



ESRC Research Group on
Wellbeing in Developing Countries



Wellbeing in Developing Countries Project

Community Profile

**Ban Dong,
Phung Deang Sub-district,
Dong Luang District,
Mukdaharn Province**

January 2005

**Copyright © Budit Aunlamai, Parichat Phirun,
Asok Ponbomrung, & Buapun Promphakping**

January 2005

Community Profile

**Ban Dong,
Phung Deang Sub-district,
Dong Luang District,
Mukdaharn Province**

Project Title : Wellbeing in Developing Counties

Conducted by: Wellbeing in Developing Counties in Northeast Thailand Project
Building 6th, Faculty of Humanities and Social Science,
University of Khon Kaen
Muang District, Khon Kaen Province 40002 Thailand

In Conjunction with: University of Bath, United Kingdom

Supported by : Economic and Social Research Council, United Kingdom

Authorship : Bundit Aunlamai, Parichat Pirun, Asok Ponbumrung &
Buapun Promphakping

Published in : January 2005

Contents

	Page
1. General Characteristic of the Community	
1.1 Location and Territory	7
1.2 Topography	7
1.3 Climate	7
1.4 Soil Characteristic	7
1.5 Hydrology	9
1.6 Infrastructures	10
2 History of the Village	13
3. Demography Data	
3.1 The Population	15
3.2 Ethnic composition	15
3.3 The Family	16
3.4 Marriage	16
3.5 Heritage	17
3.6 Lineage	17
3.7 Education	17
3.8 Public Health	20
3.9 Drug and Addict	20
3.10 The Status of Women	21
4. Natural Resources and Utilization	
4.1 Biological Features	22
4.2 Forest Resource Utilization	22
4.3 Soil Resource Utilization	22
4.4 Water Resource	24
5. Community Economy	
5.1 The Farm Economy	25
5.2 Off-farm Income Activity	26
5.3 Wealth Ranking In the Community	27

Contents (cont.)

	Page
6. Ways of Life, Culture, Traditions and Beliefs	
6.1 Beliefs	28
6.2 The Regulation Tradition over 12 Months	29
7. Institution of the Community	
7.1 The Role of TAO in the Village	31
7.2 Local Administration	31
7.3 The Relationship with Wider Society	31
7.4 The Fund Supported by the Government into the Village	32
7.5 The Local Organization	33
Appendix	

Abbreviations and Glossary of Non-English Words

Amphur	district
Ban	village
Baht	unit of Thai currency
Baisrisuhkwan	a spirit ceremony to symbolize unit, involving the bidding of wrists with strings
Changwat	province
Cham	a spirit medium
Dern	month
Isan	the northeastern region of Thailand
Huay	a stream
Kamnan	a head of tambon
Khalum	Local prohibition
Khum	a small group of households within a larger community
Khoon lan	a threshing ceremony
Kong man	a pile of cassava
Lluesi	ascetic
Luang poo	an elderly monk
Mor Tham Yae	midwife
Mor Tham	healers
NTFPs	Non-timber forest products
Na pi	main paddy farming
Nai hoy	cattle merchant
Pra	a monk
Phay	weir
Phi	a spirit
Phu	a mount
Phu yai ban	a village headman
Phuk kor mue	to tie one hand with sacred chord
Phu Yai Ban	village headman
Rai	local unit of land measurement in Thailand (1 rai = 1,600 sq metres)
Sin-sord	bride-price
Stang	100 stang = 1 baht
Sra	a pond
Songkran	the water festival and Thai new year
Ta heak	the spirit of the field
Tambon	sub-district
Thumbun	making a merit
TAO	Tambon Administrative Organization
Wat	temple
Yome upatthak	a sponsor of monks in ordination ceremonies

1. General Characteristic of the Community

1.1 Location and Territory

Ban Dong is located in *Changwat Mukdaharn, Amphur Dong Luang's Tambon Pangdang*. It lies amid forest area of *Phu Pha Yon* National Park that is part of *Phu Phan* Mountain Range. The village is located far from the district towns, which are around 36 km and 86 km away in the province. It is bordered by *Huay Buak* to the north, *Huay Bang Sai* and *Phu Hin Ngoon* to the south, *Tambon Kok Toom's Ban Kok Toom* to the west and *Ban Phung Dang* in the same sub-district to the east.

