Community-Driven Development through Strategic Communication:
A Case Study of the *Pidthong Lhung Phra* Project under the Royal Initiatives Discovery Scheme at Nan Province, Thailand

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In early 2012, Khun Tanakorn Rachtanonda, the 54-year-old Manager of the *Pidthong Lung Phra Project (PLPP)* at Nan Province, one of the projects under the Royal Initiatives Discovery Scheme (RID) in Thailand, shared with a university researcher his experiences in rural and community development, focusing specially on the Nan Pilot Project for which he had assumed managerial responsibility in mid July, 2010. Khun Tanakorn, who was also Vice Chairman of the Working Committee of the RID at Nan, had come to join the Nan project after an earlier two years of experiences in rural and community development at the widely acclaimed Doi Tung Team of Rural Development in Chiang Rai province. As he reminisced about what was uppermost in his mind when he arrived at the Nan project site, he recalled having been concerned about how to design effective programs with the concept of community-driven development (CDD), emphasizing the giving of control of decisions and resources to community groups as the core practices. In particular, he had been keen to make maximum use of strategic communication to facilitate the acquisition of capacity building, service delivery, and social mobilization as guided by the King's model of Philosophy of Sufficiency Economy.

When he had been assigned to design, operate, and manage the RID scheme at Nan, he had been charged with making Nan as successful as the projects at Doi Tung – the Development Project (DTDP) that had been

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launched two decades earlier by the Mae Fah Luang Foundation (MFLF)[1]. With Doi Tung's Model of the Mae Fah Luang Social Transformation as the template for community development in mind, Khun Tanakorn was fully committed to an integrated and holistic approach to the Sustainable Alternative Livelihood Development (SALD), which aimed first to rejuvenate nature, empower the individual, and strengthen the community. To its core, the DTDP specifically promoted the four values of human wisdom, social well-being, environmental fairness, and economic prosperity. At the time that he had been placed in charge of the Nan projects, it had been explained to Khun Tanakorn that he had 12 years to make the projects work and to scale them up, after which he and parts of his team would be expected to move on to other provinces and teach the CDD approach to rural and community development. With that in mind, he had resolved the make the Nan scheme a glowing success.

Keywords: Community-Driven Development through Strategic Communication

การพัฒนาโดยมีชุมชนเป็นตัวขับเคลื่อนผ่านการสื่อสารเชิงกลยุทธ์: กรณีศึกษาโครงการปิดทองหลังพระ จังหวัดน่าน

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บทคัดย่อ

บทความนี้นำเสนอบทบาทของการสื่อสารเชิงกลยุทธ์ของโครงการปิดทองหลังพระ จังหวัดน่าน ในการส่งเสริมการพัฒนาแบบเน้นการมีส่วนร่วมของภาคประชาชนผ่านแนวคิดว่าด้วยการส่งมอบการบริการ (Service Delivery) การพัฒนาศักยภาพชุมชน (Capacity Building) และการขับเคลื่อนทางสังคม (Social Mobilization) ผ่านกระบวนการสื่อสารแบบเน้นการมีส่วนร่วมและการตอกย้ำวาระของการพัฒนาอย่างแข็งขัน

คำสำคัญ: การพัฒนาแบบมีชุมชนเป็นตัวขับเคลื่อนการสื่อสารเชิงกลยุทธ์

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The Royal Initiatives Discovery (RID) Scheme: Background, Foreground, and Challenges Lying Ahead

For 60 years, after ascending to the Throne in 1952, His Majesty King Bhumibol Adulyadej had worked to improve the living standards of Thai people, concentrating on the remotest parts of the country. His Majesty had always had initiatives to implement various types of projects aimed at helping people in the rural areas by emphasizing their active participation in the projects to further sustainable self-help, life-long learning and team work. During the 1970s, His Majesty initiated the establishment of the six Royal Development Centers (RDSC) throughout the country. The objectives were to provide knowledge and skill in rural agriculture in order to create and sustain self-reliance among the poor. The knowledge and technology transfer that had accumulated over the years eventually evolved into the foundation of the RID Projects.[2] HM the King's projects, driven by the Philosophy of Sufficiency Economy,[2] covered agriculture, irrigation, forestry, education, health, crop substitution, fisheries, land and road development, watershed development, animal husbandry, environment preservation, and human development. The results were the combined contribution to poverty-alleviation, sustainable development, and preservation of culture and jobs.

Along with the promotion of the Philosophy of Sufficiency Economy – with its core principles of moderation, reasonableness, immunity with knowledge and morality -- the King guided and encouraged the involved governmental agencies and bodies working in rural development to adopt his guiding principle under the slogan of *"Understanding-Accessing-Developing"* (the "UAD" approach) as the preferred mode to community development. This UAD principle reflected and characterized an idealistic, yet quite practical process of rural development. The King wisely recommended that government organizations should become competent in community-driven rural development, beginning, first, with becoming thoroughly familiar with the life ways, worldviews, and cultures of the targeted communities before attempting to plan and launch the development process.

Up to the present, this UAD approach, which was simultaneously both the foreground and the background of the RID, had been kept intact and practiced throughout the variety of development projects under the

RID major scheme. Nevertheless, in practice, albeit adored as a guiding mission, the UAD approached had not been without some recurring problems. The past and the current RID implementation and outreach to rural communities created and sustained the existing culture of RID development programs, which in turn created a new background against which future implementations were to be perceived and interpreted.

The most severe problem shown lay in the fact that poor Thai people were still treated by the vast majority of governmental bodies and demand-responsive support organizations and service providers as mere recipients of externally designed poverty reduction efforts, not as "prime actors" in the development process. Some programs were not *responsive to the local priorities,* and to a certain extent, excluded the poor and seemed to have been peremptorily imposed by the national authorities and central technocrats. Control of decisions and resource mobilization were not lodged within the communities -- which was thought to be attributable in part to the influence of the hierarchical nature of Thai society and culture. Consequently, some of the projects and programs proved to be ineffective, inefficient, and unsustainable. Additionally, because of a lack of transparency in the conduct of public affairs, the poor even lost confidence in, albeit not respect for, their local leaders, which in turn had often led to the rejection of the programs right from the moment they kicked off.

Meanwhile, some previous projects launched under the RID scheme, although quite successful, had limited impacts and were not capable of being scaled up to achieve national coverage. This was, in part, due to the absence of dialogue or consultation among various stakeholders, especially with respect to the rural communities, along with a lack of strategic communication management and intervention programs at the institutional level. In time, this situation has precipitated a call a serious paradigmatic shift – one with an emphasis on *community-driven* development (CDD) as the major approach. Nan province, as the poorest province, was thereafter selected as the pilot for implementation of the RID model of participatory development, one in which the crucial role of communication and communication management would be magnified.

The *Pidthong Lhung Phra* Project (PLPP) at Nan Province: Rationale, Missions, and the Show Case of the Pro-Poor Approach

Nan Province was the first eligible province selected to represent the prototypical development model for participatory development of the rural community in Thailand in compliance with the Government's Resolution in 2008. The justification for picking Nan for the pilot *Pidthong Lhung Phra* Project (PLPP)[3], was due to many factors[4]. Foremost among these was the fact that, although the poorest province in the country, Nan possessed the strong provincial networks of more than 128 working bodies of institutions. The wide range of more than 100 municipal government bodies, and enthusiastic local civil society groups and volunteers made Nan an attractive venue for the pilot project. The majority of the population in the 15 targeted villages under the RID scheme was the poor hill tribes called Luar. Unable to grow sufficient amount of rice to consume within their communities due to the prolonged drought, as well as the old style of rice farming that the residents used, which reduced yield to only 17-20 barrels per rai, and necessitated 90 per cent of the residents of these villages regularly having to buy rice for consumption. One consequence of all this was the need to engage the slash-and-burn type of agriculture that both polluted the environment and destroyed the natural landscape as more rai of heretofore virgin land came under the plough. Despite this, Nan was quite famous for the richness of its flora, fauna, and landscape. It was a watershed of many rivers and streams, with 7 national parks and 51 Headwater management units within its boundaries.

