

# **Participatory Communication for Sustainable Community Development in Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province**

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## **ABSTRACT**

A study of participatory communication to study forms of participatory communication, communication capacity enhancement, and to study the effects of the community empowerment of participatory communication among villagers in sustainable community development. In the area of Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province. This research was Participatory Action Research. The sample was 90 people in Nong Mek sub-district by purposive sampling, including community leaders, media representatives, public relations personnel, public health volunteers, youth, and interested people. Research instruments include In-depth Interviews, Focus Group Discussion, Brain Storming, and participant observation. Data analysis by this research was examined by Data Triangulation. The results showed that: (1) Community communication conditions: It was found that communication between people in the community was primarily messenger, a form of informal, top-down, one-way communication and communication. Vertical, through community leaders as messengers. This leads to the flow of information from outside to within the community, and the majority of the community plays the role of the recipient, which is the lowest level, only a small minority of the villagers acting as the messengers, which are often received by the community. Assigned by the community leaders once again. (2) The empowerment of participatory communication in the Nong Mek sub-district community area includes; (a) Organizing workshops on the use of personal media, online media, and other media. (b) Management of media traditions by exchanging knowledge between people, using villagers and temples to create community learning resources to transfer wisdom in managing community resources, and raising awareness on the conservation of natural resources and the environment. This led to the creation of an agreement for the use and care of the Nong Mek community forest. (3) A participatory communication model in the community consisting of communication roles, communication direction, and information flow, enabling people to communicate quickly and easily, both within and outside the community. People can keep up-to-date with the news on the situation leading to improving the quality of life of the people and developing the community faster.

**Keywords:** Participatory Communication, Sustainable Development

## **INTRODUCTION**

Developing a country focused on building economic growth to advance modernization and the well-being of its people has become an important strategy for national development planning, which has appeared in the National Economic and Social Development Plan since the issue. No. 1, until No. 12. However, although the development has resulted in Thailand becoming more prosperous and people eating well, such prosperity is concentrated only in certain consumer sectors, compared to the producers of large countries, it is a group of farmers, peasants, and rural people who have gained an inequality. The vulnerability of agriculture to market systems and middlemen has led to the insecurity of life, including the production of food that was once grown, eaten, and sold, but now it is for export and they have to buy them to consume. The process of accelerating productivity brings the degradation of natural resources, has a lot of waste, pollutes the environment, and degrades natural resources and the environment, imbalance, farmers have farmed using environmentally toxic products, and production costs are increasing. But, at the same time, the production price fell, farmers were unable to set their product prices, the product prices fell. To increase production, farmers had to use a lot of chemicals, which impacts the environment and ecological sustainability.

From the communication problem of the community in the community sustainable development communication in the past, in the communist movement itself, it was often found that people with development information in the area were often not communication workers. While communication workers were ready to work hard but did not have information, the community convoy work plan or the provincial convoy was revised, which every time the work was planned to include a communication plan at the same time. There are many channels of communication, not just working with the big media, but there are many levels of communication such as the meeting was a communication, making a billboard was a communication, meeting the governor, the sheriff, the villagers were a communication that everyone could think without limits. However, in forest management communication there is only informal discussion among groups using forests, as well as existing media in villages such as the opinions at village meetings were no longer used because the villagers had conflicts in the past due to the encroachment of the Sangha's forest. Besides, the communication with the outside society found that the leaders had a lot of communication with outside the community, the leaders played a role in the community forest network, but the benefits that returned to the village were less. Thus, the state of communication has shown a lack of participatory communication, meaning that the community lacks the use of communication as a means to contribute. It can be seen that when community members are not actively involved in communicating about forest management, the success of community forest management is difficult to achieve.