1.2 Topography

The total surface area of the village is about 3,768 rai (1 rai = 1,600 sq metres). It is surrounded by an upper plain and mountains that are major features of the provincial area. The Topography Map of the Royal Thai Survey Department, scale 1:50,000, states that the average elevation of this village and surrounding area is around 200-300 metres above sea level. The aspect of the village is sloping from the north to the south and from the west to the east.

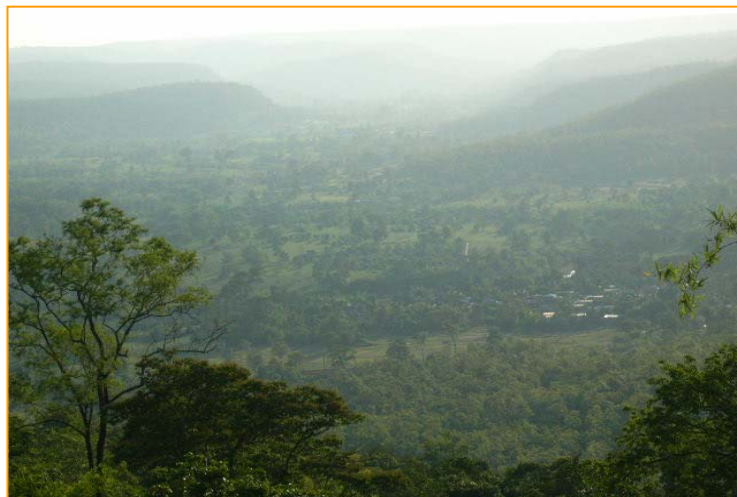


Figure 1 Topography of the village

1.3 Climate

In regard to climate conditions, *Mukdaharn* is situated in the Tropical Savannah Climate Area (AW). The total annual rainfall averages between 1,300 mm to 1,500 mm and the highest record was 353 mm as the lowest was 60.9 mm. The average temperature of the province is about 26.4 degrees Celsius. The month of December has the lowest temperatures and the highest temperature is in April at 29.6 degrees Celsius.

1.4 Geology

The characteristic features of the geology of the province can be divided into: (1) Old river levee and flood plain (2) terrace and (3) mountain and foothill slopes. Ban Dong 's geology falls into category 3 as mountains and foothill slopes characterise the area.

1.5 Soil Characteristic

The soil in *Ban Dong* can be divided into 2 types. Firstly, it originates from recent and semi-recent alluvium. The soil texture consists of sandy clay soil that can be seen along the banks of the *Huay Bang Sai*. The villagers know this area as a flood plain and it is used for planting rice. The second type consists of sandy powder, which is the parent material of Residuum and Colluviums. The villagers have used this area for planting cassava because this type of soil is suitable for this kind of crop.

1.6 Hydrology

The area is part of *Phu Phan* Mountain Range. As a result, it is a source of important streams such as *Huay Bang Sai* and *Huay Bang Sai*'s tributaries, including: *Huay Buak*, *Huay Mae Non*, *Huay Ta pre*. *Huay Bang Sai* flows through the village and for about 8 kilometers until joining the Mekong at the outlet in *Amphur Waan Yai* in the same province. The river flows for most of the year.

There is also underground water in the area however it flows at less than 20 gallons per second. Thus, it is not worth investing in it to take it for consumption or cultivation.



Huay Buak



Huay Bang Sai

Figure 2 Water resources

1.7 Infrastructures

The following are important infrastructures and affect the villagers' way of life:

Years constructed

1971 *Ban Dong's* Primary School was funded.

1979 The first rice mill was set up.

1980 *Prem (the name of former PM) Pattana Road*, the dirt road, was created contacting the outside world.

1981 Support by the state for constructing a water supply system.

1982 *Prem Pattana Road*, a 38-kilometre road, has been turned into asphalt and also an artesian well was dug.