From its inception plan, PLPP was scheduled for implementation in 2 phases: The first phase (June to October, 2008) was to entail gaining access to the targeted areas of development to collect the data and gain an understanding of the communities; and, the second phase (October 2008-May 2009) was to focus on running the CDD model under the supervision of RID team. After some early delays in each phase of the original plan, the successive plan was ready to become fully operational in 2010. The main objectives of the program were to promote and disseminate the bodies of knowledge under the RID scheme and to scale up the participatory development paradigm to reach nationwide efforts. The PLPP's mission then was to systematically conduct the knowledge management process and to promote the RID framework of rural development with community-

driven development or CDD as its core. Concomitant PLPP objectives were the promotion of tourism on the Royal Initiatives projects, public relations, networking creation and maintenance; and, effective project management.

Under the Khun Tanakorn's leadership as PLPP manager, 21 villages in the Nan province with a combined population of 8,450 people were targeted. The first three villages (Ban Yod, Ban Palak, and Ban Namkor) were located in the Songkwai district; another three villages (Ban Nam Pak, Ban Huay Thanu, and Ban Huay Muang) were in the Wang Pha district; and, the remaining fifteen were located in the remote, high mountainous district of Chalerm Prakiat district. Right at the core of the PLPP framework of rural development were the three major guiding principles:

The first principle. PLPP would promote participatory community-driven development pertaining to the six major RID-based bodies of knowledge – i.e., Soil management, Water management, Agriculture, Forestry, Environment, and Alternative Energy. It was believed that these could be adjusted to fit well with the socio-geographical conditions of each community. The main emphasis was on the concept of "participatory development" where local people in the rural areas could participate in problem analysis and in the development process, along with the government bodies and the PLPP team, in order that the full sense of ownership of community development could be nurtured and sustained.

The second principle. PLPP would vigorously promote the Understanding-Accessing-Developing (the "UAD") approach to community development. Then 'accessing' to the community via strategic communication with emphasis on participatory communication would be enhanced. With this principle, the need for life-long learning to maximize the community's capacity for development through effective team-building and effective design of an integrative community development menu and curriculum was clear.

The third principle. PLPP would adhere to both the Royal Code of Working Behaviors Conduct as set forth by King Bhumibol Adulyadej and the PLPP Working Principles directed by the RID. The Royal Code endorsed five qualities-

cum-practices: Work behaviors that tended to promote the adoption of a holistic perspective on things; an emphasis on the study of relevant data and information; theory-free detachment (bracketing what theoreticians claim to know); advocacy of participation; and, social contribution and benefits to all mankind based on the Philosophy of Sufficiency Economy. These PLPP Principles would advance the concept of 'internal bursting' whereby local communities would develop a craving for learning and problem-solving based on their internal locus of control – with the problem-solving process focusing on the ability to detect the small areas of problems, step-by-step procedures, self-reliance and moderate living in response to the exigencies of the particular socio-geographical environment.

Finally, in working and carrying out the RID scheme at Nan province, the PLPP adopted the water management analogy with the metaphor of *"TonNaam-KlangNaam-PlaiNaam"* as its guiding conceptual philosophy. *TonNaam*, or the Headwaters, connotatively meant to uplift the "downstream" activities by gathering all the bodies of knowledge under the RID scheme, with the intent to make the best practical use out of it; *PlaiNaam* connoted the "downstream" or the localized knowledge integration at the village, community and provincial levels in combination with the RID bodies of knowledge adjusted to mix and blend with the local wisdom and ways of life. Situated at the centre of the river or at 'Klang Naam' of the water flow, the PLPP would symbolically stand and perform as the bridge over the headwaters and the water outlets. The key objectives of the PLPP were to support and enhance knowledge management, development promotion and the creation and maintenance of the networks of alliances. At their core was the emphasis on the practice of the participatory management via strategic communication management programs.

Khun Tanakorn and the PLPP: Making the Philosophy of Community-Driven Development into Realities -- Personal Values and Vision of Participatory Leadership

For decades, the inability of the successive governments to deliver basic social services to rural people had led many to question the

conventional paradigm of community development and poverty reduction strategies used by several governmental bodies. In particular, in Khun Tanakorn's view, a service delivery gap in development had co-existed alongside high levels of poverty in rural Thailand. Due to the lack of proper understanding of the community where the local people had not been treated as important assets of development process, the absence of genuine service delivery from the government to the communities -- along with inadequate capacity building and social mobilization – had made for limited, if any, sustainability of the projects. As an appointed manager from the RID, and a local person of Nan, Khun Tanakorn himself resolved to adopt the holistic approach to community development in running the PLPP, following the DTDP model and with UAD approach (*Understanding-Accessing-Developing*) as the core philosophy. He targeted 48 sub-villages in the three sub-districts villages -- namely, Ban Yod, Ban Phalak, and Ban Piang Sor with a total population about 4,000.

Khun Tanakorn shared what for him had been the profound values and visions gained in his first-hand experience working as social activist and manager at the Doi Tung, along with his personal espoused and enacted values in the CDD approach based on the Sufficiency Economy Model. To him, the set of core values that he would strive to transform into practices was to run the project through empowering the people involved (both for his team selection and team building), thereby developing sustainable communities. From Khun Tanakorn's perspective, empowerment was not an outcome of a single event, but rather an ultimately continuous process that enabled people -- namely, the PLPP team, the village activists, and the local people in communities -- to understand, upgrade and use their capacity to gain better control and power over their own lives.

In implementation, the PLPP followed the DTDP's model which embodied the Princess Mother's belief in human goodness, potentials, and dignity. It provided the villagers with choices and the ability to choose, as well as to gain more control over resources they need to improve their life conditions. Concerning the implementation philosophy and process, Khun Tanakorn elaborated:

> *Community participation and building institutions of the people at the grassroots is the very essence of what we have been doing here. The success of CDD is conditioned by*

[the] local cultural and social system.. [CDD at Nan] could achieve its goals, not with the application of theories or models proven to be of success elsewhere. It is best done by its own ways fitted most with the local context of Nan. Nan calls for Nan-specific model of development. [As} guided by the DTDP model, our project is sequenced into 3 phases: survival, sufficiency, and sustainability. We must make sure people have enough food to feed and create no more debts. Then people would learn how to make the best use of existing resources with appropriate knowledge and skills, and work more productively to get rid of their debts. Eventually, they would become self-sufficient. Despite the fact that our role model of development is taken after the lessons learnt from the renowned DoiTung at Chiang Rai[5], we need to adopt, adapt, and be truly responsive to the localized needs and wants at Nan.

Hence, the holistic approach was used as framework to embrace practical values combining service delivery, capacity building, and social mobilization as the means to people empowerment. Herein Khun Tanakorn emphasized the approach of Understanding-Accessing-Developing (The UAD). He stated that understanding and gaining access to the communities was very essential to the program implementation.

First and foremost, we need to go out into the field and collect data. We need to understand the people of each community and listen to their real needs. We need to understand their Community Calendar. We must learn to know, to understand, to respect their cultural life ways, to least interfere or coerce. To me, community-driven is citizen-driven with respect and human dignity [standing as its core. I believe it is about [giving people of] chance and opportunities. From the past, I could say that the rural people weren't given much opportunity in having their own voices made and heard. Here at PLPP, what we have done [so far is quite different]. [First], we simply ask them about their concerns, their needs, and their wants. We evaluate our team performance from the community satisfaction levels. It is a must then that PLPP keeps continuously recording every move we have made. . . as of now, we have inventing so many innovative things in rural

development. . . We have now the Maze Funds, Pig Funds. Things must be tangible. The revenues of the villages must be generated more and help individuals to be capable of paying debts and having more saving per household. On average, the amount of debt per household is about 50,000 baht. In overall, we PLPP need to follow up and monitor how the quality of life of people here has been improved after we have been all in.

