. It is also a drainage basin for Hauy Lom which is a small channel. There is not much water, but in the rainy season the flow rate of water is not severely increases because of the hills, there is not much slope. See Figure 3 shows Pha Pae Bonna and Hauy Lom forests.



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**Figure 3.4 Map of Pha Pae Bon Na and Pha Huay Lom forest**



### 3.2.1 Characteristics of the Forest Ecosystem

(1) Pha Pae Bonna and Pha Huay Lom have the coordinates UTM 0695393, with the highest peak of 309 meters above sea level. The total area is 126 rai. The physical characteristics of the area are hilly slopes. The villagers often refer to it as *Pha Pae Bonna*. In B.E.2507 it was effectively declared a National Forest. The Nam Kian community expanded to include this area in B.E. 2511. The area was declared a National Forest according to the laws of forest protection and conservation agencies, which contain the provisions to control how the forest is utilized. This protects it from individuals taking possession or ownership, and exploiting or residing in the area. It also prevents construction, slashing and burning, or any actions that would cause the deterioration of National Forest.

Even though these provisions are in place, the community has been exploiting the National Forest under negotiations with relevant authorities, by unofficially operating the forest resource management and shared regulations.

The structural soil is a mixture of dirt and stones. Villagers have left it in its natural state and reserved it for functionality. The make-up of the community forest is a mixture dipterocarp forest and deciduous forest. The trees are mostly deciduous trees (Manit Tanawong 2550: 73).

The ecology of deciduous dipterocarp forests have canopy at several levels as well as the mixed deciduous forests which have an open canopy. Trees sparsely spread and grass, then, covers the spaces in the wider areas. However, mostly it is a mixture of mixed deciduous forests. Other environmental factors are the low fertility of the soil and low retention of water due to the hills or lowlands which have a mixture of sandy soil. There are a lot of rocks on the surface or a covering of lateritic soil which has a shallow layer of gravel and there are fires regularly. (Department of Forest Biology, 2548, referred to Kuchler and Sawyer, 1967; Cooling, 1968).

From Manit Tanawong's study on the biodiversity of the area of Pha Pae Bonna (2550: 73), it was found that the area mainly consists of deciduous trees and species of bamboo, or *Gigantoclaobociliata*. Munro. There was also *Dipterocarpus obtusifolius* Teijsm ex Miq spread throughout the area. The total number of plants consisted of 36 families and 66 species such as *Dipterocarpaceae*, *Rubiaceae*, *Lythraceae*, and *Tiliaceae*. The majority of the trees



consisted of Hiang (*Dipterocarpus obtusifolius*. Teijsm.exMiq.), Teng (*Shorea obtusa*.Wall), Pradu (*Pterocarpus macrocarpus*.Kurz), Rung (*Shorea siamensis*.Miq), Maeud Luang (*Symplocos cochinchinensis*.spp.cochinchinensis.), Mating (*Strychnos nux-blanda.*), Yarb Bai Yao (*Colona flagrocarpa.*) and Kor Phae (*Quercus kerrii* var. *kerrii*), etc.

The bamboo plantation (*Gigantoclaa albociliata*, Munro) contains herbs, food, and is of great value to the community. The bamboo can be utilized and bamboo shoots can be eaten as food, Sha Lerd or Nam Phu Ya (*Caesalpinia mimosoides*.Lamk), Krachai (*Boesenbergia pandurata*Holtt.), Eung Mai Na (*Costus speciosus*. (Koen.) Sm.), Kra Tue (*Zingiber zerumbe*. Smith), E Rok or Dok Kan (*Amorphophallus brevispathus*.Gagnep), Kra Jeaw Kao or Dok Ar Kib (*Curcuma parviflora*. Wall.), Kra Jeaw Buo (*Curcuma sparganifolia*.Gagnep), Som Sien (*Amalocalyx microlobus*. Pierre ex Spire), Tao Tud Moo Tud Mha (*Merremia hastata*.Haller f.), Ka Tak Peak (*Pueraria collettii*.Prain), Mao Soi (*Antidesma acidum*.Retz), Doo Mai Roo Lom (*Elephantopus scabra*.Linn), Ya Kha (*Imperata cylindrica* Beauv.) are all present, including the important food plant, Pakhwanpha (*Melientha suavis*.Pierre), which is used a lot and there is only a single plant. Maeud Luang (*Symplocos cochinchinensis*.spp.cochinchinensis), Makham Phom (*Phyllanthus emblica* Linn.), Tub Tao Ton (*Dispyrosethretoides*.Wall). Samor Thai (*Terminalia chebula*.Retz), Krabok (*Irvingia malayana*. Oliy. Ex A.Benn.), Makok Pha (*Spondias pinnata*. (Lf) Kurz), Ma Jim (*Canarium strictum*), Ma Kaeum (*Canarium subulatum*), Puttha Jin (*Ziziphus mauritiana*.), and Takhro (*Schleichera oleosa*.) are also on the plantation.

Edible mushrooms are found in both community forests. Most of them blossom 3-4 times per year from fungi called Mycorrhizas, present during the rainy season. Many types of mushrooms can be found, such as Hed Dang (*Russula sanguinea*.Fr.), Hed Khai Han Laueng (*Amanita hemibapha*.Berk.et Broome), Hed Khai Han Kao (*Amanita princeps*. (Fr.) Schw.), Hed Na Muang (*Russula violipes*. Quel), Hed Tan Yai (*Astreus nigricans*.Fr.), Hed Kha (*Lactarius flavidulus*.Imai), Hed Tub Tao (*Boletus edulis*.), Hed Kamin Yai (*Craterellus cantharellus*. (Schw) Fr.), Hed Kamin Lek (*Craterellus* sp.), etc. Mushrooms grow from decomposing wood, such as Hed Hoo Noo (*Auricularia auricularis*). Termite mushrooms, such as Hed

Khon (*Termitomyces fuliginosus*. Heim) and Hed Phor, or hygroscopic earthstar, (*Astreus hygrometricus* (Pers.) Morgan) can be found in some areas. They can also be found on or around parasitic plants such as orchids, ivy, and vines, which is similar to a mixed forest.

Insects can be found in various types and they are of important value to humans. They can be relied on as food and for other important aspects. Ants (*Oecophylla smaragdina*. Fabricius), bees (*Apis florae*. Fabricius), Jing Kong (*Brachytripes portentosus*. Licht.), small bees (*Apis florae*. F.), wasps (*Paragymnopleurus aethiops*. Sharp), crickets (*Achetatestacea*. Walker), Jing Kung (*Gyrillustestaceus*. Walk), cicadas (*Meimuna opalifera*. Walker. *Pompania* sp.), spiders (*Melophaeus* sp.), termites (*Termes* sp.) and other insects are important to the community. Ant eggs can be eaten, villagers call them *Mod Hee*.