The aforementioned approach had an impact on Thai society, where the socio-economic crisis collapsed in the year. It was established in 1997, especially in the rural grassroots that make up the majority of the country. Communication is therefore the cornerstone of economic stability, social, political, as well as sustainability, social development, social capital, natural resources, local wisdom. And the concept of sufficiency economy philosophy is essential and is a very important way for Thai society to survive and sustain. The main character that Thai people should use as a way of life, and nowadays the government has changed the development policy to focus more on agriculture and livelihoods. Therefore, the concept of the sufficiency economy philosophy has been summoned as a master of development (2002-2006). The sufficiency economy philosophy is to look back on a way of life that used to coexist with nature and deal with nature in a balance (Bancha Putwanakul, 2012:7). A sufficiency economy is a philosophy that points to the existence and conduct of people at all levels, starting from the family level, the community level, to the government level. In this regard, the development and administration of the country can be carried out in a medium way, especially economic development to keep pace with the globalized world. Sufficiency means modesty, rationality, as well as the need to have an immune system in the body is reasonably good for any influence resulting from exogenous and internal influences on one's locality. This requires knowledge, prudence, and great care in applying various academic techniques in planning and conducting every step. The concept of participatory communication has been used as a key mechanism for community development to promote and expand development outcomes, as well as to facilitate development work, acting as a mechanism for the community to be as planned, it is a channel for reaching the community, creating a process of engagement with the community, and enabling knowledge transfer. Community strengthening is based on people's participation processes, wherein each community will develop into the strength of the community in various dimensions such as Economic dimension, natural resource dimension, social dimension, and cultural dimension. Strong participation and cooperation in community development make the job work productive. Communication is an essential tool to help build acceptance and drive success in development, and to prioritize problems and solutions in line with the community. Which has 4 steps to implement, which are (1) Building relationships with communities, (2) Establishing a consultation process, (3) Co-development / improvement of communication systems, and (4) Jointly developing systems and conducting assessments to achieve greater operational goals (Puangchompu Chai-arla Seangrungruengrot. 2013). Therefore, the strengthening and sustainability of the community must be based on the participation process of the people, with each community being developed towards the strength of the community. Strong participation and cooperation in community development make the job work productive. Communication is an essential tool to help build acceptance and drive success in development, and to prioritize problems and solutions in line with the community.

Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province with an area of 99,742 rai, bordering the Samrong sub-district. South contact with Ban Du, Na Pho District, Buriram Province. West contact with Na Chueak subdistrict. West contact with Por Phan sub-district. The terrain is flat and the Don has 20 villages, a total population of 6,675 people, a total of 1,576 households. Most of the population is engaged in agriculture, farming, cultivating cassava, sugar cane, peanuts, watermelon, corn. There are groups including silk weaving group, brown rice group. Huai Kho Reservoirs and Huai Lam Phang Chu Reservoirs are important water sources for agriculture, with abundant forests providing food for local communities (Nong Mek Subdistrict Administrative Organization. 2012)

Nong Mek Subdistrict Administrative Organization recognizes the importance of development, it is imperative that communication design/planning is required to facilitate participatory communication such as to develop a village news distribution tower to be able to play the role of community media rather than mere bureaucratic announcements of the village headman, there must be planning for cooperative communication. This must provide opportunities and encourage community members such as village headmen, health volunteer members, housewives' representatives, youth leaders, to join the village broadcasting tower committee, and once they have joined the committee. It must be encouraged to schedule a meeting for ongoing brainstorming on the operation of the village news distribution tower. At the same time, it promotes the atmosphere in the meeting following democratic guidelines.

For the aforementioned reasons, researchers are interested in studying participatory communication for sustainable community development in Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province. This is to understand the process and serve as a guideline for the design of community communication capacity building action for community development, promoting food security, natural resource conservation, community forest management, water management in Communities to conserve natural resources as a sustainable food source for the community. As well as summarize lessons on the model of participatory communication among villagers in building food security in the Nong Mek sub-district, which focuses on all groups of villagers and youths to study food security, resource management. It can be considered as non-formal education for the development of people in the community to have knowledge, skills, and experience, to be able to adapt to a changing society. To solve the problem of Food shortages, make food safe and adequate for future generations.

## **RESEARCH OBJECTIVES**

This research was aimed (1) to study the participatory communication model of the community for sustainable community development. (2) To enhance the participatory communication potential of the community for sustainable community development. (3) To study the effects of enhancing the capacity of community communication with the participation of villagers in sustainable community development. This research was conducted in Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province.