1986 Electrical service was extended into the village and a nursery was started.

1989 The permanent building of the village nursery was created and supported by the government agency.

1999 Telephone service was expanded into the village.

2. History of the Village

Ban Dong is an old village, it consists of three parts; *Khum Dong Yai*, *Khum Dong Noy* and *Khum Pa Dong*. Around 210 years ago, *Luang Poo Luesi Phadum* (Ascetic *Phadum*), a native of *Ban Naka*, *Tambon Chanpen*, *Sakonnakon's Amphur Tao Ngoy* who was a spiritual leader, led another three households to follow him. The three household heads who followed *Luang Poo* were: *Mr Ham Khamyod*, *Mr Thong Khamyod* and another whose name has been forgotten by the villagers. Thus the first group who settled in the village was the *Khamyod's* Clan. They are from the "Broo or Ka" ethnic group that moved from Lao into Thailand during the *Prab Ho War* (the Insurrection by *Ho* Tribesmen).

When they first moved to the area, they settled in what is locally called *Nataphe* or *Nabanhang*. At that time they risked disease and whenever someone passed away they always moved to settle in other place. At last, they decided to locate to the area called "*Khum Dong Yai*" (*Dong Yai* Group) until the present time, seeing that it was a very fertile area and endowed with natural resources--forest, wildlife and was also situated near a few water sources. Their way of life was mainly dependent on natural-resource products; these are: collecting non-timber forest products, hunting wildlife and shifting cultivation in order to make a living.

After settlement by the first group, two other groups moved to settle here and that is why today *Ban Dong* consists of three parts. The next group consisted of three households who were natives of *Ban Kangmoon-on*, *Tombon Kapii*, *Changwat Nakonpanom's Amphur Nakae* and the group heads were *Mr Lad Lanpo* and *Mr Momg Samaiyoy* and another group migrated from *Changwat Kalasin's Amphur Kaowong*. Both groups have settled in the area called "*Khum Dong Noy*" (*Dong Noy* Group) up to the present day.

In 1945 (B.E. 2488), *Mr Kan Lanpo* accompanied by his family settled at the area called *Khum Pa Dong* because he wanted to settle closer to his own farming land. Also, his mother was a *yome upatthak* (a sponsor of monks in ordination ceremonies) of *Luang poo Sin* and she wanted to move for the purpose of taking care of *Luang poo* after this the *Yor* ethnic group from *Changwat Nakonpanom's Amphur Nakae* followed and settled here.

The village is approximately 210 years old. In 1973 (B.E. 2516) *Ban Dong* became a significant area of the Communist movement. Several of the villagers took refuge in the forest after joining the Communist Party of Thailand. They abandoned the village and their families. They did not return to the village until after the government proclaimed to perform the 66/23 policy that promised the villagers that if they returned to the village they would not be punished. Those of whom locally called "*Poo ruem pattana chart Thai*" (the people who participated in Thailand development).

3. Demography Data

6.1 Population

According to data in a survey by officials in 2001 (B.E.2544) the village had 173 households and a total population of 770: 409 male and 361 female. The average population was 4.5 persons per household. However, after interviewing the village headman in 2004 It was discovered that the village had grown to 196 households, a population of 786.

6.2 Education

Most of the villagers attended elementary school; fewer attend lower secondary school and then fewer attend upper secondary school. This picture is not different from the rest of the province because the fundamental problem for the villagers is poverty. In order to study in the secondary school, the children have to go to *Amphur Dongluang's* school---38 kilometres from the village. Their parents need to pay for transportation, lunch as well as course materials, they cannot afford. The parents consider that education is not important; moreover, they need labor for farming.



Figure Ban Dong School

6.3 Ethnography

This village is considered as an area of cultural diversity because it is comprised of *Broo* or *Ka*, *Phuthi*, *Yor* and *Thi Isan* ethnic groups. *Broo* were the first group to settle in the village and most of them live in *Khum Dong Yai* part of Ban Dong. *Phuthi*, migrated from *Kalasin's Amphur Khaowong*, and settled at *Khum Dong Noy* and *Khum Pa Dong* parts of the village. *Yor* moved from *Nakompanom's Amphur Nakae* as *Thi-Isan*, who came from various provinces such as *Roi-Et* and *Yasothon* among others, they often married the villagers already living there and they then moved to the village permanently.