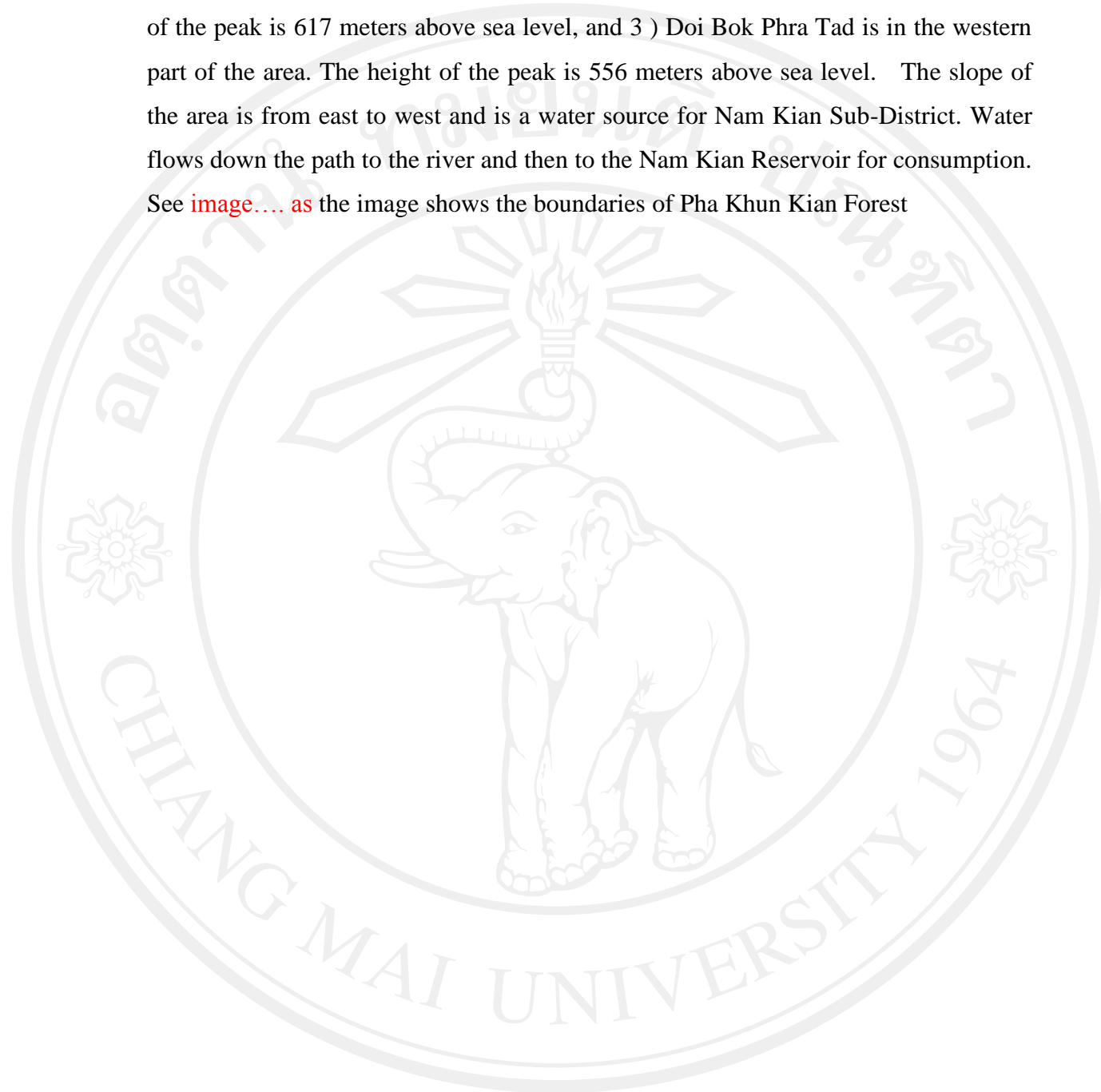
Wildlife, from observation of animal tracks and the interviewing of the elderly in Nam Kian Sub-District, found that there are many wild animals in the community forest. Some examples are wild rabbits (*Lepus peguensis*.), lizards (*Leiolepis belliana*.), ferrets, squirrels, geckos, birds, including woodpeckers, doves (*Geopelia striata striata* Linnaeus) owls, hawks, and snakes, including boas, cobras and so on.

The Khun Kian Forest is located about 26 kilometers to the East. It is in district administration area of Faikaeo District, Phupiang District, Nan Province. The eastern border of the forest is next to Nong Pha Daeng Sub-District and close to the boundary of Mae Jarim National Park. The total area is 270,000 rai or 432 square kilometers. The physical landscape is mountainous and the forest is abundant with a diversity of plants and animals. It is a source of streams and is 300-1652 meters from the sea level. The structure of the forest is rainforest.

Forests are abundant with beautiful natural features and they are important watershed resources which allows for a diverse range of plants and animals. Doi Phu Kha National Park presented the primary data to the National Committee at the National Board Meeting 2/2538 May 18th, 1995. The National Parks Board voted to approve the establishment of a national park area. Mae Jarim National Park was in the process of becoming the next official national park.

The watershed areas of the Nam Kian River have three potential peaks; 1) Doi Phu Phra Bat is the highest on the eastern side of the area. The height of the peak is

722 meters above sea level, 2) Doi Phu Phra Jao is to the north of the area. The height of the peak is 617 meters above sea level, and 3 ) Doi Bok Phra Tad is in the western part of the area. The height of the peak is 556 meters above sea level. The slope of the area is from east to west and is a water source for Nam Kian Sub-District. Water flows down the path to the river and then to the Nam Kian Reservoir for consumption. See [image....](#) as the image shows the boundaries of Pha Khun Kian Forest