## **METHODOLOGY**

This research is Participatory Action Research (PAR) with the following research operations.

**1. The sample** Including community leaders, mass communication, public relations Public health volunteers The youth and interested persons who used the Purposive sampling method and the sample size were 4 groups as follows, totaling 90 persons, as follows: (1) 20 community leaders, (2) 10 journalism or public relations personnel, (3) 10 public health volunteers, and ( 4) 50 youths.

**2. The tools used to collect information** are as follows: (1) the in-depth interview, was interviewed by stakeholders, community leaders, villagers on issues of communication, information, as well as various knowledge in the community. (2) the participatory rural appraisal (PRA), assessment of community participation communication conditions to study the situation, general condition, and various information of the community using media and tools that villagers can collect, and analyze causes, changes, and impacts that occur within the community. (3) Focus Group Discussion, collection of information in small groups by defining issues in the discussion to draw conclusions

related to community communication. (4) Brain Storming, by participation in expressing opinions and exchanging knowledge in finding a communication model for sustainable community development. (5) Participatory observation, by participating in economic, social, political, and cultural community activities to collect information. And (6) Workshop for enhancing communication potential of a sample of 90 people.

**3. For collecting data,** the research method was determined as a participatory action plan for the target group, which was divided into 3 stages as follows:

**Phase 1:** Preparation and preparation for research, which has a study process according to the established steps as follows; (1) analyzed data from relevant documents, review relevant concepts, theories, and research and related academic papers, with the following processes: (a) a thorough study of relevant information/documents, (b) data collection, (c). Data analysis (extraction), (d) Synthesis of acquired data (Screening), (e) Data review. (2) Field trips are research areas to explore the context of an area. (3) Finding collaborative research teams within the community and clarifying the process for conducting cooperative research or community research. (4) Design and plan collaborative processes between researchers and research project advisors, and build tools for data collection. (5) Organize a forum for clarification and understanding with the community in the process and objectives of the research project.

**Phase 2 Research Operation:** (1) Survey information on the community and the general state of community communication. (2) Data were collected for Objectives 1 with the sample using interviews and small group discussions. (3) Verify the reliability and completeness of information using triangulation validation. (4) Analyze the data to find relationships of factors in the study issues, causes of communication problems, related factors, community potential, and limitations. (5) A forum to present information to the community for sharing, reviewing, and completing the information on various issues. (6) A platform for villagers to mobilize the idea of a participatory communication model for sustainable development of the community and an action plan to find a model that is appropriate and consistent with the community context. (7) Conducted trials of various approaches by interested populations.

**Phase 3 Monitoring and Evaluation of Performance:** (1) Follow up on results of participatory communication model experiments for sustainable community development. (2) Transcribe the experimental lessons to find appropriate and community-aligned models and assess the feasibility of implementing the guidelines for the community. (3) Organize a forum to present information on sustainable community development model to relevant agencies to find a network of cooperation in implementing the possible approach to be a common development policy between the community and related agencies. (4) Organized a workshop using a participatory communication model to enhance the communication potential of a sample of 90 people, divided into 2 classes as follows: (A) the first is a workshop for 40 community leaders and public health volunteers. (B) the second is a workshop for 50 students in Nong Meko sub-district schools in 5 schools.

**3. Data review and analysis,** the researcher used all returned questionnaires to check the completeness of the data of the respondents as follows.

3.1. Data processing using software packages using Descriptive Statistics as follow Frequency, Percentage, Mean, and Standard Deviation.

3.2. The information obtained from the Interview is analyzed using the Analytic Induction method, it is systematically compiled and classified, then interpreted, correlated, and drawn to conclusions from the collected data that is made along with the collection. This is to study the issues deeply and then synthesize them to find the theoretical connections.

