

EDUCATIONAL AND SOCIAL DEVELOPMENT IN DOI ANG KHANG:  
A COMPARATIVE STUDY OF THE KHOB DONG AND NOR LAE VILLAGES

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by

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Timothy Frost

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Lauren Gray

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John Lake

---

Jessica Roy

Date: March 4, 2005

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Professor Rob Krueger, Major Advisor

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Professor Steve Pierson, Co-Advisor

## **ABSTRACT**

This project assessed the Educational and Social Development Programs in the Khob Dong and Nor Lae villages of Doi Ang Khang, Chiang Mai, Thailand. We used archival research, observation, and interviews to gather data for a comparative study in order to determine why some development programs have failed in the Khob Dong village. We identified factors of influence that inhibited acceptance of the development programs, and we assessed the villager needs that were not being satisfied. We provided recommendations to address the gaps of communication between the villagers and project directors and to improve future development programs in the region.

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# EXECUTIVE SUMMARY

Political upheaval and economic turbulence have forced many peoples to flee their home countries in search of a better life. Such is the case with the hill tribes of northern Thailand. When the hill tribes were uprooted from their native lands, they lost ties to the economic and educational resources of a large country. When they first moved to Thailand, they had not yet formed new connections, and thus they suffered from a lack of development opportunities. To compensate for this void, many hill tribes turned to the growth of opium poppy as a cash crop. The growth and sale of opium endangered the lives of the hill tribe people as well as the citizens of the surrounding countries. In addition, the hill tribes commonly used the illegal slash & burn method of farming, which led to environmental degradation.

His Majesty King Bhumibhol Adulyadej confronted the issues of the hill tribes by introducing the Royal Projects in 1969. With military help in enforcing the laws of the country, major opium growth has ended in Thailand, and agricultural methods are now controlled. The Royal Project Foundation has also chosen to initiate various Educational and Social Development Programs (ESDPs) to help the hill tribes develop skills that will help them to become more self-sufficient and to raise their standard of living. In order to do so, many villages are now equipped with schools, health care, career training, and family planning programs. The ESDPs have been largely successful among hill tribe villages. However, the Lahu tribe at the Khob Dong village, in the Doi Ang Khang region of northern Thailand, has not developed to the extent that the Royal Projects would like. Our goal is to assess the needs of the Khob Dong villagers and create culturally appropriate recommendations for improving educational and social development of the tribe.

Our methods for achieving this goal include three main objectives: determining the success or failure of ESDPs and identifying factors that influenced progress, conducting a needs assessment of the villagers, and analyzing the resulting data. Our research design, a comparative study of the Khob Dong village and the nearby Nor Lae village, allowed a timely assessment of the ESDPs and causes of their success or failure. After gathering the available statistical data, we observed the conditions in the village and the extent to which Royal Project resources were used. Exploratory and semi-structured interviews with Ang Khang Research Station staff, community leaders, villagers, teachers, and military personnel provided deeper insight into the attitudes of the villagers towards using ESDPs. A combination of inductive and deductive analysis methods were used to determine the success of ESDPs and form recommendations for satisfying villager needs.

## ***Differing Priorities, Misunderstandings, and Cultural Values***

Through our interviews with villagers, we were able to pinpoint social factors that control the way the people of both Bann Khob Dong and Bann Nor Lae use the ESDPs. These factors revealed the underlying theme that the Lahu tribe is inherently resistant to rapid development, as they strive to hold on to their traditional ways of life. In contrast, the Palong villagers of Bann Nor Lae have a strong motivation to actively develop their community. This difference in cultural values has presented itself through three main disconnects between the ESDPs and villagers: (1) The villagers have priorities which

dominate their lives and prevent them from making use of certain development programs; (2) The villagers do not understand the benefits provided by ESDPs; (3) The Royal Project does not understand the development needs and priorities of the villagers.

#### *Conflicting Priorities: Religion and Social Structure*

A lack of motivation to develop and a strong attachment to cultural traditions in the Khob Dong village are evident in the conflicting priorities between the villagers and the ESDPs. We determined that some priorities of the villagers directly inhibit the use of ESDPs. The Lahu's cultural traditions often take precedence over the development priorities set by the Royal Project Foundation. The effects of religion and family structure adversely impact the acceptance of ESDPs within Bann Khob Dong. Lahu worship of spirits inhibits health care and economic development in the Khob Dong village, while close family ties also prevent many children from leaving the village to receive a higher education. Conversely, in Bann Nor Lae, the religion and family structure do not conflict with existing development programs.

#### *Misunderstood ESDP Priorities: Health, Nutrition, Sanitation, and Education*

One problem that was prevalent in Bann Khob Dong, which seemed to be a lesser problem in Bann Nor Lae, was a lack of knowledge that led to a misunderstanding of the benefits of the ESDPs. Khob Dong villagers were unable to discern why certain developmental goals should be made priorities in their village, which results in a lack of acceptance of ESDPs. Khob Dong villagers often seemed unaware of the underlying health implications of simple practices, such as bathroom usage and personal hygiene that were typically accepted as normal activities in the Nor Lae village. However, the only way to gain better understanding of these important concepts is to obtain an education, and the Palong villagers have accepted education, particularly at the higher levels, much more thoroughly than the Lahu have.

Many parents in Bann Nor Lae hold higher education as a goal for their children and value the educational opportunities the ESDPs have provided. On the contrary, many parents in Khob Dong village did not see the benefits of schooling, especially at the upper levels. In the case of both health and sanitation programs and education, the Khob Dong villagers lack the motivation to learn the importance of the ESDPs. The Palong tribe of Bann Nor Lae is much more motivated to learn the priorities of the Royal Projects and embrace the aid they have provided.

#### *Misunderstood Hill Tribe Priorities: Inefficient Transportation and Insufficient Agricultural Water*

There is an evident disinterest in some of the ESDPs, as their developmental goals involve abandoning some of the Lahu traditions. In the Royal Project Foundation's opinion, these programs offer valuable opportunities to develop skills and improve the standard of living at Bann Khob Dong. However, the residents of Bann Khob Dong value different objectives. They believe that one of the greatest needs in the village is improvement of the road, as it is impassably muddy during the rainy season. Although the villagers claim that the road inhibits travel during medical emergencies, such as childbirth, it is not known how many people are actually affected by this difficulty, and the ESDPs have not seen the road as a priority.

One of the greatest needs in both villages is improved irrigation. While the Royal Projects have done all that they can to address the water shortage problem, they have not addressed the larger issue of poverty that stems from the water shortage. Thus, the ESDPs have not completely understood or addressed all of the needs of either village.

As it has been seen, the Palong culture has a very strong motivation to develop and improve their standard of living. In addition, the Palong hold similar priorities to those of the ESDPs, which has resulted in development at Bann Nor Lae that is satisfactory to the Royal Project Foundation. However, the villagers of Bann Khob Dong have different priorities, suggesting improvements that are out of the realm of the Royal Projects. They place importance on values and needs that differ substantially from the priorities of the ESDPs.

The underlying issue of misunderstanding of priorities, along with the poverty of the villagers, must be addressed in order to develop Bann Khob Dong in the future. Acceptance of ESDPs sometimes requires larger societal changes that need to take place over generations; our study has confirmed that some of these changes have already begun to take place. Even in Bann Nor Lae, where development has had great success, deep-rooted changes need to be made in the long term in order to ensure future improvement. Although we believe that educational and social development in the Khob Dong village may need many years to take hold, we can make several short-term recommendations for immediate aid. In addition, we would like to address the deep-rooted issues that have inhibited the success of the ESDPs, poverty and misunderstanding, with long-term recommendations that require further research.

#### **Short-Term Recommendations:**

- **In Bann Khob Dong, village events that combine seminars with contests could be used to increase community awareness and interest in health and nutrition, such as house-cleaning and cooking competitions.**
  - o In the past, the Royal Project Foundation has tried to teach cooking classes to Khob Dong women in order to promote nutritious cooking and eating. However, after the class, no one used the new recipes.
  - o Aacaan Khurium suggested that contests with cash prizes are an effective way to encourage Khob Dong villagers to participate in new activities. If new cooking competitions were implemented with brave tourists, Royal Project employees, or other villagers as judges, the Lahu women might be more likely to learn new cooking techniques. If judges are impressed or rewards are won, the Lahu might be more likely to continue using these cooking techniques at home.
  - o Similarly, house cleaning competitions would encourage the Lahu people to keep their houses clean. Over time, they will grow used to cleaning their houses and learn to prefer cleanliness in their homes.
- **High school scholarship programs for students, combined with monetary incentives for their families would help offset the opportunity costs associated with sending children to secondary and high school.**
  - o Many times, students encounter a lack of funds that prevent them from continuing school. High tuition costs and costs of school supplies,

coupled with the opportunity cost of losing a worker for four years make high school education an unrealistic goal for many hill tribe villagers.

- In Nor Lae Village, according to Ja-Ring, the main cause of discontinued education is poverty. Therefore, a greater availability of scholarships for the students to reduce the cost of school would make higher education a more viable option.
- In Khob Dong Village, strong family ties and a reluctance to move away from their families are the main reasons for discontinued education. These strong family ties are comparable to the importance of family across all of Thailand. If incentives can be offered to the families of the students, the students and families would both be more likely to accept higher education as a viable option, much like Thai children will leave their families to find better-paying jobs in the city and send money home to their families.
- **In Bann Khob Dong, future meetings regarding ESDPs should be held with both men and women in attendance to take into account the decision-making process of Lahu families.**
- **In Khob Dong, we recommend initiating a seminar teaching the community to pool resources and work towards a common goal, such as improving the road.**
  - The Lahu villagers of Bann Khob Dong have not successfully completed any cooperative projects.
  - The dusty/muddy road was brought up as one of the biggest problems in the Khob Dong village. The villagers could learn to work together towards funding this project, rather than relying on funding from the Royal Project Foundation or the Fang District government.
  - For example, each family keeps buffalo as an emergency source of money. Based on observation, we think it is a fair assumption that each family owns more than one buffalo. If each family could sell one buffalo, and all of the income from the buffalo was pooled together, they may have enough money to fund the construction of a new road.

#### **Long-Term Recommendations:**

- **Better Record-Keeping: If institutions such as the health clinic at Bann Khum can keep more complete medical records, surveys and future program assessments could be more easily performed.**
  - Using these records, further studies could be conducted on the hill tribe use of medical resources (e.g. health clinic and Fang Hospital).
  - In addition, this study could include an analysis of how medical information is disseminated to the tribes. For example, if a new vaccine was introduced at the Bann Khum health clinic, how would the tribes be notified of this new development? Could this process be improved?
- **Contacts: In order to gain a better understanding of “success stories” of the ESDPs, we recommend contacting and interviewing villagers who left the village for a higher education and job opportunities.**

- If high school or university graduates have left the villages to pursue education and/or job opportunities, they may have helpful input on future improvements for the ESDPs.
- For example, Ja-Maw's grandchild currently lives and works in Bangkok.
- **Allocation of Resources: We recommend that the Royal Project Foundation focuses its efforts in Bann Khob Dong on determining which programs have been most effective and allocating funds to those programs, rather than those whose success has been more limited.**
- **Income Generation: In Bann Khob Dong and Bann Nor Lae, new methods of generating income should be explored.**
  - Sam Ray Kam, a middle-class villager at Bann Nor Lae, suggested that women should have better job opportunities than handicraft production, because their income relies completely on tourist visits to the village. Perhaps a handicraft store outside of the village could help this objective. We recommend conducting a viability study for selling hill tribe handicrafts under the Doi Kham brand name in other cities and provinces, such as Chiang Mai city and Bangkok.
  - Raising livestock seems to be a reasonable activity that could be very lucrative. Villagers in both villages often raise pigs, but sales of the pigs are unknown. In addition, Khob Dong villagers raise buffalo for emergency sources of income, but they could expand to regular raising and sales of buffalo or cows. This activity would rely on the villagers' ability to contact and deliver the livestock to customers.
  - Other handicrafts may be effective sources of income as well. The grass bracelets produced and sold by the Lahu women and children sell for as low as 2-5 Baht each. Examples of potentially more profitable handicrafts include: traditional Lahu or Palong clothing, traditional toys, whittled wooden carvings, pottery, or woven scarves (for the Lahu women).
  - Another recommended source of income would be food for tourists. When tourists visit, it would be a treat to sample some traditional Lahu or Palong food, as only drinks and packaged snacks are available at the Khob Dong School store at the Khob Dong village. However, this food-for-sale objective would require highly sanitary cooking techniques and some brave tourists to start off the trend of eating the foods. (Perhaps this recommendation could be tied into the cooking contest recommendation explained in the Findings and Discussion section.)
- **Crop Substitution: Conduct a viability study for crop substitution with low-moisture crops to increase income during the dry season.**
  - Opium poppy is a crop that requires very little water to thrive, which explains its success in the past as a cash crop in the Doi Ang Khang region.
  - However, other low-moisture crops may be viable substitutions for poppy, such as novelty cacti that could be sold in other cities and provinces.

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# I. INTRODUCTION

Political upheaval and economic turbulence have forced many peoples to flee their home countries in search of a better life. Such is the case with the hill tribes of northern Thailand. When the hill tribes were uprooted from their native lands, they lost ties to the economic and educational resources of their host nations. To compensate for a lack of development opportunities, many hill tribes turned to the growth of opium poppy as a cash crop. The growth and sale of opium endangered the lives of the hill tribe people as well as the citizens of the surrounding countries. In addition, the hill tribes commonly used the illegal slash & burn method of farming, which led to environmental degradation.

The Thai government intervened in this problem in 1969 with the formation of the Royal Projects. The Royal Project Foundation continued their development efforts with the establishment of the Education and Social Development Projects (ESDPs) in 1982. The projects' goal has been to bring the hill tribes in the Chiang Mai province closer to the mainstream Thai standard of living and eliminate the production and sale of illegal opium. The projects are aimed at teaching the hill tribes new skills and techniques for cultivation of fruits and vegetables, allowing the hill tribe economy to shift towards profitable agriculture and handicrafts (Tassanee, 2004). By giving them other options, the tribes would not have to rely on illegal opium to make a living. Now, many years later, military intervention has terminated large-scale opium production in Thailand (Tassanee, 2005). However, the social development of the hill tribes has always been harder to gauge than economic improvement.

Despite this difficulty, the implementers of the ESDPs agree that they have been largely successful in hill tribe villages. Nonetheless, the Lahu tribe of the Khob Dong village, in the Doi Ang Khang region of Northern Thailand, has not developed to the extent that the Royal Projects would like. There had been little research completed to assess the ESDPs' success or failure in its development initiatives.

Previous attempts to understand the shortcomings of ESDPs had not yielded actionable recommendations (Nuntavarn, 2004). The aim of our evaluation was to develop an understanding of why the Khob Dong village has not achieved a high level of

success from some of the ESDPs and recommend strategies for improving the future development projects across Thailand.

Through our research, we produced a comprehensive assessment of the current status of the ESDPs, the causes of the programs' successes or failures, and the needs of the villagers of Doi Ang Khang, using a combination of archival research, observation, interviews, and qualitative analysis methods. Before we could complete our assessment and provide recommendations which would be helpful and culturally acceptable, we needed to learn about the ESDPs, the Ang Khang Research station, and the hill tribe people themselves.

## **II. BACKGROUND**

The hill tribes of Northern Thailand, who are typically refugees from surrounding countries, have traditionally practiced opium cultivation and swidden agriculture. To address this problem, His Majesty the King Bhumipol of Thailand created the Royal Projects. The Royal Project Foundation has set up development centers throughout this region, beginning with the Royal Agricultural Station Ang Khang. The Royal Projects have implemented agricultural programs and Educational and Social Development Programs (ESDPs), which offer sustainable development alternatives to forced cultural assimilation. The programs have had varying degrees of success in the villages surrounding the Ang Khang Research Station. While some tribes, such as the Palong of the Nor Lae village, have accepted the programs whole-heartedly, others such as the Lahu of the Khob Dong village have shown more reluctance to embrace these projects. The different traditions, customs and religions of the two tribes explain much about the different levels of acceptance.

### **1. Hill Tribes**

Northern Thailand is home to many hill tribes, who have subsisted for hundreds of years by living off of the land and have been largely indifferent to the political, economic, and social environment of the nations in which they resided, though they have been affected by them. In the 1940s, communist insurgencies drove many hill tribes south, from China, Myanmar, and other nations (Srisukho, 2005). Some hill tribes have origins as nomadic hunting societies dating back centuries before the communist insurgencies. As game grew sparse and forests were depleted, many hill tribes were forced to transition into an agricultural lifestyle. In some cases, they found profit in growing opium. Swidden agriculture, a common practice among untrained hill tribe farmers, often led to environmental degradation.

One example of such a group is the Lahu hill tribe, an ethnic group that has inhabited Northern Thailand for the last century. Our study is concerned primarily with

the Lahu and Palong tribes of Doi Ang Khang. The Palong tribe emigrated from Burma only 20 years ago and does not have this history of detrimental income-generating practices in Thailand. The Lahu and Palong tribes reside in the villages of Khob Dong and Nor Lae, respectively (also referred to as Bann Khob Dong and Bann Nor Lae). The vast cultural differences between these tribes provide a context for our assessment of their acceptance of ESDPs. A thorough examination of the history, traditions, and religious beliefs of both tribes is needed to truly understand the perspective from which villagers view the programs.

### ***1A. Lahu***

The Lahu people, also known as the Musser, have set up tribal communities throughout many nations in Southeast Asia. The Lahu were originally nomadic farmers from Tibet (Srisukho, 2005). Lebar, Hickney, and Musgrave (1964) suggest that there was a Lahu kingdom in Tibet during the 17<sup>th</sup> and 18<sup>th</sup> centuries. This is corroborated by Jones (1967) who suggests a Lahu state existed as late as 1887. After the Chinese government forced them from Tibet centuries ago, many Lahu relocated to Burma (Srisukho, 2005). In 1875 the Burmese government attempted to remove to Lahu from Burma, which caused many Lahu to flee to Thailand (Srisukho, 2005). There are currently 102,876 Lahu living in Thailand (Tribal Museum, 2004).

The distinct leadership and family structures of the Lahu are central to their way of life. Power in Lahu villages is typically divided between a spiritual leader and a political leader. The political leader is responsible for setting laws within the village, enforcing these laws, and acting as an ambassador to the Thai government. The spiritual leadership of Lahu villages is seen as source of moral consultation and has deep impacts on the attitudes of the villagers. While the political leader of the village is responsible for making policy changes, the spiritual leader's approval is necessary for the policy to gain acceptance in the community. The unique family structure of the Lahu sets them apart from the many other tribes of Thailand. In addition to having extremely strong family bonds, Lahu families are matrilineal. The men are considered the figureheads of the households, but most decisions are made by women.

The religious practices of the Lahu vary amongst different tribes. Traditionally the Lahu are theistic animists, but some villages have converted to Buddhism or Christianity. When Lahu do convert to other religions, they do so collectively as an entire village (Lebar et al, 1964). Lahu animist beliefs include the worship of a primary deity, Gusa, and the appeasement of numerous good and evil spirits (Thailand Development Organization, N.D.). These unique religious practices, as well as the distinctive familial structure within the tribe, make the Lahu of Bann Khob Dong stand apart from other hill tribes. During our data collection process, we further explored these facts about the Lahu people to discover how they influence the acceptance of ESDPs.

### ***1B. Palong***

The Palong people originate from the Shan State of Myanmar (Howard & Wattanapun, 2001, p.1). The Palong suffered tremendously in the 1970s and early 1980s when a conflict between the Communist Party of Burma's military and numerous rebel factions resulted in harsh oppression and exploitation of the Palong in the Loi Lae village. This oppression eventually led to the abandonment of that location and the Palong's migration to northern Thailand in 1984 (Howard & Wattanapun, 2001, p.77). When His Majesty King Bhumibhol Adulyadej visited the newly established village, Bann Nor Lae, he met with a tribesman who asked for permission to remain in Thailand, free from Burmese oppression. The King granted the Palong tribe's request (Howard & Wattanapun, 2001, p.81).

Since the initial migration of the Palong into Thailand in 1984, they have settled in six villages: Bann Nor Lae, Bann Suan Cha, Bann Mae Ram, Bann Pang Mai Dang, Bann Huay Pong, and Bann Mae Jon. According to the Thailand Development Organization's publication, "Hill Tribe in Royal Project Area," approximately two thousand Palong immigrated to Thailand in 1984.

The leadership and family structures of the Palong are more comparable to other tribes in Thailand. The local level of political administration for the Palong is the village headman. The headman is responsible for the overall rule of the village, including overseeing legal infractions (Howard & Wattanapun, 2001, p.41). The Palong are

patriarchal, meaning men are the heads of the households and the primary decision makers.

Typically, the religion of the Palong includes a practice of Theravada Buddhism and a mix of other spiritual beliefs. For example, the village women often wear traditional dress, including rattan hoops around the waist, called Nong Wong, to remind them that they are descendents of the mythical angel, “Roi Ngern” (Hill Tribe in Royal Project Area, N.D.). The Palong also worship a variety of spirits, or *nats* (Howard & Wattanapun, 2001, p. 37). It should be noted that Theravada Buddhism, which is the most commonly practiced form of Buddhism in Myanmar (Srisukho, 2005), is different from the Mahayana Buddhism common to Thailand. While the majority of the Palong are Buddhist, some have adopted animist or Christian beliefs.

The Palong and the Lahu tribes, while maintaining different cultures, as described above, share one major attribute: economic distress. Without the proper resources these peoples had no opportunities for economic advancement. This misfortune attracted the attention of His Majesty the King Bhumipol in 1969.

## **2. The Royal Project**

After seeing the state of the hill tribes, His Majesty initiated the Royal Project to help improve the quality of life for villagers in the hill tribes of northern Thailand. It covers the provinces of Chiang Mai, Chiang Rai, Phayao, Lamphun, and Mae Hong Son. Within this area there are thirty-six development centers, four of which have experimental agriculture stations. These development centers help 100,490 people from different tribes such as Lahu (Musser), Palong, Mong, Yao, Akha, Lisu, and Karen. Since its introduction, the project has focused on the three main areas of research, development, and marketing to introduce new agricultural processes and water conservation techniques to the hill tribes (The Royal Project Foundation, N.D.). The project (renamed the Royal Project Foundation in 1992) has also taken initiative to improve the lifestyle of the highland people by introducing the Education and Social Development Programs (ESDPs) to the villages of Doi Ang Khang (Tassanee, 2005).

The President of the Royal Project Foundation, Prince Bhisadej Rajani, supports five main goals for success (as given in the official Royal Project Foundation pamphlet).

The objectives are:

- To improve quality of life of hill tribes;
- To reduce the destruction of natural resources such as forests and water sources;
- To eliminate opium cultivation;
- To conduct land use zoning and encourage proper land use and soil conservation;
- To produce agricultural production to improve the economic condition of Thailand.

The guidelines for implementation, given by the King, are simple and straightforward: The process must be quick and easy, stress self-reliance, and aim for success without anticipating recognition (The Royal Project Foundation, N.D.). In order to satisfy the guidelines and the objectives above, the Royal Project Foundation's efforts in Doi Ang Khang are dually-motivated, including agricultural as well as educational and social development.

The introduction of new agricultural techniques has helped the hill tribes to eradicate opium cultivation and addiction, and to establish permanent settlements through the elimination of slash and burn farming. However, the Royal Project's objective of improving the quality of life for the hill tribe people had not been completely met. For this reason, the Royal Project has expanded its agricultural training to include educational and health programs, detailed in the next section.

### ***Educational and Social Development Projects***

The Education and Social Development Programs (ESDPs) were initiated with aims to promote education, self development, family planning, and healthcare. An emphasis is also placed on youth development. The ESDPs aid about 118,496 people in twenty-two districts, and are funded by the Royal Project, as well as public and private organizations. Many philanthropists in Thailand volunteer their time and fundraising efforts to the program (Tassanee, 2005). This section details the various ESDPs that have been implemented in the hill tribes across Thailand. Due to the Royal Projects' decentralized implementation, as explained in Section 3B, this all-inclusive list of programs is not site-specific. These programs have been implemented in various hill

tribe regions, depending on the specific needs of each site. Therefore, an exclusive list of Doi Ang Khang ESDPs has not been outlined.

### *Education*

The first program of the ESDP was the introduction of a mobile library, sponsored by Chiang Mai University, in 1982. Volunteer librarians traveled between tribes with the library, reading to children. After a five-year circuit, it was decided that permanent libraries should be established at schools, and teachers should be trained to become librarians. These first libraries were established in 1987, three years after the first school was built. The library creation initiative reached its height in 1996, when 50 libraries were presented to 50 schools in celebration of His Majesty the King's 50 years of reign (Tassanee, 2005).

The Khob Dong village, under the jurisdiction of the Ang Khang Research Station, was chosen to be the site of the first school in 1984. More recently, model schools have been built to demonstrate how schools in a hill tribe community should be set up. Her Majesty the Queen donated 1,000,000 Baht to develop a model school at the Kun Pae Development Center. The grounds included school buildings, dormitories, teacher's houses, and other facilities. Another model school for the Lahu tribe was started in 2002 at the Khob Dong School. The Khob Dong School implemented programs pertaining to farming for school lunch, environmental development, and cultural awareness. In addition to model schools, seminars for school strategy development were held in 2003 so teachers could share their experiences with teaching hill tribe students. Programs promoting education are not the only ones targeted towards helping the youth of the hill tribes. Other programs designed specifically for developing leadership skills in young members of the communities have opened up pathways previously unknown to the hill tribe youth (Tassanee, 2005).

### *Youth Development*

A main focus of the programs implemented by the Royal Project has always been youth development. Those working for the ESDP believe that the only way to ensure a successful future for the hill tribes is to target the children in their campaigns. As early as 1987, youth camps for quality of life development were being offered, with the financial

backing of World Vision (a Christian aid organization). Many “graduates” of the camps now work to help their communities improve their quality of life. A more comprehensive program called the Youth Development Network, sponsored by UNICEF, made its debut in 1999. The program trains youth to be leaders in their communities and also offers income generation programs. The Youth Development Network expanded further in 2004 to include career development and sponsor youth activities. The program offers up to 5000 Baht to each development center (15 are included), allowing the youth to decide how they would like to spend the money in their community. They then raise 5000 Baht of their own to contribute, through fundraisers such as selling garbage for recycling. The program has allowed many communities to set up sports fields and cultural conservation events, such as a fashion show featuring traditional dress (Tassanee, 2005).

