

Thesis Title	Drug Abuse Problem Solving Based on Community Cultural Approach		
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### Abstract

This research, entitled "Drug abuse problem solving based on community cultural approach", aimed at studying the organizations, leaders and their relationship system in a highland community, and also the processes, ideologies, concepts, operational mechanisms and methods on drug abuse problem solving.

This qualitative research employed techniques of semi-structured interview, participant and non-participant observation, and focus group discussion to collect data. The data were mainly

collected from a number of key informants such as official leaders, natural leaders, senior people, monks, ex-drug addicts and their families including officers from the governmental and non-governmental agencies concerning with the drug abuse problem solving in Houy Pom Phad, a Karen village, Houy Poo Ling sub-district, Muang District, Mae Hong Sorn Province. The collected data were then classified, grouped and analysed focusing on the drug abuse problem solving based on a community cultural approach before presenting descriptively.

The findings of this research were as follows:

The study on organizations, leaders and their relationship system on the highland community showed that the naturally formed organizations had a high degree of roles in the dimensions of beliefs, and ritual rites. The natural leaders at the village level were found in form of "He-Kho" and the senior people. The production system reflected labour exchange. The relationship system was found in the family and kinship systems based on the native type and system of the community. However, there were other organizations found as being derived by social and economic forces from outside the community. Some organizations were still active, while the others had been already expired. The existing conditions of such organizations were up to the needs or conditions of the community and intervening factors by the outside forces.

This study found that there were leaders including natural, official and religious leaders who could work together well. They divided their roles and responsibilities among themselves appropriately to their abilities. The relationship system in the community was found in the production dimension on rotating cultivation, farming, animal husbandry and weaving. The belief system was found as relating to the super-natural beliefs by valuing their various environmental objects. The relationship system was found as being organized from their family and kinship up to the community levels, using people as the centre of human relationship, human and nature, and human and super-natural belief objects. Those relationship systems could be noticed from the traditions, rituals, and other community activities.

It was found that the community ideology reflected the community unity, love and care. The drug abuse problem was seen by every community member as his or her responsible and common problem. The operational mechanism of the community was composed of beliefs, organizations and leaders which had to be responsible for solving such problem in forms of rehabilitation, including inter-village networking extension for learning and prevention of drug abuse.

The results of this research showed that although the village had little experience in drug abuse problem solving, being a highland community could lead to the application of cultural approach to such problem solving appropriately. For example, by means of production the rice bank was used by Karen as a means to support the problem solution without going to be the Hmong's employees for opium. Drinking holy water in front of monks in the community was used as a means of psychological treatment of drug abuse problem solving. Additionally, the labour exchange was applied as a means to gain participation from the villagers to cooperate in any community activities by its members such as the drug addicts, families, kinship, groups of females, young people and leaders. Such participation was normally supported by outside organizations both governmental and non-governmental organizations appropriately. The supports could be observed in forms of encouragement and organizing seminars for analysing the problems and solutions. Exchanges of ideas and learning contents between communities were also encouraged by those organizations with respecting the villagers' roles and decisions.