3.3 Performing a data audit during data collection as a field audit using the Triangulation which has steps according to the principle as follows (1) Data Triangulation, this examines the source of the information in terms of time, place, and person to determine if the information is collected from different locations and different data providers will still receive the same information or not. (2) Investigator Triangulation, to examine the data that if the data collector is changed to a total of 3



research assistants, how should the data be matched, or how will each person get different information by changing observers instead of using the same researcher throughout, if the quality of the field data collector is uncertain, multiple researchers should be changed. (3) Methodological Triangulation examines the data obtained from 3 different methods of data collection and will get the same results, such as observation, interviews, and documents, etc. (Aruneer Onsaawat. 2008)

## RESULTS

The results of the research on participatory communication for sustainable community development in Nong Mek Subdistrict, Na Chueak District, Maha Sarakham Province can be summarized as follows:

### Phase 1 results: Studying the community context

1. The topography of the Nong Mek Subdistrict Administrative Organization is a plain, alternating between Don and floating waves, shallow or plains with low heights ranging from 1 - 10 meters. Nong Mek Subdistrict has an area of approximately 99,742 rai or 62.17 square kilometers. Part of the area is approximately 8,619 hectares of land in the land reform area, (Information and Communication Technology Center, Agricultural Land Reform Office, 2008), where the majority of the people in the district work in agriculture. Therefore, some sub-districts are used as agricultural areas, approximately 28,245 rai. It has a total population of 6,675, 3,344 male, 3,331 females. there are 20 villages in total. And the forest 3,190 rai

2. Economy: Most of the population had a career in agriculture, namely farming, after the harvest season they took up additional occupations and some took up urban jobs (young people). Besides, working in additional jobs after the harvest season such as grow cassava, sugar cane, peanuts, watermelon, corn, etc. And there is also a grouping together to carry out group activities such as the silk weaving group, the brown rice group, which is a famous product of the Nong Mek sub-district. The occupational groups in the Nong Mek sub-district include bio-compost, mulberry cultivation, local cattle farming. Economic crops: rice, sugarcane, cassava, eucalyptus. The business units in the sub-district administrative organization include 1 hotel, 1 large gas station, 6 small gas stations, 3 restaurants, 1 industrial factory, 28 rice mills.

3. Society and Education: There is 1 school expansion opportunity, 4 elementary schools, 5 child development centers, 8 temples, 1 Bureau of Monks, 1 health center. Public water sources include Lau Creek, Huai Lam Pang Chu, Huai Kho Reservoir, 18 water dams, and 15 pools.

The whole forest context is a dense forest with a wide variety of plants, all of the past and the present.

However, the current state has disappeared or decreased significantly, including the unwitting use of the available resources, the wild animals such as chameleon, iguana, red ant. This is caused by the encroachment of forest areas, causing the inhabitants of the community. "The animals were less than before and were even less compared from the past-present". Medicinal plants within the forest have decreased, such as Moo Poo, Ton Krachiew, Pla Hlai Phueak, Anchor, Makhampom, Som Poi, etc. Originally, there were a large number of medicinal plants in communal forests, but due to forest encroachment and their exploitation without conservation or restoration, many medicinal plants began to decline. Including the invasion of forest areas by using forests as a single source of livelihood or using non-self-employed areas for business such as planting cassava, etc. Inadequate water problems for agriculture, the damage of agricultural crops which if any year there is little rain or rain during the period, the water in the natural water source will be shallow and dry until the villagers cannot use it. Besides, inland fisheries often involve villagers from outside to catch fish using improper tools, making some marine life more difficult to find, and fewer fish species. Food sources within the community that exists, cannot be produced to meet the needs of the people in the community, so they must be purchased from outside. The educational expenses of the children who go to study in the city, and the villagers lack the funds for their careers, and access to funding sources are less accessible. However, as the villagers are farming and investing in high yield factors, the selling price is worth it, the villagers lost their money and needed to borrow from other sources of funds, causing accumulated debt, unable to be self-sufficient.

In the current state of community communication, communication between people in the community often relies on the community leader as the main messenger, which is characterized as informal

communication, top-down communication, one-way communication, vertical communication. In the past, community leaders have played the role of the sender, resulting in the majority of the flow of information from outside to within the community and the majority of the community as the receiver, which is the lowest level, only a small portion of the sender functions, where sender villagers are often assigned by the community leaders such as health volunteers inform community health, public health news about organizing activities within the community. However, community communication is popular with individual media, online media (Line, Facebook), news distribution towers, local people media, conferences, flyers, newsletters, public forums, organizing marches and campaigns in the community, radio broadcasts, community radio, newspapers, and cable television. These are sources for distributing information and receiving stories of both good and bad, as well as problems to find solutions.