### *Health*

Health care programs were also developed, beginning in 1984 with the mobile health clinic. Volunteers donate their time once a month, each time going to a different village. At this rate, each village is visited by health care personnel once every 3 years. Since 1986, when the volunteer group was set up by Mr. Kasem Wattanachai (former president of Chiang Mai University), 97,000 patients have been treated by the mobile clinic. Many stations, including the Ang Khang Research Station, have taken the next step, establishing permanent health centers on their grounds with the help of the Ministry of Public Health (Tassanee, 2005). Free health care is available to hill tribes at the Ang Khang Health Clinic and Fang Hospital. In addition, basic sanitation infrastructure improvements, such as latrines, have been made in the villages. Bann Khob Dong has two bathroom areas with three toilets each, while most houses in Bann Nor Lae have a latrine outside.

### *Family Planning*

The health services of the ESDP were expanded in 1997 with the addition of family planning services. Organizations such as the Planned Parenthood Association of Thailand and The Family Planning for Hill Tribe People Center have added their services to the Royal Project’s effort. While the program has been very successful in some areas, it has not been popular in others. The beliefs of some tribes cause them to reject any

form of birth control. In addition to the distribution of birth control materials, HIV/AIDS screening and prevention programs have been added as an ESDP. Programs teaching young hill tribe girls about reproductive health and providing pap-smear screening and breast cancer prevention have also been introduced within the past five years (Tassanee, 2005).

In short, the Education and Social Development Programs have sought to improve the quality of life of hill tribe people throughout Northern Thailand. Through addressing important areas such as education, youth development, health care, and family planning, the programs have begun to bring hill tribe people closer to the Thai standard of living. The programs have been initiated individually, on a village by village basis. The project lacks a centralized plan for implementation, choosing instead to address each need as it arises. Therefore, each village is affected differently by the programs, explaining the varying levels of success across the villages.

### **3. An Integrated Approach to Implementation: Doi Ang Khang**

In addition to the material of the programs themselves, the methods of implementation used can have a large influence on the success of the program. There are a wide variety of approaches that can be taken when carrying out the tasks of the program. Two such examples are an integrated approach, involving the people at every step, and a militaristic approach in which force is used to keep illegal activity at bay, while implementers of the ESDPs work with the tribes to ensure the success of the program. The Royal Projects have used both of these methods in different areas: The successful project at Doi Tung used militaristic force, while the mixed results of the Doi Ang Khang project were obtained from an integrated approach (Nuntavarn, 2005).

The Royal Agricultural Station Ang Khang was the first research station of the Royal Project. The station is located in Tambon Mae Ngom, Amper Fang, Chiang Mai, and has a climate unique to Thailand with an altitude of 1400 meters above sea level and temperatures that drop as low as -3 degrees Celsius. In addition to the research fields and gardens, the Agricultural Station oversees six hill tribe villages; Bann Luang, Bann

Khum, Bann Pangma, Bann Khob Dong, Bann Paka, and Bann Nor Lae. About 2,785 villagers live in the Ang Khang region (The Royal Agricultural Station., N.D.).

The Royal Agricultural Station Ang Khang follows the same objectives as those detailed above in Section 2A. In order to accomplish the goal of finding an appropriate substitute for opium production, the researchers at the project station have developed techniques for growing both tropical and temperate fruits, as well as other assorted crops, in the cool climate of Doi Ang Khang. They have also taught the hill tribe farmers the techniques needed to successfully grow these crops (The Royal Agricultural Station., N.D.).

The Royal Projects have taken different measures at each station to put development programs into effect. At the Royal Agricultural Station Ang Khang, the Royal Project has taken an integrated approach to implementation. The term *integrated implementation* is one coined by the Royal Project, and refers to all programs which were put into operation without the intervention of the military. In fact, the programs within each village were not integrated; each ESDP in a village was introduced as it was needed, with no centralized plan for implementation.

The programs in Doi Ang Khang have been divided into three kinds of activities: “Research, Experiment and Demonstration tasks,” “Promoting and Training tasks,” and “Career Development and Extension tasks.” The “Research, Experiment and Demonstration tasks” pertains strictly to the experimentation required to grow both indigenous and foreign fruits, vegetables, flowers, herbs and trees in the area. The second group, known as “Promoting and Training tasks,” entails all activities that take the next step, teaching and supporting the farmers, staff, and other interested people in growing highland crops. A training center has been built at the station to accommodate conferences and seminars on the topic, for professionals or the general public. “Career Development and Extension tasks,” the third and final phase of implementation, teaches the importance of the projects to the hill tribe people. In addition to agricultural processes, the conservation of water resources, production of handicrafts, and correct waste disposal methods are taught in the villages (The Royal Agricultural Station., N.D.).

Our assessment focuses mainly on the third phase of the integrated implementation, Career Development and Extension Tasks. We needed to ascertain which programs were initiated and how each was executed in each village. Although all programs in the Royal Agricultural Station Ang Khang used the same integrated implementation technique (unlike the militaristic method used in Doi Tung), the program did not thrive in all of the villages.

Due to the disparity in the integrated implementation method and the differing cultures amongst the hill tribes of Doi Ang Khang, the ESDP has achieved varying degrees of success in Bann Nor Lae and Bann Khob Dong, two villages located approximately 3 kilometers apart. In order to complete a valid assessment of the success of the ESDPs in two different villages, we needed to gain more complete information about the beliefs and culture of the inhabitants of each village, as well as confirmation of which programs had been introduced.

The two villages our team compared, Bann Khob Dong and Bann Nor Lae, are emboldened in Table 1 below.

Village	Families	Males	Females	Income	Farmer	Worker	Trader	Misc
Bann Luang	249	721	778	1274	327	356	40	1 school 2 telephones
<b>Bann Norlae</b>	166	397	367	668	300	75	4	1 kindergarten 1 temple
Bann Khum	70	186	171	1684	66	28	108	1 school 2 telephones 2 temples
Bann Pang Ma	49	140	145	1097	78	57	4	
<b>Bann Khob Dong</b>	69	175	135	2000	120	-	104	1 school 1 telephone

Table 1: 2003 population data for the Royal Agricultural Station Ang Khang  
Source: Ajarn Tassanee, Royal Project Foundation

### *Bann Khob Dong*

As shown above in Table 1, Bann Khob Dong is home to sixty-nine families, nearly all of which are composed of farming men and women who produce and sell grass bracelets for tourists. Many children of the village attend the Khob Dong primary school, which supports itself with sales from the small general store at the top of the village where tourists often buy snacks. The school's curriculum includes Thai Language, Mathematics, Science, Health, Agriculture, and Physical Education classes and a Boy Scout/Girl Scout program.

Although the men spend the day in the fields and many children are off at school, life in Bann Khob Dong revolves around the family and home. Houses in the village are generally constructed of bamboo floors and walls set on stilts with straw roofs and a narrow wooden ramp leading up to the house. Animals, such as pigs and chickens, and motorcycles are often kept under the house. In the entranceway to the house, there is usually a small closet-type room used for storage of clothes. The other, larger room doubles as a sleeping space and kitchen, with a small fire for cooking in the center of the room, a shelf suspended from the ceiling above for preserving foods, and mats on the floor for sleeping. All houses in Bann Khob Dong have electricity for lighting. While there are no phones in the houses, there is one public pay phone in the village.

Due to the centralization of daily life to the home, publicly owned buildings and property are virtually nonexistent. However, the leader of the village can use a loudspeaker to announce news to the community (Ja-Kha, 2005). This is about the only connection the villagers have to the outside world, other than one road used for transportation to and from the village, which is often thronged with tourists. Bann Khob Dong does not have any temples or churches because of the Lahu's animist beliefs (Tassanee, 2005).

The beliefs of the Lahu permeate deeply into their daily lives. In Bann Khob Dong, there are four spiritual houses. Age and economic status decide who owns the spirit houses. Each of these houses has two bedrooms, instead of the usual one. In addition, there is a spirit room in the corner of the back room that no one can enter, except the two spirit doctors during a healing ceremony. During the spirit ceremony, all male "members" of the house (every family in the village belongs to one of the four houses) slaughter a pig and feast on it. With the exception of healing ceremonies, the villagers of Bann Khob Dong only eat meat once a year, during *kin waa*, the New Years ceremony.

#### *Bann Nor Lae*

Bann Nor Lae, as also shown above in Table 1, contains 166 families: 397 men and 367 women. Like Bann Khob Dong, Bann Nor Lae's most popular occupation is farming. Three hundred farmers live in Bann Nor Lae, along with seventy-five workers (who mostly perform odd jobs around the village) and four merchants. Most men farm,

both for subsistence and for sale to the Royal Project Foundation. The women often supplement the family's income through production and sales of woven scarves. Military personnel aided with setting up looms for weaving as well as a shop at the military base for selling hand-woven products. The average income of Bann Nor Lae is 668 Baht per person per month.

To boost their food supply, many villagers purchase goods, including meat, from the mobile market. This traveling market visits many villages in the Doi Ang Khang area. In addition to the villagers of Bann Nor Lae, the market is frequented by soldiers from Myanmar. These soldiers cross the border to purchase food, as it is hard to come by at their camp.

Housing in Bann Nor Lae generally consists of bamboo houses on stilts, similar to those of Bann Khob Dong, but with metal roofing and wider entrance ramps. The Nor Lae Village does not have longhouses typical of other Palong villages, but rather single-family houses. Almost all houses are equipped with electricity for lighting. Along the main road, passing through the center of the village, is the village heart, or *huja rawl*, equipped with loudspeakers for announcements. Drinking water is kept in two reservoirs in Bann Nor Lae. Other drinking water sources include two rivers in Myanmar and one river in Thailand. Water for the fields is obtained through pipes from Bann Khob Dong and stored in 19 small storage units (Ja-Ring, 2005). A Thai military outpost neighbors Bann Nor Lae, which was established to protect Thailand at the Thai-Burmese border (Howard & Wattanapun, 2001, p.83-84).

Because many Palong practice Buddhism, the villagers built a temple in Bann Nor Lae, and have only one village leader, Ja-Ring (unlike Bann Khob Dong's two discreet leaders, Ja-Kha and Ja-Maw). The village has a kindergarten, but does not have a school, as the children from Bann Nor Lae attend the Khob Dong primary school (Tassanee, 2005).

While many villages of Doi Ang Khang have experienced vast improvements in economic and educational status, such as the Nor Lae village, the Khob Dong village has not developed as well as others. According to Ajarn Tassanee, the Project Director for Development for the Northern Population at the Planned Parenthood Association of

Thailand, the villagers are not very inclined to change their ways (Tassanee, 2005). While the head of the village helped to build the Khob Dong School, children tend to work on the farm rather than attend school. The villagers seem satisfied making enough money to survive by selling bracelets and pictures to tourists, rather than learning new skills that can yield greater incomes. Our project's goal was to assess the success and failure of the ESDPs in Bann Khob Dong and Bann Nor Lae, and provide culturally appropriate recommendations for future programs.

## **Chapter Summary**

The Education and Social Development Programs (ESDP) in Doi Ang Khang have not had the consistent success desired by the project implementers. In particular, the Lahu people of Bann Khob Dong have not responded well. The integrated approach used in Doi Ang Khang was effective in certain villages, such as Bann Nor Lae. Other successful development programs, such as the Doi Tung Development Project in the Chiang Rai province, used a militaristic implementation approach to reach the same end. We needed to combine our knowledge of the Lahu and Palong hill tribes with that of the Royal Project Foundation and ESDPs in order to complete a successful comparison of the progress of Bann Khob Dong and Bann Nor Lae. The success of our comparative study also relied heavily upon our methods of data collection on the current economic and social status of the villages.

### **III. METHODOLOGY**

The Khob Dong village has experienced limited improvements over the past two decades despite the efforts of Educational and Social Development Programs (ESDPs) under the patronage of the Royal Project (Tassanee, 2004). The primary goal of our study was to identify the reasons why the ESDPs have not achieved the desired level of success in Bann Khob Dong and to provide culturally appropriate recommendations for their improvement. In order to reach this goal, we needed to identify two types of communication gaps between the Royal Project and the villagers: *implementation gaps* and *needs communication gaps*. Implementation gaps are those that prevented the inhabitants of Bann Khob Dong from making use of ESDPs, while needs communication gaps kept the Royal Project from identifying villager needs. Determining where these gaps had occurred was dependent upon understanding what development programs were offered in Bann Khob Dong and if they were utilized by the community. Obtaining accounts of the problems facing the village and the needs of its inhabitants was necessary for understanding what the villagers desired from the ESDPs. Our analysis focused on identifying where the miscommunications between the development priorities of the Royal Project and the villagers occurred.

In selecting a research design and data collection methods, we had to take into account our limitations and modify standard data collection activities to ensure the maximum validity of our study in the short time span. A second site, the Nor Lae village, was chosen so that we could utilize a comparative research design. Our research objectives were often pursued simultaneously, and analysis was an ongoing process that occurred throughout the duration of our study.

#### **1. Research Design**

Due to our time and resource constraints and lack of experience, we chose a comparative study for our research design. We had to gain acceptance with the villagers so that they would be receptive to our presence and willingly participate in honest

discussions about the ESDPs and their needs. We also needed to gain an understanding of the social structure and culture of the Khob Dong village to create a context for developing specific interview questions and finding appropriate ways of probing complicated development issues. We believe that this design, coupled with cultural study, would produce both timely and valid results due to the incomplete information available on Bann Khob Dong and the exclusive village features that we needed to identify. The success of our study also depended on several prerequisite activities.

### ***1A. Comparative Study***

In order to assess the status of development in Bann Khob Dong, we found it necessary to perform a comparison study. The absence of a long history of information on the health and educational status of the village and a lack of records on the attitudes of the villagers toward development programs made time-series oriented designs impossible. We needed to examine a village that constituted a “success” in the opinion of Royal Project officials, one that has responded positively to the ESDPs that have been introduced. Additionally, we needed to identify those factors that are unique to the Khob Dong village that might influence the acceptance of development programs.

The ESDPs experienced more success in Bann Nor Lae, a village that is a neighbor of the Khob Dong village but is inhabited by a different tribe. The Nor Lae village has improved significantly more than Bann Khob Dong under the ESDPs, even though development programs have been in effect at Khob Dong for a longer period of time (Tassanee, 2005). Due to Bann Nor Lae’s greater success, its similar relationship to the Ang Khang Research Station, and its close proximity to Bann Khob Dong, we decided it was the most appropriate secondary site for our study.

It is important to note that Bann Nor Lae is not a *control* village in our design. The two villages are vastly different in their size and prosperity, as detailed in Table 1 in the Background. Bann Khob Dong is nearly 100 years old and is inhabited by the Lahu tribe, who migrated away from Tibet long ago (Strawberry, 2005, Lebar et.al., 1964). Nor Lae was settled less than 20 years ago by the Palong people, who were fleeing oppression in their Burmese homeland (Mr. Ittasak Srisukho, 2005). The Lahu are

practitioners of a theistic animism, while the Palong are predominantly Buddhist. A thorough discussion of the differences between these tribes can be found in Background section 4B. We had to take these aforementioned differences into account at all times in order to carry out a successful comparative study. Even more important was our ability to understand each village individually, gaining a basis for later comparison.

### ***1B. Understanding Village Dynamics & Developing Rapport***

In order to analyze the programs in the context of the specific villages in our study, we had to develop an understanding of the villages and their inhabitants. The local geography, social structure, social dynamics (leadership structure & gender roles), cultural traditions, and day-to-day activities of the village are all contextual factors that impact community acceptance of ESDPs. Observation was used to record the activities that occurred (e.g. watching individuals perform daily tasks, male-female interaction) and identify the key features of the villages (e.g. locations of water sources, bathrooms, dwellings of community leaders, and ESDP facilities). While archival research was a good place to start developing an understanding of village life for hill tribes in northern Thailand (see Section 3A), experience and observation were the only ways to gain deeper insights into the character of these communities.

We had to gain acceptance with the villagers so that observation could take place unhindered. This was no easy task, because as outsiders, we were sometimes received with skepticism and caution in the villages. Most of the homes in which we conducted interviews had never been visited by foreigners before. Our presence often created a new and strange experience for the members of the village. Before our assessment could begin, we had to create relationships with the villagers so that they felt comfortable having honest discussions about the needs of their community. A polite and unobtrusive attitude when interacting with the villagers helped to ensure a warmer reception. Listening to villagers and avoiding prying questions in the initial period of our time in Ang Khang increased their comfort level. Developing friendships with informants was an excellent way of gaining acceptance within the community. All of these methods were employed on an ongoing basis in order to develop a sense of trust in the villages.

While our plan to gain acceptance was somewhat abstractly defined, it served as the starting point for deeper discussions about villager needs and understanding the tribal communities in our study. After becoming familiar with the villagers and the community, we were ready to investigate the effects of the ESDPs on the village.

## **2. Assessment of ESDPs**

In the first phase of our study we identified which ESDPs had been implemented in the Khob Dong and Nor Lae villages and determined which programs yielded successful outcomes. An understanding of the ESDPs that are offered helped to clarify both the development priorities of the Royal Project and the actual manifestation of the programs in the villages. We were then able to determine the villagers' acceptance of ESDPs by identifying levels of participation in the existing programs. We received an explanation of all ESDPs and their perceived level of impact on the villages during our orientation at the Royal Project Center in Chiang Mai. After determining which programs were implemented in the Khob Dong and Nor Lae villages, we ascertained how they were accepted in the villages through the use of proven qualitative research methods.

After determining which ESDPs were successful and which failed, we needed to understand the reasons for success or failure. The focus of this portion of our study revolved around identifying the factors that influenced how programs are accepted. Understanding how these factors contribute to the acceptance of programs is crucial for improving and expanding programs in such a way that they are culturally agreeable to the affected villages. Determining which factors and persons most influenced the villagers was a slow process that spanned the duration of our time in Ang Khang. Linking the factors of influence to the success or failure of a program was frequently done out of sequence. Because we had little control over the order of our interviews and observation periods, and based them instead on the schedules of the villagers and Royal Project staff, we often had to conduct portions of our data collection and analysis out of order.

Archival research, observation, exploratory interviews, and semi-structured interviews were first used to obtain data about the programs, as well as their success or failure in the villages. We used the same methods to identify the factors that are most

likely to influence the villagers' acceptance of the programs. These research activities also clarified how the villagers view the assistance provided to them by the Royal Project. In addition to identifying key factors such as religion, social structure, and motivation to change, we had to determine the different ways these factors influenced the Khob Dong and Nor Lae villages.

## ***2A. Archival Research***

In order to understand the ESDPs and how they operate, we used archival research to find information on the programs and hill tribes. We obtained information on the Royal Project Foundation and the types of programs provided to tribal communities from internet sources and texts at Chiang Mai University library. This information was later heavily supplemented with the information we obtained through orientation sessions at the Royal Project Center in Chiang Mai and the Ang Khang Royal Project Station. While archival research provided us with some background information on what ESDPs were available in Ang Khang, we were never given a complete outline of what programs had been offered. Due to this lack of knowledge, we needed to see first hand exactly which programs had been implemented in Bann Khob Dong and Bann Nor Lae, as well as observe how the programs were being used in both villages.

We also obtained information on the usage of ESDP programs in the villages, to allow an informed assessment of their success. In order to determine the usage of the Ang Khang Health Clinic, which provides free treatment to hill tribes, we obtained a listing of all the villagers who used the clinic in the past three years. Based on the names of the patients, a translator determined how many people from each village had used the clinic from January, 2002 to January, 2005. The records also listed each patient's illness or reason for visiting the clinic.

Archival research was also used to give insight into the Lahu and Palong cultures, allowing us to identify the unique features of each tribe that might impact the acceptance of ESDPs. The Tribal Research Institute in Chiang Mai had most of the information necessary to complete our research on the Lahu and Palong tribes. Chiang Mai University provided us with additional resources on hill tribes and the Royal Project

Foundation. Using this knowledge, we were able to form relevant interview questions that addressed issues we thought may encourage or inhibit educational and social development under the Royal Project. We were also able to better understand observed behaviors and prepare interview questions by putting them in the context of our knowledge of hill tribes.

## ***2B. Observation***

Using observation provided another method for measuring success of the ESDPs. We recorded events that occurred as well as mapping the physical attributes of the village (Schensul & LeCompte, 1999, p. 95-97). This allowed us to record the infrastructural improvements of the villages and see how villagers made use of the programs and facilities that were provided by the Royal Project Foundation. Frequently, the events and items we recorded had no obvious meaning or explanation. For example, while in Khob Dong primary school we recorded the presence of boxes of donated supplies for the school and recorded information about the types of supplies. This observation raised questions such as: What types of donations does the school receive? Does the school normally receive donations? Were these donations obtained through the Royal Project, privately or through the work of an NGO?

Observation was a very powerful data collection method for its objectivity and minimal level of involvement with the study communities. Observation was useful for obtaining data that might be insulting if framed as an interview question (e.g. Is there dirt all over your clothing?). Using observation we were able to get information on the living conditions in the villages without being too invasive. By beginning our data collection activities in the villages with observation, we allowed villagers to grow accustomed to our presence before we started talking to them and conducting interviews. Our observations continued to be made throughout the study, even during the course of interviews. Observation was an ideal method for recording what transpired in the villages, because it could be done at any time and did not introduce the personal biases of villagers or Royal Project personnel that can interfere in interviews or surveys.

Direct observation was also used to help identify factors that could contribute to the acceptance of ESDPs in the village in our study. Factors were typically identified

through events that our team had witnessed. For instance, directly observing part of a healing ceremony for a sick villager identified the role of religion as a strong factor that influenced how the villagers obtained medical treatment. While observation was helpful in identifying many of the factors of influence within the villages, it did not explicitly provide us with information on how these factors contributed to the usage of ESDPs.

Villager opinion became important when we needed to understand the rationale behind the events we witnessed and to identify the needs of the villagers. To this end, our observations were used to motivate questions for our exploratory and semi-structured interviews.

## ***2C. Exploratory Interviews***

Exploratory interviews with the Royal Project staff and the informants in the villages were another way of identifying which programs were implemented in the villages and to determine if those programs were accepted by the village community. We were also able to identify factors of influence by using this method. Exploratory interviews utilize a loose structure that enables flexible discussion in an informal setting.

We developed lists of questions related to ESDP programs, which can be found in Appendix B, to guide our interviews. These interviews encouraged our participants to discuss in more detail the programs with which they were most familiar. Our informants in the villages tended to be our guides, village leaders, or other persons of authority. These informants communicated using the Thai and English languages for the sake of accuracy and simplicity of our interviews. We did not include any villagers who spoke only the Lahu language, in order to eliminate the need for a Lahu to Thai translator. We did not need a very broad array of opinions for this phase of our study, so interviewees who spoke only Lahu were unnecessary.

Exploratory interviews were often conducted while touring the villages, because we could gain deeper insights into our observations. The majority of these interviews were informal and recorded through note-taking. Exploratory interviews were also an ideal method for understanding villager opinions on a number of topics without the formality and rigidity of semi-structured interviews.

After conducting extensive exploratory interviews, we developed a series of questions aimed at obtaining specific information about the projects and their success. This objective required a more structured interview format than exploratory interviews can provide.

## ***2D. Semi-structured Interviews***

Semi-structured interviews helped us determine which ESDPs were successful and provided a deeper understanding of how villagers used them. After the important areas of development had been revealed through our observations and exploratory interviews, we developed semi-structured interview questions that would probe deeper into these topics. The questions themselves, as detailed in Appendix B, were simplified to provide easier translation.

We started our in-depth semi-structured interviews with village leaders and expanded them to include individuals who held less prominent positions within the villages. The semi-structured interview format was more useful than focus groups or surveying. Due to the hierarchical power structure of the village, focus groups would not be useful in generating open discussion about problems facing the village. Due to the time constraints of our study and the availability of the villagers (i.e. the villagers work in the fields all day, leaving only a few hours to perform data collection at night) we could not effectively conduct accurate surveys. In addition to notes, our longer and more intensive interviews with village leaders were recorded on audio-tape so that we could review the exact comments and wording of the interviews at a later time.

While the semi-structured format allows for less fluidity than exploratory interviews, this format still accommodated our interviewees when they wanted to discuss some topics more thoroughly than others (Schensul & LeCompte, 1999, p. 149-151). Thus, semi-structured interviews allowed us to obtain a greater amount of detail on the topics that were most important to the villagers.

Semi-structured interviews were also used to question villagers about factors that influenced their decisions to use ESDPs. The questions for these interviews were largely determined by the responses we obtained in our exploratory interviews. We interviewed

a number of people in both villages of varying gender, social status, economic status, and level of education. It was often necessary to use both Lahu-Thai and Thai-English translators for these interviews.

Semi-structured interviews helped complete our understanding of how villagers' decisions to use ESDPs were affected by factors of influence. After determining why some ESDPs were unsuccessful, we proceeded to identify what the villagers felt the programs were lacking.

### **3. Determining Villager Needs**

Identifying the needs of the hill tribes in Ang Khang was necessary in order to decipher the differences between the villagers' desires and the goals of the ESDPs. The discrepancy between the programs that the Royal Project is trying to offer and the types of aid the hill tribes are willing to embrace is a likely cause for the programs' ineffectiveness in some villages in Ang Khang. The ability to close this gap would allow for greater success of future ESDPs. Our data collection process for identifying villager needs was completed in conjunction with understanding how and why ESDPs were used. We used exploratory interviews and semi-structured interviews to get most of the necessary information for identifying villager needs. Surprisingly, many villagers were ready to discuss their wants and needs with minimal prompting during the exploratory interviews. We then introduced these topics in subsequent semi-structured interviews to obtain further details about the most frequently mentioned needs.

Exploratory interviews were used to obtain some basic information about the needs of the villagers. Our observations and raw data regarding existing ESDPs (sections 2A and 2B) were useful for defining some of the problems in the villages. We developed our questions based upon a number of areas such as health, education, and infrastructure. We relied on a small number of Thai-speaking informants and the village leadership as subjects for these interviews. These loosely structured interviews sufficiently defined a number of problems facing villagers in Bann Khob Dong and Bann Nor Lae.

The strengths of exploratory interviews are detailed in section 2C. After obtaining a number of village needs, we found it necessary to explore the dimensions of these needs and how they affected different people. A more thorough interview format was necessary for getting this information.

Through semi-structured interviews we were able to gain insights into the needs of the villagers, how villagers coped with the absence of resources to deal with these needs, and occasionally obtain solutions for meeting these needs. The questions for these interviews were largely determined by the responses we obtained in our exploratory interviews. In order to develop an understanding of the variation of needs and how village needs affect different people, we interviewed villagers varying in social status, economic status, and level of education.