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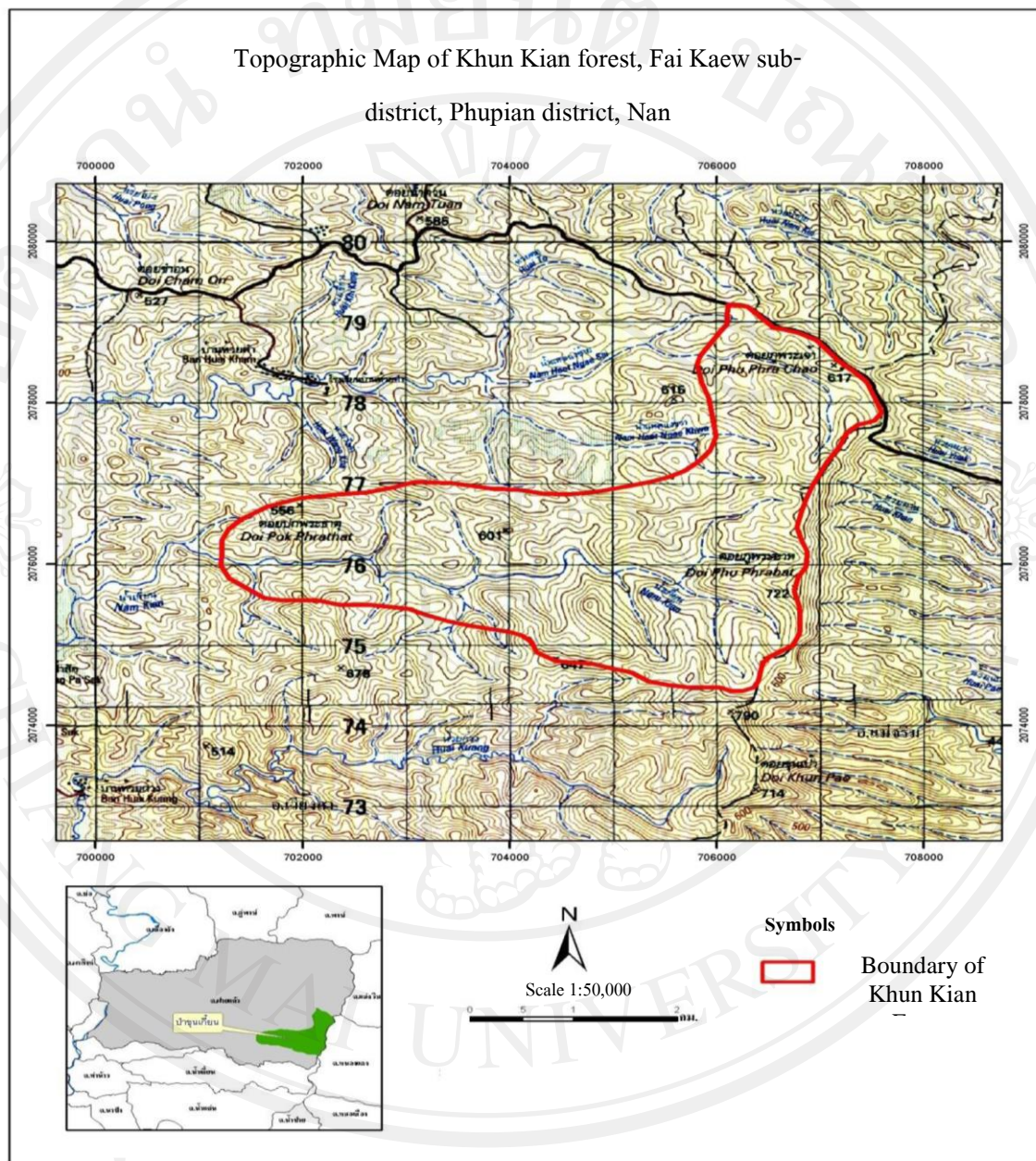


Figure 3.5 Topographic of Khun Kian Forest

### 3.2.2 Background of Pha Khun Kian Forest Management

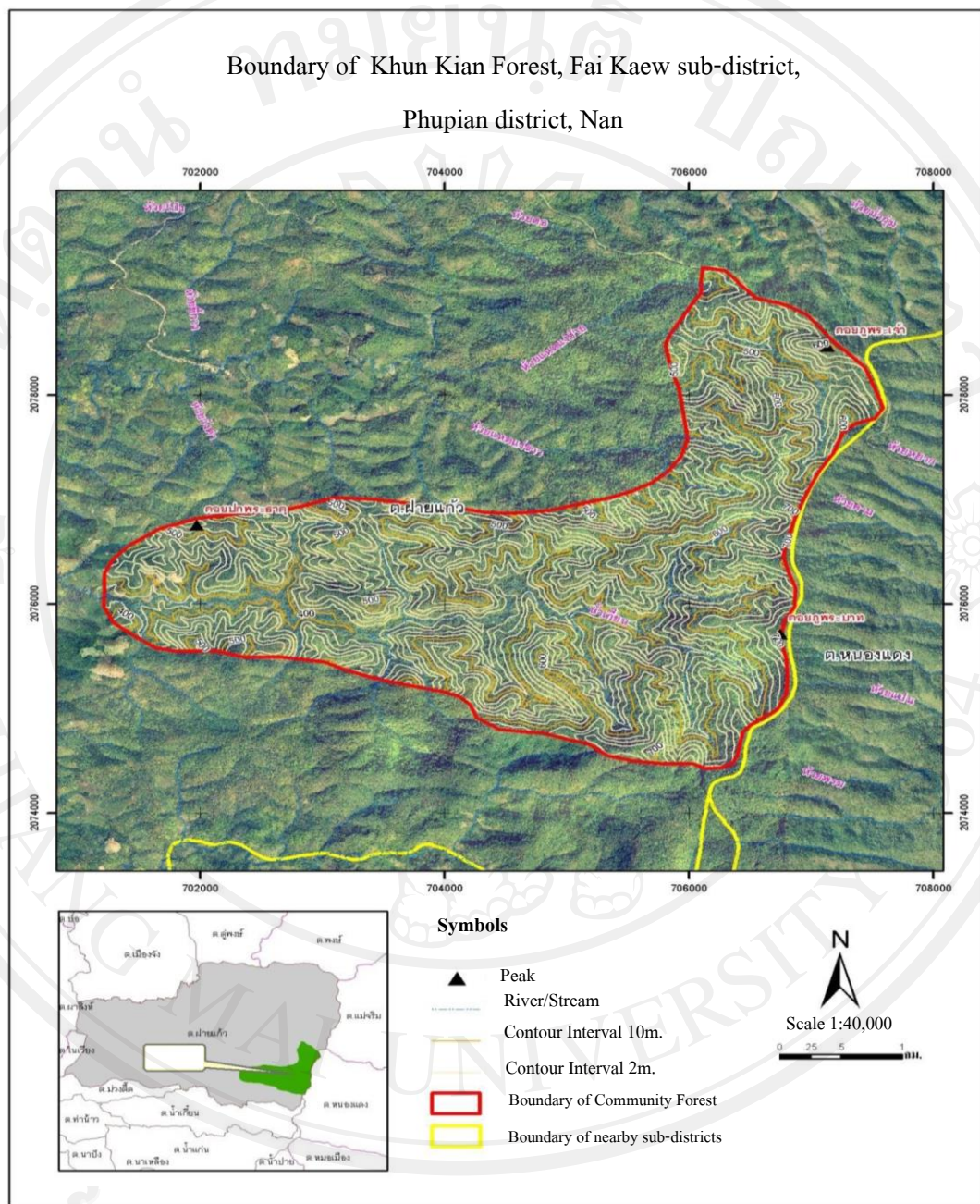
In 1993, there was a drought in Nam Kian Sub-District. The wells and creeks had run dry. Water was insufficient for consumption. Villagers had to wait a whole day and night to get water. Later community leaders requested help from the related government agencies to get water from the city to serve the locals. This was the solution for some period of time.