Strategic Communication for the Community-Driven Development: The Three Dimensions of the Operational Management Tool

To Khun Tanakorn, communication was central to collaboration; and, collaboration was the basis of partnering. Partnering was both a practical management tool a mechanism for managing relationships with cross-sector partners and beneficiaries. Communication was then essential for "gaining the access" to the communities, and for ensuring the active participation of all stakeholders in the development and implementation of PLPP throughout its various phases. Communication skills that could flexibly vary -- from interpreting between various people and perspectives, to promoting appropriate partnering behavior, to encouraging respect among multi-stakeholders, to empowering others to communicate, to seeking ideas and opinions to inform constructive changes within and beyond communities -- were found to be of great importance to the success of the programs.

In particular, service delivery and capacity building could not be made possible and successful without the facilitating role of advocacy and participatory communication, both of which were managed at the institutional and at the community levels. Communication then had to be enhanced at all times to create an open and inclusive dialogue both within and across structures of both teams and communities due to the fact that accountability, ownership, and participation depended on good communication. Well-crafted, effective and efficient communication management could lead to the emergence of real social mobilization.

At PLPP at Nan, Khun Tanakorn had to strategically design and organize the overall communication management process. In developing the strategic communication programs, there were three major aspects of communication management to be operationalized and managed. The first

one was a function of the fact that PLPP operated with the management of the institutional communication flow at its nexus. PLPP core messages – including its objectives, concepts, activities, audiences, channels, processes and pitfalls, and the two-way open communication and feedback flows – needed to be enhanced and made clear to the three targeted groups: the PLPP Teams, the village activists, and the related local government bodies/community and civil society networks. This was part of the process of institutional strengthening and social mobilization. Herein, Khun Tanakorn explained in general the many reasons for communicating with respect to partnership promotion: raising awareness, engaging new partners, keeping everyone involved, managing the tasks and people assigned, recording the progress, and informing the wider public in and beyond the communities. He elaborated:

> *Here at PLPP, we believe that effective and strategic communication can help raising the right kind of awareness among every party involved. We want to assure a continuous flow of information about everything I have been said between us, PLPP as the service providers and the villagers as end users of services. This will enable the latter to be equal partners, hopefully, in the planning, delivery, management and evaluation of those services provided.*

> *As I already mentioned before, capacity building is such an important and integral part of our CDD approach. On the institutional levels, village activists and office holders are trained in administration and development management. Later, we tried to reach out to other targeted groups of ours. With the focus on inclusion and expression, we have brought the stakeholders -- be they the local government, the non-government[al] [entities], [or the] targeted communities -- into our PLPP process where we try our best to solicit their views and opinions about the most important development issues they face. This is what I call the "spirit of open discussion." The use of communication management could at best ensure the process of inclusion by sharing knowledge and ideas, addressing social and community issues, along with promoting all elements and means of sustainable development and of course by enhancing the potential for informed*

debate and feedback. The amount of feedback they generate could be a measure of good communication, and in turn, of participation.

Importantly, our programs have brought together like-minded local allies [who share common goals with us]; that is, to make Nan prosperous in a sustainable way. We PLPP cannot afford working here for [these] 12 consecutive years alone by ourselves. [What we need are our abilities to work with the broad-based local alliances]. And that is what the real social mobilization means... To be able to convince and persuade people are also core to our communication efforts.

The second aspect of communication management to be operationalized and managed was based on the very practice of advocacy communication in fostering the PLPP's development agenda. Such development initiatives had to be made and promoted in relation to the six major RID bodies of knowledge in the realm of natural resource management -- Soil management, Water management, Agriculture, Forestry, Environment, and Alternative Energy -- with major emphasis placed on the development, organization, and promotion of the notion of "ownership of the community". The seven key PLPP principles and practical steps in community development were conceptualized as a 7-step process: 1) the Creation of Mutual Understanding; 2) the Area Assessment; 3) Knowledge Transfer and Capacity Building; 4) Program Implementation; 5) Learning and Exchanging for Continuous Development; 6) Service Delivery through Coaching, Counseling, and Monitoring; and, 7) Evaluation and Scaling Up. Khun Tanakorn stated:

PLPP provides strong advocacy for [the] CDD approach to development and its development agenda from its start. We need to create the communication environment where mutual trust and the invitation to engage in dialogues are essential. Both in principle and practice, we have followed the Big Seven PLPP steps. What we have done so far was so many things, many aspects to share here. We have emphasized the PLPP work towards the eradication of poverty in the long term by trying to increase household disposable income and

> *by introducing and creating the new means of production and employment opportunities, we have promoted . . . more degree[s] of local control of resources and natural resources in the above-mentioned six dimensions through life-long learning; we have improved the access of village activists, community facilitators and [the] community [as a whole] to reliable community development-related information, where coaching and mentoring in rural agriculture and development are provided. And we have tried to increase people's demand for, access to and utilization of our PLPP services. We have tried to increase their access to the PLPP means of sustainable production and natur[e] preservation.*

Lastly, the third aspect of communication management to be operationalized and managed was the development of communication management as a PLPP operational tool to identify, investigate, and analyze the needs and risks of audiences, together with the problems to be addressed. Moreover, the communication process had to be dialogue-based in mobilizing resources with alliances and multi-stakeholder groups. Khun Tanakorn continued:

> *What is very important is . . . the capacity to identify our multi-stakeholders' needs and risks. What do we want? What do they need? What are some risks perceived by us and by them? How could we PLPP use communication to raise people's consciousness about what their rights are? How could PLPP learn to influence community development-related actions by assuring active pe ople's participation in informed decision-making? What is possible and do-able, and particularly on how it can be done? And what is not? These are all questions to be answered in advance and in continuity of the programs.*

> *With our approach and our successive evaluation at each endeavor, however, we could see that people in our targeted communities have learnt to cease to be passive recipients of services delivered. They have showed us that they have demanded a role of responsibility for themselves and their communities, in determining the type, quality, quantity,*

place and focus of such services. They have already taken an important part in both the decision-making process and in the delivery mechanisms.

We have planned our exit strategy in advance. We are sure that within the next 10 years, with our communication management programs, along with our impact assessment support to the PLPP teams and engaged communities, Nan will be prosperous as we strive for more equity, economic justice and fairness. We have now created momentum, and we will try to reinforce the sustainable continuity of the PLPP process. Through more democratization of access to data and information, I believe, (and the set up of [the] PLPP approach that was designed with a set of activities . . . to raise incomes for community as a whole and for women in particular, and to improve livelihoods and social welfare sustainability), the levels of risks facing us and them would be much reduced. Through a more democratization of access to data and information and the set up of PLPP approach that was designed with a set of activities designed to raise incomes generations, for community as a whole and for women in particular, the risks facing us and them would be much reduced. This would lead to the improvement of livelihoods and social welfare sustainability.