The benefits of semi-structured interviews are detailed in section 2D. Semi-structured interviews helped our team develop an understanding of the needs of the villagers. After we determined the needs of the villagers, we then analyzed how ESDPs were meeting or failing to meet the needs of the villagers.

#### **4. Disconnects Between ESDPs and Villager Needs**

Our analysis focused on identifying where overlaps between existing ESDPs and villager needs occurred and determining which needs were unsatisfied by any ESDP. Before we could analyze our data, we used a coding system to classify information into a number of categories. We used a bottom-up analysis to form patterns and structures from individual data items. Data was weighted for importance, depending on its source, in order to integrate the significance of the existing social structure into our research. We continually compared notes and used triangulation to increase the validity of our study. Once our data was organized, patterns emerged. These patterns determined the most significant villager needs. We were then able to use our knowledge of ESDPs to determine if these needs were already being addressed by a program. If the needs were being addressed, unbeknownst to the villagers, we then tried to pinpoint the reason for misunderstanding. If the needs were not being addressed, we would recommend a new

program. In order to make these connections, we needed to organize and analyze our raw data according to proven qualitative research methods.

#### ***4A. Data Organization & Weighting***

A common way of organizing data in social research is the process of coding, by which groups of words (sentences, paragraphs, or pages) are assigned symbols or numbers. The codes are often developed during the research process, instead of beforehand, because social scientists are often seeking to develop new theory (De Munck & Sobo, 1998). Generalizations can be made by grouping certain types of opinions and then analyzing the sets based on the age, sex, and social status of the informant.

We used this theory to code our notes based on development objectives. Areas such as health care, education, village infrastructure and religion were chosen as the most important. We then broke down these objectives into more manageable sub-categories and applied them to our notes, so that bits of information could be organized by objective. These notes led to the end result of our needs assessment and helped us to see the gaps between the villagers and the Royal Project that may have led to the failure of some ESDPs. Our specific coding key and coded notes are found in Appendix C.

We found it necessary to take our organization one step further by assigning a weight for the opinions of different people depending on their status in the community. The villages in our study had very firm leadership structures, and in some instances the will of a single individual was to be followed without question. The opinions of these leaders tended to permeate downward through the community. Even if a less powerful individual held a view that was in opposition to the village leadership, others would not be likely to reinforce that view. Rather than probe for varying opinions in the community (which when attempted made the participants visibly uncomfortable), we thought it most important to focus on the opinions of the leaders. For our analysis to be valid and in-sync with the cultures of the villages, it was important to acknowledge the village power structures.

We also weighted the opinions of those with more education more heavily. Teachers and people who were attending high school tended to have more thoughtful

responses to our questions and were more forward-thinking. In particular, teachers had a special status within the communities that made their views resonate throughout the village populations. For example, Aacaan Khurium has been a teacher at the Khob Dong School for over 20 years. She has developed a personal relationship with the families in Khob Dong and developed a trust with the villagers by living alongside them. The intimate relationship teachers shared with members of both villagers gave teachers a unique perspective on how members of each village responded to ESDPs.

#### ***4B. Top-Down and Bottom-up Analysis***

Researchers often use a synthesis of deductive (top-down) and inductive (bottom-up) analysis in order to process the data they have collected. Due to the iterative nature of our study we found that we needed such combination of these two analysis methods. Initially we depended on bottom-up analysis to identify the program areas that were most relevant to our study and develop them as codes. Once we were further into our study, we found a top-down approach to provide greater efficiency in analyzing our data.

The bottom-up approach uses three levels of analysis: unit, pattern, and structure. Unit analysis involves coding the most basic items of data before they are measured. Item analysis is often accomplished by mapping items to domains as defined by research questions. Pattern analysis is accomplished by grouping items together which seem to have a natural correlation. Structure analysis is used to define “patterns in the data that begin to build an overall cultural portrayal or theory explaining a cultural phenomenon” (LeCompte & Schensul, 1999, p. 67-75). The bottom-up analysis method allowed us to wait until we more thoroughly understood the villages and the information we were collecting before we began our data classifications. Other methods of analysis require pre-defined categories of data before collection even begins. Due to our limited knowledge of the cultures and problems in our study and our lack of experience, we found the bottom-up model to be best suited to our needs for the initial phases of our study.

As our knowledge of the Educational and Social Development Programs increased, we began using top-down analysis. After the initial stages of our study, we

wanted to obtain more focused data on issues that were most relevant to understanding specific programs and villager needs. These programs and needs were reflected in our coding system. Top-down analysis was an excellent way to examine the structures that we had defined earlier, either providing these structures with greater depth or finding counter-evidence to refute them.

Using these two methods of analysis together we were able to identify reoccurring themes or patterns in our data. For example, through observing the community's preparations for a healing ceremony and numerous interviews with villagers from Khob Dong, we could determine that there was a pattern of religious influence in the health practices of the village. The patterns that emerged helped us form a broader understanding about the structure of the community and the problems they face (e.g. the impacts of religion on the Lahu across many aspects of their lives such as health, economics, and education). Despite our best efforts to code and analyze the data we had collected, there was incomplete information, inconclusive results and source bias that compromised the validity of some of our data.

#### ***4C. Limitations and Validity***

In order to obtain valid data, we had to account for the fact that we are foreigners to the country, program, and professional fields that our study encompassed. Just as we searched for honesty with the hill tribe villagers and the program coordinators, we had to constantly question the validity of our analysis and interpretations. Focus was placed on our observational skills and good judgment to avoid falling into the trap of over-generalizing and narrow assumptions. Our greatest strength was our impartiality to the villagers and the Royal Project Foundation. By comparing and coding our notes daily, we were able to question and confirm our mutual findings.

Triangulation was an important tool for determining the validity of our data and confirming that trends existed across the entire community. Triangulation enabled us to test our conclusions making certain there was redundancy in the correlations we discovered. When we recorded our observations, it became clear that some factors are universally recognized. We attempted to interview numerous people about the same

issues to determine if their statements were merely a personalized view of the community or formed part of a larger consensus. We were able to ensure greater validity to our findings by getting information through a variety of sources such as statistical data, observation, and interviews.

Due to the time constraints, language boundary, and logistics restrictions of our project, the depth of our study was limited. Our interviews were condensed into a few visits to the villages. English-Thai translators were used for all interviews and some interviews also required the use of Lahu-Thai translators. Older members of Bann Khob Dong and Bann Nor Lae sometimes had difficulty understanding our questions in Thai language interviews. The schedules of our translators and interviewees also impacted the frequency with which we could conduct interviews. All interviews were arranged through our informants in the villages. While they attempted to provide us with interviewees from a variety of economic and social standings, we do not have sufficient knowledge of the villages to claim that we achieved sufficient diversity in our interviews. Recommendations for further study of Educational and Social Development Programs in northern Thailand that address the limitations and validity concerns of our study can be found in the Executive Summary and Findings and Discussion sections of this report.

## **Chapter Summary**

In this chapter, we have discussed our comparative research design and how we achieved the three major objectives of our study: To combine knowledge of the Lahu and Palong cultures, the Royal Project's implementation of ESDPs in Doi Ang Khang, and the village structures of Bann Khob Dong and Ban Nor Lae to fully understand the atmosphere in which the ESDPs were introduced; to identify the needs expressed by the villagers that have not been addressed by the ESDP, as well as to identify existing programs that are not being used because the villagers do not understand their purposes; and to identify factors that influenced the acceptance of the ESDPs, in order to recommend changes in the programs that will ensure future success.

We observed the community to gain an understanding of its social, political, and infrastructural systems. The success of our assessment was highly dependent on our

ability to make inroads into the village communities and understand the social and political structures of the tribes. We also determined which ESDPs were in effect in the Khob Dong and Nor Lae villages and if they were successful. Next, we identified the factors of influence that impact villager acceptance of programs. Finally, we used interviews to conduct a needs assessment of the villagers.

Analyzing the data we collected was a difficult task that required the use of cataloging, proven methods of analysis and attentiveness to validity. The main goal of our analysis was to identify where the communication gaps that prevented ESDPs from satisfying villager needs had occurred. Data was cataloged by problem domain. We used a bottom-up analysis method to form the relational structures that explain the attitudes and behaviors of the villagers. Placing a heavier weight on the opinions of community leaders and teachers helped us view our research through the lens of tribal culture. Through daily note comparisons and the usage of triangulation, we were able to ensure the validity of our study. Acknowledging our own limitations was necessary to create a methodology that could be successfully executed given our abilities and time restraints.

## **IV. FINDINGS AND DISCUSSION**

In our comparative study of the Khob Dong and Nor Lae villages, we determined that the main causes of program failure were priority disconnects between the providers of Educational and Social Development Programs (ESDPs) and the hill tribe communities. After sorting and coding the raw data that we collected from archival research, observation, and interviews, we analyzed our information and identified patterns of influential social factors. We isolated three different forms of disconnects between the ESDPs and the villagers: (1) The villagers have priorities which dominate their lives and prevent them from making use of certain development programs; (2) The villagers do not understand the benefits provided by ESDPs; (3) The Royal Project does not recognize the development needs and priorities of the villagers.

The culture of some tribes is inherently resistant to rapid development. The Palong tribe of Bann Nor Lae attempts to embrace modernization, while the Lahu of Bann Khob Dong adhere to traditional ways of life in the belief that they can persist sufficiently without further development. We have provided recommendations that attempt to improve conditions and quality of the life in the villages in the immediate future, as well as recommendations that seek to address the problems of poverty and misunderstanding between the villagers and the Royal Project that inhibit the acceptance of ESDPs.

### **1. Motivation to Develop**

As mentioned above, we found a large difference in attitude toward development between the Palong and Lahu communities we studied. In Bann Nor Lae, the villagers express an apparent motivation to improve their standard of living. This ambition to develop does not exist in Bann Khob Dong. For example, the Royal Project has arranged a Young Leader's program, supported by UNICEF, which provides 10,000 Baht of funding for projects proposed by young people in the hill tribe villages. This program has been successful in providing fields for sports in some villages. As long as the

students create a proposal and raise some of their own money (not necessarily matching the 10,000 Baht, but simply helping to raise *some* money), UNICEF will provide 10,000 Baht with which the youths can create their project. The youths at Bann Khob Dong have completed all of the necessary preparation for their project, and they have 10,000 Baht set aside in a bank account for use in their project. However, despite all of their work to earn the funding, the youths have not used their 10,000 Baht to implement their project (Tassanee 2005).

Another example of the Lahu mentality arose during an interview with Strawberry, a 33-year-old villager at Bann Khob Dong. When we asked him about his needs and what he would like to change about the village, he replied that he would like a new-style (cement foundation) house, like Ja-Kha's (Strawberry, 2005). However, he mentioned no attempt at raising money to build this home.

In contrast, the people of Bann Nor Lae have worked very hard to develop their village. For example, when touring the village one day, we came upon a few men laying a cement foundation for a new house. One of the men informed us that he had seen this type of new-style house outside of the village and had thought it would be a good idea for a new home. He then proceeded to drive to Fang and buy cinder blocks and cement materials, bringing them back in his pickup truck, and began building a new house. This man used his own money that he had earned (not funding requested from the Royal Project or any other organizations) and initiated the project himself.

This man's behavior seems to be characteristic of the Palong mentality, as there were various houses being built at the time of our visits. In addition, the people of Bann Nor Lae are much more inclined to obtain possessions, whereas the Lahu of Bann Khob Dong tend to be satisfied with what they have (P'Jaa, 2005). Despite this observation, many Lahu households have purchased television sets and motorcycles. It is unclear why the Lahu have accepted these modern conveniences when they will not adopt many more important customs such as latrine usage. The Lahu claimed that they avoided latrines because of their unfamiliarity with them, but to an outsider a television set or motorcycle would be even more foreign to an underdeveloped community. The difficulty in understanding the perspective of the Lahu people towards modernization is yet another

reminder of the incongruity between the priorities of the tribe and those of the forward-looking Thai implementers of the ESDPs.

The difference in attitudes towards obtaining possessions also helps to explain the statistical data we received from the Royal Project Foundation on the incomes of the two villages (see Appendix A. According to this data, the average income, per head, in Bann Khob Dong is 2,000 Baht per month, whereas it is only 668 Baht per month in Bann Nor Lae (Tassanee, 2005). This data, combined with our observation of the two villages resulted in a great deal of confusion. The Nor Lae Village appears to be much wealthier than Bann Khob Dong, as Bann Nor Lae has developed more successfully and the villagers have many more possessions. The confusion over the incomes of the villages could either be explained by the Nor Lae villagers spending nearly all of their income on possessions and the Lahu saving theirs, or by a miscommunication or mistranslation of the data.

Regardless of the validity of this statistical data, we can be certain of our observations that the villagers of Bann Nor Lae value possessions more than the villagers of Bann Khob Dong do. They also demonstrate a greater ambition to improve their quality of life, as shown by the existence of personally funded cement houses in the village. This observation, compared with the failure of the villagers of Bann Khob Dong to use available funding, reinforce our finding that the Lahu villagers simply lack a motivation to develop.

## **2. Conflicting Priorities: Religion and Social Structure**

In addition to this lack of ambition, we determined that some priorities of the Lahu villagers directly inhibit the use of ESDPs. The Lahu's cultural traditions often take precedence over the development priorities set by the Royal Project Foundation. The effects of religion and family structure adversely impact the acceptance of ESDPs within Bann Khob Dong. The Lahu worship of spirits inhibits health care and economic development in the Khob Dong village, while close family ties also prevent many children from leaving home to receive a higher education. Conversely, the religion and family structure in Bann Nor Lae do not conflict with existing development programs. In

this section, we will discuss key aspects of these cultural traditions that impact the acceptance of the ESDPs.

## ***2A. Religion***

The religious differences between the Lahu and Palong tribes of Doi Ang Khang have a tremendous impact on the acceptance of ESDPs. The deistic animism of the Lahu promotes the use of spiritual healing ceremonies that often hinder the use of modern medicine. These traditional methods of healing are often emphasized over seeking out new methods of medical treatment. The Palong tribe of Bann Nor Lae is primarily Buddhist, although a small minority are said to practice Christianity or spiritualism (Ja-Chi, 2005). Since the Buddhist tradition of the Palong provides no alternative means of medical treatment, religion does not threaten program acceptance in Bann Nor Lae.

### *Health Care*

Many villagers at Bann Khob Dong turn to the spirit doctors of the village instead of the nearby health clinic or hospital when they fall ill. While some villagers believe in the power of modern medicine, others rely solely on the power of the spirit doctor to pay merit and appease the spirits that cause or cure disease (Ja-Kha, 2005). This spiritual belief inhibits appropriate use of modern medicine, which can lead to health problems. We have found that villagers today are aware of the clinic's existence; however, the usage of the clinic is not consistent in the tribe. Unlike the Lahu people of Bann Khob Dong, the Palong people in Bann Nor Lae do not believe that spirits cause illnesses. A likely cause for the more frequent usage of the health clinic and modern medicine in Bann Nor Lae is that there is no competing form of treatment, such as a spiritual healing ceremony.

The competition between modern medicine and spiritual ceremonies in Bann Khob Dong yielded mixed responses during interviews with the Lahu regarding their medical treatment. For example, Ja-Heh, a villager of Bann Khob Dong, goes directly to Ja-Maw, the spiritual leader of the village, when he becomes ill. If the illness is very serious, Ja-Heh will go to the free health clinic at nearby Bann Khum (Ja-Heh, 2005). Strawberry, another villager at Bann Khob Dong of similar age and social status to Ja-

Heh, uses spiritual healing in a different way. He will first go to the health clinic, then he will see Ja-Maw if the illness is serious (Strawberry, 2005). Although methods of usage differed, all of the villagers interviewed in Bann Khob Dong expressed a respect for the healing ceremonies and a drive to integrate this practice into their lives.

In addition to discouraging the villagers from seeking proper health care, the spiritual healing ceremonies themselves present opportunities for spreading illnesses. During a typical healing ceremony, the spirit doctor and all members of the sick person's family gather together for the day to share three meals. The Lahu are not aware that sharing food and spending long periods of time in close proximity to a sick person leads to the spread of germs. During our stay in the Ang Khang region, we encountered examples of this health risk. One day, we visited Bann Khob Dong and were informed that Ja-Maw was performing a healing ceremony. The next day, when we returned to the village to interview Ja-Maw, he had fallen ill. In the case of our particular example, Ja-Maw's illness could have been unrelated to that of the person he had been healing the day before. However, this experience shed light on the possibility of spreading germs during the healing ritual.

The health risks related to the spiritual healing ceremonies were apparent, but we were not able to form judgments about the health clinic with total confidence on account of incomplete data available on the frequency of its use. The health clinic provided us with a list of the patients' names, the diagnosis of their visits, and the total number of patient visits in the past three years. However, this information was not divided according to the village of residence of each patient. We were able to discern the number of patients and the types of illnesses from each village (with the help of a translator) based only on naming conventions of the different tribes. Unfortunately, we could not determine if a single villager came in once for a particular treatment, or if the ailment was treated on multiple occasions. We also could not judge how often each patient visited the clinic, or even how many of the total clinic visits referred to each village. Therefore, it is difficult to judge whether or not the Nor Lae villagers actually use the health clinic more regularly than the Khob Dong villagers. We were also unable to collect any data regarding villager use of the hospital in Fang. This data could provide deeper insights

into how the inhabitants of Bann Khob Dong and Bann Nor Lae use modern healthcare facilities.

Although we have not determined whether the villagers of Bann Nor Lae use the health clinic with the same frequency as the villagers of Bann Khob Dong, it is apparent that it is the norm to do so when necessary. All of the Palong villagers from Bann Nor Lae we interviewed replied that they visit the health clinic when they are sick (Sang Tamon, Juang Pang, Sam Ray Kam, 2005). We interviewed three families from Bann Nor Lae, who ranged from very poor to very wealthy, and asked them questions about health care. Both Sang Tamon, who had no electricity in his house, and Juang Pang, one of the richest people in the village, agreed that they visit the health clinic for illnesses and injuries. This uniform usage of the health clinic reflects the attitudes of the villagers of Bann Nor Lae towards modern medicine. They understand why it is used and have embraced it.

The Palong's Buddhist beliefs, which do not advocate spiritual healing, do not present obstacles to obtaining modern medical treatment. Since the clinic is free of charge, money is not a determining factor in health clinic usage for either tribe (Ja-Kha, 2005). Thus, the usage of the health clinic puts no economic strain on Bann Nor Lae. On the other hand, the traditional spiritual healing ceremony of the Lahu tribe creates monetary problems for the family of the sick person.

### *Economic Status*

The spiritual beliefs of the Lahu of Bann Khob Dong and the Palong of Bann Nor Lae affect the economics of each village in vastly different ways. While Buddhist practices have not had negative effects on development in Bann Nor Lae, animist traditions have put an economic strain on the village of Khob Dong. Much of the scarce resources of Bann Khob Dong are spent on the Lahu healing ceremonies and New Years celebration. These ceremonies impair the economic development that the Royal Project is attempting to promote in Bann Khob Dong.

A Lahu healing ceremony entails a significant economic investment, mostly in the form of livestock. Members of the Khob Dong village do not eat meat regularly because they must save their pigs for slaughter during ceremonies. In addition, all members of the family spend the day feasting together, missing a day of work. We are not sure how

frequently the healing ceremonies are performed, but Ja-Maw (the spiritual leader of Bann Khob Dong) informed us that they occur “very often” (Ja-Maw, 2005). The impact on livestock quantities due to healing ceremonies is also a mystery, so the economic burden caused by killing a pig at the ceremony is not completely clear.

Similarly, the New Years ceremony can be very costly to each family, and thus to the Khob Dong village as a whole. While we know that the Palong of Bann Nor Lae do not practice the costly traditional ceremonies of the Lahu in Bann Khob Dong, we have not investigated any other Buddhist traditions that may affect the economy of the Nor Lae village. It is possible that other Palong celebrations or ceremonies may preclude the villagers from working on certain days and may create additional expenses; however, it is known that they do not devote a whole month to prepare for ceremonies, like the Lahu of Bann Khob Dong do for their New Years ceremony.

The Lahu New Years rituals tend to be even more costly than individual healing ceremonies. Preparations for the New Year begin over a month before the ceremony begins. Some preparations, such as sewing traditional outfits, start as early as three months ahead of time (Ja-Chi, 2005). According to Mr. Ittasak Srisukho, a hill tribe researcher at the Tribal Institute in Chiang Mai City, the villagers of Bann Khob Dong stop working for one month, which negatively affects the village’s economy (Mr. Ittasak Srisukho, 2005).

The villagers’ adherence to the aforementioned practices could not be fully validated, which limits our theory on the economic and health strains caused by spiritual beliefs. However, the archival research, observation, and interview results have provided our team with enough substance over these issues to address them as significant findings. It has been seen time and time again that the animistic practices of the Lahu are a drain on the scarce resources of Bann Khob Dong. The impacts of Buddhist holidays on the economy of Bann Nor Lae are not known, but there is no indication that Buddhism has had any negative economic impacts on Bann Nor Lae.

The levels of acceptance of ESDPs by the villagers of Bann Nor Lae and Bann Khob Dong are closely tied to their adherence to different religious practices. Maintaining traditional healing ceremonies is a priority to the Lahu of Bann Khob Dong,

despite the efforts of ESDPs to educate the villagers about modern medicine and encourage its use. Despite the obvious costs associated with Lahu ceremonies, the villagers of Bann Khob Dong chose not to adapt their behaviors to be more compatible with mainstream Thai culture. The Lahu have a clear affinity to their traditional customs and do not express a motivation to change their ways in order to aid development efforts. Palong beliefs have no perceivable impact on the villagers' decisions to use modern medicine. Thus, the Palong tribe's medical health priorities are more comparable to those of the ESDPs than the spiritual healing traditions of the Lahu tribe.

## ***2B. Family Structure***

The traditional familial structure and strong family ties of Bann Khob Dong hinder the progress of many ESDPs, while the familial structure in Bann Nor Lae simplifies communication with ESDP coordinators and supports the priorities of the ESDPs. Families in Nor Lae are patriarchal, but we have seen no evidence that the rights of women are abused in any way. In fact, the male-controlled family structure provides an efficient decision-making process that saves time, and therefore money, during community projects. The male laborers' power to make economic decisions also increases their motivation to work and earn money. This is not the case in Bann Khob Dong. The man of the house is usually the worker and leader of the household, while his wife controls economic decisions, which often slows the progress of community projects and hurts the community's economy (Mr. Ittasak Srisukho, 2005). The Lahu society prioritizes the traditional importance of familial structure and traditions the over economic prosperity and advancement that would come with accepting development initiatives.

### *Economics and Agriculture*

The traditional gender roles of the Lahu have had a negative impact on the economy of Bann Khob Dong. The matriarchal society enforces a tradition in which newlywed couples move into the woman's family's home. The man is then indentured to his wife's family for three years following the marriage ceremony. This custom causes motivation to deteriorate, as the worker receives no benefits for his labor. As a result, the

men of the Khob Dong village often do not produce agricultural products to their full capacity, and the economic status of the family declines. Because this custom is not practiced in Palong tribes, husbands retain the benefits of their labor, enforcing the motivation to work and earn money (Mr. Ittasak Srisukho, 2005).

Mr. Ittasak Srisukho, an experienced researcher of hill tribes, supported these findings. However, our time constraints, the presence of wives at interviewing sessions, and the language barrier prevented us from interviewing a sufficient number of Lahu men about their feelings on this practice. As was the case in Bann Khob Dong, we could not delve into the subject of the economic affects of familial structure too thoroughly in Bann Nor Lae, because the entire family was often present during interviews. Time constraints and cultural limitations did not allow us to interview one person at a time. However, it is clear that preserving the traditional Lahu post-marriage practice, along with its subsequent deterioration of work ethic, is more important to the Lahu of Bann Khob Dong than abandoning the practice for economic advancement.

### *Education*

In a similar manner as the economics of the village, the acceptance of education, especially at the higher levels, has been adversely affected by the close-knit familial structure of the villagers of Bann Khob Dong. On the other hand, the families of Bann Nor Lae have not shown signs of rejecting higher education in order to remain with the family. This difference is important because children must leave the village and live in Fang in order to attend high school.

The strong family ties that prevent villagers from leaving Bann Khob Dong for a significant period of time often prevent children from boarding at secondary school and high school in Fang. Scholarship programs are available for secondary school in Fang, but most children do not want to leave their parents and will attend the secondary school at Bann Khum or receive no secondary schooling at all. Additionally, some girls are afraid to go as far away as Bann Khum for secondary school (Khurium Singtom, 2005). This reluctance to leave their home village restricts educational and economic opportunities for the young generation and their families. In contrast, Ja-Ring (the leader of Bann Nor Lae) has stated that the main factor which determines whether or not a Palong student will attend high school is the family's ability to pay (Ja-Ring, 2005). The

scholarships are based on academic merit, making it difficult for most students to afford high school. A reluctance to leave the village for school, or any other reason, was never expressed by any villager of Bann Nor Lae during our interviewing process. While the interviews were not very extensive due to time constraints, it appears unlikely that family and cultural priorities in Bann Nor Lae inhibit education as they do in Bann Khob Dong.

Without a higher education, it is difficult for members of both tribes to find well-paying jobs. For the residents of Bann Khob Dong, job opportunities outside of Doi Ang Khang are often unappealing because they would require leaving the village and their families. As for villagers of Bann Nor Lae, the situation is often out of their hands; without ID cards from the Thai government they can not work outside of the province or attend college.

These restrictions do not apply to the villagers of Bann Khob Dong. In fact, there is some evidence that children have left the village in the past, as is the case with a grandchild of Ja-Maw, who now resides and works in Bangkok (Ja-Maw, 2005). However, data on these cases is incomplete. Due to the language barrier and the difficulties involved in communication between Bann Khob Dong and other parts of the country, villagers have difficulties explaining who left the village, why they left, and what they are doing elsewhere. This finding is also exemplified by our interview with Ja-Maw, as he does not know the address, phone number, or occupation of his grandchild in Bangkok (Ja-Maw, 2005).

The traditional family structure of the Lahu harms the educational and economic development of Bann Khob Dong. By prioritizing a close-knit family, villagers often miss chances to further their education and expand their employment opportunities. In addition, indenturing practices of newly married Lahu negatively impact the personal motivation to work, and therefore the economic development of the community. These familial traditions are not prioritized in the Palong culture, which is one explanation for the greater level of educational and economic success in the Nor Lae village.

The family structure and religious beliefs of Bann Khob Dong conflict with the priorities of the ESDPs. Another common inhibitor of developmental success in Bann Khob Dong is a misunderstanding of the priorities inherent in the ESDPs. In both of these areas of differing priorities, the Nor Lae village's priorities are closer than the Khob

Dongv villagers' to those of the ESDPs, which results in a higher level of acceptance of ESDPs in Bann Nor Lae.