In 1995, community leaders planned to survey the waterway together. They went up to Khun Nam Kian, the origin of the Nam Kian River, located in the administrative area of Faikaeo Sub-District, and found that the trees in the upstream areas and nearby were cut down for logging by the capitalists outside the community.

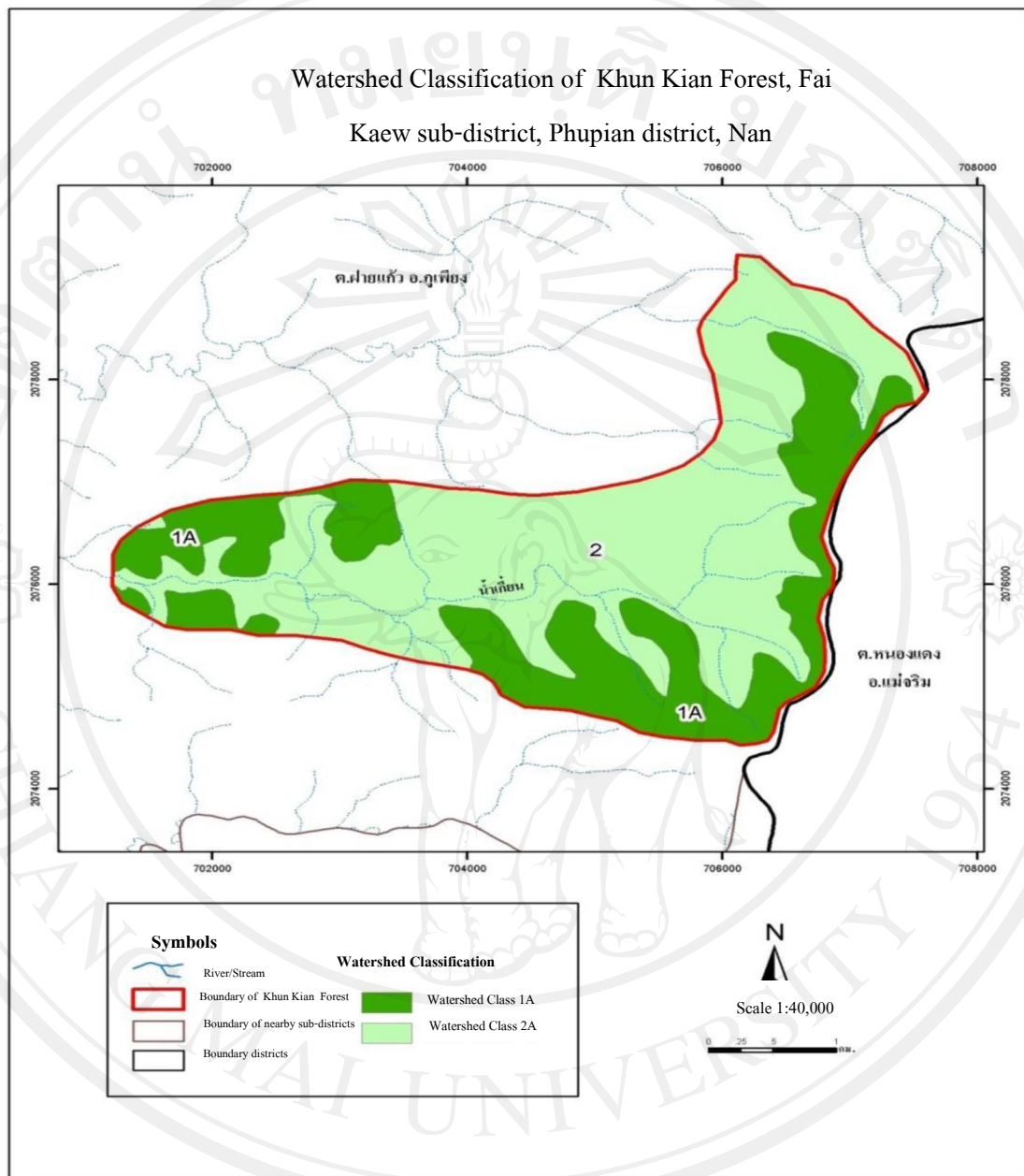
In the years 1996 to 1998, community leaders of the Nam Kian community coordinated with the Chief Executive of the Faikaeo Sub-District Administrative Office. In 2004, Mr. Wuttikrai Daungphikul intended to keep the watershed areas for conservation and label them as restricted areas. Encroachment was strictly prohibited. The community leaders of Faikaeo Sub-District fully cooperated because it was a large area and would help in protecting the forests' sustainability.

The negotiation was successful. The leaders of the Nam Kian community worked together to determine the area in which to preserve the watersheds from Doi Phu Phra Bat, Doi Phu Phra That, and Doi Pok Phra Tad. The approximate area was 8,082 rai or 12.93 square kilometers, as seen in Figure 3.6.





**Figure 3.6 Boundary of Khun Kian Forest**



**Figure 3.7 Watershed Classification of Khun Kian Forest**

### 3.3 The Social Character of the Nam Kian Community

#### 3.3.1 Settlement History

The elders tell the settlement background of Nam Kian. The community had been settled before B.E. 2400. Assuming there were 3 groups of people living there, they were the original people who lived and settled around Tung Ja Lae. There is a tale about a swan, that holds a piece of gold in its mouth, flying past the village. Many villagers run after the swan to a rice farm when the swan turns its face and sees the men running after it. Then the swan just disappears. The local people called this event *Lae Tha*. People in the community then, built a temple around the area where the swan had disappeared and called it Lae Tha Temple.