The Use of Strategic Communication for the Acquisition of Service Delivery, Capacity Building, and Social Mobilization

According to Khun Tanakorn, service delivery addressed wide ranges of actions directly related to immediate causes of mal-development. It provided a structured set of services to defined beneficiaries in a culture-sensitive and gender-sensitive way. In the delivery of services, it was important that the existing local human resources be maximized in utility. Most people in the communities should be capable of understanding the rationale behind the services being offered. More importantly, community representatives should participate in making decision about the services being delivered. Khun Tanakorn explained:

From our modest beginning, the holistic approach to community development was applied. To start with service

>*delivery, PLPP Staff was preferably recruited locally. The training of our staff is mostly competence-based, in-service, aimed at both attitudinal and behavioral change and followed by regular support supervision from PLPP Team. For the communities involved, before we render them service delivery, we [have] exercised equal opportunities to welcome everyone in the communities—the elderly, women, children, even the drug addicts to join our program, to acknowledge our goals and to share with us their thoughts on how to make their villages successful in the development efforts. At the village of Ban Piang Sor[6], we had a case where we welcomed a group of teenagers, [whose behaviors] the villagers [had] found disturbing and undesirable in several ways -- for instances, drinking alcohol] to participate in our programs. We teach, train, communicate, and coach them to be parts of our livestock teams. The teenagers have learnt to take pride in taking care of pigs. They could run the team building on their own and learn to be valuable assets to their villages. When they start to be competent, we will rotate them to other villages and learn to teach, to share, to take good care of one another. I could say that whatever the villagers want and need, wherever their problems exist, they are not ignorant of their needs and wants at all. They know their problems well. We, PLPP, will not force or press them to open up to receive what we think we know to them. But we start by listening [empathetically] to them and valu[ing] their opinions.*

For capacity building, the tactic was to attempt to raise people's awareness, knowledge, and skills to use their own capacity and to construct together a shared conceptual framework of the causes of the problems in order to resolve the underlying causes of mal-development. Capacity building was also aimed at helping people in the communities better understand the decision-making process by exposing them to relevant information, especially information about the underlying and basic causes behind their problems, so as to change their perceptions and behaviors. Khun Tanakorn strongly held onto the belief that capacity building was about investing in human resources development. PLPP emphasized the provision of skills that would lead to community ownership of the

developmental interventions undertaken. Since it enhanced the ability to effect desirable changes in personal and collective habits and practices, capacity building could strengthen the PLPP process in the community and lead to more sustainability. On this all-important endeavor, Khun Tanakorn expounded at length.

> *Capacity building is at core of our development efforts. We [have tried to] raise people's consciousness about their natural environment. We focus on the training of the local leaders and building growing constituencies for [achieving] people's rights-based strategies. We teach them to carry out social and political mappings that point to the current structure and processes of control of their valuable resources. We believe that through capacity building, it could at best instill in my people, my teams, our village activists, our community validators and our targeted communities a sense of confidence to manage their own lives.*

> *Here at PLPP, we will try [our] best to enabl[e] staff, individuals, families, communities, and organization continuously to upgrade their ability to know, analyze and understand their situation and their problems through information dissemination, information giving and sharing and training from experiential learning. Equally important, we give people a better income capacity via access to our available PLPP support systems. For example, we will start with providing economic incentives to the villagers. We PLPP have introduced the benefits of sedentary agriculture by telling and selling them about the notion of substituted cash crops -- like asparagus, green peas, and broccoli which grow faster and need less time to take care of; but [which] could fetch higher market prices. And we teach them how to grow. Like asparagus, we grow them only once, but we can leap the benefits for 7-10 years. Only one problem is that the major plants are located in Rachburi, rather far from here. Even now we might foresee some logistic problems, we must try for the better economic opportunities of the villagers. This is what we would learn together.*

I myself have practiced what I call 'the integrative operation'. This means networking with others, striving for achieving a mass of concerned people locally, and building coalitions by expanding the power base through solidarity are very important. We live and work together according to our plans. I also have my hidden agenda behind our crop-substitution projects, that is, if we try to teach them to grow asparagus, they will take care of its sprouts, its buds, so they would have no more time left to practice 'the shifting cultivation' where they deforest and cause serious damage by deforestation areas; or practice the old method of 'slash-and-burn' cultivation. This is what his Majesty the King once said about the Idea of 'Growing Forest without Growing'. If the villagers stop deforest, the existing forests would grow then.

Here is my wish: I want to see the villagers live with more hope. We also teach them about economic forests, like ratten and palm fruits, the local plants here at Nan which needs 6 more years to grow and be able to transform and used commercially. We will establish the Village Fund for Transforming Economic Forests in the not-too-distant future. We need to organize people's actions effectively to use and progressively control resources which could lead to a consolidation [of] a new and growing power base of the people. This is for the sustainability of the projects.

In referring to social mobilization: Khun Tanakorn explicated PLPP's embrace of a community development approach that could get people actively involved in the co-development of PLPP processes which addressed the basic causes of mal-development. The overall thrust was that of facilitating an increase in the community's power base, to legitimize their claims, to fight for their rights and to gain more control over the resources they might need. Khun Tanakorn commented as follows:

For social mobilization, the village activist is a key figure to the program's success. We aim at communicating and mobilizing our resources, to start with our PLPP teams, most of them are village activists, and then, our targeted communities. PLPP attempts to gain access and raise these

people's consciousness to collectively identify problems, search for solutions, to assess their impact and to legitimize their claims. By decentralizing decision-making, we encourage shifting control of finances to the local sphere. This simply means that at every village we have engaged, the PLPP-trained village activists will be taught to learn how to do community financial accounts. And they will [then go out transferring and teaching] teach the community. If they ever need budget allocation for building any physical infrastructure; e.g., irrigation channels, micro hydroelectricity, roads, drinking water, or any special initiatives for livestock/ etc., they must prepare all the written documents to justify their claims with all needed documents and empirical evidences. This shows that they have learnt to exert an effective demand for resources other than those readily available to them.

It is quite obvious that we give them power over decisions through the mobilization of community power, thus increase their self-esteem and self-confidence when budget allocated. Furthermore, by increasing local democracy with people participating more actively in their communities and in local government bodies, villagers across the villages must learn to act as strategic allies in exchanging and introducing new ideas among them[selves], so they can press on with needed advocacy and effective lobbying among themselves. This is an important mental infrastructure that we PLPP teams would like to make happen to secure the very true sense of people empowerment. The great demands are placed upon the building and maintaining of networking, building coalitions and consolidating sustainable community and social movements. They need to work proactively and concretely with all strategic allies to mobilize their social power. This could not be made possible without effective communication management.

In summary, in the discussion of the overall PLPP process of communication management based on the PLPP community development approach, Khun Tanakorn emphasized the importance of designing the dynamic process of developing consensus and a mandate for action through

the three-dimensional advocacy and participatory communication in the acquisition of capacity building, service delivery, and social mobilization.

The Multiple Voices from the PLPP Teams: Where Communication Challenges and Difficulties of Strategic Communication towards CDD Development Interface

From the inception of the PLPP operation at Nan, at the institutional levels, village activists and PLPP office holders were trained in both administration and development management. Experience showed that, given access to information, and appropriate support, the PLPP team, the village activists; along with the communities could organize to manage and carry on the PLPP missions. Not only did they have greater capacity than generally recognized, they also had the most to learn and to grow from making use of resources targeted at poverty reduction and the improvement of life conditions through the use of strategic communication.

From the first phase of PLPP until the beginning of the year 2012, the program attempted to enhance sustainability, improve program efficiency and effectiveness, and advance poverty-reduction efforts in the context of Nan. Capacity building efforts were made. On the production side, village activists were trained to maintain community infrastructure and provide fundamental and technical services to the targeted communities. Moreover, natural resource development, which was fundamental to rural livelihoods, was enhanced in concert with PLPP's goals. A number of infrastructure projects and a number of units had been built. A total of 67 weirs and irrigation projects were built across the targeted villages, 450 rai[7] of the land were developed, and a number of specialized funds were introduced to the communities – .e.g, Poultry Funds, Pig Funds, Fish Funds, Grain Crops Funds, Vegetable Grain Funds, Rice Grains Funds, Corn Grinder Funds, Long-termed Agricultural Development Funds, and Economic Furnace Funds.

The five key persons in the PLPP teams, whose paths had crossed in various ways, shared their individual views on PLPP programs as a whole and also on the role of communication as a means to reach out to various stakeholders. Whether their individual points of views were divergent or convergent, all reflected both challenges and difficulties of the CDD development efforts.