### **3. Misunderstood ESDP Priorities: Health, Nutrition, Sanitation, and Education**

One problem that was prevalent in Bann Khob Dong, which seemed to be a lesser problem in Bann Nor Lae, was a lack of knowledge that led to a misunderstanding of the benefits of the ESDPs. Khob Dong villagers were unable to discern why certain developmental goals should be made priorities in their village, which results in a lack of acceptance of ESDPs. Khob Dong villagers often seemed unaware of simple health practices that were typically accepted as normal activities in the Nor Lae village. These practices include bathroom usage, personal hygiene, proper nutrition, family planning and drinking clean water. While many of these issues have been addressed in development programs for Bann Khob Dong, the Lahu villagers did not seem to understand the underlying health benefits of such activities, or rather chose to retain their traditional practices rather than accepting the new ones. In contrast, bathroom usage, personal hygiene, and better nutrition seemed to be more important to the Palong villagers of Bann Nor Lae. It is not clear if family planning and clean drinking water have been made priorities in either village.

There is also a difference of opinion between the two villages on the importance of education and the benefits provided by the ESDPs. Many parents in Bann Nor Lae held higher education as a goal for their children, with the limiting factor for higher education in Bann Nor Lae being only the ability to pay for school (Ja-Ring, 2005). On the contrary, many parents in Khob Dong village did not see the benefits of schooling, especially at the upper levels (Ja-Chi, 2005). Even if they did understand the need for schooling, many Lahu parents did not see the financial implications of higher education and did not treat it as a priority for their families. In the case of health, sanitation, and educational programs, the Khob Dong villagers did not realize that they could improve their health and future financial stability by accepting help from the Royal Projects, or made a conscious decision not to develop due to a lack of motivation or preference for

traditional ways. The Palong tribe of Bann Nor Lae were much quicker to embrace the aid provided by the ESDPs, as they seemed to possess a greater understanding of these programs' benefits and a greater ambition to create change.

### ***3A. Health***

Although the Royal Project has offered education about family planning and the importance of clean drinking water, the people of Bann Khob Dong do not seem to understand many of these key health considerations or have the desire put them into practice. The villagers of Bann Nor Lae are in a better general state of health than the villagers of Bann Khob Dong, but there are still further steps that they can take to improve their situation if they are made to see the importance of these practices.

It is clear that neither village comprehends that germs exist in their drinking water, which comes from streams in Thailand and Myanmar. The drinking water that was stored in holding tanks after being brought to the villages through pipes appeared to be very dirty. In Bann Nor Lae, all of the interviewees, ranging from the poorest villager to one of the wealthiest families in the village, answered that they do not boil drinking water (Sang Tamon, Juang Pang, Sam Ray Kam, 2005). When we inquired about the possibility of boiling water in Bann Khob Dong, our guide told us that some households did practice this water purification method (Ja-Chi, 2005). However, we did not encounter any individuals who boiled water for household use. Therefore, we cannot be fully certain that any members of the village purify their water before drinking.

In the case of contraceptive use, much has been done to help both villages, but attempts to promote family planning have failed in Bann Khob Dong. The Khob Dong villagers know little or nothing about the biological process of conceiving a child or how this can be prevented by the usage of contraceptives. Ja-Kha, the political leader of Bann Khob Dong, has stated that he believes the people would be more likely to use contraceptives if they understood how they prevented pregnancy (Ja-Kha, 2005).

Gaining an understanding of contraceptive use in Bann Nor Lae was a bit more difficult. It is possible that the villagers may not have been comfortable talking with

strangers about such personal topics. Our status as outsiders to the village was a limitation on our investigation and understanding of this important issue. But, while we were unable to gather sufficient data on the usage of family planning, we did notice that the poorer homes in Bann Nor Lae had fewer children. The richest family we visited had 8 children, but all were very well cared for. It seems that the population in Bann Nor Lae is in fact under control, whether or not they understand the benefits of family planning.

### ***3B. Nutrition and Sanitation***

Very little progress has been made in either village in the area of nutrition. The villagers do not pay very much attention to what they are eating or how it will nourish their bodies. The heads of three different households in Khob Dong Village said that they simply eat whatever is available at the time – usually just rice and a few vegetables. The villagers of Bann Nor Lae did not express any more nutritional discretion when choosing their foods than the Khob Dong villagers. When asked how they choose what they eat, they say they either eat what they've grown in the fields, what they feel like eating (Sang Tamon, Sam Ray Kam, 2005), or what they can afford at the time (Juang Pang, 2005).

However, the same villagers of Bann Nor Lae assured us that they think the food they eat is nutritious (Sang Tamon, Sam Ray Kam, Juang Pang, 2005). It is unclear if their food is nutritious or clean as we did not monitor their eating and cooking habits. However, according to P'Jaa, a public relations employee at the Ang Khang Research Station, the Palong at Bann Nor Lae eat meat regularly, while the religious beliefs of the Lahu of Bann Khob Dong assure that they only eat meat at the healing ceremony, when they are already sick, and at New Year's. They do not know that this lack of protein in their diet causes malnourishment.

The Lahu of Bann Khob Dong also fall far behind the Palong of Bann Nor Lae in the acceptance of personal hygiene habits. Although the younger generation is making progress, the majority of the villagers do not keep themselves clean. According to Ja-Kha, the political leader of Bann Khob Dong, the children shower daily and use soap and shampoo, but most of the older people only bathe once every two or three months.

Comparatively, the Nor Lae villagers stand out in the arena of personal hygiene. Although we were not able to observe showering habits first hand, we were able to visually discern a higher level of cleanliness in Bann Nor Lae because of the extreme contrast to the villagers of Bann Khob Dong, who were visibly filthy. According to one of the villagers of Bann Nor Lae, showering regularly is a common practice, except during the dry season when water must be conserved (Sam Ray Kam, 2005).

The two villages have differing practices for toilet usage. Most houses in Bann Nor Lae are equipped with toilets, which are in full use (Ja-Ring, 2005). The Khob Dong village has two public bathrooms with three toilets each, but the people continue to follow the tradition of relieving themselves in the woods. When questioned, many Lahu villagers said that they were unfamiliar with the bathrooms. Ja-Kha (the political leader of Bann Khob Dong) explained that the people are content with their old customs and have no motivation to change them. He did not think that they would use the toilets even if each house had its own bathroom. The villagers clearly do not understand that relieving themselves in the woods and infrequent showering can lead to the breeding of illness-causing bacteria, or choose to ignore this knowledge. In Bann Nor Lae, this gap in understanding is undetectable, as villagers regularly use toilets.

It would be untrue to say that the introduction of good nutrition, hygiene, and sanitary latrines has completely failed in Khob Dong. The one place both villages have seen great success is in the Khob Dong School. In fact, the children are required to use toilets while they are at school and are inspected every morning for cleanliness. If the teacher does not think the child is clean enough to come into the classroom, he or she will be escorted to the bathroom by an older student to clean up. Aacaan Khurium, a teacher and the current principal of the school, has implemented these programs with success. She has also headed a school lunch program in which the students bring rice to school, and the school supplements the rice with nutritious food. They have a lesson every day at lunchtime about what they are eating and how it is good for their health. However, even Aacaan Khurium acknowledges that the students often return to their old practices when they leave school. It is her belief that if any of the practices she teaches them remain in use, the situation is better than it was before (Khurium Singtom, 2005). Her ideas seem to have some weight to them because the sanitation and nutrition problems with the

middle aged and elderly inhabitants seem drastically worse than the youth of the Khob Dong Village.

### ***3C. Education***

Consistent attendance is the first problem and priority at the Khob Dong School, as children cannot learn valuable lessons on nutrition, personal hygiene habits, or any of the five other subjects if they do not attend class on a daily basis. Aacaan Khurium has reported that the students from Bann Khob Dong skip class more often than the children from Bann Nor Lae (Khurium Simton, 2005). The failure of parents in Bann Khob Dong to encourage their children to attend school is directly related to their lack of understanding of its benefits and their inability to make it a priority over the short-term economic benefits of having their children gaining income in the fields.

Our 19 year-old guide, Ja-Chi, was one of the very few high school students in the Khob Dong village. He was able to give us some helpful insight on the feelings of the village's parents towards education. Parents see primary school as a place where the younger children can go during the day to get a nutritious meal and be supervised while their parents are working in the fields or making handicrafts. Some children will skip class and return home after their parents have gone to work. When the parents find out, they take little care, and the child receives no punishment (Ja-Chi, 2005).

Most of the parents in the Khob Dong village attended only primary school (grades 1-6), if they attended school at all. They seem to accept that their children should go to primary school themselves. But because their close family ties, as described above in Section 1B, prevented the parents from pursuing a higher education, they have trouble understanding the benefits that high school can provide for their children. Many parents in the Khob Dong village believe that after sixth grade, the child is ready to go to work. Many girls will then sell handicrafts and boys will look after the buffalo, as male villagers were doing over twenty years ago when the school was established. The current parental generation received minimal schooling and there are low expectations for their children to achieve more than that. For them, a twelve year-old child working in the

fields or herding buffalo is more profitable to the family. They cannot look past the short-term benefits of work to see the long term, lasting benefits of higher education.

Parents of the Nor Lae Village have a better understanding of the benefits provided by continued education. The main factor affecting higher education in Bann Nor Lae is the economic status of the villagers. All parents with whom we spoke at this village said that they would like their children to pursue education through high school, if not further, if they can afford to do so (Sang Tamon, Sam Ray Kam, Juang Pang, 2005). This is a direct product of their ambition to develop themselves. Most students from Bann Nor Lae attend the secondary school in Bann Khum, which is not the case for the children of Bann Khob Dong. According to the Palong leader Ja-Ring, any child whose parents have enough money will attend high school (Ja-Ring, 2005).

Although the parents of Bann Khob Dong do not generally push their children to excel in the higher levels of school, the situation has seen some improvement since the Khob Dong School was built in 1984. The most surprising change in opinion was exhibited by Ja-Maw, the spiritual leader of Khob Dong. At the time the school was built, Ja-Maw helped in the building effort, but did not try to persuade the children of the village to attend. He believed that since he had not gone to school and was still alive, the children of the village could survive without it as well (Tassanee, 2004). Now, at the (reported) age of 76, Ja-Maw has changed his mind. He has expressed that children should finish primary school and secondary school, if they have the interest to do so. He even punishes children by hitting them if he finds out that they are skipping class too frequently. He believes that learning to read and write the Thai language will help them to find jobs on Doi Ang Khang that will help to improve their financial status (Ja-Maw, 2005). Ja-Maw's change in opinion may be indicative that the village is taking steps in the right direction.

Although our data collection about education was encouraging at times, it may not have been completely valid. One evening, a teacher attended our interviews with a few Khob Dong villagers. Her presence may have caused the household leaders, with whom we spoke, to talk about their views on schooling more positively than they otherwise might have. As for Ja-Maw, the interviewing was slow and he repeated himself often. His frequent periods of distraction and confusion made us concerned that

old age was beginning to affect his ability to provide accurate responses. However, we believe that despite these instances we have collected sufficient reliable data to support our aforementioned claims.

The inability of the Lahu of Bann Khob Dong to understand why the Royal Project viewed certain ESDPs as priorities for development caused the villagers to reject many of those programs, which often required that the villagers change their traditional ways. Upon further inquiry, we determined that the villagers did not wish to compromise their traditions and beliefs in order to embrace the ESDPs which were being offered, and felt that their needs were not being properly addressed by the ESDPs. This introduces the existence of another type of communication disconnect. Some of the needs of the villagers of Bann Khob Dong and Bann Nor Lae have not been understood as priorities by the ESDPs, and thus have not yet been addressed in any programs.

#### **4. Misunderstood Hill Tribe Priorities: Inefficient Transportation and Insufficient Agricultural Water**

While the Royal Projects have tried to improve the quality of life of the hill tribe people by introducing ESDPs, a difference of priorities between the Royal Project Foundation and the villagers of Bann Khob Dong has led to limited developmental success in this village. There is an evident disinterest in some of the ESDPs, including family planning, latrine usage, and the Youth Leaders Program. In the Royal Project Foundation's opinion, these programs offer valuable opportunities to develop skills and improve the standard of living at Bann Khob Dong. However, the Lahu villagers of Bann Khob Dong tend to prioritize different types of improvements. These disconnects tend to be less extreme in the case of the Nor Lae village, as the ESDPs have tried to address the main needs of this village. However, the ESDP implementers do not seem to understand the full extent of the problems. Thus, the ESDPs could be improved for both villages.

#### ***4A. Concerns about Transportation***

The Khob Dong village is accessible by only one dirt road. In the rainy season, it becomes so muddy that trucks cannot get traction, making the ride up the hill impossible. This has serious implications for the health and well-being of the people, because it is difficult for them to seek medical attention in the case of an emergency. Women in labor have to be carried up the hill by several men on a stretcher. There have been cases in which the women have given birth along the way. For this reason, many children are born in the village instead of the hospital or health clinic during the rainy season. The impassibility of the road also deprives those with life threatening illnesses the ability to receive quality health care.

The extent of the health problems caused by the road conditions is unclear. There are no records of how many babies are born in the village each year as a result of the muddy road. It is also impossible to discern if giving birth in the village in the rainy season has had adverse affects on birth rates. However, it is clear that despite some rather severe developmental problems in Bann Khob Dong, the villagers almost always chose the rough conditions of the road as a larger problem than sanitation, nutrition, or family planning.

Nearly every villager mentioned the road when questioned about the problems of the village. In fact, the village had requested funding from the Fang district government, but their request was not answered (Ja-Chi, 2005). Instead of finding a way to pool resources to fix the road themselves, the villagers have simply accepted that the road will not get funding for improvement and appear to be apathetic to taking additional actions. The villagers seem content with waiting for help rather than addressing the problem, or have found things to do that are more deserving of their time.

#### ***4B. Insufficient Agricultural Water***

Another infrastructural problem that came up in interviews repeatedly is the shortage of agricultural water in Bann Nor Lae (Ja-Ring, 2005, Sang Tamon, Sam Ray Kam, Juang Pang, 2005). In this village, sections of farmland must be left fallow because there is not enough water to support crops on all of the available land. This poses a large

economic problem because the villagers' main source of income is agriculture. They have difficulties making enough money because their agricultural production is lower than it could be. According to Ja-Ring, the leader of Bann Nor Lae, the water is piped to the village after the people of Bann Khob Dong use it. He believes that there is only enough water for one village. The larger population and greater number of fields run by the Palong in Bann Nor Lae suffer the most from the lack of water (Ja-Ring, 2005).

The top problem identified by the Nor Lae villagers, the lack of agricultural water, is one that the Royal Project Foundation has recognized and tried to address. Despite the fact that the lack of water is conceived to be a problem by both the Nor Lae villagers and the Royal Project, it is not one that can be easily fixed. The queen has tried to help the situation by donating an irrigation system to Bann Khob Dong and Bann Nor Lae. A new holding tank has also been constructed within the past year (Tassanee 2005). However, as Aacaan Tassanee Srimongkol informed us, the water shortage experienced in the Nor Lae village is widespread throughout northern Thailand in the dry season. The Ang Khang Royal Station also suffers water shortages throughout the season (P'Jaa, 2005). The attitudes of the Royal Project staff we interviewed about the water shortage were that the problem of decreased agricultural production (and income) could not be completely corrected with improvements to the irrigation system or that such improvements are cost prohibitive.

While improvements to irrigation systems cannot create more water for the fields of the Nor Lae village, other potential development programs could help solve the larger economic problem that stems from the water shortage. The Royal Project Foundation has a clear understanding of the agricultural water problem; however, they have not shown an understanding of the possibilities for appeasing the resulting economic needs of the villagers. The ESDPs have attempted to increase the water supply but have not considered alternate forms of income to supplement dry season crop sales.

## **5. Summary and Recommendations**

As was shown through our data analysis, some Education and Social Development Programs have experienced more success than others in Doi Ang Khang.

The Khob Dong village has been slower to progress than the Nor Lae village, but nonetheless has experienced some improvements. Many developmental initiatives are being taught to children through the Khob Dong School. As there is no simple way to teach the parents to change their health, sanitation, and nutrition habits, the older generation is the main inhibitor of progress in the Khob Dong village. Over the years, as children grow up and raise their own families, the ideals being taught will be passed down to future generations. Unfortunately, there is no way to speed up this process of development without extreme monetary incentives or military intervention.

The reasons for this slow and sometimes incomplete success are based on three types of differing priorities between the hill tribe villagers and the ESDPs: Lahu villager traditions that are prioritized over fixing economic and health problems, Lahu and Palong villagers' misunderstanding of benefits of the ESDPs, and a miscommunication or misunderstanding (by the ESDP implementers) of villagers' needs. We have found that while there are no problems inherent in the ESDPs themselves, there are deeply rooted societal issues of poverty and a lack of knowledge that impede the progress of the programs. These two problems run deeper than the cultural traditions of the Lahu hill tribe. It is for this reason that we would like to address these issues in our recommendations.

The fact that the misguided priorities, rooted in the Lahu's cultural traditions, also raise problems with the ESDPs sheds light on an ethical dilemma that faces many development organizations. Maintaining the traditions of minority cultures, such as the different cultures of the hill tribes in the Doi Ang Khang region, is a respectable goal. Forcing assimilation on these cultures is not the most morally appropriate option. However, the Lahu villagers are offered benefits as citizens of Thailand and they are also subject to the will of the Thai government. As outsiders, we cannot determine whether or not it is ethically correct to develop these societies through assimilation of religion, social structure, or cultural values. However, we can still delve into the underlying issues of poverty and misunderstanding between the hill tribe villagers and the implementers of the ESDPs. Although it will take many years for Bann Khob Dong to achieve a high level of development, intermediary steps can be taken. We have developed the following culturally appropriate Short-Term Recommendations, which can provide more immediate

aid to the villages, and Long-Term Recommendations which require future study and seek to address the problems of poverty and misunderstanding.

### **Short-Term Recommendations:**

- **In Khob Dong, village events that combine seminars with contests could be used to increase community awareness and interest in health and nutrition, such as house-cleaning and cooking competitions.**
  - In the past, the Royal Project Foundation has tried to teach cooking classes to Khob Dong women in order to promote nutritious cooking and eating. However, after the class, no one used the new recipes.
  - Aacaan Khurium suggested that contests with cash prizes are an effective way to encourage Khob Dong villagers to participate in new activities. If new cooking competitions were implemented with tourists, Royal Project employees, or other villagers as judges, the Lahu women might be more likely to learn new cooking techniques. If judges are impressed or rewards are won, the Lahu might be more likely to continue using these cooking techniques at home.
  - Similarly, house cleaning competitions would encourage the Lahu people to keep their houses clean. Over time, they will grow used to cleaning their houses and learn to prefer cleanliness in their homes.
  
- **High school scholarship programs for students combined with monetary incentives for their families to offset the opportunity costs associated with sending children to secondary and high school**
  - Many times, students encounter a lack of funds that prevent them from continuing school. High tuition costs and costs of school supplies, coupled with the opportunity cost of losing a worker for four years make high school education an unrealistic goal for many hill tribe villagers.
  - In Nor Lae Village, according to Ja-Ring, the main cause of discontinued education is poverty. Therefore, a greater availability of scholarships for

the students to reduce the cost of school would make higher education a more viable option.

- In Khob Dong Village, strong family ties and a reluctance to move away from their families are the main reasons for discontinued education. These strong family ties are comparable to the importance of family across all of Thailand. If incentives can be offered to the families of the students, the students and families would both be more likely to accept higher education as a viable option, much like Thai children will leave their families to find better-paying jobs in the city and send money home to their families.
  
- **In Bann Khob Dong, future meetings regarding ESDPs should be held with both men and women in attendance to take into account the decision-making process of Lahu families.**
  - Lahu women reserve the rights to make economic decisions for a household, while the men work and are responsible for bringing in most of the income for the family. In order to start a new project, the men often must return home and ask their wives for permission to participate. If men and women both attended project meetings, they would save time and money in starting up new projects.
  
- **In Khob Dong, we recommend initiating a seminar teaching the community to pool resources and work towards a common goal, such as improving the road.**
  - The Lahu villagers of Bann Khob Dong have not successfully completed any cooperative projects. For example, as described in the Findings and Discussion section, despite 10,000 Baht of funding available through the Youth Development Program and a project the young leaders planned, the villagers have not completed their project, resulting in a loss of funding.
  - The dusty/muddy road was brought up as one of the biggest problems in the Khob Dong Village. The villagers could learn to work together

towards funding this project, rather than relying on funding from the Royal Project Foundation or the Fang District government.

- For example, each family keeps buffalo as an emergency source of money. Based on observation, we think it is a fair assumption that each family owns more than one buffalo. If each family could sell one buffalo, and all of the income from the buffalo was pooled together, they may have enough money to fund the construction of a new road.

### **Long-Term Recommendations:**

- **Better Record-Keeping: If institutions such as the health clinic at Bann Khum can keep more complete medical records, surveys and future program assessments could be more easily performed.**
  - Using these records, further studies could be conducted on the hill tribe use of medical resources (e.g. health clinic and Fang Hospital).
  - In addition, this study could include an analysis of how medical information is disseminated to the tribes. For example, if a new vaccine was introduced at the Bann Khum health clinic, how would the tribes be notified of this new development? Could this process be improved?
- **Contacts: In order to gain a better understanding of “success stories” of the ESDPs, we recommend contacting and interviewing villagers who left the village for a higher education and job opportunities.**
  - If high school or university graduates have left the villages to pursue education and/or job opportunities, they may have helpful input on future improvements for the ESDPs.
  - For example, Ja-Maw’s grandchild currently lives and works in Bangkok.
- **Allocation of Resources: We recommend that the Royal Project Foundation focuses its efforts in Bann Khob Dong on determining which programs have been most effective and allocating funds to those programs, rather than those whose success has been more limited.**

- **Income Generation: In Bann Khob Dong and Bann Nor Lae, new methods of generating income should be explored.**

- Sam Ray Kam, a middle-class villager at Bann Nor Lae, suggested that women should have better job opportunities than handicraft production, because their income relies completely on tourist visits to the village. Perhaps a handicraft store outside of the village could help this objective. We recommend conducting a viability study for selling hill tribe handicrafts under the Doi Kham brand name in other cities and provinces, such as Chiang Mai city and Bangkok.
- Raising livestock seems to be a reasonable activity that could be very lucrative. Villagers in both villages often raise pigs, but sales of the pigs are unknown. In addition, Khob Dong villagers raise buffalo for emergency sources of income, but they could expand to regular raising and sales of buffalo or cows. This activity would rely on the villagers' ability to contact and deliver the livestock to customers.
- Other handicrafts may be effective sources of income as well. The grass bracelets produced and sold by the Lahu women and children sell for as low as 2-5 Baht each. Examples of potentially more profitable handicrafts include: traditional Lahu or Palong clothing, traditional toys, whittled wooden carvings, pottery, or woven scarves (for the Lahu women).
- Another recommended source of income would be food for tourists. When tourists visit, it would be a treat to sample some traditional Lahu or Palong food, as only drinks and packaged snacks are available at the Khob Dong School store at the Khob Dong village. However, this food-for-sale objective would require highly sanitary cooking techniques and some brave tourists to start off the trend of eating the foods. (Perhaps this recommendation could be tied into the cooking contest recommendation explained in the Findings and Discussion section.)

- **Crop Substitution: Conduct a viability study for crop substitution with low-moisture crops to increase income during the dry season.**
  - o Opium poppy is a crop that requires very little water to thrive, which explains its success in the past as a cash crop in the Doi Ang Khang region.
  - o However, other low-moisture crops may be viable substitutions for poppy, such as novelty cacti that could be sold in other cities and provinces.

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*Personal Communications*

**Ja-Chi**

Khob Dong villager, high school student

**Ja-Heh**

Khob Dong villager, older brother of Ja-Chi

**P'Jaa**

Public Relations, Royal Agricultural Station Ankhong. Works in and around the villages, provided translational services.

**Ja-Kha**

Political leader of Bann Khob Dong

**Ja-Maw**

Spiritual leader of Bann Khob Dong

**Dr. Nuntavarn**

Associate Dean, College of Public Health, Chulalongkorn University. Liaison to the Royal Projects.

**Sam Ray Kam**

Nor Lae villager

**Juang Pang**

Nor Lae villager

**Ja-Ring**

Leader of Bann Nor Lae

**Khurium Singtom**

The principal of Khob Dong School. She has taught at the school since its establishment.

**Mr. Ittasak Srisukho**

Tribal Research Institute researcher. Expert on hill tribe culture in Thailand.

**Strawberry**

Khob Dong villager, son of Ja-Maw

**Sang Tamon**

Nor Lae villager

**Ajarn Tassanee**

Ajarn Tassanee, Project Director, FP/RH Development for Northern Thailand. Sponsor and liaison to our project.