When the community had been settled, the villagers built the temple to be the community center for religious ceremonies. Then an epidemic called *Kee Tood* or leprosy spread. Some villagers gradually moved and settled in a new area around, what is now known as, Wat Pong. Afterwards, there was another group of villagers who moved from Nan and settled around the areas which are now known as Ban Nam Lom Village, Ban Talor Village, Ban Sribunrueng Village, Ban Payapu Village and Ban Saengdao Village. The move was made because the area had a marsh nearby a canal and was surrounded by fertile forests. There was also another group of slaves and servants of the Royal Family of Nan that came to work for Nan's prince taking care of elephants, horses, farming and making wooden furniture.

As the number of people increased, they expanded the area and grew rice. The rice fields were, then, more fertile. The lives of the community in the first period needed to depend on one another for security, care and helping with the digging and clearing of the area for rice farming and harvesting. Villagers needed to help each other in every step so they needed to keep their relationships in order to depend on each other.

Villagers were told that clearing up an area to settle alone was dangerous because of its wild animals. So they needed to establish their houses close together as a group so they could help each other in times of crisis. Each family in the village was related to or in close relationships with every other member in village. Everyone grew up closely together. They lived together as a community. They called their community Nam Kian Community.



The words *Nam Kian* do not have direct meaning either Thai or Northern Dialect, but the villagers assume that it might be slightly evolved from the word 'Kián' a Northern Dialect meaning *lathe*. There was a story told that a decade ago, the servants of Nan's Lord came to make household furnishings by the river because the forest around there was abundant. So they called this river *Lam Nam Kian* or Kian River. Some villagers assume that it has evolved from the word *Gian* or *Pian* which means, force. The reason for this was the servants and slaves who came to care for the horses and elephants included soldiers. These people were called *Kon Gian* or *Kon Pian*. As time passed, the word has changed to *Kian* and as the villagers were bound to the river, they called the village Nam Kian as well.

### 3.3.2 Relatives System

The Nam Kian community has relatives as its system base. The relationships of relatives, friends and siblings form a bond. Most of their family names begin with 'D' for example, Deepintha, Deekalla, Deeinkham, Deepromkul, Deekaikam and Dsuya. Some family names begin with the word 'Kian' for instance, Kianruen and Kiansueb. The relative bond is the bond of people in the community. It helps them to easily make agreements and have fewer conflicts by continuing to visit each other, consult with each other and help each other.

The elders of the community said that in the past, relatives were more than siblings. It meant sharing lives together. If one of our relatives did not have enough food, the ones that had more would lend them the rice. If one of us was lacking money, we could borrow from people in the village. If any one of us was sick, all of us would try to heal them with both modern medicine and the local doctor. They shared the belief in spirits or bad things. If anyone misbehaved and defamed family, the elders would warn and teach them.

In the present, they are recovering the relative system by researching family trees and making a network. Research found that people in the Nam Kian community were all relatives originally, but eventually expanded as the population increased. When seeing the root of the relatives, it found that they are from the same family. The youths who studied the family network said that after making the relative map, they learned more about their relatives and people in their community. Before, they would

not think of the person as their relative, but after seeing the family tree or relative map, they now know that they are all relatives. It makes them love one another more. Studying family trees is not only for tracing roots of families, but also a learning process for the new generation to learn about the relationship dimensions and their relatives.

According to the activity, tracing back over the last 200 years the lifestyle of the Nam Kian community, on February 7<sup>th</sup>, 2013, the Activities Committee improved the search on relatives in the community and found that most old families would have the family name that begins with 'Dee.' There are 28 families with the family name that begins with 'D.' Here are some examples, Deepromkul, Deepintha, Deekaikam, Deesuya, Deekalla, Deekamwong, Deeinkam, Deepana, Deeseesai, Deepala, Deewong, Deesom, Deeseesai, and Deeut. Only 26 families remain as most of the offspring in the Deekaew and Deethanna families were daughters so they lacked an heir to carry on their name.

The history of 'D' as the beginning letter was told by Kraisa Kantalae and Promma Deepana, the president of the elders club. Around B.E. 2464 was the time that people began to set up family names. Each family would bring the name of the husband and wife and blend them together and use the word *Dee*, which in Thai means good, in front of their names. They believed it would help bring goodness to their lives. For example, Grandpa Pin and Grandma Tha would have the family name Deepintha. Otherwise, Nam Kian people would have family names beginning with the word *Kian*, like Kiankam, Kianya, and Kiansueb.

From tracing back, it was found that there are 10 original large families as follows:

1. Deepintha 134 persons
2. Thanawong 116 persons
3. Deekalla 88 persons
4. Jaijan 87 persons
5. Deeinkham 79 persons
6. Deeseesai 74 persons
7. Kamfuengfu 66 persons
8. Kammongkol 62 persons



9. Deepala 58 persons

10. Deepromkul 58 persons

The relative system is rooted by an ancestor spirit. For example, the spirit of grandparents to the family system advise siblings not to fight otherwise the spirits would get angry. Also, relatives who worship the same spirit should not marry to each other.

The belief in these spirits is a strategy that ancestors had wisely made in order to bring relatives together to help each other which, in return strengthens their bond. These beliefs also teach people to be harmonious amongst their relatives, respect elders, behave in a good manner, and not misbehave in a way that would defame their family name. It can be seen that belief in these spirits creates a system of values and rules for the community to live by and help the overall welfare of the community.

Nowadays, it is a pity that the belief system is not as important as before, especially among the new generation.

### **3.3.3 Demographic Structure**

In Nam Kian District, there are 2,395 citizens, 671 households with the highest population in Moo 1 and the lowest in Moo 5. There are 1,459 women and 1,435 men.

(Nam Kian Tambon Administration Organization, 2012)

All 2,395 people can be classified into the following age groups:

0-4	years old	16.03%
15-60	years old	72.11%
60	years old	11.86%

### **3.3.4 Transportation**

In the past, there were no roads connecting this community with other villages, there was only a cart path. It was hard to travel around the area in rainy season. In 1980, the Rural Development Unit came to make a new non- asphalt road and improve the path so the villagers could travel to other villages and bring their agricultural products to sell in town more easily.

During this period, villagers mostly used the services of a small bus running from Nam Kaen District to Nam Kian once per day and costing 5 Baht. In 1986, the path was once again improved upon becoming a concrete block road and then again in 1989, becoming as asphalt road.