6.4 Health

When the villagers get ill but not seriously ill, they often go to the *Tambon Phung Dang* Primary Health Care clinic. In the event a serious illness or accident, they must go to *Dong Luang* Hospital or *Mukdaharn* Hospital which is even further away. The most important and widespread disease of the area is Malaria.

Traditional treatments have been important up till now. This village has several healers and the patients are from both inside and outside of the village. However, its role has been decreasing because the villagers can access a primary health care centre and hospital more easily in recent years.

4. Natural resources and Utilization

4.1 Forest Resources

Mukdaharn is covered with forest area, about 846,625 rai of this or 31.21 % of the total area of the province in the year 1991 (B.E.2534). It includes 3 national parks, 1 arboretum, 1 wildlife sanctuary, 1 non-hunting area, 2 forest parks and 12 national forest preserves. However, in 1998 (B.E.2541) only 831,988 rai or 30.67 % of the forest area remained. The main cause of this reduction of forest area is the expansion of farming land by the villagers.

Ban Dong lies amid the *Phu Pha Yon* Nation Park and so the village is enveloped by national forest area. The significant mountains around the village consist of: *Phu Lan Ca*, *Phu Luk Kuay*, *Phu Hin Ngoon*, *Phu Kor* and *Phu Yauk*. The types of the forest resources are Hill Evergreen Forest, Mixed Deciduous Forest, Dry or Deciduous Dipterocarps Forest and Swamp Forest that can be found along the banks of *Huay Bang Sai*.

4.2 Wildlife

Wildlife in the area mostly consists of small species such as *Gallus gallus*, *Ratufa bicolor*, *Sus scrofa*, *Tupaia glis*, and birds among others. The main habitat of these animals is the *Phu Phan* Wildlife Sanctuary although they often migrate throughout the area. The cause of reduction in the number of wild animals is due to the uncontrolled hunting by the villagers for their own consumption in their households.

4.3 Land Use

1) Agricultural Area

The main aim of using land is for agriculture in order to produce both rice and cassava. The data collected by the government agency stated that the area used for cultivating rice is 589 rai. The number of areas and households can be categorized into: less than 5 rai with 30 households, 6-10 rai with 10 households and 11-20 rai with 10 households. At the same time, the total area that is used for planting cassava is 1,809 rai with 150 households. Additionally, along the Banks of *Huay Bang Sai*, the villagers grow vegetables.

The fundamental problem with land use is the lack of proper documentation; although the villagers have lived in this area for a long time they still do not have rights to the land. The villagers are concerned because this means they cannot use their land as a guarantee for borrowing money from a bank or other organisations. The villagers urge to the government to solve this problem, but solutions are difficult after the area became part of the protected national park. Moreover, in the year 2005 (B.E.2546), the government has started encouraging the cultivation of rubber tree plantations all over the northeast of Thailand. This policy has increased the villagers need for the documents to their land because the state has stipulated that people who will be supported by the project will have to have legal documentation. However, at present, some of the villagers try to invest by themselves, and so the orchard and rubber garden are being set up rapidly.

2) Grazing Area

At present, cattle are playing a growing key role in the village. They herd them mainly for selling. However, the fundamental problem with herding cattle in this village is the lack of grazing area for the animals, especially, in the cultivating seasons from May - October. In addition, it is also surrounded by Sandstone Mountain. In solution to the herding problem, the villagers have collected their relatives, neighbors and friends of about 5-6 households to search for a place in the forest for making a cattle pen together. The area selected to become the closure must have a plain for grazing and a source of water. After they have found such a place, they will create the pen before taking their cattle. Meanwhile, each group has to create a way to take care of their cattle. Some will ask a member in their group to look after the cattle on revolving days of the week or weekly and other groups may choose to just look after their own cattle. After the harvesting season passes in November, the cattle will be returned to the village again.