# Appendix A: Statistics

## Appendix A1: Census Data

Village	Families	Males	Females	Income	Farmer	Worker	Trader	Misc
Bann Luang	249	721	778	1274	327	356	40	1 school 2 telephones
Bann Norlae	166	397	367	668	300	75	4	1 kindergarten 1 temple
Bann Khum	70	186	171	1684	66	28	108	1 school 2 telephones 2 temples
Bann Pang Ma	49	140	145	1097	78	57	4	
Bann Khob Dong	69	175	135	2000	120	-	104	1 school 1 telephone Electric

Table 2: 2003 population data for the Royal Agricultural Station Ang Khang  
*Source: Ajarn Tassanee, Royal Project Foundation*

## Appendix A2: School Attendance Data

	Students	Teachers
Lahu	86	8 total
Palong	251	
Thai Yai	4	

Table 3: School attendance at the Khob Dong Primary School  
*Source: Khob Dong Primary School*  
*January, 2005*

## Appendix A3: Health Clinic Data

Total number of patients from Norlae village is 577 persons

Total number of patients from Kob Dong village id 225 persons

### What cause they come to health center

Tribe	Palong	Black Lahu Na
Kind of Diseases	Abdomen	Abdomen
	Acute epidemic haemorrhagic co	Acute epidemic haemorrhagic co
	Acute gingivitis	
	Acute nasopharyngitis	Acute nasopharyngitis
	Acute pharyngitis	Acute pharyngitis
	Acute upper respiratory infect	Acute upper respiratory infect
	Allergy	Allergy
	Anorexia	Anorexia
	Ascariasis	Ascariasis
	Asthma,unspecified	
	Bitten or struck by dog	Bitten or struck by dog
	BCG, Vaccine	
	Beriberi	
	Booster DPT.2	Booster DPT.2
	Booster DPT.1	
	Booster T.T.	
	Burn and corrosion confined	
	Calculus of kidney	Candidiasis of vulva and vagin
	Cellulitis	Cellulitis
	Cholera due to vibrio cholerae	
	Condom user	
	Contact with knife	Contact with knife
	Corns and callosities	
Cough	Cough	

<b>Tribe</b>	<b>Palong</b>	<b>Black Lahu Na</b>
<b>Kind of Diseases</b>	Cutaneous abscess, furuncle	Cutaneous abscess, furuncle
	Cyst excision	
	Cystitis unspecified	
	Deficiency of other B group vi	
	Dental caries	
	Dermatitis due to substances	
	Diarrhoea and gastroenteritis	Diarrhoea and gastroenteritis
	Dizziness and giddiness	
	Dorsalgia	Dorsalgia
	DPT. And OPV.1	
	Derssing	Derssing
	Dysuria	Dysuria
	Enterobiasis	Enterobiasis
	Erythema nodosum	Erythema nodosum
	Essential (primary) hypertension	
	Flatulence and related conditi	Flatulence and related conditi
	Foreign body on external eye	Foreign body on external eye
	Fracture of upper limb	
	Gastric ulcer	Gastric ulcer
	Glossitis	Glossitis
	Gout unspecified	Gout unspecified
	Headache	Headache
	Heartburn	Heartburn
	Hepatitis B.1	Hepatitis B.2
	Hookworm disease	Hookworm disease
	Hordeolum and chalazion	Hordeolum and chalazion
	Hypotension	Hypotension
	I&D	I&D

<b>Tribe</b>	<b>Palong</b>	<b>Black Lahu Na</b>
<b>Kind of Diseases</b>	Infective myositis	Infective myositis
	Influenza, virus not identified	
	Injectable contraception	Injectable contraception
	J.E. vaccine 1	J.E. vaccine 1
	Leprosy (hansen's disease)	
	Malaise and fatigue	Malaise and fatigue
	Measle vaccine	Measle vaccine
	Motorcycle rider injured	Motorcycle rider injured
	Myalgia	Myalgia
	Nausea and vomiting	Nausea and vomiting
	Off norplant	
	Open wound of wrist and hand	Open wound of wrist and hand
	Oral pill 1	Oral pill 1
	Other acute gastritis	Other acute gastritis
		Other erythematous conditions
		Other inflammation of eyelid
	Other superficial mycoses	Other superficial mycoses
	Otitis externa,unspecified	Otitis externa,unspecified
	Pain in limb	Pain in limb
	Pedestrian injured	Pedestrian injured
	Pemphigus	Pemphigus
	Peptic ulcer,site unspecified	Peptic ulcer,site unspecified
	Pneumonia unspecified	
	Pregtest	Pregtest
		Pregnancy
	Pruritus unspecified	Pruritus unspecified
	Rash and other nonspecified skin	Rash and other nonspecified skin
	Scabies	



## Appendix B: Interview Questions

### Appendix B1: Exploratory Interview Question Template for Lahu Villagers

Where do you live? (skip if in their home)

How many people are in your family?

How many people live in your house?

How many children do you have?

Where did you have your children?

Do your children go to school?

What level of schooling did you take?

Do you think school is important?

How much do you pay for your child to go to school?

Is the cost too expensive?

Will your children stop school to work in the fields?

What do you do on a typical day?

Men: Do you work in the fields?

Men: Do you grow to eat or to sell your crops?

Men: Do you have enough crops to eat?

Men: Do you have enough crops to sell?

Men: Does the village have enough fields?

Women: Do you make handicrafts (bracelets, clothes, etc)?

Women: Where do you do handicrafts?

Women: Do you use the cultural center building? Why or why not?

Do you have enough water for the fields all year?

Do you have enough water for drinking all year?

Do you boil your water?

Where do you get your drinking water?

How do you choose what you eat?

Is there a program (possibly in school) that teaches nutrition?

What do you do with your plates and cooking pots after you eat?

What do you do with your plates and cooking pots before you eat?

How often do you wash your clothes?

How many days do you wear clothes?

How many days do children wear clothes?

How often do you bathe?

Do you use the toilet?

Why do you prefer the woods?

Do you or your family get sick often?

Where do you go when you get sick?

When do you go to the Spirit Doctor?

Why have you gone to the Health Center?  
Why have you go to the Hospital?

What does the military do with the villagers?

Do they help you?

What is the village think of drugs?

Does anyone in the village have a gun?

What does your family need more of?

What does the village need?

Does the village need more phones or even private phones?

Do you have any suggestions for improving the village, or aid programs?

## **Appendix B2: Semi-Structured Interview Question Template for Bann Khob Dong Leaders**

Where do you live? (skip if in their home)

How many people are in your family?

How many people live in your house?

How many children do you have?

Do your children go to school?

What level of schooling did you take?

Do you think school is important?

How much do you pay for your child to go to school?

Is the cost too expensive?

What is your role in the village?

What do you do on a typical day?

How close are you to the villagers? (relationship, not distance)

When someone is not sick, is it better for them to eat certain foods?

Do people get sick often?

How sick are the people who come to you?

When does a villager go to you and when does a villager go to the health center?

What do you do when someone gets sick?

Do you do different things for different sicknesses?

Do you ever tell people to go to the health center?

What do you do when you get sick?

Have you gone to the health center? Hospital?

Do you trust any medications?

Do you help people with injuries?

If someone cuts their arm, how do you help it?

What do you do when someone breaks a bone?

Do you deliver babies?

Does the village have enough fields?  
Does the village have enough water for the fields all year?  
Do you know why the village does not like toilets?  
What do you think is the biggest problem in your village?  
Do you have any suggestions for improvement?

## **Appendix B3: Exploratory Interview Question Template for Palong Villagers**

Where do you live? (skip if in their home)  
    How many people are in your family?  
    How many people live in your house?  
How many children do you have?  
    Where did you have your children?  
Do your children go to school?  
    What level of schooling did you take?  
    Do you think school is important?  
    How much do you pay for your child to go to school?  
    Will your children stop school to work in the fields?

What do you do on a typical day?  
    Men: Do you work in the fields?  
    Men: Do you grow to eat or to sell your crops?  
    Men: Do you have enough crops to eat?  
    Men: Do you have enough crops to sell?  
    Men: Does the village have enough fields?  
    Women: Do you make handicrafts (bracelets, clothes, etc)?  
    Women: Where do you do handicrafts?  
    Women: Do you use the cultural center building?  
    Women: Why or why not?

Men: Do you have enough water for the fields all year?  
Do you have enough water for drinking all year?  
Where do you get your drinking water?  
Do you boil your water?  
How does the village handle waste water from the toilets?

How do you choose what you eat?  
Is there a program (possibly in school) that teaches nutrition?  
What do you do when you get sick?

How often do you build new houses?  
When/Why do you build new houses?  
Do you only build new houses now?  
Where do you get the materials for the new houses?  
How long does it take to build a house?

Where do you live while you build your new house?  
What happens to your old house?

What does the military do with the villagers?

Do they help you?

What is the village think of drugs?

Does anyone in the village have a gun?

What does your family need more of?

What does the village need?

Do you have any suggestions for improving the village, or aid programs?

## **Appendix B4: Semi-Structured Interview Question Template for Nor Lae Village Leader**

Where do you live? (skip if in their home)

How many people are in your family?

How many people live in your house?

How many children do you have?

Where were your children born?

Do your children go to school?

What level of schooling did you take?

Do you think school is important?

How much do you pay for your child to go to school?

Is the cost too expensive?

What is your role in the village?

What do you do on a typical day?

How close are you to the villagers? (relationship, not distance)

From the children to you, how does the political structure work?

*ie. Political leader orders household heads who motivate families?*

How is their nutrition?

Do people get sick often?

How sick does a villager have to be to go to the health center?

How many places in the village can you get drinking water/agricultural water?

Is there enough water?

How does the village handle waste water from the toilets?

Does every house have electricity?

Does every house have a TV?

Does every house have a refrigerator?

Does every house have gas?

Is there a public phone in the village? How many?  
Do people use it often?  
Do people use it to call for help?  
Does the village need more phones or even private phones?

Does the village have enough fields?  
Does the village have enough water for the fields all year?  
What do you think is the biggest problem in your village?  
Do you have any suggestions for improvement?  
Why do you think the village keeps improving the quality of life?  
Did the village become Buddhist before or after the Royal Projects?

## **Appendix B5: Semi-Structured Interview Question Template for Teachers**

Where do you live? (skip if in their home)  
How long have you been working with the project?  
Where are you from?  
How did you find out about the program?  
What languages do you speak?  
What school do you work in?  
What kind of training have you had to be a teacher?  
What villages do you teach?

What is your position title?  
Do you like your job?  
What do you do on a typical day?  
Do you feel like you affect the villagers in a positive way?  
How much time do you spend at the village each week?  
How close are you to the villagers? (relationship, not distance)

What methods do you use to teach?  
Do you have any form of testing for the students?  
How many hours a day do you teach each subject?

What subjects do you teach?  
What ages do you teach?  
What other subjects are available?  
What is the hardest thing about Thai to teach the children?  
What is the hardest thing about English to teach the children?  
What is the hardest thing about life skills to teach the children?  
Do you teach the children health skills?  
Do you teach the children to brush their teeth?  
Do you teach the children to use the toilet?  
Do you teach the children to bathe?  
Do you teach the children about nutrition and the foods they eat?

Do you teach them about puberty?  
How does lunch work: Do the children bring their own lunch?

What can you tell us about the scholarship programs for secondary and high school?  
How do you decide who gets the scholarship?  
How many scholarships are available?  
How do you tell the villagers about the scholarship program?

Do you measure the progress of individual students?  
Do you have a grading system?  
Do you keep track of individual attendance?  
Do kids skip classes or leave early?  
Are there noticeable trends between what kids go to class and don't?  
How do you handle these issues?  
How do you handle disciplinary issues?  
Do you communicate with the parents about their students?  
Do you have any parent-teacher meetings?  
Do you have any suggestions for improvement?

If we wanted to introduce new ideas to the villages, how should we teach/communicate them?

## **Appendix B6: Exploratory Interview Question Template for Military Personnel**

Where do you live?  
How many days are you on duty for at one time?  
What kinds of duties do you do everyday?

Do you go to the villages?  
What languages do you speak?  
How much time do you spend at the village each week?  
What do you do in the villages?  
Do you have a close relationship with any of the villages?  
What do the villagers think of the military?

Do you have any suggestions for improvement?

## Appendix C: Coded Data

### Appendix C1: Key

Grouping	Code	Grouping	Code
Cultural aspects	C	Awareness	
Educational aspects	E	Family Planning and Newborns	H-AW
Kindergarten	E-0	Illness/Injury	H-FP
Attendance	E-0A	Nutrition	H-II
Facilities	E-0F	Sanitation	H-NU
Learning	E-0L	Infrastructural aspects	H-SA
Teaching	E-0T	Agriculture	I
Primary School	E-1A	Buffalo	I-AG
Attendance	E-1A	Economy	I-BU
Facilities	E-1F	Housing	I-EC
Learning	E-1L	Military	I-HO
Teaching	E-1T	Power Structure	I-MI
Secondary School	E-2A	Road	I-PS
Attendance	E-2A	Water, Agricultural	I-RO
Facilities	E-2F	Water, Drinking	I-WA
Learning	E-2L	Personal Information (From interviews)	I-WD
Teaching	E-2T	Religious aspects	P
Beyond Secondary School	E-GR	Animism	R
Health aspects	H	Buddhism	R-AN

Table 5: Code-phrase definitions

### Appendix C2: Sources

#### Khob Dong Villagers

- Ja-Kaa – Political leader, grandson of Ja-Maw
- Ja-Maw – Spiritual leader
- Ja-Chi – High school graduate
- Ja-Haa – Older brother of Ja-Chi
- Ja-Heh – Cinnamon farmer with grandsons in school
- Strawberry – Son of Ja-Maw

#### Nor Lae Villagers

- Ja-Ring – Leader
- Juang Pang – High income villager
- Sam Ray Kam – Average income villager
- Sang Tamon – Low income villager
- Ja-Chi/Palong Farmers – A group of farmers we encountered during a tour with Ja-Chi

#### Others

- Khurium Simtoy – Principal of the Khob Dong school
- Mr. Ittasak Srisukho – Tribal Institute Researcher
- Somnuk – Thai Soldier

## Appendix C3: Data

Encoder – Researcher who recorded the note and entered it into database

Code – Category, see key

Source – Informant

Sub – Village/Tribe being discussed

KD = Bann Khob Dong/Lahu

NL = Bann Nor Lae, Palong

Date – The date the note was recorded by the researcher

Type – The format from which the note was collected

OBSE – Observation

EXPL – Exploratory interview

STRU – Structured interview

INFO – Informal interview/ casual questioning

Information – The note itself

**Table 6: Encoded research notes and observations**

Encoder	Code	Source	Sub	Date	Type	Information
Frost	H-SA	Frost	KD	23-Jan-05	OBSE	Woman bathing outside. She laughed, looked at her friend, and then turned away. Embarrassed?
Frost	I-RO	Frost	KD	22-Jan-05	OBSE	A single dusty dirt road leads into the village
Frost	I-RO	Frost	KD	22-Jan-05	OBSE	A cement path leads into the village a little ways from the road
Frost	I-WD	Frost	KD	22-Jan-05	OBSE	There is a water source at the top at the top of the village that people drink from (pipe-spicket)
Frost	E-1F	Frost	NL	23-Jan-05	OBSE	(Nor Lae main road) Children receiving school supplies from the military
Frost	I-HO	Frost	NL	23-Jan-05	OBSE	(Baan Ja-Ring) Mats are on the floor in the house
Frost	I-HO	Frost	NL	23-Jan-05	OBSE	(Baan Ja-Ring) There is notably less dust in the home than homes we had visited in Khob Dong
Frost	I-HO	Frost	NL	23-Jan-05	OBSE	(Baan Ja-Ring) The house is better constructed: saw-cut beams, aluminum roof, dense wood construction siding, wide ramp up to house with handrail
Frost	I-HO	Frost	NL	23-Jan-05	OBSE	(Baan Ja-Ring) Refrigerator, neat fire place for cooking, gas stove
Frost	I-RO	Frost	NL	27-Jan-05	OBSE	(Nor Lae) An asphalt road runs through the top of the village and leads to the military base
Frost	I-RO	Frost	NL	27-Jan-05	OBSE	(Nor Lae) Additional dirt roads provide access to some parts of the village
Frost	I-RO	Frost	NL	27-Jan-05	OBSE	(Nor Lae) There is less dust in the village than in Khob Dong
Frost	I-RO	Frost	NL	27-Jan-05	OBSE	(Nor Lae) There are more plants/trees scattered throughout the village than in Khob Dong
Frost	I-WD	Frost	NL	27-Jan-05	OBSE	(Nor Lae) Outside shower houses are used
Frost	R-BU	Frost	NL	23-Jan-05	OBSE	(Baan Ja-Ring) Buddhist image in house
Frost	E-1F	Frost	NL	24-Jan-05	OBSE	(Khob Dong School) Boxes of clothing and other items line are stacked on and around a table
Gray	C	Gray	NL	23-Jan-05	OBSE	Ja-Ring Intrvw: Palong wear belts like the Karen neck rings
Gray	C	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: A lot of announcements over loudspeaker at night at NL (in Palong)
Gray	H-SA	Gray	NL	23-Jan-05	OBSE	Ja-Ring Intrvw: NL: Each house has its own bathroom
Gray	I-EC	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: SRK wore suit jacket, nice clothes
Gray	I-HO	Gray	NL	23-Jan-05	OBSE	Ja-Ring Intrvw: NL houses bigger, more things than KD
Gray	I-HO	Gray	NL	23-Jan-05	OBSE	Ja-Ring Intrvw: Ja-Ring's hut has TV, Buddha shrine, bigger stairs, small fire, beds with pads, metal roofing, refrigerator, clock, higher ceilings, gas

Encoder	Code	Source	Sub	Date	Type	Information
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sang Tamon Intrvw: Sang Tamon has no electricity, lives far from road
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sang Tamon Intrvw: Sang Tamon has very small house, straw roof
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Juang Pang Intrvw: Juang Pang's house is just off the road
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Juang Pang Intrvw: Juang Pang's house has TV, beds, metal roof
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Juang Pang Intrvw: Juang Pang's house is 3-4x as big as poor house
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: Sam Ray Kam's house looks nicer than Juang Pang's
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: Sam Ray Kam's house right on the road, has TV, beds
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: SRK's house is very big
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: SRK's house has clock, calendar, newspaper clippings
Gray	I-HO	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: SRK's house has many rooms (4?), plants
Gray	P	Gray	NL	4-Feb-05	OBSE	Sang Tamon Intrvw: Sang Tamon may have been drunk?
Gray	P	Gray	NL	4-Feb-05	OBSE	Juang Pang Intrvw: One of Juang Pang's kids is mentally handicapped
Gray	P	Gray	NL	4-Feb-05	OBSE	Sam Ray Kam Intrvw: SRK's 2nd child is mentally handicapped
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	KD women make clothing for new years months before to wear once... traditional clothes are black
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	PICTURE: KD men's ceremonial clothes
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	PICTURE: KD women's work clothes
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	PICTURE: KD women's ceremonial clothes
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	Lahu new year's ceremony called Kin-Waa (Waa = Pig)
Gray	C	Ja-Chi	KD	23-Jan-05	EXPL	KD work every day except once a month
Gray	C	Ja-Chi	KD	24-Jan-05	EXPL	Football field where they also play bocce.
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	For New Years they dance for 3 days and 3 nights
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	Candles will burn for 3 days and 3 nights
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	If a person steps on the mound in the spirit circle, they will get sick and have a big stomach
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	They repair the walls of the spirit circle once a year before the new year ceremony
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	Everyone in the village helps repair the walls of the spirit circle
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	If a dog or chicken takes up in the roof of a building, that means that someone who stays in the house will get sick and the products of the house will be bad (i.e. strawberries)
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	If a dog or chicken takes up in the roof of a building, the house is abandoned
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	Only black male pigs are used in ceremonies
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	People with spare time will make traditional clothing
Frost	C	Ja-Chi	KD	23-Jan-05	EXPL	9th and 10th of February is "kin waa" The new years celebration
Gray	E	Ja-Chi	KD	24-Jan-05	EXPL	Doesn't think the parents understand the benefits of education
Frost	E	Ja-Chi	KD	24-Jan-05	EXPL	Parents don't have knowledge about what the kids will learn because they didn't go themselves
Gray	E-0F	Ja-Chi	KD	24-Jan-05	EXPL	There are two Kindergarten classes
Frost	E-1A	Ja-Chi	KD	23-Jan-05	EXPL	4 year old girl we met doesn't go to school
Gray	E-1A	Ja-Chi	KD	24-Jan-05	EXPL	Three tribes attend the school: Lahu, Palong, and two Thai Yai
Gray	E-1A	Ja-Chi	KD	24-Jan-05	EXPL	342 students total in attendance: 88 from KD, 251 Palong, 86 Lahu, 2 Thai Yai
Gray	E-1F	Ja-Chi	KD	24-Jan-05	EXPL	They store shoe and clothing donations from tourists, etc... most of the pencils and pens are donations as well
Gray	E-1F	Ja-Chi	KD	24-Jan-05	EXPL	Most bring lunch from home, they eat together, and teacher cooks
Gray	E-1F	Ja-Chi	KD	24-Jan-05	EXPL	Class starts at 8:30 and ends at 4:00

Encoder	Code	Source	Sub	Date	Type	Information
Gray	E-1F	Ja-Chi	KD	24-Jan-05	EXPL	They royal project donates small plants and seeds
Gray	E-1L	Ja-Chi	KD	24-Jan-05	EXPL	There are five grades, with fifth grade divided into 5a, 5b where 5b is equivalent to 6th grade
Gray	E-1L	Ja-Chi	KD	24-Jan-05	EXPL	The primary school studies six subjects: Math, English Language, Thai Language, Agriculture, Social Studies, and Career Education
Gray	E-1L	Ja-Chi	KD	24-Jan-05	EXPL	They have land for agricultural training: They grow strawberries, carrots, cabbage, and raise six pigs
Gray	E-1T	Ja-Chi	KD	24-Jan-05	EXPL	Eight teachers at KD school
Gray	E-1T	Ja-Chi	KD	24-Jan-05	EXPL	All of the teachers are Thai
Frost	E-2A	Ja-Chi	KD	24-Jan-05	EXPL	Most children want to continue their education
Frost	E-2A	Ja-Chi	KD	24-Jan-05	EXPL	Only a few students from Khob Dong study in junior high
Frost	E-2A	Ja-Chi	KD	24-Jan-05	EXPL	They don't go to junior high because of economic status & they need to help with the family
Gray	E-2A	Ja-Chi	KD	24-Jan-05	EXPL	Less than five go to junior high school, they don't go because of economic status
Gray	E-2A	Ja-Chi	KD	24-Jan-05	EXPL	Most kids from KD want to go to junior high school but they can't
Gray	E-2F	Ja-Chi	KD	24-Jan-05	EXPL	The royal project and military helped to build the KD school, built after the kindergarten
Frost	H-FP	Ja-Chi	KD	23-Jan-05	EXPL	They have babies in the hospital
Frost	H-II	Ja-Chi	KD	23-Jan-05	EXPL	Ja-Maw was sick (the day after he was with a sick person at a healing ceremony)
Frost	I	Ja-Chi	KD	24-Jan-05	EXPL	They have a field for playing football
Frost	I-AG	Ja-Chi	KD	23-Jan-05	EXPL	One agricultural practice involves cutting shoots off a plant and planting them
Frost	I-AG	Ja-Chi	KD	23-Jan-05	EXPL	Turn lights on for 3 hours at night in the green house
Frost	I-AG	Ja-Chi	KD	23-Jan-05	EXPL	Once the plants get to 60cm, they turn off the lights and cover the plants in black bags
Frost	I-BU	Ja-Chi	KD	23-Jan-05	EXPL	The villagers raise buffalo, not cows
Frost	I-BU	Ja-Chi	KD	23-Jan-05	EXPL	Every august they use the buffalo to plow
Frost	I-BU	Ja-Chi	KD	23-Jan-05	EXPL	They will sell male buffalo
Gray	I-BU	Ja-Chi	KD	23-Jan-05	EXPL	KD use buffalo in the village to plow, no cows
Gray	I-BU	Ja-Chi	KD	23-Jan-05	EXPL	KD will sell the male buffalo if people will buy them
Gray	I-EC	Ja-Chi	KD	23-Jan-05	EXPL	In KD, they have greenhouse nurseries to incubate plants
Gray	I-EC	Ja-Chi	KD	24-Jan-05	EXPL	Cultural center near field that the queen donated... where they're supposed to sell handicrafts
Frost	I-EC	Ja-Chi	KD	24-Jan-05	EXPL	Queen provided money for the village handicraft shop
Frost	I-EC	Ja-Chi	KD	24-Jan-05	EXPL	The handicraft shop is used only when larger groups of tourists come through
Frost	I-HO	Ja-Chi	KD	23-Jan-05	EXPL	Each house has one wood storage thing/pile
Frost	I-HO	Ja-Chi	KD	23-Jan-05	EXPL	Ceremony to repair the wood stores occurs once a year
Gray	I-HO	Ja-Chi	KD	24-Jan-05	EXPL	They have a model house with small room in front to store clothes... has bedroom/kitchen
Frost	I-PS	Ja-Chi	KD	24-Jan-05	EXPL	There are two leaders in Khob Dong: Ja-Maw (spiritual) and Ja-Kha (political)
Gray	I-RO	Ja-Chi	KD	24-Jan-05	EXPL	NEEDS: Road in rainy season because it gets slippery. They have to use a stretcher to get to the doctor because cars can't go up. They asked for money a few years ago and didn't get it. Sub district.
Frost	I-RO	Ja-Chi	KD	24-Jan-05	EXPL	The road is bad in the rain... cars can't get up the road
Frost	I-RO	Ja-Chi	KD	24-Jan-05	EXPL	When the road is muddy, the villagers use stretchers to get women in labor up the hill
Frost	I-RO	Ja-Chi	KD	24-Jan-05	EXPL	A few years ago the villagers requested money to improve the road, but they did not receive it
Frost	I-WA	Ja-Chi	KD	23-Jan-05	EXPL	They have an irrigation system
Gray	I-WA	Ja-Chi	KD	24-Jan-05	EXPL	Water supply on hill by field
Frost	I-WA	Ja-Chi	KD	24-Jan-05	EXPL	The queen provided money to get the water pump that gets water from the NaaEbaa river
Gray	P	Ja-Chi	KD	23-Jan-05	EXPL	Ja-Chi is the younger brother of Ja-Haa
Gray	R-AN	Ja-Chi	KD	23-Jan-05	EXPL	KD have animist spiritual beliefs
Frost	E-GR	Ja-Chi	NL	24-Jan-05	EXPL	In Nor Lae, they don't have identity cards so they can't go to college
Gray	E-GR	Ja-Chi	NL	24-Jan-05	EXPL	Palong don't have ID cards and therefore can't go to college