Nowadays, most villagers use motorcycles and cars as their main mode of transportation due to the lack of public busses and now that the road has already been improved.

### **3.3.5 The Governance**

#### **3.3.5.1 The Community Administration Managed by the State.**

Nam Kian District used to be under the reign of Nam Kaen District but, was divided from Nam Kaen District in 1990. In 1999, the Nam Kian District Council received the declaration from the Ministry of Interior to be the Nam Kian District Administration Organization (DAO). Presently, each of the 5 villages has its own governor in charge. There was a Head District election in 1990 with 2 candidates. Promma Dpana, the Headman of Moo 2, won the vote and became the first Head District of Nam Kian District. In 1991, there was the second election and Sawat Wongwian, the Headman of Moo 3, won the election. In 1997, Kamon Dpromkul, the Headman of Moo 1, won the election and became the third Head District. In 2009, Sri Dsuya became the fourth Head District and has been in the position until the present (2013).

In Nam Kian District, apart from being governed by the Headman and Head District, there are also assistants who take care of and assist on developing things in the village and at the district level. These are village committees set up according to the state regulations.

In 1983, the Nam Kian District was chosen to be a Self-Protect and Development Volunteer Village (SDV). As a SDV village, the peace and development of the district is positively affected. There is training for the volunteers to keep village regulations, arrange the guard duty and to take care of the village. There has been a familiar issue in the Nam Kian community for over 20 years. There has become a special regulation within Nam Kian District called Social Criteria, in

which to control, prevent, and witness any negative behavior of the people in the district so Nam Kian can remain peaceful.

### **3.3.5.2 Local Administration**

The Thai constitution B.E. 2540, enacted to decentralize the power in favor of local government so they can be independent in making decisions on policies, administration, human resource management, financial management, natural resources and environmental management in order to enhance the efficiency and serve the basic needs of the local people in public service.

Decentralization had become concrete after the launch of the plan and process of decentralization by local administration organizations. In 1999, the Nam Kian District Council was granted the declaration from the Ministry of Interior to be the Nam Kian District Administration Organization and was given independent legal rights. The organization has the legal power over the management of its public services for its people. There was an election for the Minister of District Administration Organization. The first Minister was Termsak Tagiang, the second was Sanit Sairokam and he served as Minister twice. The third was Choosilp Sararattana and the fourth is Mangkorn Dpintha until the present. (2013)

### **3.3.5.3 Community Management by Community People**

In addition to big government and local government, Nam Kian has another governing system at the district level called the Community Justice Center. It was established in August 2006 and is supported by the Ministry of Justice. The center focuses on the reconciliation of conflicts in the community as well as to help restore harmony and maintain relationships in the community which, in return, helps strengthen the community. From the first day, there have been 11 complaints including motorcycle and car accidents, students bus complaints, drunken noise, borrowing money and not returning it, a car crashing into cow, fighting and beating each other up, spray painting in public areas, defrauding, defalcation and land conflict.

### 3.3.6 Social management

#### 3.3.6.1 Education

In the past, people in the community sent their children to temples to get ordained as monks so they could learn to write and read *Tua Muang* or Lanna Language. Monks had an important role in teaching norms, traditions, ceremonies and dharma which had been recorded on palm leaves. Textbooks, on the leaves, had content about beliefs, local medicine and were valuable in the minds of the locals. Their lives from birth until death all depended on local beliefs and rituals like *Soo Kwan*, the welcome back or console ritual, *Song Kroah* the sending out of any bad luck ritual and *Sueb Chatha* the ritual to prolong or renew life.

From tracing back 200 years of Nam Kian life, the elders expressed that education in the temple was considered an important unit of teaching. Parents would bring their sons to stay in the temple as *Kayomwat*, meaning temple kids, assisting monks with work and then would eventually become ordained as a novice monk. After leaving the monkhood, they would be called *Noi*. If they were ordained for many years, becoming a monk of high level, when they left the monkhood they would be called *Nan*. It is noticed that members in the Nam Kian community, who are over 50 years old, have these titles before their names. In each village, most of these people are knowledgeable people who with a good memory and live in the norm and dharma frame of mind.

In 1918, Nam Kian School was established, using a pavilion in Pong Kam Temple as the teaching place and Monk Muenkam Ngannunchai as the teacher of primary grades 1 and 2. In 1920, the school had built a temporary building outside Pong Kam Temple. In 1938, the school moved to another place after receiving 8 rai land from Fun Oonruen and expanded to teach primary grades 1 through 4. Nowadays, the area of the school has expanded to 42 rai.

In 1965, the school opened for grades 1 to 7, but in 1977 there was a change in the national education plan, so the school changed to only teaching grades 1 through 6. In 1991, Ban Nam Kian School joined the project of Education Opportunity Expansion and thus, it opened a secondary school, grades 7 through 9. In the present, children have a chance to study at higher level both in the community and

outside the community. Parents, most often, send their children to study from kindergarten level to high school in Muang District of Nan.

Additionally, in the community, there is the Nam Kian District Little Kids Development Center for preparing kids before going to kindergarten. It was first established in 1974 with the cooperation of the community and health stations as a children's nutrition center. It is located in Ban Nam Kian Thai, Moo 1 and it is funded by the Nan Health Office. In 1989, the children's nutrition center was transferred from the Ministry of Health to the Community Development Department and so moved the Little Kid Development Center to Ban Nam Kian School. In 2003, the Nam Kian Little Kids Development Center was transferred to the local administration organization and moved to Ban Mai Pattana, Moo 4 until the present. Apart from the schools and children's development center, the community progressed by adding the University of Life, which is a project of the Learning Institute for Everyone established by the Community Enterprise Promoting Foundation under the support of the Bank of Agriculture and Agricultural Cooperatives, Thai National Petroleum, National Science and Technology Development Agency, and Village Foundation.

The institute opened a Bachelor of Arts Degree in Community Health and has taught 40 students in 2009. They use the conference room of the Nam Kian District Administration Organization as its location.

### **3.3.7 Religion and Beliefs**

The elders in the community tell us that in the past, people in Nam Kian District respected nature that nurtured lives so the elders had lived treating nature fairly. The community set up a belief system around respecting nature, including rules pertaining to the use and conservation of nature as conveyed by traditions. For example, *Liang Pee*, offer sacrifices to spirits, *Pee Khun Nam*, the water spirit, *PTung Pee Na*, rice farm spirit, *Thparak*, the wood nymph, *Pee Fai*, the dam spirit. These rules control the use of nature so people would take things out of nature for living purposes only. The community arranges the *Liang Pee* ritual annually to convey their gratitude to nature, for bringing them prosperity, and to apologize for what they may have done to nature.