3) Forest Area

As mention above, the province was covered with forest area of about 831,988 rai or 30.67 % in 1998 (B.E.2541). Most forest area is located in *Dong Lung* District and *Ban Dong* is also surrounded by forest area. Therefore, the way of life of the villagers depends on forest products throughout the year. They collect non-timber forest products for both consumption and sale. Moreover some households that have a shortage in rice will gather NTFPs in order to barter for rice with their relatives in a nearby village. The NTFPs that can be collected around the year are resin, bamboo and wildlife among others and some will be gathered upon a seasonal basis including eatable wild vegetables, mushrooms, and bamboo shoots.



Wood resin



Mushroom



Herbs



Bamboo shoot

Although the villagers go into protected forest for collecting the NTFPs, the conflict between the villagers and the local officer is not serious.

Each of the villagers will gather the NTFPs from a forest area that is adjacent to their households namely *Phu Kor* for *Khum Pa Dong*, *Khum Dong Noy* as *Phu Luk Kuay* and *Khum Dong Yai* to *Phu Hin Ngoon*, *Phu Kor* and *Phu Yurk*. The villagers utilize the NTFPs for their households as well.

In addition, the villagers have arranged some parts of the forest area (about 30 rai) for the village cemetery.

4.4 Fisheries

According to the data in 2001(B.E.2544), *Ban Dong* does not have any fishery occupations but the villagers will catch aquatic animals for consumption for their households from *Huay Bang Sai*. Fish can be caught in any season. However, the villagers have tried to establish and uphold rules to handle the depletion of fish in the river and they also stipulate means to punish the people that violate these rules.



Fishing materials



Fish from stream

Figure 4 Fisheries

4.5 Water Resource Utilization

The villagers can use water resources throughout the year and so there is no shortage of water in this village. The main source of water for drinking in the village is from rain, ponds and springs. At the same time water for consumption is also taken from the water supply system of the village and 3 artesian wells. The water for agriculture in the village depends on rainwater. Water can also be taken from the banks of *Huay Bang Sai*, people will take water for planting both rice and vegetables. In the dry season, it will be used as the source of water for feeding their cattle. In addition to this, the tributaries of this river compositing *Huay Buak*, *Huay Mae Non*, *Huay Ta Po*, are used for cultivation and livestock as well.

5. The Community Economy

5.1 The Farm Economy

The farm activities of the villagers can be divided up as follows:

1) Cassava is the main crop and is the source for earning a living. It has been cultivated in the area since 1983 (B.E.2526). This is due to the policy of the government, which has concentrated on expanding the cultivation of crops throughout the country. In 2001 there were 150 households cultivating this kind of plant on 1,809 rai or about 48% of the total surface area of the village. The duration of planting cassava is about 8 months. It will be cultivated in May and harvested in December.

Most of the villagers often carry their produce to sell to *Kamnan* (a headman in the tambon) *Kraing Rakbutara* –who is also a cassava-merchant. Some others will take their produce to sell by themselves in local markets: in *Changwat Kalasin's Amphur Somdet* and *Changwat Roi Et's Amphur Pontong*.

Presently, the tendency to plant cassava in the area is declining. This is because its price is declining and so it is less profitable. The state policy is contributing to this decline, especially in *Isan (the Northeast)* as it is encouraging the cultivation of rubber trees that fetch a higher price. Hence, the number of the rubber-tree plantations in the area is expanding rapidly.



Cassava field



Rubber trees

Figure 5 Plants cultivated in the village

2) Farming a paddy is only the second most important occupation in the area although rice is still important for Thai-rural society for both subsistence and sale. As mentioned above the village is surrounded by mountains so good rice fields are limited. The paddy farms that exist have to alternate with the cassava fields. Most of the villagers grow native species of glutinous rice. According to data surveyed in 2001 (2544 B.E.) by official sources it was found that there are only 584 rai of paddy farms or about 15% of the total area of the village used as paddy farms. All of those fields rely upon rainfall so the cropping season has to start in the rainy season in May for the preparation of the soil until December that is the month to harvest the rice.