Encoder	Code	Source	Sub	Date	Type	Information
Gray	R-BU	Ja-Chi	NL	23-Jan-05	EXPL	NL is mostly Buddhist, a few Christians, animists
Gray	C	Ja-Chi		23-Jan-05	EXPL	Palong and Lahu have good relations
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	Most students pick up lunch from home and the teachers cook it
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	There is land that the students use to farm in order to learn about agriculture
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	Classes are from 8:30-4:00
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	Students will pool money together for some agricultural projects
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	Royal Project and military camp worked together to build the school.
Frost	E-1F	Ja-Chi		24-Jan-05	EXPL	Donations are made to the school from different organizations; most donations are clothing, pencils, pens, and paper
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	In the Khob Dong school the students study math, English, Thai, agriculture, social studies, and "how to live together" - career education
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	Students learn about farming and raising pigs
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	Grade 6 learns how to raise the pigs
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	The students grow mushrooms, cabbage, and strawberries
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	Students learn to grow red cabbage hydroponically (sponge in water)
Frost	E-1L	Ja-Chi		24-Jan-05	EXPL	Four Tai-Yai students live in the villages (2 in Khob Dong and 2 in Nor Lae) and attend school
Gray	I-EC	Ja-Chi		23-Jan-05	EXPL	Bann Khum, PangMa, Luam don't accept as much economic RP help as KD
Frost	C	Ja-Chi	KD	23-Jan-05	OBSE	Spirit Circle thing is area used for new years celebration dancing
Frost	H-SA	Ja-Chi	KD	23-Jan-05	OBSE	Livestock (pigs and chickens) live under houses
Frost	C	Ja-Chi/Palong farmers	KD	23-Jan-05	EXPL	There are 100000 Musser in Thailand
Frost	R-AN	Ja-Chi/Palong farmers	KD	23-Jan-05	EXPL	The Lahu are very spiritual
Frost	R-BU	Ja-Chi/Palong farmers	NL	23-Jan-05	EXPL	In Nor Lae, most are Buddhist, some are Christian and some are spiritual
Frost	C	Ja-Chi/Palong farmers	NL	23-Jan-05	EXPL	There are 3000 Palong in Thailand
Frost	C	Ja-Chi/Palong farmers	NL	23-Jan-05	EXPL	Palong in 3 provinces
Frost	C	Ja-Chi/Palong farmers	NL	23-Jan-05	EXPL	Some Palong guy states that this group of Palong (from Nor Lae) only has a relationship with Palong from 3 districts
Frost	C	Ja-Chi/Palong farmers	NL	23-Jan-05	EXPL	Palong are also called Darang
Frost	C	Ja-Chi/Palong farmers		23-Jan-05	EXPL	Palong and Lahu have completely different lifestyles, they don't interact much outside their contacts in the fields
Frost	I-AG	Ja-Chi/Palong farmers		23-Jan-05	EXPL	Both Palong and Lahu will work side by side under the Royal Project
Frost	I-EC	Ja-Chi/Palong farmers		23-Jan-05	EXPL	Three other villages won't accept help from the royal project?
Frost	E-1A	Ja-Chi/Palong farmers	NL	23-Jan-05	INFO	Encountered two Palong kids that were ready for primary school (age 7)
Frost	E-1T	Ja-Haa	KD	22-Jan-05	EXPL	Aacaan Amnuai has been teaching in Khob Dong for 4 years
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Khob Dong Villagers still use spiritual healing

Encoder	Code	Source	Sub	Date	Type	Information
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	healing ceremony accompanied by a big meal
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Healing ceremony: Lunch = rice and vegetables
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Healing ceremony: Dinner = pork
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Healing ceremony: Late night meal = pig head
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Jathot (sp?) is the spiritual healing dance
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Only men can eat and dance
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Sacrificing chicken or pig has a dual purpose: more nutrition than the regular diet and appeases spirits
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Only 2 spirit men are in the village
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Five family members join in the healing ceremony to eat and dance
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Healing ceremony: pig is slaughtered at 5pm
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Healing ceremony: starts in the early morning
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Today they will kill a male pig for a healing ceremony
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	The four spirit houses belong to village leaders
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Only a spirit healer can enter a spirit room
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	Spirit House assignment criteria: 1) age 2) economic status 3) number of members
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	A house must have two room to contain and spirit room
Frost	H-II	Ja-Haa	KD	22-Jan-05	EXPL	allow no more than 4 houses to have a spirit room
Frost	H-SA	Ja-Haa	KD	22-Jan-05	EXPL	Smoke from the fireplace is used to preserve food
Frost	H-SA	Ja-Haa	KD	22-Jan-05	EXPL	Villagers go to the bathroom in the forest
Frost	H-SA	Ja-Haa	KD	22-Jan-05	EXPL	Villagers don't use the community toilets that they have
Frost	H-SA	Ja-Haa	KD	22-Jan-05	EXPL	Pigs will follow villagers into the forest to eat their feces
Frost	H-SA	Ja-Haa	KD	22-Jan-05	EXPL	On garbage day the villagers collect trash and deposit it somewhere
Frost	I-EC	Ja-Haa	KD	22-Jan-05	EXPL	The handicraft house was donated by the queen but it is not used.
Frost	I-EC	Ja-Haa	KD	22-Jan-05	EXPL	Villagers work on handicrafts at home
Frost	I-HO	Ja-Haa	KD	22-Jan-05	EXPL	2 or 3 families will live in a single house
Frost	I-HO	Ja-Haa	KD	22-Jan-05	EXPL	The single cinderblock house in the village belongs to Ja-Khaa
Frost	I-W	Ja-Haa	KD	22-Jan-05	EXPL	There are four or five water supplies in the village
Frost	I-W	Ja-Haa	KD	22-Jan-05	EXPL	The water supply at the top of the village is driven by steam
Frost	P	Ja-Haa	KD	22-Jan-05	EXPL	Baby in basket was 10 days old
Frost	H-AW	Ja-Haa	KD	22-Jan-05	OBSE	Baby in basket was being kept in the smoke filled house
Gray	E-1A	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh's 2nd child graduated from grade 6
Gray	E-1A	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh has 2 children in primary school
Gray	E-1A	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh didn't go to school when he was young
Gray	E-2A	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh would like his kids to continue school
Gray	E-2A	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh doesn't have the money for kids to cont. school
Gray	H-FP	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh's first child was born at home, all others and grandsons born at hospital
Gray	H-II	Ja-Heh	KD	2-Feb-05	EXPL	when sick, Ja-Heh goes directly to Ja-Maw
Gray	H-II	Ja-Heh	KD	2-Feb-05	EXPL	if seriously sick, Ja-Heh goes to health clinic
Gray	I-EC	Ja-Heh	KD	2-Feb-05	EXPL	BIGGEST PROBLEMS: poverty - improve standard of living
Gray	I-MI	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh is afraid of the military (check for guns, opium, drugs)
Gray	I-MI	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh doesn't think military invades his privacy (has nothing to hide)
Gray	I-RO	Ja-Heh	KD	2-Feb-05	EXPL	BIGGEST PROBLEMS IN VILLAGE: road muddy, so can't get to hospital - esp. bad for birth at night
Gray	I-WA	Ja-Heh	KD	2-Feb-05	EXPL	BIGGEST PROBLEMS IN VILLAGE: not enough water for fields
Gray	P	Ja-Heh	KD	2-Feb-05	EXPL	9 people in Ja-Heh's family
Gray	P	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh has 4 children, 2 grandsons
Gray	P	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh grows cinnamon
Gray	P	Ja-Heh	KD	2-Feb-05	EXPL	Ja-Heh is 53 years old
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	Announcements are made on the megaphone for news and meetings with villagers
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	The villagers respect Ja-Kaa for new things, Ja-Maw for spiritual aspects & advice
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	TV and religion affect change in the village

Encoder	Code	Source	Sub	Date	Type	Information
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	The young use Thai and forget some Lahu words
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	The kids have more understand/knowledge about what's going on
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	Kids can use knowledge about other cultures from TV to improve village
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	Kids want different things than the parents
Gray	C	Ja-Kaa	KD	1-Feb-05	STRU	His biggest worries for the people are they don't report births and not everyone got ID cards
Gray	E-1A	Ja-Kaa	KD	1-Feb-05	STRU	Parents don't try to convince kids to go to school, they don't understand the importance of school (50/50)
Gray	E-1A	Ja-Kaa	KD	1-Feb-05	STRU	Kids who don't go to school sell bracelets and feed buffalo
Gray	E-1A	Ja-Kaa	KD	1-Feb-05	STRU	Most children go to primary school... not sure if any have never been but a lot don't finish after 1-2 grades. Since parents don't work they don't know if kids are actually going.
Gray	E-1F	Ja-Kaa	KD	1-Feb-05	STRU	Cost for primary school is 50 baht per term (6 mo terms). Families that can't pay don't have to.
Gray	E-2A	Ja-Kaa	KD	1-Feb-05	STRU	Most go to secondary school at Khum village
Gray	E-2A	Ja-Kaa	KD	1-Feb-05	STRU	Transportation to Khum secondary school is by motorcycle
Gray	E-GR	Ja-Kaa	KD	1-Feb-05	STRU	NEED: School expansion to high school (more would go)
Gray	E-GR	Ja-Kaa	KD	1-Feb-05	STRU	No one continues after secondary school
Gray	H-AW	Ja-Kaa	KD	1-Feb-05	STRU	Health Center gives vaccines to babies, but adults don't get them
Gray	H-AW	Ja-Kaa	KD	1-Feb-05	STRU	NEED: Health, hygiene: eating, cleaning (don't understand importance). RP should teach them what to eat, etc.
Gray	H-FP	Ja-Kaa	KD	1-Feb-05	STRU	They don't understand why to use contraceptives
Gray	H-FP	Ja-Kaa	KD	1-Feb-05	STRU	Children are born in Fang hospital during dry season... during the rainy season they sometimes must give birth in the village
Gray	H-II	Ja-Kaa	KD	1-Feb-05	STRU	For not so serious sickness they go to the health center for meds and they go to the hospital for surgery. For serious sicknesses they go to the spirit doctor.
Gray	H-II	Ja-Kaa	KD	1-Feb-05	STRU	Health center is free of charge
Gray	H-II	Ja-Kaa	KD	1-Feb-05	STRU	For chronic sickness, they don't take all the doses, or all their long-term medications. They stop taking medications when they feel better.
Gray	H-II	Ja-Kaa	KD	1-Feb-05	STRU	If people are really seriously bed-ridden sick they go to the hospital, but have a ceremony at the village
Gray	H-II	Ja-Kaa	KD	1-Feb-05	STRU	50/50 of village have faith/respect in medication, because of spiritual beliefs. They do believe in surgery, however.
Gray	H-NU	Ja-Kaa	KD	1-Feb-05	STRU	Ja-Kaa gets his rice from the KD fields in the Fang district but it is not enough
Gray	H-NU	Ja-Kaa	KD	1-Feb-05	STRU	If he taught them what to eat, etc. they would listen/believe
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	Each house does not have a bathroom because villagers use woods
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	There are two public bathrooms (three toilets each) but are unused
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	They are not familiar with bathrooms, more comfortable in the woods
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	Even if each house had a toilet, they wouldn't use it
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	Kids at school use toilets, but at home they use the woods
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	Old people bathe once every 2-3 months, kids daily
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	They bathe with soap and shampoo, agricultural water, and drainage is the ground
Gray	H-SA	Ja-Kaa	KD	1-Feb-05	STRU	People defecate anywhere in the woods where people can't see
Gray	I	Ja-Kaa	KD	1-Feb-05	STRU	No phone lines, only one public payphone
Gray	I-AW	Ja-Kaa	KD	1-Feb-05	STRU	NL uses leftover agricultural water from KD. Not enough water to give to NL because they have more agricultural area
Gray	I-BU	Ja-Kaa	KD	1-Feb-05	STRU	Raise buffalo for emergency money

Encoder	Code	Source	Sub	Date	Type	Information
Gray	I-BU	Ja-Kaa	KD	1-Feb-05	STRU	Each family owns their own buffalo
Gray	I-BU	Ja-Kaa	KD	1-Feb-05	STRU	They only sell the male buffalo
Gray	I-BU	Ja-Kaa	KD	1-Feb-05	STRU	Buffalo also used in KD rice fields in another village close to the fang district... walked there in season with children
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	Most men farm, women sell bracelets
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	People need more money
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	They get silver bracelets, etc from Mae Sai district near the Chiang Rai province.
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	The village writes proposal for gov't for funding for road or whatever
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	No taxes -> all individual
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	School owns store at top of village and keeps profits
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	KD and NL economies are different, KD has better standard of living. Neither is richer, NL works more on farm. KD sells crafts & works on farm.
Gray	I-EC	Ja-Kaa	KD	1-Feb-05	STRU	No ideas on improving the economy
Gray	I-HO	Ja-Kaa	KD	1-Feb-05	STRU	All houses have electricity, used for light/TV
Gray	I-MI	Ja-Kaa	KD	1-Feb-05	STRU	Soldiers sometimes come from NL to get info about pop'n but don't do anything
Gray	I-PS	Ja-Kaa	KD	1-Feb-05	STRU	Punishment = fines
Gray	I-RO	Ja-Kaa	KD	1-Feb-05	STRU	Agrees road prevents help in emergencies: Muddy and they have to help push cars up hill
Gray	I-RO	Ja-Kaa	KD	1-Feb-05	STRU	Agrees road causes dust and coughing/eye problems
Gray	I-RO	Ja-Kaa	KD	1-Feb-05	STRU	NEED: Road
Gray	I-W	Ja-Kaa	KD	1-Feb-05	STRU	Water for agriculture is enough, but not enough for drinking
Gray	I-W	Ja-Kaa	KD	1-Feb-05	STRU	KD has one big tank for collection
Gray	I-WA	Ja-Kaa	KD	1-Feb-05	STRU	Two large water tanks for agriculture
Gray	I-WD	Ja-Kaa	KD	1-Feb-05	STRU	Drinking water brought by pipe from forest 1 km away
Gray	P	Ja-Kaa	KD	1-Feb-05	STRU	Has two houses in KD, including the only cement house, which he built
Gray	P	Ja-Kaa	KD	1-Feb-05	STRU	Two sons: older goes to primary school, younger is too young (two)
Gray	P	Ja-Kaa	KD	1-Feb-05	STRU	Ja-Kaa, his parents, and his cousin's family make 10 people in his house(s)
Gray	P	Ja-Kaa	KD	1-Feb-05	STRU	Ja-Kaa went to the Health Center last year, hasn't gone to the hospital in the past 2 years except one Chiangmai Hospital surgery, only family members. For the last two years he's gone to the spirit doctor.
Gray	P	Ja-Kaa	KD	1-Feb-05	STRU	He takes care of villagers and tells them news: communicates with the outside
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	New generation also believes in Lahu tradition
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	culture of KD hasn't changed since Ja-Maw was young (except cars are around)
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Some kids go to Fang or Chiang Mai, but think of parents and have to come back
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Kids don't want to leave parents
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw told parents kids should leave and go to Fang/Chiang Mai, but some listen and others don't
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw wants kids to get jobs around here, not at other villages or cities
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw has 2 grandchildren who went to BKK to work, but didn't want to leave parents so they came back
Gray	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw has a grandchild in BKK working now
Lake	C	Ja-Maw	KD	13-Feb-05	STRU	People come to Ja-Maw with problems and he gives them advice
Lake	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw makes the decisions for the community with his grandson Ja-Kaa
Lake	C	Ja-Maw	KD	13-Feb-05	STRU	When Ja-Maw was younger they had to walk to Fang to buy rice
Lake	C	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw does not believe the culture has changed since he was young
Lake	E-1A	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw believes it is good for the children to go to school and he encourages them to go and continue study

Encoder	Code	Source	Sub	Date	Type	Information
Gray	E-1A	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw thinks it is good for kids to go to school (secondary too if they can)
Gray	E-1A	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw tells kids to go to school, some don't want to
Gray	E-1A	Ja-Maw	KD	13-Feb-05	STRU	Sometimes Ja-Maw hits kids, but they still skip school
Lake	E-GR	Ja-Maw	KD	13-Feb-05	STRU	Some KD children will study in Fang and Chiangmai, but their parents pull them back. Ja-Maw encourages them to study there.
Lake	H-AW	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw told the village children to not ride so fast on motorcycles
Lake	H-AW	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw believes it is good to have the health clinic
Lake	H-AW	Ja-Maw	KD	13-Feb-05	STRU	One of Ja-Maw's children died because he did not know about the health clinic
Gray	H-II	Ja-Maw	KD	13-Feb-05	STRU	Some cases do both spirit dr. and health clinic, others don't go to health clinic
Gray	H-II	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw thinks medicine is ok and health clinic is very good to have at KD
Gray	H-II	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw's kid died because he didn't know about health clinic
Lake	I	Ja-Maw	KD	13-Feb-05	STRU	NEED: The village needs a new road and more water
Gray	I-AG	Ja-Maw	KD	13-Feb-05	STRU	PROBLEMS: field where they grow rice: there's better land nearby for growing produce, but Forestry Dept won't let them move/grow there
Lake	I-EC	Ja-Maw	KD	13-Feb-05	STRU	The KD rice fields in Fang give good yield and they wish to expand, but the forestry department won't let them
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Father of his wife taught him how to be spirit doctor
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Responsibilities include ceremonies and traditions -- all that is related to Black Lahu
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Some people come to tell Ja-Maw their problems and he helps them
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw is part of making decisions about community because Ja-Kha is his grandson
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Groups of elders helps make decisions about community in addition to two leaders
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	New generation asks Ja-Maw before doing things in the village, he says yes/no and they follow accordingly (ex. Can't cut wood in certain areas)
Gray	I-PS	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw warned kids not to drive motorcycles too fast
Gray	I-RO	Ja-Maw	KD	13-Feb-05	STRU	PROBLEMS: road
Gray	I-RO	Ja-Maw	KD	13-Feb-05	STRU	NEEDS: road
Lake	I-RO	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw says the problems of the village is about the road
Gray	I-WD	Ja-Maw	KD	13-Feb-05	STRU	NEEDS: more water to use in village
Gray	P	Ja-Maw	KD	13-Feb-05	STRU	76 years old, lived in KD his whole life
Gray	P	Ja-Maw	KD	13-Feb-05	STRU	has 11 children
Gray	P	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw hasn't left KD in 15 years
Lake	P	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw is 76 years old and has lived in KD his whole life
Lake	P	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw has 11 children
Lake	P	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw has not left the village in 15 years
Gray	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Healing ceremony: kill pig and bring it to ceremony to make a merit with spirits
Gray	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Healing ceremonies occur very often
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	The father of Ja-Maw's wife taught him how to be the spirit doctor
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw's duties include all ceremonies of everything Black Lahu
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	The healing ceremony involves killing the pig to win merit with the spirits
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw performs the healing ceremony very often
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw believes the new generation believes in Lahu tradition
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	The new generation will ask Ja-Maw for permission to do things
Lake	R-AN	Ja-Maw	KD	13-Feb-05	STRU	Ja-Maw once told the villagers they could not cut wood somewhere and had them make the merit up with the spirits

Encoder	Code	Source	Sub	Date	Type	Information
Gray	C	Ja-Ring	NL	23-Jan-05	EXPL	Most NL men are farmers, most NL women weave scarves
Gray	C	Ja-Ring	NL	23-Jan-05	EXPL	NL make clothes/scarves to sell when can't farm
Gray	C	Ja-Ring	NL	23-Jan-05	EXPL	When NL marry, sometimes they move to a new house and sometimes stay
Gray	C	Ja-Ring	NL	23-Jan-05	EXPL	They make the scarves with a loom in the house
Gray	E-1A	Ja-Ring	NL	23-Jan-05	EXPL	All NL children go to study in KD school
Gray	E-1A	Ja-Ring	NL	23-Jan-05	EXPL	First through sixth grade at KD school is free
Frost	E-1A	Ja-Ring	NL	23-Jan-05	EXPL	All children go to the Khob Dong school
Frost	E-1L	Ja-Ring	NL	23-Jan-05	EXPL	Grades 1-6 are free
Frost	E-2A	Ja-Ring	NL	23-Jan-05	EXPL	Most children finish through junior high
Frost	E-2A	Ja-Ring	NL	23-Jan-05	EXPL	After primary school, children will go to junior high at the Khum Village for 3 years
Gray	E-2A	Ja-Ring	NL	23-Jan-05	EXPL	Usually after primary school in KD, the NL go for three years in Khum secondary school
Gray	E-2A	Ja-Ring	NL	23-Jan-05	EXPL	Most NL children finish secondary school through ninth grade
Gray	E-2A	Ja-Ring	NL	23-Jan-05	EXPL	Junior high school is free, only pay for notebooks (Khum)
Frost	E-2F	Ja-Ring	NL	23-Jan-05	EXPL	The only expense for junior high is notebooks
Gray	E-GR	Ja-Ring	NL	23-Jan-05	EXPL	If the NL go to high school they go in the Fang district
Gray	E-GR	Ja-Ring	NL	23-Jan-05	EXPL	Whether or not they go to high school depends on economic status because they have to pay for it.
Frost	E-GR	Ja-Ring	NL	23-Jan-05	EXPL	The high school is located in Fang
Frost	E-GR	Ja-Ring	NL	23-Jan-05	EXPL	High school depends on economic status of family
Frost	E-GR	Ja-Ring	NL	23-Jan-05	EXPL	High school costs money
Gray	H-NU	Ja-Ring	NL	23-Jan-05	EXPL	4 or 5 years ago they grew all their rice to eat, but now the NL buy it all
Frost	H-SA	Ja-Ring	NL	23-Jan-05	EXPL	Each house has its own bathroom
Frost	I-AG	Ja-Ring	NL	23-Jan-05	EXPL	Rice farming was difficult with the cold weather
Gray	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	Most NL youth work at the royal project in summer
Gray	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	The NL have a better economic status than KD
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	Most men are farmers
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	In the summer many of the youth will work at the station because they cannot get enough money from planting
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	Some people weave at home too
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	They wish the station would give them more land to farm
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	The village stopped subsistence farmed 4 or 5 years ago (rice)
Frost	I-EC	Ja-Ring	NL	23-Jan-05	EXPL	Now the village buys its rice with the cash they make from farming other things
Frost	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	Ja-Ring's house was constructed with 6 load bearing columns
Frost	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	There are 2 main styles of house: Khuu style: 6 columns (e.g. Ja-Ring's house), and Jaawn 3 columns houses
Frost	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	In the summer there are fire problems; houses would catch fire
Frost	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	A group came to give them aluminum roofs after 2 houses burned down one summer.
Gray	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	Fire is a problem in the dry season because it gets very hot and dry: Last year two houses burned in NL
Gray	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	Outside organization provided metal roofing for houses in NL
Gray	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	Ja-Ring's kind of house has six columns
Gray	I-HO	Ja-Ring	NL	23-Jan-05	EXPL	There's two style of houses in NL: Ban Khuh and Ban Jam/Cam (3 columns, less space)
Frost	I-W	Ja-Ring	NL	23-Jan-05	EXPL	Water is the biggest problem in the village
Frost	I-W	Ja-Ring	NL	23-Jan-05	EXPL	3 steam powered machines are used for transporting the water
Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	In the summer time there is a water shortage and they cannot adequately water their plants
Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	Nor Lae gets its agricultural water from KD
Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	Agricultural water carried in pipes from Khob Dong
Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	There are many storage places for agricultural water (approx. 19 small ones)

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Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	In the summer the piped water from Khob Dong is not enough for crops; it is only enough for one village
Frost	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	In the dry season, they will reduce the number of plants so that some plants have enough water
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	In dry season there is not enough water for NL, they must take from KD
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	The RP gives the NL land for plants, but is not enough because of water problem
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	KD supplies plant water to NL through pipe
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	Nineteen small storage places for irrigation water in NL
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	Last summer the water from KD wasn't enough for both villages
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	The NL have a machine to get the water from the stream
Gray	I-WA	Ja-Ring	NL	23-Jan-05	EXPL	The RP is helping with the NL water problem by reducing plants, which is causing them to make less money
Frost	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	Drinking water comes from rivers and streams
Frost	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	NL has two water storage places for drinking water
Frost	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	Water is taken from 1 stream in Thailand and 2 streams in Myanmar for drinking/cooking
Gray	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	The NL drink water from a stream
Gray	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	The NL have two big tanks to store drinking water
Gray	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	The NL get drinking water from two streams in Burma and one in Thailand
Gray	I-WD	Ja-Ring	NL	23-Jan-05	EXPL	NL use pipes to get water from the streams to the village and the temple
Frost	P	Ja-Ring	NL	23-Jan-05	EXPL	Eight people live in his home
Frost	P	Ja-Ring	NL	23-Jan-05	EXPL	Wife's name is Nan Gong
Frost	P	Ja-Ring	NL	23-Jan-05	EXPL	Three families live in this house
Frost	P	Ja-Ring	NL	23-Jan-05	EXPL	Ja-Ring has 2 sons
Gray	P	Ja-Ring	NL	23-Jan-05	EXPL	Eight people live in Ja-Ring's house of three families
Gray	R-BU	Ja-Ring	NL	23-Jan-05	EXPL	There's a NL temple 1km away from Ja-Ring's hut
Frost	R-BU	Ja-Ring	NL	23-Jan-05	EXPL	The temple is located 1km away
Frost	P	Ja-Ring	NL	23-Jan-05	OBSE	(Baan Ja-Ring) Wearing western style clothing: button-down shirt and black pants both clean and in good condition
Gray	C	Juang Pang	NL	4-Feb-05	EXPL	right now Thai/Myanmar are friendly
Gray	C	Juang Pang	NL	4-Feb-05	EXPL	no problems in NL village
Gray	E-0F	Juang Pang	NL	4-Feb-05	EXPL	pay 50 baht for kindergarten
Gray	E-1A	Juang Pang	NL	4-Feb-05	EXPL	4 children go to primary school
Gray	E-1A	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang didn't go to school, but learned a little Thai language
Gray	E-1A	Juang Pang	NL	4-Feb-05	EXPL	primary school is free
Gray	E-1A	Juang Pang	NL	4-Feb-05	EXPL	2 kids went to school (4th and 5th grades)
Gray	E-1A	Juang Pang	NL	4-Feb-05	EXPL	other kid didn't go to school at all
Gray	E-2A	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang thinks school is important, wants kids to finish h.s.
Gray	E-GR	Juang Pang	NL	4-Feb-05	EXPL	if family has enough money, Juang Pang wants kids to get bachelors degrees
Gray	H-FP	Juang Pang	NL	4-Feb-05	EXPL	All children (8) born in house
Gray	H-II	Juang Pang	NL	4-Feb-05	EXPL	Goes to health clinic when sick
Gray	H-II	Juang Pang	NL	4-Feb-05	EXPL	NEED: new healthcare in NL village
Gray	H-NU	Juang Pang	NL	4-Feb-05	EXPL	Says they get nutritious food
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang works in field (roses, peaches, potato-type thing, couple others)