Benjaporn Nairaj, a 24-year-old member of the PLPP Team, shared her opinion on the initial promotion of PLPP, which had focused on creating an enabling environment. Difficulties of capacity building, including the essential element of communication, were pointed out.

> *For me, [the]understanding-based challenges [were the most prevalent]. [Our first challenge was that of teaching] how to grow the rice. . . .[That] was by no means easy. [We faced a] number of problems. . . . in the field. [We learnd that we must be patient and learn how to gain access to the villagers and how to communicate with them. Some villagers asked, "How much [will] I be paid?" They expected everything to come from the state. Previous experiences had taught them that some government bodies just came, gave money, and exit[ed], [leaving in their stead] no real sustainable development. No transformation of the communities. No hope. No trust.*

> *Before joining the PLPP team, I used to think that [the work] must be easy, but it was not. Some staff. . . quitted and resigned after 2 weeks [of being] posted to work at[a] remote [location] like Ban Piang Sor. Over there, life was difficult: No electricity, no signals for telephone [service], etc. [Plus] it rains heavily. Without strong conviction and [dedication], staff quit. For instance, we used to send out [around 20 staff persons], but[ultimately] only 7 of them survived the field-based training and only 5 [now] remains [on] the PLPP team. But once I [became] part of the program, [I and others] are so proud being part of the development efforts. We have co-designed, monitored, and enjoyed all the progresses [that we have continuously] made. When the rain falls. . . and we need to go out with the villagers to measure the water level. To build one unit of [an] irrigation channel, we [all], the villagers [included], must lend helping [a] hand. . . to make it happen successfully. Problem-solving is an integral part of every decision making process. Two-way communication is core to us here. We work, we rotate, we learn together as PLPP team.*

On the issue of value-based obstacles where stood political tensions, obstacles and the hidden agenda of different groups of stakeholders in PLPP

projects, Benjaporn revealed how PLPP had to endeavor to boost staff's negotiation capabilities due to some local groups not having enough respect or appreciation for each other's value as partners:

> *We need to know how to be politically correct. We will not practice head-to-head confrontation. We don't fight with the local powerful players. If we . . . aggressively moved, we would not be capable of entering the village peacefully and gaining the access to the targeted villagers. In fact, the first moment PLPP stepped in and wanted to make some changes that affect the community ways of life -- e.g., we encouraged them to stop growing cornfields, resulting in people forming a mob, backing up by some local NGO. The spreading of PLPP threatened the authority of these NGOs who traditionally had been in charge of development in the compounds. It was clear that some NGOs want the villagers to continue growing corn. It has to do with the issues of economic milieu, trade benefits and the[ir] role as middlemen. PLPP then needed to know how to communicate, persuade them, including those NGO to be our alli[es]. Incentives have been promoted. . . . There are also some cases where the headmasters of the village abused their powers by corrupting our resources; for instance, gaining the advantage from our water pipeline project by making the pipelines to pass their personal farmlands. Later, we would hear nothing about it. The villagers hardly acknowledged PLPP contributions. The villagers just said they have got nothing from PLPP.*

Twenty-nine-year-old Pattamaporn Pichai, Head of Ban Yod's Team of nine involved PLPP village activists and ex-Head of the Village of approximately 111 households, described the relationship between capacity building and the essential role of communication in rural development:

> *Doi Tung Teams have coached us how to communicate with the villagers before we go into the village. With the villagers, we talk with them and we ask them simple questions like "What is in our forest?" "What do you get out of the forest?" "Have you ever grown any plants back to the forest?" "What should we do for our forest?" We then started*

to bring up the issues of environment preservation and sustainable agriculture. We gradually tell them about the idea of Economic Forest or the forest that could generate better revenues for them in the not too distant future. The villagers start to understand that they need to grow the economic plants, . . . the local plants that could help them to pay the debt. Communication is the key to build understanding. All I could say is that it is very challenging…. I think the most difficult step is in getting access to the community in the first place and mak[ing] the villagers learn to open up and build trust in PLPP.

Eak Prompinij, a 25 year-old village activist on the PLPP livestock team at Ban Piang Sor, advanced his opinion about some of the hardships encountered in gaining access to the villagers and in building the rapport through communication:

> *At first, we PLPP team [members] were quite discouraged for some time. The villagers at Ban Piang Sor did not welcome us. But they waited [to] see how we were going to do for them. They wanted to know the benefits they gonna get and the relevance of PLPP to their lives. They refused to believe that PLPP could make "the water flow upwards to reach the mountain high". Previously, they would do the agriculture only for once a year and paused for the rest of the year after that. But after PLPP came in and [taught] them how to grow supplementary plants, and to do full-fledged agriculture all year round, their lives are better.*

> *For the first five months, we did nothing but talk with the villagers. We gained access by building relationship and understanding. The hardest groups to gain access to were the troubled alcoholic men. After going out to do agriculture, they get back home and boiled the alcoholic drinks. But we keep communicating, talking to them, listen[ing] to them, and keep revisiting their families. We open up to both men and women. We talk to the whole family. We talk to the youth and screen some of them to join our volunteer team. We must have [a] service mind.*

On the issue of local beliefs and spirituality, Eak continued to state the importance of cross-cultural understanding as a precondition for genuine communication.

> *Previously, the villagers [had] faith in their natural leaders . . . like shamans or spiritual leaders. At Piang Sor village, they have only a few dominant families of clans called 'Pok'. They were animistic[in their belief system]. Each family, each clan has their own assigned 'Karma Day'. If anyone happens to work or make any noise in the family on that particular day of the Karma Day, the spirits would get angry. All bad luck resulted.*

> *In 2010 PLPP stepped in, [but] the villagers did not welcome them. They did not cooperate and give no information needed. PLPP came with good objectives to develop Piang Sor. But in the eyes of the villagers, they were against the Spirits or "Phid Phi". Rituals are important. The Sheriff of Chalerm Prakiat then needed to strategically step in. With the sole intention to help PLPP, he tactically announced himself as the Great Shaman[,] . . . arrange[d] [a] party for treating the shamans from the other 15 villages, and conducted the Baisri ceremony to communicate directly with the Spirits of the villages [to find out] whether they would allow the entry of PLPP team. And for sure, the Spirits, through the medium-mediated communication, allowed such entrance.*

> *Previously, the villagers here have practiced the slash-and-burn cultivation. I could say they have something to eat for 7 months; and [in] the [remaining] 5 [months of the year were the hard time by which some of the villagers]were . . . close to starving. They were poor. Thanks to PLPP, now they have seen all the new infrastructures built: we PLPP offered an infrastructure project and a number of units have been built: irrigation channels, micro hydroelectricity, village roads, drinking water, etc. PLPP have learnt about the Karma Day and all the local beliefs and respected the local ways of life.*

Twenty-eight-year-old Nattanicha Mungkhala, Head of Ban Nam Pak, talked about staff capacity and skills, in relation to communication

practice. She commented on how their skills and confidence, as a team, have been improved, as well as the efforts invested for common good for the community betterment. She stated:

> *First of all, I would like to thank to PLPP for setting up such a good system for monitoring, communicating, and learning. And of course [thank] my team here at Ban Nam Pak for the efficient support, two-way communication and good logistics which kept the work moving, even at a difficult period. Now the villagers and communities have hope. They dream to be able to be financially independent with no debts. Now each household's debt is about 50,000-60,000 baht. After PLPP stepped in, the rice production per rai has increased from 35 barrels to 65 barrels. [Cultivated rai has gone from] 34 rai to 382 rai. This is the real development. Here, both men and women help one another for 2 years already. I am so glad PLPP has come here to make Nan the prototype of community-based development. In 2008, Ban Nam Pak had only 37 rais of rice field left after the flooding situation. Now with the entry of PLPP, we have now 221 rais because PLPP has taught us to do soil improvement, digging up more and expanding the land, with proper water irrigation.*