Figure 6 Paddy field in the village

As the area of land is limited, the rice produced is stored for subsistence only as there is not enough left over to sell. Almost all of the villagers face a lack of rice for consumption throughout a year so they have to take their earnings from cassava production to buy rice from their relatives or from neighboring villages in order to survive. The poor who have no enough money to pay for a lot of rice have to buy a kilo of rice day by day from a itinerant vender that drive to the village.

3) Livestock that plays a significant role in the economic lives of the villagers are cattle. This is because cattle, especially cows, are in high demand in the market so the villagers can earn higher profits. Nowadays, the number of cattle is rising day by day; as a result the farmers are facing an important problem. The village cannot provide a public grazing area to feed the cattle, particularly throughout the cropping season. The farmers have solved this problem by herding cattle around the season. Ducks and hens are a native species and will be used for consumption in village households. Sometimes they are purchased within the village.

5.2 Off-farm income Activities

The activities are listed as follows:

1) Labor in the village can be divided into 2 forms; these are employment inside and outside of the community. Work inside the village consists of planting, maintaining and harvesting cassava. In the past, household members provided the labour. Wages are between 100 and 200 baht per capita per day. Outside of the community villagers migrate to the big cities like *Bangkok*, *Khon Kaen* as well as other perimeter provinces near the capital. They usually work in many kinds of factories and some work in labor construction. Working outside their village, the villagers have often been approached by their relatives or neighboring households who want to work there. Most of the migrants will migrate at the age of 19 years and will be permanent migrants. They will be back to visit their parents and relatives for important festivals in particular *Songkarn* (i.e. the Water Festival--Thai New Year Festival celebrated on 13-15 April) and *Pee Mai* (i.e. the New Year Festival). During the planting and harvesting season, they will send home a remittance for hiring

labor for their farms rather than returning themselves. Few migrants will return to work in the fields by themselves.

2) Collecting non timber forest products (NTFPs) is the second most important source of income for the villagers. Since a mountainous and fertile area surrounds this village, the villagers' ways of life rely on forest products that they can gather all year round. In *Ban Dong*, the NTFPs will be collected for consumption; sale and some will be taken to barter for rice with their relatives. The important forest products that are high in economic value to the village are: resin, locally called *kiiee*, it can be collected all year round; the highest price is in the wet season. Generally, it costs from 300-500 baht a kilogram. Bamboo is worth 10 baht per stem and mushrooms mostly found from May to December are worth between 10 and 100 baht.

Normally, the merchants who come from *Changwat Kalasin's Amphur Khaowong*, *Changwat Mukdaharn's Amphur Khumchahi*, *Changwat Nakonpanom's Amphur Nakae* and *Changwat Sakonnakon's Amphur Tao-ngoy* will come to buy these NTFPs within the villages.

5.3 Wealth Ranking

As the mention that the village is quite big comprising of the 3 main *khum* (clusters), hence; wealth-ranking criteria have to cover each and can be divided as follows:

Khum Dong Yai categorized into 3 groups are:

1. Medium group, locally called *pormee porkin* group is around 20 % of the total households. The criteria of the group are: having land over 50 rai, having rice for consumption around a year and having debt between 10,000 to 20,000 baht.

2. Poor group are founded in the *khum* most. The standards for ranking this group are they can make a living day-by-day and must buy rice for consumption and hold land about 10-20 rai.

3. Poorest group, they will have no their own farming land and need to rent the land for subsistence and constructing their housing. Likewise they have no assets and always buy a kilo of rice from mobile car each day. Their main occupation is collecting the forest products for selling or to barter with rice.

Khum Dong Noy divided into 2 groups; it details are as follows:

1. Poor group, the characteristics of the group are: having 4-5 rai of farming land, migrated from other areas, having a lot of children. Their occupation is laborer and selling the NTFPs.

2. Medium group, the following are criteria of the group: owning over 15 rai of land, Housing appropriated to a number of household members, laborer sufficed for using in household. Moreover they would have money for expense sufficiently and also having household's member migrated and send money back to support their families.

Khum Pa Dong, the following are criteria of wealth ranking in the group:

1. Richest group are considered from owning a large number of cattle and fertile farming land as well as having rice for subsisting throughout a year.