Although new the generation in the village see this belief as not sensible, they do not oppose their elders' beliefs. Buddhism is taught by the monks and elders and is shown to villagers how they can apply it to their daily lives and make their lives peaceful and smooth. Thus, villagers of every age still believe in Buddhism and regularly participate in Buddhist activities and have given significantly to maintaining and conserving the religion. Presently, the new generation may be distancing themselves from the religion, but the community has always arranged religious activities and persuaded them to participate so they can continue the tradition.

Apart from the belief of Buddhism, some of villagers are Christian. The 1 Christian church in the village, Christjack Kantatip Kittikhun, is located at Ban Mai Santisuk Village, Moo 5. The church is named after Grandpa Kantiya and Grandma Buatip Dthannawho were the first villagers to believe in Christ.

Although people in Nam Kian District have different views on religion, the majority being Buddhist and the minority being Christian, the two groups do not have conflict and they are bonded as relatives and live together harmoniously.

### **3.3.7.1 Tradition and Culture**

The original Nam Kian community started their own culture that conveys their gratitude toward parents and sacred or supernatural things. The traditions are as followings:

#### **(1) Songkran**

Songkran festival or as local people call it *Pee Mai Mueng* or Northern New Year is between the 13th-16<sup>th</sup> of April. Villagers believe April 13 is *Sankhanlong Day*. On that day, villagers clean their houses to drive out any bad things from the house and they cook jackfruit curry, as the Thai name of jackfruit has the same sound as the Thai word meaning "support". They believe by eating the curry on that day they would get support to meet good things in life. April 14th is *Nao Day* or local people call it *Náo Day* meaning rotten day. This is the day of religious activities, such as bringing sand to the temple. April 15th is *Payawan Day* or The Great Day. People go to make merit and bring food they have prepared to the temple, which Northern Language is called *Tan Kan Kao* meaning giving the rice bowl. It is believed that the

food or merit would be sent to ancestors or their relatives who have passed away. April 16th is *Pak Pee Day* or the Year's Mouth Day. This is the day when the new generation show gratitude to their elders by apologizing and asking forgiveness and, in return through a ceremony, the elders give them a blessing.

## **(2) Grandfathers and Grandmothers' Spirit Sacrifice Ritual (Liang Pee Pu-Ya)**

Grandparents' spirits are called *Pee Pu-Ya*. They are the spirits of family. The belief in family spirits in the community was a strategy that the ancestors cleverly made in order to keep the connection between relatives and keep them close. Besides, it teaches them to love each other and live harmoniously. It is also the system of social rules as the spirits create the values and rules of living together, helping each other and depending on each other.

## **(3) Rice Farm Spirit Sacrifice Ritual (Liang Pee Tung-Na)**

Before harvesting the products of their own farm, farmers would find a day to arrange a ritual to offer foods and things to the rice farm spirits in order to ask the spirits keep the farm prosperous and fertile enough for consuming. The ritual is usually performed annually in December or January. Before the ritual, farmers search for a good day to bring things such as a pig's head, chicken, areca-nut and betel, cigarettes, liquor, flowers, candles and incense and arranging them in the middle of the rice farm.

## **(4) Jom Mok God Worshipping**

Jom Mok is the mountain locating in Ban Ton Kok village, Moo 3. Villagers believe that there is a god or angel staying there who destines the rain in rainy season. So every year on the full moon in the 9<sup>th</sup> month and every full moon in May, Nam Kian people arrange a procession up Jom Mok mountain to worship the Jom Mok god, bring food, worship, and ask the monks to pray there. There is also *Bong Fai*, or sky rocket, used in the ritual to worship the god as well.

### **(5) Traditional Long Boat Race**

Nam Kian District is not near the Nan River so they do not have a boat race like other communities, but when the culture of race boating became popular, they cooperated with the Ban Wangwah community, Tawangpa District and arranged a boat race. For a long time Ban Wangwah did not have enough boaters so they asked people in Nam Kian to participate in the race and train in boating. The people of Nam Kian were very energetic and excited about getting trained in and practicing boat racing. Both communities worked together, cheering together and doing activities together like making food and delivering it to their racers. This also connected them with other communities as well.

Eventually, in 2003, the Ban Wangwa community, led by Sarit Surithad, held a traditional long boat race to the Pong Kam Temple. Nam Kian then made a welcome ritual and renamed the boat *Rue Thep Jom Mok* meaning Jom Mok god boat. With the unison and harmony of the community in its decorating, the boat became famous. The Jom Mok boat did not only portray the power of the boat, but was the product of learning and cooperation of people in the community. Selecting the racer, help with practicing and keeping them disciplined, funding, arranging food by the housewives club in the villages and families were all activities shared by these communities. When the season comes, men and youth in the community help make a viewing stand and decorate it to make it pretty. Also, they volunteer to dance and sing, cheering for the boat. Cooperating in this activity has tightened community's love and relationships.

### **3.3.8 The Leadership and Social Network of Nam Kian District**

Research shows the leaders, both natural and appointed, of the Nam Kian community from the past until the present are chosen from the original families. For example, the Dpromkul and Dpana families have both been leaders. Eventually, there have been son-in-laws from outside the community who have played the role of a community leader. Handing down the position of leader is mostly given to their own families or relatives like from brother to little brother or from father to son or son-in-law. Even when they have elections, the runners in the election are related to the old leaders so they could always be trusted and, therefore, be elected as the next leaders.

Most leaders who become Headman and/or District Headman are from the Headman Assistant position or assistant of other leading positions and have already proven their devotion to the public, their honesty and experience. They have shown they are energetic, responsible and hard working in the community.

### **3.3.9 Leadership in Nam Kian sub-district**

There are 42 main leaders in Nam Kian called *42 Khun Suek* or the community warriors. These words encourage and enhance the energy of the community. Their input is equally weighed on every issue and the thinking, planning and making of decisions is done together.

Although Nam Kian District is divided into 5 villages according to the Ministry of Interior, on the practical level, the community is not divided but is ruled as one district.

Ajarn Chusilp Sararattana former Chief Executive of the Nam Kian SAO, provided his views on community leadership, *"regarding community development, or doing something else, if leaders are transparent and the operation can be verified, every leader knows the same and does the same with mutual trust. This will create faith in two systems; 1) Faith in yourself: Team creates faith within the team 2) Fellow citizens in each community have faith in the system: Cooperation is created, they all agree with the emergence of trust in the community"*.