She continued, addressing specifically the PLPP communication plan:

> *We work upon our plan. We have had regular staff meeting[s] where every staff share[s] our experiences. What have we done or might we do to address communication challenges? Here we have tried to create a culture in the partnership where everybody could express disagreement and keep our communication simple and straight-forward. We are encouraged to speak our mind and put our point of view as we wish to. Then Khun Tanakorn as facilitator will summarize the problematic issue, pointing out clearly the perspectives of each staff and the importance of the issue, [as well as the implications of not addressing it well].*

Woraphon Chaisri, 42 years of age, PLPP team, Career and Wisdom Development and Shaman (village spiritual leader) at Ban Nam Pak shared his opinion on the sustainability of the focus on community development over time through communication management. He talked about his loss of mother and grandmother on September 5th, 2008 during the flooding situation, a calamity that had been a turning point in his life. It had been then that he made a determined decision to do something for the betterment of the village:

> *PLPP moved in and continue[d] to build the community capacity on a number of fronts, including needs identification, project design, and project management. Here we used to have the problem of landslides and instant flooding situation, where I lost my mom and my grandma. It was then that I decided to join PLPP. I was born here and have been the village spiritual leader here at Ban Nam Pak. People have faith in me. When they get sick or need some kinds of ritualistic activities, they come to me. Once I decided to join PLPP, people also extend[ed] their faith to PLPP mission. PLPP told them that the community must be strong. They must actively engage in their own problems. It happens here where people help each other in the belief that we, poor people, must be willing and able to work to improve the welfare of our own communities in a sustainable way. The King was not here, but he would [eventually] know [that] we did this for him, to make him proud of us, the poor.*

Some "Echoes" from the Multi-Stakeholders: on the Paths towards Social Mobilization through the Promotion of Trust in the PLPP

The PLPP had worked through the consistent emphasis that had been put upon the importance of building partnerships with various stakeholders, including various government bodies and community-based organizations. The PLPP-supported program worked through strengthening links, with the emphasis on local governance. The sustainable livelihoods were driven by PLPP-led participation from various groups through village working groups. Support for local self-governance was also visible. In short, networks

of alliances and collaboration were keys to the project implementation and performances.

On the paths towards social mobilization, trust is one among key ingredients of the true mobilization of human resources towards community-driven development. Trust would occur when parties holding certain relevant, favorable perceptions of another allow their relationships to lead to expected outcomes. Inherent in trust is the idea of risk and dependency. When the local communities were open up the PLPP, and vice versa, both PLPP teams and the local communities learnt to depend and stay interdependent upon each other for both anticipated and unanticipated risks. It could be stated that when low levels of trust persist, all parties involved might have difficulties communicating and cooperating, and the ultimate prospect for a true social mobilization and people empowerment towards CDD development diminished.

The Headmaster at Ban Palak, 34-year-old Vilaiwan Namthong spoke of the issue of trust and the role of trust in the PLPP. She commented:

> *We here at Ban Palak have 189 households. Most of the 600 people are Buddhists. With PLPP coming in, people have witnessed real changes. The villagers have seen how PLPP teach us to build the water irrigation, ponds and alternative agriculture or "Growing Economic Plants after Paddy Field Season" crops like asparagus, broccoli, beans, etc. . . . PLPP initiate[d] as well the price guarantee. The villagers now have a favorable perception of PLPP and put trust in PLPP. I personally believe that trust is an important foundation of society and trust is a key element that underpins social and economic relations. How the people perceive, in terms of intentions, capacities, and dependability of PLPP, is the key to sustainable development of trust; and of course, to the scale up of PLPP projects around the country.*

Rayrai Raksa, 49 years, The Mayor of Ban Yod District shared her perception of trust building and trust maintaining by PLPP on the reduction of 'perceived risks' in the traditional way of doing development:

> *I could say PLPP has supported the real social empowerment, development and maintenance of infrastructure. Bureaucratization has been minimized, which is very good.*

Other government bodies came in and exited. When the budget was all spent, that was the end. No money, no more new budget allocation, no sustainable development. We need to accept that villagers have different levels of brains. But PLPP are for real. They teach the villagers to know how to think, and to manage their lives, how to reduce the expenditure. PLPP recruited the local people who were born here at Nan. This is strategy: Nan for Nan.. We are proud to be the pilot province to run the PLPP. People and community are keys to success. We did this for us and for the King.

Kanchana Yosalai, 45 years, Vice Mayor for Culture at the Municipality of Yod District, stated about the issue of trust and source credibility of PLPP:

PLPP have been so graceful. Villagers now have put high faith upon PLPP. At first, we did not understand why we ever need PLPP. But now, from things we have never known, never done socially and economically (e.g., like in agriculture development, community organization), now . . . we have been [made] fully aware. When we have meeting with PLPP teams, we coordinate by sharing good information and listening to what people want to say. We must stay open to listen to them. I believe that with good projects like PLPP, folk culture would be affected, modified and adaptive in a better way. Community life and folkways would be all improved. We must monitor things here continuously to make it our own way.

Tib Jaimun, Head of Ban Yod, stated briefly, yet, reflected a history of positive experience with PLPP and information given to which the communities had already been exposed:

"Thanks to PLPP. We have high hopes in everything. Life now is easier and better."

Phumin Jaimun, Vice Municipal at Ban Yod, stated about the perceived trustworthiness, expertise, and dynamism of the PLPP teams:

All I could say is that the image of professionalism of PLPP is impressive to learn and to observe. I used to serve the

country as Assistant to the Head Master of the village for 26 years, with PLPP coming in, So many new good things happen. Real income, the proportion living in poverty, and the community participation has been improved in an impressive way. We learn more to be self-reliant, and to love our communities. But we need to co-learn and be aware of disincentives. Once PLPP gone, we must not lose [the] incentives that have been initiated by PLPP.

Uthit Srisithipoj, 51 years, governmental Livestock at Song Kwai district, shared his opinion on the performances of PLPP staff at Ban Yod. He specifically stated about the technical skills, knowledge and competence of PLPP reflecting trust:

Here at Ban Yod, we [are] always face[d] with the situations where a number of chickens died. When PLPP came in, PLPP would relieve my burdens. PLPP teaches and builds the [livestock] team here. Some rules are set; for example, no purchase of the pork from elsewhere. PLPP then teaches the local people to breed, the raise the animals in the hygienic ways. Now the villagers could consume proteins from animal meats. It also helps to reduce the cost of the meals from 40% to 10%. We raise the animals, we know how to take care of them. We eat them, so the costs of household expenditure [are] significantly reduced. PLPP livestock teams here, I could say, are very strong and skillful now. They also vaccinated the animals. What are the benefits of the communities, PLPP would attempt at best to make them happen for the sake of the targeted communities.

Eak Prompinij, 25 year-old village activist, PLPP livestock team at Ban Piang Sor, shared his views of the value of what the PLPP had brought to the village:

Not only [has] PLPP paid us for joining PLPP team, PLPP have taught us. . . . I'd rather call myself a 'Nan Volunteer'. We are local people and we want to learn and to solve problems here. This is sustainability. Every family must help one another to develop and make our little piece of land to be of value-added assets. We must learn to learn.