2. Medium group or called "*poryoo porkin*" group, the features of group are: possessing a moderate amount of asset, buying rice for subsisting or taking the NTFPs to barter with rice.

3. Poorest group, most characteristics of them are: new settler in the village, lacking of rice, money, labor and land, working as laborer and always collecting the NTFPs to barter with rice.

As mentioned above, it can be found that the quantity of rice is a main criterion to be considered in the wealth ranking of Ban Dong . The households who have rice for consumption all year round are always considered as a richer household.

6. Ways of Life, Culture, Traditions and Beliefs

6.1 Tradition

The village has no *Cham* and in consequence of this, none of the villagers worship *Phii* except *Luang poo Luesri phadum*. Most of the significant ceremonies in the village are related to him, particularly by paying respect to his pagoda and his walking stick on a full moon day in April.

6.2 The Regular Traditions over 12 Months (*Dern*)

Dern Ary (January): Bun AudTa. The idea here is to offer food to priests and follow religious precepts, and to make dedications to the spirits of their relations that have passed away.

Dern Yii I (February): Bun Pee Mai (new year). They make food and other offerings to priests at the village granary, encircling the tree Nam Kor where they believe that good spirits live.

Dern Sam (March) *Bun Khum Khaw, Bun Khaw Jii* and *Bun Audta* (in *Khun 9 Kham Dern 3* in the Thai old calendar). For this ceremony villagers bring rice and offer it to the temple (they carry two loads suspended from the ends of a pole across the shoulder). The quantity offered by each villager depends on the impact of flooding during that year. After villagers collect the rice, they sell it and give money to the temple. In the evening the priests and villagers must take part in ceremonies and priests must pray. In the morning villagers prepare *Kaw Jii* (rice anointed with egg and laid on the fire) and make offerings to the priests.

Dern Si (April) The older villagers put sand from the *Mun* River into a cup and place the cup upside down, behind the house. Also they make cups of *Kaw Dum* (black rice) and *Kaw Dang* (red rice) and lay them in the area whilst the priests pray.

Dern Ha (May): Bun Pra Wate or *Bun MaHaChad, Bun Par Pa*. Money is collected from villagers, depending on their willingness to offer, then offerings are prepared for the priests. The priests pray 13 *Kun* (chapters) during one day and one night.

Dern Hok (June): Bun Leang Jao Pu and *Jao Ta* (offerings for ancestors and the spirit of the landing). Offerings for *Jao Pu* is in *Khun sarm kham* (the third lunar month) and for *Jao Ta* it is in *Ram Kao Kham* (the day in June when the moon is 9 out of 15 sections full). In the ceremony for *Jao Ta*, villagers in *Ban Tha* and *Ban Lao Khaw* prepare food and make other offerings to priests.

Dern Jed (July) This month passes without any traditional activities. However villagers are included in the *Bun Bung Fire* activities within *Amphur Phone Sai*.

Dern Pad (August): Bun Kao Pun Sa is in *Khun 15 Kham* (the Buddhist Lent). During this time villagers offer food and other things to priests, including candles and materials that are useful in the rainy season. They prepare cups from banana leaves and flower decorations and offer them to priests. At night the villagers go to the temple for *Rub Sin* (a promise to

follow the commandments pronounced by the priests) and *Viean Tiean* (walking around the temple 3 times holding lighted candles in their hands).

Dern Kaw (September): *Bun Khaw Pra Dub Din* in Khun 15 *Khum* (the full moon). Villagers make *Khaw Tum* (rice wrapped in banana leaves and boiled). These may consist of steamed rice, fish, chili, salt, fish produce, black rice, red rice and piper beetle. In the morning these offerings are brought to the temple and priests pray in dedication to the spirits of the village. After that the villagers who brought the offerings surround the temple to prey to the spirits of their ancestors.

Dern Sib (October): *Bun Khaw Sak, Wun Pen Dern Sib* (full-moon day). Before this day, villagers bring rice, fish produce and *Mun Sang* (sweet potato) as gifts for their senior relations. After that they prepare offerings for priests and make dedications for the spirits of their relations. For *Khaw Sak* food is offered from 8.00am until noon. After finishing at the temple, they must lay *Khaw Sak* on the paddy fields as an offering to the spirits of the earth, the paddy fields, the orchard, the cows and the buffaloes. They believe the spirits will ensure protection.