The study of Narumon Jaidee (2010) about the expectations towards the community leaders explains that when a person has been selected as a leader, he/she has to work as a trusted member of the community like in the past. Community leaders often mention leadership as being distinguished and having the ability to create synergy in collaborative teamwork. This was especially the case during the term of Mr. Sanit Sairokham. Committees were diverse and were assigned tasks to suit the skill of each individual. The work process focuses on the needs of the villagers and, most importantly, by uses the locals to survey the needs and priorities of the development plan. The various projects were started to improve the overall well-being of community members. A community study was conducted to analyze community conditions in need of solutions. There was a compromise in managing the



situation and there was support and encouragement to facilitate the activities as planned. All the links and network expansions worked together seamlessly.

### **3.3.10 Life and Social Groups in the Community**

The Nam Kian community has always tried to consistently initiate self-development to help in the care of the community. The community has gradually collected its own knowledge and has searched for existing social capital to be applied to enhance the lifestyle of the local people including development as follows:

#### **(1) A Baht a Day Fund for Helping Society.**

The A Baht a Day Fund was established on January 1<sup>st</sup>, 2004 aiming to promote saving money in the community and to arrange a welfare system for the people in the community. The members would save 1 baht a day on every third day of the month. The committee of each village would keep the money. Then, the District Committee of each gathers all of the money to be saved. When all of the money from the 5 villages is gathered, the committee then estimates the payment for each month to pay for welfare and takes it to the bank.

The main objectives of the fund and welfare are as follows:

##### **1. Birth.**

Members delivering a child would get 500 baht for the child and the mother who is admitted to the hospital gets 100 baht per night, not to exceed 5 nights.

##### **2. Aging.**

In the case of members who have saved for over 15 years and are over 60 years old, they will get monthly pension of an amount depending on their saving period, for example:

15 years of savings, age 60 years old will get a pension of 300 baht per month

20 years of savings, age 60 years old will get a pension of 400 baht per month

25 years of savings, age 60 years old will get a pension of 500 baht per month

30 years of savings, age 60 years old will get a pension of 600 baht per month

### 3. Injury and Sickness

Members admitted to the hospital will get 100 baht per night while in the hospital, not to exceed 500 baht per year

### 4. Death.

The heir of deceased member will get welfare money as follows:

6 months of savings will get 2500 baht

1 year of savings will get 5,000 baht

2 years of savings will get 10,000 baht

4 years if savings will get 15,000 baht.

Ajarn Chusilp Sararatana, president of the fund, said that 1 baht may be seen as too little, but it can accumulate into a lot as time has passed. Seven years, with a number of members, can become very beneficial for the welfare system of the Nam Kian people.

Time has passed, and now it is going into its 7<sup>th</sup> year. The community has learned that the fund does not only provide welfare, but also good things have happened, for example, the sharing, harmony, discipline and security in life, as well as benefiting the poor and handicapped people. DAO (District Administration Organization) has paid the fund 365 baht a year so that those handicapped, poor and in need people can get the welfare without paying anything. The Community Welfare Fund is one welfare system for the people.

### **(2) Seo Group**

*Seo* means friend in Northern Language. The Seo Group is a group of people born in the same year, more or less. They will choose their own President, Vice-President, Secretary and Treasurer. Each group usually names their group after the year they were born or their name. They hold annual activities together which are beneficial to members in the group. These activities also lead to cooperation between members when any member is in trouble. When a member has a problem in hospital, for example, the group president would spread the news throughout the community and ask other members to visit and to encourage their friends to help with the funding.

On occasions like funerals, weddings, and merit activities the members would help each other by preparing the place, arranging the ceremony, and providing the food and labor until everything is finished.

(3) The cremation system in the community has long been practiced as a form of fundraising to help the relatives of the person who died. Donations are given either in the form of money, firewood, rice, or helping to manage the ceremony. It is how community members help each other.

### **3.3.11 Lifestyle and Social Groups**

The Nam Kian community has a variety of social groups. Each group has an important role and participates in activities in the community such as women's groups. They have practiced the cultural traditions of the local communities as well as played the role of facilitator. Meanwhile, social services in the community are the result of the integration of the elderly group. They engage in activities in public affairs such as fund raising for “gift” money to use for education. The money is rewarded on the 13th of April every year to well-behaved students who are good at studying and to perspective university students. Also the community holds a ceremony to show respect to the elderly in the community by giving them donated gift bags. The elderly reward students, who graduated high school, with money bags to put towards their higher education.

Groups of young people gather for the conservation of their cultural heritage and traditions such as sword dancing, Lanna martial arts dancing, folk music and drum shows. They can show their talents on various occasions and gain more experience and expertise. Many of them have been able to develop a supplement career from this. However, these activities have lacked continuity because these young children have to move schools in the city to continue their studies at higher levels. This may cause discrete activities.

The savings group has the goal of helping people when they have hard times and also creating a discipline of saving in order to help each other when they need it. In the community there is a welfare system which takes care of the community members from birth to death, called, “One Baht Per Day Fund”.

Considering the physical characteristics of the landscape and the livelihood of the community, it has been found that the livelihood of the Nam Kian community is perfectly balanced due to it being a small community, consisting of five villages, with a low population. Resources and ecosystems were fit to the settlements which were not far from government centers. Areas for agriculture were allotted for each household according to the number of household members. There are three resources that the community can rely on as the result of the cooperation and participation of the whole community taking care of the community forest and defining its boundaries.

In the issue of kinship as a mechanism for lineage, there is no family group that monopolizes the power. Therefore, cooperation from formal, fundamental, and specified aspect groups is necessary due to the diverse leadership. The groups attempt to solve problems in the community by using a community management system and coordinating with relevant agencies from outside the community. Then they can solve the problems, up to a certain level, in terms of community forest managements, economy and production development. Moreover, the social make-up of the community, such as families, groups, organizations, and institutions compromise and rarely is there an occurrence of conflict due to the coexistence of the same lineages.

Today, the expansion of production and marketing is changing rapidly and affects lifestyles of the community, which are now more complex and associate more with outsiders. It has changed in many aspects in terms of the deterioration of natural resources and the new models of production systems that accelerate production and depend on entirely on external factors. In the issue of economy, most people are headed toward the pursuit of money as the main factor of their lifestyle. The community is more complex and the utilization of the forest changed as well. The community forest management will be presented, in detail, in Chapter 4.