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Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang sells fruits and roses to RP
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang sells potato-type things to whoever wants to buy
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang has a lot of land for farming, but would like more because he has a lot of kids
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang's wife sells handicrafts
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Burmese buy food at NL
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	They try to sell scarves, but people won't buy them because they're not beautiful enough
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Has a mobile phone
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang would like a truck
Gray	I-EC	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang's kids want new clothes
Gray	I-HO	Juang Pang	NL	4-Feb-05	EXPL	12 people live in his house
Gray	I-HO	Juang Pang	NL	4-Feb-05	EXPL	pay for electricity based on how much they use
Gray	I-HO	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang built his house and hired other villagers to help
Gray	I-MI	Juang Pang	NL	4-Feb-05	EXPL	used to see both Thai and Myanmar soldiers check NL village
Gray	I-MI	Juang Pang	NL	4-Feb-05	EXPL	Soldiers helped set up handicrafts shop and looms for weaving at NL
Gray	I-WA	Juang Pang	NL	4-Feb-05	EXPL	Not enough water for farms all year
Gray	I-WD	Juang Pang	NL	4-Feb-05	EXPL	Not enough drinking water
Gray	P	Juang Pang	NL	4-Feb-05	EXPL	1 child goes to kindergarten
Gray	P	Juang Pang	NL	4-Feb-05	EXPL	2 kids are married, moved out
Gray	P	Juang Pang	NL	4-Feb-05	EXPL	oldest girl was married, but husband died, so moved back in at home
Gray	P	Juang Pang	NL	4-Feb-05	EXPL	Juang Pang is 56 years old
Gray	H-NU	Juang Pang's son	NL	4-Feb-05	EXPL	Don't boil water
Gray	H-NU	Juang Pang's son	NL	4-Feb-05	EXPL	Chooses food based on how much money he has
Gray	H-SA	Juang Pang's son	NL	4-Feb-05	EXPL	Have their own toilet
Gray	I-WD	Juang Pang's son	NL	4-Feb-05	EXPL	Get drinking water from river in Burma (not dangerous)
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Best ways to teach new things to village: if not urgent, teach kids first then they tell parents
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Best ways to teach new things to village: if urgent, Khurium goes to see the family herself
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium shows pics to families to give them better understanding of what she's telling them
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	BIG PROBLEMS IN VILLAGE: understanding about culture between Lahu and outsiders (ex. She went camping with kids, but some couldn't go because of New Years ceremony)
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Culture/beliefs of KD are very strong (ceremony for sickness comes before medicine)... this hurts them
/Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Lahu and Palong play together at school, use Thai (difficult at first because of languages)

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Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium suggests: keep culture with them but also accept new good things like nutrition, school, cleaning
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	If we want KD to keep house clean, Khurium suggests making a competition for a prize, eventually they'll learn that clean is good
Gray	C	Khurium Simtoy	KD	12-Feb-05	STRU	Donations to KD/NL usually from tourists
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	KD didn't have a school before Khurium worked there, so she was the first to teach that school is important
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	When Khurium first came to KD, she visited villager houses, ate and slept over, tried to persuade parents to send kids to school, that it is their duty as children
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium still visits houses to convince parents to send children to school
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	First grade at the KD school is ages 8-11
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	Especially in NL, parents moved there, kids didn't go to school before NL, so send older kids to school (explains variation in ages in each grade)
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	KD kids didn't used to come to school, so it's hard for them to understand the importance
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	KD kids skip class more often than NL kids
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	If students skip too much, they won't have a chance to take tests
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	If students skip 5 days, Khurium sends letter to parents
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	If students skip 7 days, Khurium sends letter to village leader
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	If students skip 15 days, their family is fined 10,000 Baht and they can't attend school anymore
Gray	E-1A	Khurium Simtoy	KD	12-Feb-05	STRU	A low percentage of students DON'T make it to 6th grade
Gray	E-1F	Khurium Simtoy	KD	12-Feb-05	STRU	KD school needs more teachers, they only have 7 teachers for ~300 students
Gray	E-1F	Khurium Simtoy	KD	12-Feb-05	STRU	KD school needs more technology that can help students understand
Gray	E-1F	Khurium Simtoy	KD	12-Feb-05	STRU	Education dept inspects school every year
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	1st term, students don't understand why cleanliness is important, by 2nd term they usually know it's important
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	Palong kids learn more quickly
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	Lahu kids are a little slow but have more patience to study
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	Palong and Lahu kids have similar grades
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	Both Palong and Lahu like boy/girl scouts
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	KD school won first prize at boy/girl scout camping trip
Gray	E-1L	Khurium Simtoy	KD	12-Feb-05	STRU	Girls pay more attention than boys, but get similar grades
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium understands Lahu and Palong languages
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium teaches at the Khob Dong school
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium has a bachelor's degree in teaching
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium teaches both Khob Dong and Nor Lae children
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium is a level 2 teacher, ready to go up to level 3
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium teaches grade 1

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Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Official government positions go up to level 10, based on research and academic projects
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium goes to school at 7:30 each weekday, prepares for class, and finishes classes at 4 pm
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium is the principal of the KD school
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium teaches all subjects with emphasis on social and moral: 1. Thai, 2. Math, 3. Science, 4. Health, 5. Agriculture, 6. PE, 7. Boy/Girl Scout
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Hardest thing to teach: duty to come to school and study
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Thai language is the hardest subject, difficult to pronounce
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Hard to teach children to take care of their bodies
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Every morning the teachers check if children are clean before class
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Students brush their teeth after lunch every day
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	If students show up to school dirty, they are sent to clean up immediately
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Older kids also help check if kids are clean
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	They teach nutrition, what students should eat
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	School lunch - students bring rice from home
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	School lunch - school cooks other food, they teach about the nutrition of lunches
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	School gives test grades (1-4)
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium asks kids to invite parents to see her at the school and gives grades, explains grades in front of parents
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium won't give report card if parents don't come to school, so most come
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	It is hard for Lahu parents to come to school for report cards because it is hard for them to understand
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Discipline: make kids clean up class or bathroom (mostly), next: hit them, next: leader hits them
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	If kids misbehave very seriously, Khurium has meeting with parents
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	boy/girl scouts teaches how to work/help each other and how to behave, accept rules
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	grades 1-5 teachers give tests to students
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Education Dept tests 1st and 5th grades
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	6th graders take NT (entry?) test -- same as all around Thailand for graduation
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Young guides program is a third grade subject
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Agriculture program: grow vegetables then use them for lunch and sell for buying pencils, etc.
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Boy/girl scouts divides duties and students take turns being leaders
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Each month in class they change the leader of the class
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Every year they have camps for 3rd graders before 4th grade connected to young guides program (young leaders program)
Gray	E-1T	Khurium Simtoy	KD	12-Feb-05	STRU	Acaan Tassanee comes to train children from grades 4-6 about family planning
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Some students do informal secondary education

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Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Some boys become monks and study secondary school there
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Some students go to secondary school at Bann Khum
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	School sends status of family and grades to dept of education at Fang and they decide scholarships for sec. school
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Last year, 2 kids from KD could study at Fang until h.s. (for secondary school)
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Kids from KD who went to Fang didn't continue study, now study at Khum, don't want to board with another tribe
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	Bann Khum doesn't have scholarships (only Fang) parents pay for books only for secondary school at Khum
Gray	E-2A	Khurium Simtoy	KD	12-Feb-05	STRU	KD school gets formal letter from Fang with how many scholarships are available then tells students, kids tell parents
Gray	E-GR	Khurium Simtoy	KD	12-Feb-05	STRU	After graduating from secondary school, usually work with RP
Gray	H-FP	Khurium Simtoy	KD	12-Feb-05	STRU	Aacaan Tassanee has another family planning program for adults
Gray	H-SA	Khurium Simtoy	KD	12-Feb-05	STRU	After school, cleanliness may not be 100%, but it's better than before
Gray	I-MI	Khurium Simtoy	KD	12-Feb-05	STRU	in NL, military distributes donations from tourists, etc. to students
Gray	I-MI	Khurium Simtoy	KD	12-Feb-05	STRU	Military is involved in young guides program, so they can give things to kids
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium worked with RP development section first, then became a teacher
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium has been a teacher for 22 years
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium is from Bangkok
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	After working with RP, Khurium had the duty to come teach at KD, because the school was started by RP then transferred to the government
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	before she worked for the RP, Khurium sent a letter to RP that she would like to teach at Angkhang
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium stays home on weekends
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Education dept provided Khurium with her house (it's 17 years old)
Gray	P	Khurium Simtoy	KD	12-Feb-05	STRU	Khurium worked with RP development section first, then became a teacher
Lake	C	Khurium Singtom	KD	12-Feb-05	STRU	The Lahu beliefs are strong: When sick, they do the ceremony before they get medicine
Lake	C	Khurium Singtom	KD	12-Feb-05	STRU	Understanding the culture: two families would not allow their children to go camping during the New Year's ceremony
Lake	C	Khurium Singtom		12-Feb-05	STRU	Both Palong & Lahu love Boy/Girl scouts. KD won a recent activities competition with other villages
Lake	C	Khurium Singtom		12-Feb-05	STRU	Palong & Lahu students mingle, but mostly after grasping enough Thai language
Lake	E-1A	Khurium Singtom		12-Feb-05	STRU	When Khurium first came, she had to eat and sleep in the village to convince the parents to send the children to school. She still does this.
Lake	E-1A	Khurium Singtom		12-Feb-05	STRU	Children from KD skip school more often than children from NL
Lake	E-1A	Khurium Singtom		12-Feb-05	STRU	Missing 5 days school: Parental Letter, Missing 7 days school: Leader gets letter, Missing 15 days school: 10,000 Baht fine. If the students miss too much school they cannot take tests.
Lake	E-1F	Khurium Singtom		12-Feb-05	STRU	The school is run by the educational department of the government, not Royal Project
Lake	E-1F	Khurium Singtom		12-Feb-05	STRU	NEED: The school has 7 teachers for the 300 students. They need more teachers and more technologies

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Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Khurium teaches the students how to learn and study for the first time. She focuses on social and moral aspects.
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	The subjects taught are: Thai, Math, Science, Health, Agriculture, PE, Boy/Girl scouts
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Khurium says the students have trouble learning the Thai accents
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Grades between tribes are about the same: Palong students are quick/easy to learn, while Lahu kids are slower but more patient
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	If children do something wrong in class, they must clean the room/bathroom. If they continue to behave poorly, the teachers ask how many times they can hit them
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	There are class leaders chosen once a month who help discipline the students
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Parents are conferenced when students make repeated mistakes
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	When passing on information: Khurium tells the students to pass on if it is not urgent, but will tell the parents when information is urgent. Using pictures to teach helps.
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Guide program begins in the third grade
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Agricultural program helps the students earn money for books/pencils, etc
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Girls pay more attention in class, but the students grades are about the same
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	In Boy/Scout Scouts they divide duties and groups have leaders.
Lake	E-1L	Khurium Singtom		12-Feb-05	STRU	Family planning training project is in grades 4 through 6
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium speaks Thai and understands both Palong and Lahu. She teaches children from both villages.
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium has gotten an education at a teacher's college. She is a level two class teacher.
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium teaches kids in grade one, ages 8-11 (Children start late when their families move around a lot)
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium works weekdays from 7:30 to 16:00 at the school (officially)
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	?Khurium is in charge of principal
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium believes the hardest thing to teach the students is the duty to go to school
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Khurium says that it is hard to teach the students to take care of their body, but gets easier in the second term
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	The school gives them grades on a 1 to 4 scale, as do other Thai schools
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Students bring their parents to school to find out grades. It is harder for the Lahu parents to come, but usually either the mother or father comes of all students.
Lake	E-1T	Khurium Singtom		12-Feb-05	STRU	Educational government will inspect the school every year.
Lake	E-2A	Khurium Singtom		12-Feb-05	STRU	They have scholarship for secondary school in Bann Khum
Lake	E-2A	Khurium Singtom		12-Feb-05	STRU	The school sends family status and grades to Fang for eligibility for scholarships
Lake	E-2A	Khurium Singtom		12-Feb-05	STRU	Last year two KD students got scholarships to study in Fang High School, but they cannot adjust to boarding school so they go to Bann Khum. Bann Khum is only secondary school, not high school. (?)
Lake	E-2A	Khurium Singtom		12-Feb-05	STRU	The school informs the students (especially 6th graders) when they get the formal letter from the government telling them how many scholarships are available.
Lake	E-2A	Khurium Singtom		12-Feb-05	STRU	Not very many students drop out before 6th grade
Lake	E-2L	Khurium Singtom		12-Feb-05	STRU	The students take teacher's tests and national tests in grades 1 through 5. The 6th graders must take the national "NT Test"

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Lake	E-GR	Khurium Singtom		12-Feb-05	STRU	Some students continue school with informal study, some boys study as monks
Lake	E-GR	Khurium Singtom		12-Feb-05	STRU	Typically, after secondary school, the students will work for the Royal Projects
Lake	H-NU	Khurium Singtom		12-Feb-05	STRU	The teachers teach nutrition: Lunch is served by the school, though they bring their own rice
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	The students are inspected for cleanliness every morning and the older students help make them clean themselves immediately if they are dirty.
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	The students must brush their teeth after school lunch
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	Parents are not very strict with cleaning practices
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	Khurium believes they can keep their culture, but the villages must learn to accept good hygiene
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	Khurium suggests more programs such as house cleaning contests, but they need more funding
Lake	H-SA	Khurium Singtom		12-Feb-05	STRU	After schooling, if not 100%, the students take away some amount of hygiene
Lake	I-EC	Khurium Singtom		12-Feb-05	STRU	Donations from to the school come from the (second-round) tourists mostly
Lake	I-MI	Khurium Singtom		12-Feb-05	STRU	Military gives out stuff left behind by the tourists
Lake	P	Khurium Singtom		12-Feb-05	STRU	Khurium has worked with the Royal Project for 22 years.
Lake	P	Khurium Singtom		12-Feb-05	STRU	Khurium came from Bangkok and volunteered for the position
Lake	C	Lake	KD	13-Feb-05	OBSE	Ja-Maw Intrvw: The children at Ja-Maw's house run around undisciplined
Lake	C	Lake	KD	13-Feb-05	OBSE	Ja-Maw Intrvw: Ja-Maw spits the betel nut heavily
Lake	P	Lake	KD	13-Feb-05	OBSE	Ja-Maw Intrvw: Our translator, Phii Jaa must say Ja-Maw's name a few times each question to keep his attention
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	In a 2002 survey there were 102,876 Palong in Thailand
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	They make up 11.14% of all hill tribe people in Thailand
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	They live in Chiang Mai, Chiang Rai, Mae Hong Son, Tak, Lampang and Kampanget provinces
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	There are Red, Black, Chile and She Lahu
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Also called: Lahu Yii, Lahu Na, Na-meow, Lahu Chi
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	They only kill black pigs during the New Years ceremony
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	After marriage, man lives with woman's family for 3-4 Years.
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Can get divorced and remarry.
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	If husband is lazy, wife's parents can tell her to separate from him
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Also, the new husbands don't want to work!
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Khob Dong was first group to Doi Angkhang in 2418 (1875)
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Women aren't comfortable leaving the village to live in the city for schooling
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Musser Chile name days after animals i.e. Chicken day, dog day, snake day, and Tiger Day (day of rest)
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Musser Deeng has lunar holidays twice a month, like on a Chinese calendar
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Traditional Ja-khut dance is done in the lan ja-khut (spirit circle)
Roy	H-AW	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Sickness comes from wrong doing, like disrespecting the environment (i.e. cutting down a tree, soiling the river etc.)

Encoder	Code	Source	Sub	Date	Type	Information
Roy	H-AW	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	2 Kinds of Sickness. 1- Knows the reason, its from working. 2- Doesn't know that bodily spirits have escaped.
Roy	H-AW	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	In Khob Dong, they waste a lot of time taking care of sickness, leaving less time to take care of the village.
Roy	I-AG	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Only men are trained in the agricultural projects
Roy	I-EC	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Lahu generally don't have much money, only spend it during New Years
Roy	I-EC	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	He has to work and give everything to wife's parents, so he is often lazy
Roy	I-EC	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	2nd type of sickness is expensive- have to have a healing ceremony and kill a pig.
Roy	I-EC	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	During New Years they stop working for a month, so that negatively affects the economy.
Roy	I-EC	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Women have economic power in the family, men ask wives before they participate in the project
Roy	I-HO	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	If a family has many daughters some can move out to their own homes, but near their parents home
Roy	I-HO	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Only 3 generations will live in one house.
Roy	I-MI	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	There is a list of the Thai and Communist soldiers who died in skirmishes at Phu hin long Kla Nat'l park
Roy	I-PS	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	In Khob Dong, the political leader is voted in
Roy	I-PS	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	The spirit leader is the son of the previous leader. If no sons, a man (no women) is chosen based on merit
Roy	I-PS	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Women aren't leaders because they have to look after the children
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	8 Spirits in the Body- head, body, 2 ears, 2 arms, 2 legs
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Lahu believe if they dream that a spirit is leaving the body they will get sick
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Red Lahu have a place of worship called a Haw-Yeah.
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Lahu only mourn a family members death for a week, no ancestor worship
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Spiritual leader is called Pu-Jong
Roy	C	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Palong are a mixed tribe- Musser, and other part might be Chan
Roy	C	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	They're also a minority group
Roy	C	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	The women wear belts of rattan and silver
Roy	C	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Another group from Burma settled in Nor Lae in 2527(1984)
Roy	C	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Musser who came to be Palong were first attacked in Tibet by the Chinese gov't and then in Burma by Burmese gov't. (Migratory farmers)
Roy	H-SA	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Chan people are generally more clean than Musser
Roy	I-AG	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Nor Lae had no agricultural land but the people got help from the gov't and Royal P. because they are ambitious
Roy	I-HO	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Palong Villages # of Houses: Nor Lae: 150; Suan Cha: 50; Mae Ram: 100; Pang Mai Dang:30; Huay Pong: 12; Mae Jon: 5
Roy	I-PS	Mr. Ittasak Srisukho	NL	8-Feb-05	EXPL	Palong- man has more power
Roy	C	Mr. Ittasak Srisukho	KD	8-Feb-05	EXPL	Doi Angkhang was the first hill tribe site in Thailand (in 1875, Khob Dong first village)
Roy	R-AN	Mr. Ittasak Srisukho	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: They worship a god named Gusah
Frost	P	Mr. Machuu	KD	22-Jan-05	INFO	Working at the Amari Resort for 7 years
Frost	E-GR	Phii Oi		24-Jan-05	INFO	Suggests scholarship and parental education programs

Encoder	Code	Source	Sub	Date	Type	Information
Roy	C	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Moved from the Tibetan Highlands to China, Myanmar, Laos and Thailand centuries ago
Roy	C	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Lahu language is in the Sino-Tibetan/ Tibeto-Burman branch
Roy	I-PS	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Kinship ties are very important in social organization
Roy	R-AN	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Many Lahu in Burma have converted to Christianity
Roy	R-AN	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Theistic animists- no ancestor worship
Roy	C	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Traditional Calendar- Jan- Scoring poppy seeds. Feb- New Years Festival. Mar- Field burning
Roy	C	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Apr- Field spirit house setting? May- Rice planting Jun/Jul/Aug- weeding Sept- Spirit House Ceremony
Roy	C	Roy	KD	8-Feb-05	OBSE	Mr. Ittasak Srisukho Intrvw: Oct- Opium field Spirit Ceremony. Nov- Rice harvesting & Rice soul calling ceremony, Dec- Village spirit offering
Gray	C	Sam Ray Kam	NL	4-Feb-05	EXPL	No problems in NL
Gray	C	Sam Ray Kam	NL	4-Feb-05	EXPL	Pierce girls' ears at one-month
Gray	E-1A	Sam Ray Kam	NL	4-Feb-05	EXPL	1st child (girl) went through 2nd grade
Gray	E-1A	Sam Ray Kam	NL	4-Feb-05	EXPL	2nd child was incapable of going to school
Gray	E-1A	Sam Ray Kam	NL	4-Feb-05	EXPL	4 grandchildren in primary school
Gray	E-2A	Sam Ray Kam	NL	4-Feb-05	EXPL	3rd child (boy) graduated secondary school
Gray	E-2A	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK wants grandchildren to continue study as high as they can
Gray	E-2A	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK didn't pay for secondary school, son went to gov't school
Gray	E-GR	Sam Ray Kam	NL	4-Feb-05	EXPL	3rd child (boy) now studies informally - school sends him books
Gray	E-GR	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK wants son to continue study as high as he can
Gray	H-II	Sam Ray Kam	NL	4-Feb-05	EXPL	goes to health clinic when sick
Gray	H-II	Sam Ray Kam	NL	4-Feb-05	EXPL	goes to hospital if still sick after health clinic
Gray	H-NU	Sam Ray Kam	NL	4-Feb-05	EXPL	Doesn't boil drinking water
Gray	H-NU	Sam Ray Kam	NL	4-Feb-05	EXPL	If SRK doesn't have enough money, eats from field, otherwise buys what he wants
Gray	H-NU	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK thinks food is nutritious
Gray	H-SA	Sam Ray Kam	NL	4-Feb-05	EXPL	Most people in NL bathe regularly, except during dry season (conserve water)
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK's son works for RP and studies (earns money for school by himself)
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK grows vegetables, tea, flowers, sells to RP
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK has enough crops
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK doesn't have enough land for crops
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK's wife makes handicrafts, sells in front of house
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	NEEDS: more land to farm

Encoder	Code	Source	Sub	Date	Type	Information
Gray	I-EC	Sam Ray Kam	NL	4-Feb-05	EXPL	NEEDS FOR VILLAGE: women get jobs besides handicrafts, so can make more money (handicrafts depend on tourists)
Gray	I-HO	Sam Ray Kam	NL	4-Feb-05	EXPL	12 people live in house
Gray	I-HO	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK's children who married live at house
Gray	I-HO	Sam Ray Kam	NL	4-Feb-05	EXPL	Has own toilet
Gray	I-HO	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK built his house himself, with no hired help
Gray	I-MI	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK's wife also sells handicrafts at shop at military base
Gray	I-MI	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK never saw military come to NL village
Gray	I-MI	Sam Ray Kam	NL	4-Feb-05	EXPL	Military helps NL for clean-up day
Gray	I-WA	Sam Ray Kam	NL	4-Feb-05	EXPL	Not enough water for fields, esp. in dry season at NL
Gray	I-WD	Sam Ray Kam	NL	4-Feb-05	EXPL	Gets drinking water from reservoir
Gray	P	Sam Ray Kam	NL	4-Feb-05	EXPL	children and one grandchild born at home
Gray	P	Sam Ray Kam	NL	4-Feb-05	EXPL	3 grandchildren born in hospital
Gray	P	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK has 3 children, 4 grandchildren
Gray	P	Sam Ray Kam	NL	4-Feb-05	EXPL	SRK is 49 years old
Gray	C	Sang Tamon	NL	4-Feb-05	EXPL	No big problems in NL
Gray	E-0A	Sang Tamon	NL	4-Feb-05	EXPL	pay 50 Baht per month for kindergarten
Gray	E-1A	Sang Tamon	NL	4-Feb-05	EXPL	1 child goes to first grade
Gray	E-1A	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon didn't go to school
Gray	E-1A	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon thinks school is important
Gray	E-1A	Sang Tamon	NL	4-Feb-05	EXPL	don't pay for 1st-6th grades
Gray	E-2A	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon wants children to continue school until they think it's enough
Gray	H-FP	Sang Tamon	NL	4-Feb-05	EXPL	all children born in village (not hospital)
Gray	H-II	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon goes to health clinic when sick
Gray	H-NU	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon doesn't boil water before drinking
Gray	H-NU	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon just eats what he wants (no regard for clean/healthy)
Gray	H-SA	Sang Tamon	NL	4-Feb-05	EXPL	Suggests more toilets for NL village
Gray	I-EC	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon goes out and does any little jobs he can to get money
Gray	I-EC	Sang Tamon	NL	4-Feb-05	EXPL	Sang Tamon needs job, cannot get ride to work
Gray	I-HO	Sang Tamon	NL	4-Feb-05	EXPL	NEEDS: new house, electricity
Gray	I-MI	Sang Tamon	NL	4-Feb-05	EXPL	military doesn't do anything in village
Gray	I-WD	Sang Tamon	NL	4-Feb-05	EXPL	drinking water comes from reservoir (near school)
Gray	I-WD	Sang Tamon	NL	4-Feb-05	EXPL	NEEDS: water tank for his house (like Ja-Ring's)

Encoder	Code	Source	Sub	Date	Type	Information
Gray	P	Sang Tamon	NL	4-Feb-05	EXPL	1 child goes to kindergarten
Gray	P	Sang Tamon	NL	4-Feb-05	EXPL	youngest child too young for school
Gray	P	Sang Tamon	NL	4-Feb-05	EXPL	7 people in family, all sleep in house
Gray	P	Sang Tamon	NL	4-Feb-05	EXPL	3 children
Frost	E-1A	School Chart		24-Jan-05	OBSE	KD School: 342 students, 8 teachers, 2 kindergarten classes (lv1 and lv2)
Frost	E-1A	School Chart		24-Jan-05	OBSE	KD School Students: 251 Palong, 86 Lahu, 4 Tai-Yai
Roy	E-1T	Somnuk	NL	12-Feb-05	EXPL	Help teachers w/ Young Guide program- Behavioral rules, how to listen, discipline
Roy	I-EC	Somnuk	NL	12-Feb-05	EXPL	Biggest problems in NL: 1. Don't get good price for crops 2. no good market for handicrafts
Roy	I-EC	Somnuk	NL	12-Feb-05	EXPL	Suggestions- More shops to sell handicrafts.
Roy	I-EC	Somnuk	NL	12-Feb-05	EXPL	Some vegetables sold to Royal Project don't get as much money. Have to sell other "tubers" for a low price
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	These troops move every year.
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	The troops help to develop the village, called Developing Rural #13
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Teach job training- making weapons (bombs, swords etc) From Sarabui Province?
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Don't do searches in KD or NL but in Khum
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Only check "target houses" if they hear there are illegal things inside
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Leaders announce military's arrival ahead of time to avoid fear in the village
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Have found opium, drug money, and weapons in Bann Khum and Bann Luang
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Other soldiers and police from Fang check NL and KD.
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Military has a good relationship with leaders and villagers of NL
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Military doesn't really go to KD
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Go to Khob Dong School to clean up around school
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Thinks the students admire the soldiers
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	After the skirmish with the Chan 4 yrs ago, electricity is no longer provided to Burmese military base
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Relationship btwn Thai and Burmese soldiers is fine
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	Villagers can go to Chiang Mai any time, but need permission to leave the province
Roy	I-MI	Somnuk	NL	12-Feb-05	EXPL	A lot of Burmese try to cross the border and live in Thailand- soldiers take them to the leaders, but Thai gov't wants them to go back.
Roy	I-PS	Somnuk	NL	12-Feb-05	EXPL	Hard to get ID Cards- only 4 people in the village have them (leaders)
Roy	I-PS	Somnuk	NL	12-Feb-05	EXPL	ID cards come from gov't office in Fang- how long you've been in the country and how many people in your family affect the gov't decision
Roy	I-PS	Somnuk	NL	12-Feb-05	EXPL	A new person can't come to the village without the leader's permission.
Roy	I-RO	Somnuk	NL	12-Feb-05	EXPL	Houses that have vehicles can drive down the mountain, others can "rent" or borrow
Roy	I-RO	Somnuk	NL	12-Feb-05	EXPL	Small petrol station at Khum, trucks have to go to Fang
Roy	I-WD	Somnuk	NL	12-Feb-05	EXPL	It's okay for the NL villagers to get H2O in Burma, because they speak the language and won't be hurt
Roy	P	Somnuk	NL	12-Feb-05	EXPL	Doesn't know enough about KD to know its problems
Roy	P	Somnuk	P	12-Feb-05	EXPL	Has lived on the base for about 5 months
Lake	I-MI	Somnuk	KD	12-Feb-05	STRU	Somnuk doesn't know KD problems because he doesn't go there
Lake	C	Somnuk	NL	12-Feb-05	STRU	The Palong speak Burmese, so getting water from the Burmese source is safe
Lake	C	Somnuk	NL	12-Feb-05	STRU	The villagers need permission to leave elsewhere from Fang