Dern Sib Ed (November): *Bun Ook Pun Sa*, in Khun 15 *Kham* (full moon) and *Bun Kra Tin* (the next day), in Ram 1 *Kham* to Khun 1 *Kham Dern 12* (until the end of the month). For this ceremony, villagers prepare food and other offerings for priests, as well as cups decorated with flowers to demonstrate their faith to Buddha.

Dern Sib Song (December): *Bun Kra Tin*. They worship the *Jao Ta* (spirit of the landing where boats dock) and cooperate with neighbouring villages, for example *Ban Lao Khaw* and *Ban Yang*. Villagers from each village compete to show their worship of *Jao Ta* and *Mae Cong Ca* (the spirit of water).

Activity / Month	Dec	Jan	Feb	Mar	Apr	May	Jun	July	Aug	Sep	Oct	Nov
1. Bun Aud Ta	←→											
2. Bun Pee Mai		←→										
3. Bun Khum Khaw, Bun Khaw Jii and Bun Aud Ta			←→									
4. Bun Ban				←→								
5. Bun Pa Wate, Bun MaHachat and Bun Pa Pa					←→							
6. Bun Leang Jao Pu and Jao Ta						←→						
7. Bun Kao Pun Sa							←→					
8. Bun Khaw Pra Dub Din								←→				
9. Bun Khaw Sak									←→			
10. Bun Ook Pun Sa										←→		
11. Bun Kra Tin and competition Soung Jao Ta											←→	←→

Table 2 Schedule of Tradition in the village

7. Institutions of the Community

7.1 Local Administration

Ban Dong is situated in *Tambon Phangdang* Administrative Organization. At present, the village consists of the five main groups, these are *Khum Dong Yai*, *Khum Dong Noy*, *Khum Pa Dong*, *Khum Kok Bok* and *Khum Gang Sa-ngad* and each group is run by *Khum's* committee. Mr *Kriang Rakbutara* was elected to be *Phoo Yai Ban* in 1979 (B.E. 2522) and then from 1985 (B.E.2528) up till now he has been elected as *Kamnan*.

7.2 Relationships with Wider Society

The forms of relationships between the village and wider society are categorized as follows:

1) Relationships with the market started when the villagers' started planting economic cash crops like cassava. This relationship was tightened when cassava farming turned into the main occupation. After constructing the road, the villagers can access markets much easier. After harvesting, they would carry their products to sell at the markets and then they would buy some goods for consumption. At the same time, traders would purchase the villagers' products; especially the NTFPs and some would take goods such as clothes, rice, food and other materials to sell there.

2) The relationship between state agencies and the villagers is getting better with time. The causes of the changing relationship were that officials paid more attention to the development of the village through infrastructural projects such as the road, electrical service, water supply system, nursery etc.; furthermore, they contributed to fund the village's organisations, for instance: the women's group, rice bank group and the demonstrative market centre among others. The *Tambon Pung Dang* Administrative Organization (TAO) is increasing its significant role with the villagers.

3) Concerning the relationships with NGOs, UNICEF was the first organization to undertake projects in the village; it started the implementation the women group. Another NGO was *Pra Ajan Suwit* or *Pra Ajan Boon* who set up a place to help aids patients and additions; locally called *Arokayasom* however it has now closed.

4) Relationships with other communities. Since a lack of rice is a fundamental problem in the village, it has fuelled the villagers need for making connections with neighboring villages. They often collect NTFPs such as bamboo shoots, mushrooms, wildlife etc. to barter with rice. In the past, this kind of relationship was very important but nowadays it is less important. This is because most of the villagers now usually sell their farming products or labor so as to buy rice for consumption. Collecting the NTFPs to exchange with rice only continues in *Khum Pa Dong* from September – October of each year. The prices when bartering are not fixed; it is up to the satisfaction and agreement of both sides.