The Abbot at Wat Arunyawas, PhrakhruNunthakhun shared his profound belief in the role of religion in the social mobilization led by the PLPP. To him, religion reflected the deepest worldview of an individual. When people hold onto faith in their religion, they could transform those beliefs into trust in the related activities they engaged in the daily life situation, as far as those activities were not perceived as deviant or harmful to their religious beliefs. He stated:

> *Religion could play an important role. The monks could help to raise awareness and to support the conservation. But monks have no rights and no authority to command. The monks could only give away suggestions and advice. For instance, mentioning the six dimensions of natural resources preservation that PLPP have tried to maintain and improve. In relations to water, the monks play an important role in affecting people's beliefs. Like we perform the ritualistic acts based on Buddhism called 'Fate and Age Renewal of the Rivers', [in which] we teach people to be grateful to the water like the way we are grateful to a man. In terms of forests, the monks help by performing the Forest Ordination, like we ordain a man. So the people would learn to be grateful to the forest. In terms of soil, the monks tell the folks here to be grateful to the land. The soil is heavy and strong. The soil is so useful and we must not destroy or do damage to the land [on which] we stand.*

The PLPP: A New Spirit in the World of Development to Assist the Poor to Discover Their Own Potentials with Sustainability

Khun Tanakorn Rachtanonda was thus able to aver that the PLPP project had made the development process more community-driven, and inclusive of the interests of poor people and vulnerable groups. Community participation and institution-building at the grassroots with strategic communication as the central tool had been the essence of the PLPP approach to the project. With massive effort and attempts to weave sustainable community-drive development (CDD) into the institutional, social and community fabric, PLPP had formed and implemented projects that had run extraordinarily smoothly and successfully at Nan. The institution and

infrastructure-building phases now all but completed, Khun Tanakorn believed that the PLPP at Nan offered a comprehensive, replicable, and scalable model that could be fully mainstreamed into Thailand's poverty reduction strategies.

Nevertheless, more needed to be learnt about the role of communication in participation since participation itself was both an end and a means, and needed to be viewed as such in the process of communication and outcome evaluation – whether it be capacity building, service delivery, or social mobilization. Hindrances and challenges would have to be scrutinized and learnt from. Even more critically, PLPP would need to move beyond the traditional aims of community development (i.e., the redistribution of power and incomes for rural people), to achieve a more holistic and sustainable approach to community development driven by the communities themselves. In this connection, Khun Tanakorn felt that the most important lesson that PLPP's first generation needed to pass on to the next was the strong conviction that community development was a *grassroots* enterprise. It was important that it remain free of the abusive control of powerful local stakeholders, professionals and bureaucratic structures. Most importantly, PLPP needed to transform into the true learning organization with the philosophy and practice of multi-focal approach to CDD-based human development and participatory communication management. "PLPP", the abbreviation of *'Pid Thong Lhung Phra; to commit good deeds for common goods until the good results manifest themselves without ever proclaimed its tangible success'*, then would achieve its missions and visions in the very years to come.

Addendum of Exhibits

Exhibit 1: The Mae Fah Luang: The Social Transformation Model for the 21st Century

The Doi Tung Development (DTDP) of the Mae Fah Luang Foundation (MFlF) has run on an approach called "SALD", or the Sustainable Alternative Livelihood Model that is a more holistic and integrated solution to rural development. It aims to rejuvenate nature and also empower the individual, while strengthening the community. Ensuring economic stability is in itself simply a means to a dignified and self-reliant livelihood. DTDP embodies the Princess Mother's beliefs in human goodness, potential, and dignity. The MFlF's development approach is human-centric in that it solves the problems at the fundamental level, aiming at meeting people's basic needs, opening windows to better and viable opportunities, and empowering them to realize their full potentials and dreams.

The DTDP is sequenced into 3 phases: Survival, Sufficiency, and Sustainability. In the survival stage, which takes about 1-2 years, it ensures that people have enough food to feed themselves and do not create more debt. The next stage is where local people learn how to make the best use of existing resources with appropriate knowledge and skills and work more productively to get rid of their debts, have their basic needs met; and become self-sufficient. This period takes 3-6 years. In the last 7-12 years, a sense of professionalism is fostered and a brand is created for local products to ensure the community's economic self-reliance and their ability to cope with global market forces. Local enterprises and local social organizations are encouraged and supported.

The MFlF focuses on human development through gradual empowerment and by tackling simultaneously three interconnected components: health, education, and livelihood. The model emphasizes the importance of people recognizing their worth and of economic self-sustainability. Once people are free of worries, programs are developed to instill a sense of social responsibility and to plant an intrinsic appreciation of environmental issues in people's hearts. Once this virtuous spiral (based on a balance among human wisdom, social well-being, environmental wellness, and economic prosperity) is formed, true Sustainable Development can be achieved.

Health

Integrated

Education   Livelihood

Holistic
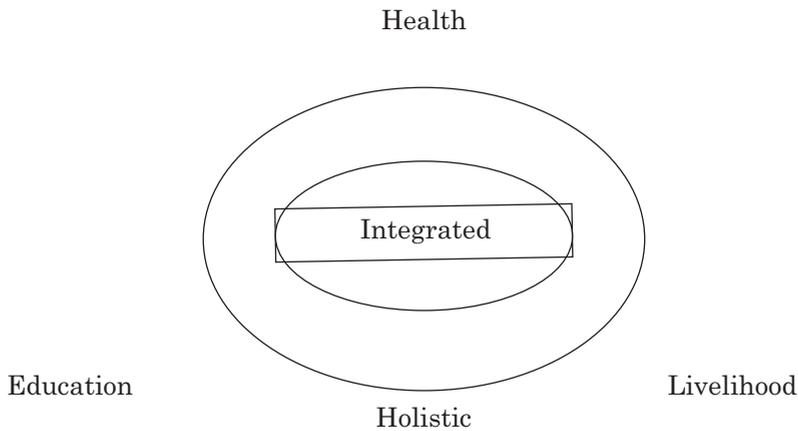
The Sustainable Alternative Livelihood Development Framework (SALD)

Source: The Mae Fah Luang Foundation under Royal Patronage, Sasin Journal of Management, 2010

Exhibit 2: Community-Driven Development

According to the Voices of the Poor Study (Narayan and Others, 2000), based on interviews with 60,000 poor people in 60 countries, poor people demand a development process driven by their communities. When the poor were asked to indicate what might make the greatest difference in their lives, they responded: a) organizations of their own so they can negotiate with government, traders, and NGOs, b) direct assistance through community-driven programs so they can shape their own destinies, and, c) local ownership of funds, so they can end corruption. They want NGOs and governments to be accountable to them.

Community-Driven Devlopment (CDD) gives control of decisions and resources to community groups. CDD treats poor people as assets and partners in the development process, building on their institutions and resources. CDD is an effective mechanism for poverty reduction, complementing market, and state-run activities by achieving immediate and lasting results at the grassroots level. Experience has shown that CDD can enhance sustainability and make poverty reduction efforts more responsive to demand. CDD has also been shown to increase the efficiency and effectiveness of poverty reduction efforts. Because it works at the local level, CDD has the potential to occur simultaneously in a very large number of communities, thus achieving far-reaching poverty impact. Finally, well-

designed CDD programs are inclusive of poor and vulnerable groups, build positive social capital, and give them greater voice both in their community and with government entities.

Support to CDD usually includes strengthening and financing inclusive community groups, facilitating community access to information, and promoting an enabling environment through policy and institutional reform. By its definition, CDD gives control of decisions and resources to community groups. These groups often work in partnership with demand-responsive support organizations and service providers, including elected local governments, the private sector, NGOs, and central government agencies. CDD is a way to provide social and infrastructure services, organize economic activity and resource management, empower poor people, improve governance, and enhance security of the poorest.

Support to CDD usually includes:

- Strengthening and financing accountable and inclusive community groups

- Forging functional links between community organizations and formal institutions and creating an enabling environment through appropriate policy and institutional reform, often including decentralization reform, promotion of a conducive legal and regulatory framework, development of sound sector policies and fostering of responsive sector institutions and private services providers.