Encoder	Code	Source	Sub	Date	Type	Information
Lake	C	Somnuk	NL	12-Feb-05	STRU	It is hard for NL to get ID cards from the Fang district, and only four members of the leader's family have them
Lake	I-EC	Somnuk	NL	12-Feb-05	STRU	The biggest NL problems are that the crop sale prices are not high enough and they have a bad market for crafts
Lake	I-EC	Somnuk	NL	12-Feb-05	STRU	The villagers don't have transportation to sell non-RP crops
Lake	I-EC	Somnuk	NL	12-Feb-05	STRU	Somnuk says there are not many shops to sell handicrafts
Lake	I-EC	Somnuk	NL	12-Feb-05	STRU	Some houses have a motorcycle or truck for off-mountain transport
Lake	I-MI	Somnuk	NL	12-Feb-05	STRU	They help develop the village, but independent of the Royal Projects
Lake	I-MI	Somnuk	NL	12-Feb-05	STRU	The soldiers of troop 13 have a good relation with the leaders/villagers, especially in NL
Lake	I-MI	Somnuk	NL	12-Feb-05	STRU	Troop 13 helps tidy the area around the school
Lake	C	Somnuk	NL	12-Feb-05	STRU	The children admire the soldiers
Lake	E-1T	Somnuk		12-Feb-05	STRU	Troop 13 helps youth guides by teaching them rules of behavior, listening, self-discipline
Lake	I-EC	Somnuk		12-Feb-05	STRU	Phii Jaa says some vegetables sell for OK prices
Lake	I-EC	Somnuk		12-Feb-05	STRU	The petrol station in Khum supplies motorcycles while trucks must go to Fang
Lake	I-MI	Somnuk		12-Feb-05	STRU	His is troop #13, which helps develop rural areas
Lake	I-MI	Somnuk		12-Feb-05	STRU	None of the soldiers speak Lahu or Palong. Troop 13 is from central Thailand
Lake	I-MI	Somnuk		12-Feb-05	STRU	The soldiers will do inspections of a suspicious house and they will warn the leader first. They do this every year.
Lake	I-MI	Somnuk		12-Feb-05	STRU	The soldiers of troop 13 will search for illegal things such as opium, too much money, weapons... at Bann Khum, Bann Luam
Lake	I-MI	Somnuk		12-Feb-05	STRU	For KD, another group of soldiers search with Fang police... Troop 13 forms only social connections with NL
Lake	I-MI	Somnuk		12-Feb-05	STRU	In the past, the Thai supplied the Burmese base with electricity, but after the Burmese fought the Shan they cut it off four years ago
Lake	I-MI	Somnuk	NL	12-Feb-05	STRU	The Burmese do try to immigrate to Thailand in general, but not in NL village. Immigration is illegal.
Lake	P	Somnuk		12-Feb-05	STRU	Somnuk has lived at the base for 5 months... every year the unit moves
Gray	C	Strawberry	KD	2-Feb-05	EXPL	KD was established 50 years before RP (86 years ago)
Gray	C	Strawberry	KD	2-Feb-05	EXPL	KD people moved from Bann Khum 86 yrs ago because Lahu and Chinese were fighting
Gray	C	Strawberry	KD	2-Feb-05	EXPL	Khob = edge
Gray	C	Strawberry	KD	2-Feb-05	EXPL	Lahu = hunter
Gray	E-1A	Strawberry	KD	2-Feb-05	EXPL	Strawberry was too old to go to school
Gray	E-1A	Strawberry	KD	2-Feb-05	EXPL	Strawberry took care of buffalo when young instead of school
Gray	E-1F	Strawberry	KD	2-Feb-05	EXPL	School was established when Strawberry was 10
Gray	H-II	Strawberry	KD	2-Feb-05	EXPL	Strawberry goes to the health clinic when sick
Gray	H-II	Strawberry	KD	2-Feb-05	EXPL	Strawberry goes to the Ja-Maw when seriously sick
Gray	H-II	Strawberry	KD	2-Feb-05	EXPL	KDers usually live to be 70-80 yrs. Old
Gray	H-NU	Strawberry	KD	2-Feb-05	EXPL	Family does not watch what they eat, only eat what they have
Gray	H-SA	Strawberry	KD	2-Feb-05	EXPL	Does not shower every day
Gray	I-EC	Strawberry	KD	2-Feb-05	EXPL	Strawberry wants RP to pay good prices for his crops
Gray	I-EC	Strawberry	KD	2-Feb-05	EXPL	BIGGEST NEED: better standard of living (everyone's poor)
Gray	I-EC	Strawberry	KD	2-Feb-05	EXPL	There are more people than field space (in KD?)
Gray	I-MI	Strawberry	KD	2-Feb-05	EXPL	Military comes to inspect KD, see how they live and make sure they're safe
Gray	I-MI	Strawberry	KD	2-Feb-05	EXPL	Military split into 2 groups: relations with villagers and checking for illegal things
Gray	I-MI	Strawberry	KD	2-Feb-05	EXPL	Strawberry is afraid of military checks for illegal things
Gray	I-WD	Strawberry	KD	2-Feb-05	EXPL	There is not enough water for agriculture, but enough to drink
Gray	I-WD	Strawberry	KD	2-Feb-05	EXPL	Gets drinking water from nature (resorts? reserves?)

Encoder	Code	Source	Sub	Date	Type	Information
Gray	P	Strawberry	KD	2-Feb-05	EXPL	He is named Strawberry, given by the king
Gray	P	Strawberry	KD	2-Feb-05	EXPL	He is the son of Ja-Maw
Gray	P	Strawberry	KD	2-Feb-05	EXPL	His house is a spiritual house
Gray	P	Strawberry	KD	2-Feb-05	EXPL	There are 21 members of his family that eat together, sleep in two separate houses
Gray	P	Strawberry	KD	2-Feb-05	EXPL	His two sons where born in the hospital. They go to second grade and kindergarten
Gray	P	Strawberry	KD	2-Feb-05	EXPL	He works in the fields all day
Gray	P	Strawberry	KD	2-Feb-05	EXPL	He sells some of his crops and eats some, but it is not enough
Gray	P	Strawberry	KD	2-Feb-05	EXPL	His family also gets money from bracelets and he takes on small jobs
Gray	P	Strawberry	KD	2-Feb-05	EXPL	Strawberry is almost 33, but ID says 28 because mom reported his birth late
Frost	C	Tassanee	KD	22-Jan-05	INFO	Ja-Maw is the spiritual leader of Khob Dong
Frost	H-FP	Tassanee	KD	22-Jan-05	INFO	Family Planning efforts in Khob Dong have stopped
Frost	H-FP	Tassanee	KD	22-Jan-05	INFO	FP activities stopped last year in Khob Dong because no one was coming
Frost	I-PS	Tassanee	KD	22-Jan-05	INFO	Ja-Khaa is the political leader of Khob Dong
Frost	P	Tassanee	KD	22-Jan-05	INFO	Ja-Haa is a junior leader in Khob Dong

# Appendix D: Deliverables

## Appendix D1: Baseline Survey

100 Institute Rd  
Worcester, MA 01609



# Memo

To: Ajarn Tassanee, Project Director, FP/RH Development for Northern Thailand

From: Team Angkhang IQP Group (Tim Frost, Lauren Gray, John Lake, Jessica Roy), WPI

Date: March 16, 2005

Re: Bann Khob Dong & Bann Nor Lae Baseline Survey

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### **Introduction**

The following baseline survey for Bann Khob Dong and Bann Nor Lae has been completed at the request of Ajarn Tassanee and Dr. Nuntavarn. The purpose of this survey is to outline the current status of the villages. Archival research, observation, exploratory and semi-structured interviews are the basis for most of the data presented in this baseline survey. We interviewed Royal Project staff, seven members of the Khob Dong community and four members of the Nor Lae community. Given our time frame, we were not able to distribute village-wide questionnaires. Instead, we relied on available statistics, observations, and the attitudes reflected from our exploratory and semi-structured interviews. Using this information, a questionnaire may be a choice for future studies.

## Collected Statistics

### *Population*

Below is a table of general population data provided to us by Ajarn Tassanee using information gathered circa 2003:

<b>Village</b>	<b>Families</b>	<b>Males</b>	<b>Females</b>	<b>Income</b>	<b>Farmer</b>	<b>Worker</b>	<b>Trader</b>	<b>Misc</b>
Bann Nor Lae	166	397	367	668	300	75	4	1 kindergarten 1 temple
Bann Khob Dong	69	175	135	2000	120	-	104	1 school 1 telephone

Table 7: 2003 population data for the Khob Dong and Nor Lae Villages  
Source: Ajarn Tassanee, Royal Project Foundation

The Nor Lae village is almost two and a half times the size of Khob Dong village. On this table, “farmer” refers to people who work in the fields, “trader” includes those who sell to tourists and others, and “worker” includes the remaining population who perform other tasks, such as odd jobs. Most of the working population of Bann Nor Lae are farmers. In Bann Khob Dong, the population is split between farmers and traders. We believe there may be some error with the income information due to the inconsistency between the notably higher perceived level of poverty in Bann Khob Dong and the higher reported income level.

### *School Attendance*

Little can be said about attendance rates without more detailed information on the number of children in each village, which is unavailable. According to information found at the Khob Dong School in January of 2005; eight teachers are responsible for educating 86 Lahu children and 251 Palong children. Compared with the population data from two years prior, 28% of the Lahu are students while 33% of the Palong are students. Based on observation, the Khob Dong villagers seem to have more children in their families, but we cannot confirm this with statistics.

### *Health Center Data*

In order to get information on the Health Center usage by both villages, we obtained statistics on the visits from the past three years. Because the patients were not identified by village, we relied on Ang Khang Research Station staff to use naming conventions of the Lahu and Palong tribes to individually determine patients’ villages.

<b>Tribe</b>	<b>Health Clinic Diagnosis</b>
<b>Both</b>	Abdomen, Acute epidemic haemorrhagic /co, Acute nasopharyngitis, Acute pharyngitis, Acute upper respiratory infect, Allergy, Anorexia, Ascariasis, Bitten or struck by dog, Booster DPT.2, Candidiasis of vulva and vagin, Cellulitis, Contact with knife, Cough, Cutaneous abscess, furuncle, Diarrhoea and gastroenteritis, Dorsalgia, Derssing, Dysuria, Enterobiasis, Erythema nodosum, Flatulence and related conditi, Foreign body on external eye, Gastric ulcer, Glossitis, Gout unspecified, Headache, Heartburn, Hepatitis Infective myositis, Hookworm disease, Hordeolum and chalazion, Hypotension, I&D, Infective myositis, Injectable contraception, J.E. vaccine 1, Malaise and fatigue, Measle vaccine, Motorcycle rider injured, Myalgia, Nausea and vomiting, Open wound of wrist and hand, Oral pill 1, Other acute gastritis, Other superficial mycoses, Otitis externa, unspecified, Pain in limb, Pedestrian injured, Pemphigus, Peptic ulcer, site unspecified, Pregtest, Pruritus unspecified, Rash and other nonspecified skin, Somnolence stupor and coma, Stitch off, Stomatitis and related lesions, Taeniasis, Tension type headache, Tuberculosis of lung
<b>Palong Only</b>	Acute gingivitis, Asthma, unspecified, BCG, Vaccine, Beriberi, Booster DPT.1, Booster T.T., Burn and corrosion confined, Cholera due to vibrio cholerae, Condom user, Corns and callosities, Cystexcision, Cystitis unspecified, Deficiency of other B group vi, Dental caries, Dermatitis due to substances, Dizziness and giddiness, DPT. And OPV.1, Essential (primary) hypertensi, Fracture of upper limb, Influenza, virus not identified, Leprosy (hansen's disease), Off norplant, Pneumonia unspecified, Scabies, Unspecified haemorrhoids, Unspecified parasitic disease
<b>Lahu Only</b>	Other erythematous conditions, Other inflammation of eyelid, Pregnancy

**Table 8: Ang Khang Health Clinic patient summary**  
**Diagnosis of the 577 Palong and 225 Lahu patients between January 1, 2002 and January 25, 2005**  
*Source: Translation from Ang Khang Health Clinic*

Interestingly, both villages have sent 73% of their villagers to the clinic (Based on somewhat out-dated information from table D1). This is significant enough to suggest that both villages do use the center, but from this data we were unable to determine the frequency of patient visits. It should be noted that the Lahu do not visit the clinic for condoms, asthma, or dental care. Additionally, we were unable to obtain treatment information from the Fang hospital due to time constraints and logistical problems. Investigating villager awareness of these health issues was outside the aim of our project. Future study is necessary to identify common deficiencies of health care awareness in the villages.

### **Observations & Reflected Attitudes**

Our visits and interviews at the village generated a large amount of data on the Khob Dong and Nor Lae villages. Within the first few visits we identified the strong political and religious structures of the villages. We then studied different areas of health that affect quality of life in the villages. The health care problems seemed to stem from religious practices, a lack of motivation to change and a lack of knowledge. We found unsanitary conditions in both villages, but the Khob Dong village had many more apparent health problems.

#### *Health: Nutrition*

Villagers in Bann Khob Dong and Bann Nor Lae indicated that nutrition does not affect what food they eat. Eating decisions are primarily based on what the villagers can afford. Meat intake at the Khob Dong village usually only occurs during healing ceremonies or the New Year's celebrations, whereas Nor Lae villagers eat meat on a more regular basis.

#### *Sanitation*

Almost all houses in Bann Nor Lae are equipped with their own toilets. In Bann Khob Dong, there are two sets of public latrines, each with three toilets. While the Nor

Lae villagers use the toilets, Khob Dong villagers are not familiar with latrine use, or simply have no motivation to change their habits, and continue to relieve themselves in the woods. Interviews revealed that installing private toilets would not solve this problem. All children at the Khob Dong School are required to use the school's toilets during the day.

Khob Dong villagers obtain their drinking water from a river in Thailand. Nor Lae villagers obtain their drinking water from this river, as well as two rivers in Myanmar. According to Khun Somnuk of the Nor Lae military camp, the security risk for the Palong is not very great and this is considered an acceptable practice. Neither tribe practices any water-purification practices, such as boiling the water before they drink it.

### *Family Planning*

The political leader of Bann Khob Dong, Ja-Kha, admits that villagers do not understand the purpose of contraceptives. Whether this is the case, or if the Lahu simply do not want to change their traditionally large families could not be determined. We did not gather enough data in Bann Nor Lae to make any generalizations about family planning in that village. We noted through observation, though, that Palong families seemed to be smaller and children appeared to be healthier (Lahu children typically had a runny nose, dirty clothing, and appeared somewhat malnourished).

### *Family Structure*

In both villages, the men are usually the field workers while the women make handicrafts for the tourists. In Khob Dong, families are matrilineal and men live with their wives' families for up to three years following marriage. During this time, all of the money each man generates is given to his wife's family. Men usually hold the title of household head while women maintain a central role in decision-making. The number of children may indicate the level of strength and power of the family. Lahu families are extremely close-knit and children do not want to be separated from their parents. In Bann Nor Lae, families are patriarchal and attitudes towards family appear to be more similar to mainstream Thai culture.

### *Infrastructure*

The houses in the Khob Dong village are predominately constructed with wood and bamboo, while the houses in the Nor Lae village often incorporate modern building materials such as tin roofing and cinderblocks. Construction efforts of cinderblock houses in Bann Nor Lae overshadow the single cement house of Bann Khob Dong. A typical Bann Khob Dong house has a fire going inside without ventilation, producing a thick smoke within the house and a coating of black soot on the ceiling. Villagers of Bann Nor Lae, having suffered from houses burning down in the past, keep their fires small and do not have soot coating their homes.

The two villages share an irrigation system. There are nineteen small agricultural water storage tanks in Bann Nor Lae. It is unclear, due to conflicting interview responses, how many agricultural water tanks exist in Bann Khob Dong.

### *Education*

The Khob Dong School is over twenty years old, and education has come a long way from when the villagers did not appreciate the benefits the school could offer the community. Today, it is apparent that all youth are expected to attend primary school. The leadership of the village encourages students to obtain education. Even though the older generation has never been to school, those who spoke Thai agreed that it was important for the children to attend.

The primary school, which is located in Bann Khob Dong, is attended by both Lahu and Palong children (the children from Bann Nor Lae are able to walk or ride to school). Through our interviews with teachers, we learned that the children of Bann Khob Dong get grades that are as good as those of the students from Bann Nor Lae, even though it takes them longer to learn. However, the Lahu children skip class more frequently than the Palong.

The curriculum for primary school includes Thai, Math, Science, Health, Agriculture, English, Physical Education, and Boy/Girl Scouts. The children are provided with a nearby area to learn agricultural practices and raise pigs. The secondary school is located in Bann Khum, so the children must obtain transportation to the school. The nearest high school is located in Fang.

The Palong parents we interviewed hoped that their children would study to as high a grade as possible. While many Khob Dong villagers would like to continue on past primary school, very few (less than five) are able to do so, for economic and social reasons. Secondary school attendance in Bann Nor Lae is common. A few scholarships are offered to villagers every year for continued education in the secondary school located in Fang. When the children of Bann Khob Dong have received scholarships to the secondary school in Fang, they have been unwilling to live away from the family.

Throughout our time at Doi Angkhang, we tried to compile data that would inform our assessment of the ESDPs effects on Bann Khob Dong. For analysis of the above data, please refer to the Factors of Influence memo or the Findings and Discussion section of our project.

## Appendix D2: Needs Assessment

100 Institute Rd  
Worcester, MA 01609, USA



# Memo

To: Ajarn Tassanee, Project Director, FP/RH Development for Northern Thailand  
Dr. Nuntavarn, Assistant Professor, Chulalongkorn University  
College of Public Health

From: Team Ang Khang IQP Group (Tim Frost, Lauren Gray, John Lake, Jessica Roy), WPI

Date: March 16, 2005

Re: Bann Khob Dong & Bann Nor Lae Needs Assessment

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### **Introduction**

The following needs assessment for Bann Khob Dong and Bann Nor Lae has been completed at the request of Ajarn Tassanee and Dr. Nuntavarn. The purpose of this assessment is to identify the needs of the villagers from their perspective. Exploratory and semi-structured interviews with seven members of the Khob Dong community and four members of the Nor Lae community are the basis for most of the data presented here. While this is a small sampling of the total village population, the uniformity of the responses and the heavy weight of interviews with the leaders of both villages reinforce the validity of our findings.

### **Main Findings**

The villagers of Bann Khob Dong identified the poor conditions of the village road and the agricultural water shortages of the dry season as the two major needs of their community. The villagers explained the road becomes extremely muddy during the rainy season and that it can become impassible by vehicle. Villagers said that it was extremely difficult to get to health care facilities in the event of emergencies (primarily women in labor). We were unable to obtain any specific information regarding the number of incidents in which the road prohibited villagers from obtaining medical treatment. We did not receive any information regarding incidents in which women gave birth en route

to the Fang Hospital or Ang Khang Medical Clinic. While the actual risks associated with the poor conditions of the road are unknown, the villagers insisted that this was a major need for Bann Khob Dong. The villagers have submitted a request to the Fang District Government for improving the road, but this request has gone unanswered.

Agricultural water shortages were considered a large problem in Bann Khob Dong (and in neighboring Bann Nor Lae). During the dry season, the amount of agricultural water is insufficient to adequately water all of their fields. As a result, the villagers cannot farm their fields to their maximum capacity and decreased profits result from these smaller agricultural yields. The villagers suggested that the Royal Project provide additional support to their communities through the construction of improved irrigation infrastructure. Within the past year (2004), an additional water tank has been constructed in Bann Nor Lae to help alleviate the strain placed on the that community due to the water shortage.

Further discussions with employees of the Royal Projects (including staff of the Ang Khang Agricultural Research Station) revealed that water shortages are common throughout northern Thailand during the dry season. Even the Ang Khang Agricultural Research Station is forced to discontinue planting in some areas during the dry season. While the Royal Project has shown a commitment to improving the irrigation systems in Bann Khob Dong and Bann Nor Lae, sufficient improvements to satisfy the villagers' needs may be cost prohibitive or pose significant physical challenges. While the villagers identified the lack of agricultural water as a major problem, our team would suggest that the decreased income during the dry season is the underlying concern of the villagers.

A few villagers responded that insufficient economic opportunities were a problem in their communities. In Bann Nor Lae, one villager indicated that the village needed more employment opportunities for women other than making woven handicrafts. During most interviews, most villagers mentioned they wished their economic status was better. Some villagers indicated that working outside of the village was difficult due to transportation constraints. Others stated that the market for their handicrafts should be expanded outside of the village so that people other than village tourists could purchase these items.

### **Summary & Recommendations**

The villagers we interviewed were eager to explain the needs of their villages to us. The need for road improvements in Bann Khob Dong and additional agricultural water in both villages were mentioned consistently by villagers. The health risks associated with the poor condition of the Khob Dong road are unknown. Improvements to the irrigations systems of Bann Khob Dong and Bann Nor Lae may not be feasible, and new methods of income generation may eliminate the affects of decreased agricultural production during the dry season. We suggest the following recommendations to help meet villager needs (a complete list of recommendations for our study can be found in the Executive Summary of our report):

- Further study to identify the health risks associated with the poor conditions of the Khob Dong road should be conducted to determine if money should be appropriated for such improvements.
- Promote a community initiative to help find a solution to fixing the road through fund raising or performing minor improvements (e.g. improving roadside drainage).
- Conduct a study to determine if lower moisture crops (e.g. cactus) can be grown during the dry season and marketed through the Royal Project.
- Promote economic development through the introduction of new handicrafts and vending locations outside of the villages.

## Appendix D3: Factors of Influence

100 Institute Rd  
Worcester, MA 01609, USA



# Memo

To: Ajarn Tassanee, Project Director, FP/RH Development for Northern Thailand  
Dr. Nuntavarn, Assistant Professor, Chulalongkorn University  
College of Public Health

From: Team Ang Khang IQP Group (Tim Frost, Lauren Gray, John Lake, Jessica Roy), WPI

Date: March 16, 2005

Re: Bann Khob Dong & Bann Nor Lae Factors of Influence

---

### **Introduction**

The following assessment of factors of influence for Bann Khob Dong and Bann Nor Lae has been completed at the request of Ajarn Tassanee and Dr. Nuntavarn. The purpose of this assessment is to identify the factors of influence that affect villagers' decisions to use Educational and Social Development Programs (ESDPs). Archival research, observation, exploratory and semi-structured interviews are the basis for most of the data presented in this assessment. We interviewed Royal Project staff, seven members of the Khob Dong community and four members of the Nor Lae community. Given our time frame, we were not able to distribute village-wide questionnaires. Instead, we relied on available statistics, observations, and the attitudes reflected from our exploratory and semi-structured interviews to determine the factors of influence which affect the acceptance of ESDPs.

### **Main Findings**

Through our analysis of Bann Khob Dong and Bann Nor Lae, we determined a number of factors of influence that directly impact villager acceptance of ESDPs. Our study focused primarily on identifying those factors that inhibited change in Bann Khob Dong. We used Bann Nor Lae, which has had more success with the ESDPs, to establish a basis of comparison. In Bann Khob Dong, there is a strong commitment to traditional practices

and resistance to change resulting in a view that is best described as a lack of motivation to develop. The religion, family structure, and economic status of the villages also directly impact how programs are accepted.

### ***Motivation to Develop***

The Palong members of the Nor Lae village have a strong motivation to improve their standard of living through development of their community. This motivation to develop reflects similar values to those of the Royal Project Foundation, resulting in a high level of acceptance of these programs. However, in the Khob Dong village, this motivation to develop, change, and abandon many of their traditional behaviors does not exist. As a result, the Lahu villagers do not hold similar priorities to those of the Royal Project Foundation, which inhibits success of the ESDPs.

### ***Religion***

The religion practiced by the Lahu of Bann Khob Dong is theistic animism, which uses spiritual healing as an alternative to modern medicine. In addition to keeping the villagers from seeking modern medical treatment, the spiritual healing ceremonies require the slaughter of pigs, a scarce resource to the community. The economic repercussions of religious ceremonies extend to the New Year's ceremony that requires villagers not work or sleep outside of the village for a month. The respect given to the spiritual leader of the village shows that religion has an influence on all areas of life in Bann Khob Dong. When the ESDPs seek to develop the community in ways that conflict with the tribe's religion, the villagers are likely to reject the program. In contrast, the Palong of the Nor Lae village practice Theravada Buddhism, which does not provide similar barriers to ESDP acceptance.

### ***Family Structure***

The family structure of the villages is a powerful factor that affects how ESDPs are used. In Bann Khob Dong, families are matrilineal and a man will live with his wife's family for up to three years after marriage. During that time, the man will give all the money he earns to his wife's parents. Because the men receive no benefit from their labor, they tend to become lazy, which harms the productivity and economic prosperity of the village. Men serve only as the figureheads of the households, but women make many of the decisions that affect the households. In Bann Nor Lae, families are patriarchal and are less likely to be affected by programs that are not presented to the entire community. Additionally, the close familial connection between children and parents in Lahu culture prevents many children from looking for new employment opportunities outside of the village or from continuing their education in secondary and high school.

### ***Economic Status***

The economics status of the villages contributes to the acceptance of Educational and Social Development Programs. In both villages, poverty prevents some children from attending school. Parents cannot afford to send their children to school and instead need them to work selling handicrafts or herding buffalo. Despite the fact that the Khob Dong School is teaching nutrition, families are oftentimes too poor to purchase healthy foods. Poverty limits the rate at which the villages are able to develop.

### **Summary**

These factors of influence were determined to be the ones that most affected the lack of success of some development programs in Bann Khob Dong. In our short-term and long-term recommendations (given at the end of the Executive Summary), we give suggestions for immediate aid as well as suggestions for further study that will address the underlying problems of poverty and misunderstanding of needs in the villages.