- Facilitating community access to information through a variety of media, and increasingly through information technology

Moreover, CDD can improve the effectiveness and efficiency of services in many sectors and contexts. It is quite beneficial for infrastructure, education, microfinance, and natural resource management. Most importantly, the potential for CDD is greatest for goods and services that are small in scale and not complex and that require local cooperation, such as common pool goods (for example, management of common pasture and surface water irrigation systems), public goods (for example, local road maintenance), and civil goods (for example, public and advocacy and social monitoring).
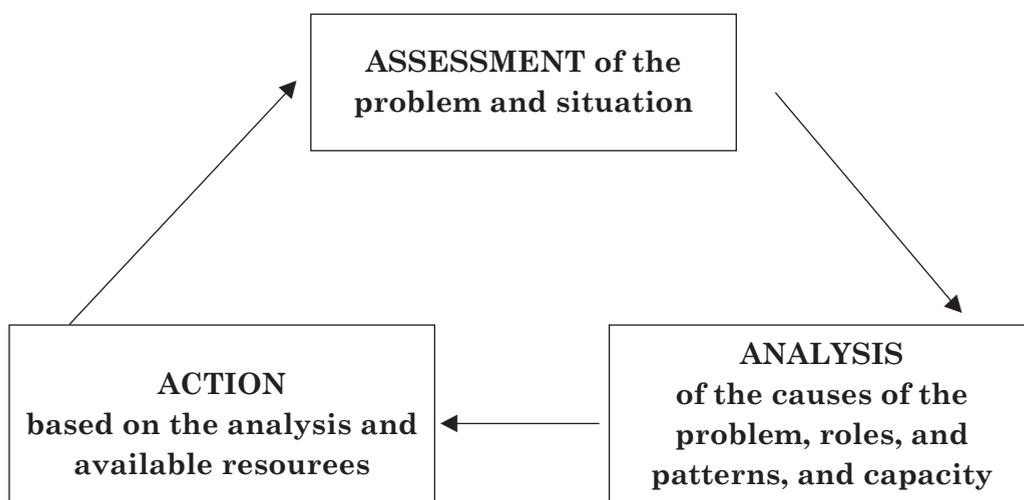
Exhibit 3: Capacity (UNICEF, 1990)

A full definition of capacity development is the strengthening, enhancing, and nurturing a community's abilities to take control of its own destiny and to manage and direct its development process through an iterative process of assessment, analysis, and action. The Triple-A Process of assessing, analyzing, and continuously developing different elements of capacity is absolutely pivotal to effective CDD. Capacity assessment needs to focus on the types of capacity elements; e.g, resources, authority, responsibility/ motivation/leadership/systems of assessment, analysis, and action. Detailed information of each type is as follows:

A full definition of capacity development is "the strengthening, enhancing, and nurturing a community's abilities to take control of its own destiny and to manage and direct its development process through an iterative process of assessment, analysis, and action." (Unicef, 1990). The Triple-A Process of assessing, analyzing, and continuously developing different elements of capacity is absolutely pivotal to effective CDD. Capacity assessment needs to focus on the various types of capacity elements (e.g., resources, authority, responsibility/motivation/leadership/ systems of assessment), analysis, and action. Detailed information of each type is as follows:

a) Resources: human, financial, social/organization/ physical infrastructure/natural resources

b) Authority: legal status of individual/organization in wider society, social/political legitimacy or credibility of the individual or organization, mandate established within organization or in wider fora, relationship to constituency—perceived relationship by individual/organization and by constituency, mechanisms of representation/feedback

c) Responsibility/Motivation/Leadership: clear responsibilities corresponding to key functions in relation to goal, incentives— salaries, indirect economic benefits, professional and social status or recognition, training or learning opportunities, personal encouragement, attitudes and values, leadership/direction, and strategic vision related to relative niche and credibility.

d) Systems of assessment, analysis, and control: for detecting and analyzing changes in the context and relevant response; for determining particular niche given mission and mandate; for planning action that corresponds to context and mission/mandate; for analyzing, documenting and improving one's own performance, including drawing lessons form one's own experience and that of others, existence of functioning feedback loop from action to reassessment, access and ownership of communication systems, and degree of participation in communication and connectivity of all relevant actors.

ASSESSMENT of the problem and situation

ACTION based on the analysis and available resourees

ANALYSIS of the causes of the problem, roles, and patterns, and capacity

Source: A Triple-A Cycle, UNICEF, 1990

Exihibit 4: A Participatory Continuum

Participation is fundamental to CDD. Participation in community-based development depends on reversing control and accountability from central authorities to community organization. Successful design requires tapping into local needs, understanding and building on the strengths of existing institutions, and defining the changes needed in intermediary implementing agencies to support community action. With regard to CDD, participation is both a means and an end. But participation of whom, in what activities, and in what way relates to the different types of involvement of key actors within their projects, with regard to the distinctions shown in the table below.

Mode of Participation	Involvement of Local People	Relationship of research or action to local people
Cooption	Token representatives are chosen but with no real input or power	On local people
Compliance	Tasks are assigned with incentives: outsiders decide the agenda and direct the process	For local people
Consultation	Local opinions are asked; outsiders analyze and decide on the course of action	For/With local people
Cooperation	Local people work together with outsiders to determine local priorities; responsibility remains with outsiders for derecting the process	With local people
Co-learning	Local people and outsiders share knowledge and understanding to create new understanding and work together to form actions plans, with outsider facilitation.	With/By local people
Collective Action	Local people set their own agenda and mobilize to carry it out in the absence of outsider initiators and facilitators	By local people

Source: Cornwall, 1996

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Endnotes

1   The name of the Foundation, "Mae Fah Luang" originates from the late Princess Mother, HRH Princess Srinafarindara. To the fill tribes on remote mountain tops, she is their 'Mae Fah Luang' or the 'Royal Mother from the Sky"—since she was often seen landing in a helicopter, the only means to get to the remote areas of Thailand. She had long supported the royal activities of her son- His Majesty King Bhumibol Adulyadej- and had always been active in the promotion of public health and education for the people living in the rural and remote areas of the country. (Source: The Mae Fah Luang Foundation under Royal Patronage)

2   The Sufficiency Economy concept was first mentioned in 1974 when His Majesty the King Bhumibol Adulyadej of Thailand suggested that: *"Economic development must be pursued sequentially step-by-step. It should begin with [the] strengthening of our economic foundation, by assuring that the majority of our population has enough to live upon. Once reasonable progress has been achieved, we should then embark on the next steps. Here, if one focuses only on rapid economic expansion without making sure [the] plan is appropriate for our people and the conditions of our country, it will inevitably result in various imbalances and eventually end up as failure or crisis as found in other countries"* (Royal Speech, 1974)

3   the Buddhist-based phrase in Thai, translated as *"Gilding Behind the Buddha Image", which meant 'a person must commit good deeds with no needs to proclaim his merits to others'.*

4   The six major criteria of choosing Nan were: 1) the strong local community networks; 2) the strong local municipal government bodies; 3) pressing problems facing the province; e.g., poverty, disaster, degraded natural environments; 4) availability of existing data and information in relevant aspects; 5) richness in natural resources as world legacy and PLPP would perform as an integral part of the natural preservation efforts; and 6)PLPP would be the showcase of how to apply the systems thinking in solving problems and become the CDD model of development.

5   Doi Tung Development Project under the patronage of H.R.H. the Princess Mother was established under Royal Initiative on January 16th, 1987, with the objective of undertaking the rehabilitation of degraded forest areas covering a total of 27 villages situated in the Mae Fah Luang district of Chiang Rai province. The project succeeded in getting rid of opium planting, drug use, and poverty through sustainable alternative development. Hill tribe communities (i.e., Lah, Tai Yai, and Akha) and Chinese migrants were encouraged to grow fruit trees and other cash crops as substitutes for poppies and slash and burn cultivation. The project's accomplishments received an award from the United Nation for sustainable alternative development and has become an internationally-recognized model of sustainable development. For The Social Transformation Model, consult Exhibit 1 for more details.

6   Ban Piang Sor, located in the remote mountainous highland district of Chalerm Prakiat. The villagers were originally the mixed hill-tribes, with animistic beliefs as dominant mode of indigenous culture.