### **Phase 2 results: Model of Community Participatory Communication for Sustainable Community Development in Nong Mek Subdistrict:**

1. Community communication model: individual media, online media (Line, Facebook), broadcast tower, local individual media, conferences, flyers, newsletters, public forum postings, organizing demonstrations and campaigning activities in the community, traditional media, radio broadcasting, community radio, newspaper, and cable television.

2. The sender as follows; Local leaders such as Village Headman, Sub-district Headman, Public Health Volunteer, Sub-district Administrative Organization Member, Government Official, Radio Host, Webmaster, Media Producer, Signboard, Speaker. The roles of the sender are: Maintaining the natural resources as the food source of the community, providing knowledge and advice for those involved to help preserve and create nature, establishing guidelines for managing community resources, and solving problems together in the community.

3. News wants to communicate to people in the community.

3.1 Providing knowledge on the conservation and development of food sources based on natural resources, creating understanding, raising awareness, and seeing the need for conservation and restoration of natural resources within the community both forests and water sources are important food production bases for the sustenance of the community. By fostering awareness and collective consciousness in maintaining and improving, the methods of educating include lectures, discussions, self-learning, case studies. Guidelines for educating on the conservation and development of food sources based on suitable natural resources of Nong Mek Community through participatory communication as follows:

3.1.1 Communicate by organizing workshops, lectures by speakers, educating on conservation and development of forests and water to become a sustainable food source for the community. It must educate and raise awareness for people in the community to change the way of thinking and behavior in the use of natural resources with knowledge of value and conservation to create sustainability.

3.1.2 Communicate by exchanging knowledge, it is an education in which people in the community can play a role and take part in educating, and create space for the people in the community and bring their potential and community capital to create the power to develop food sources for the communities themselves.: (1) Traditions Media by giving villagers who know, expertise within the community to share knowledge on conservation of forest and water resources to create a food source within the community such as the forest ordination, inscribed in various merit traditions: (2) Personal Media, Online Media (Line Facebook ), Broadcast tower to create community learning resources, collect in-depth information about plants and animals that exist in natural sources, to pass on the wisdom of water and forest management to the young generation to learn to understand social capital, leading to raising awareness of forest conservation and water conservation to the new generation. (3) Online media (Line Facebook) In a case study of the conservation and management of food sources from the resource base to create a space for exchanging knowledge with outside agencies and creating energy for conservation when seeing successful examples can be applied and developed in the community.

3.2 The restoration of food sources based on natural resources provides a method for dealing with natural resources within communities that have declined or degraded so they can be restored to their original condition and are suitable for further use, which has guidelines for restoration as follows;

3.2.1 Organizing various marches and campaigning activities in the community: In creating fish habitats, providing natural fish breeding sites, habitats for a wide variety of fish, creating habitats or sanctuaries for aquatic life. Communities will jointly establish an agreement that fish cannot be caught in the sanctuary area, and the community will help conserve and maintain the aquatic animals in that area. Life according to the sufficiency.

3.2.2 Organizing various marches and campaigns in the community to promote forest plantation: Communities jointly set forest plantation activities on important days. Either on important religious or national days such as Father's Day or Mother's Day as a special occasion for the community to participate in conservation activities together. Which cultivates hardwood, edible fruit trees, and various kinds of wild vegetables to restore the integrity of the forest ecosystem, which produces food for both people and wildlife.

3.2.3 Traditions Media for Building Biodiversity in the Don Pu Ta Forest: The Don Pu Ta is a sacred and religious area of the community, which is a restricted area for access, no hunting, no logging in restricted areas if anyone violates it will be harmed or encountered. As a result of this belief, communities can create more natural diversity within the forest by clearly defining the boundaries of the Don Pu Ta forest so that those inside and outside who have come to use it to see and fear.

3.3 Building community participation in the conservation of natural resources as a sustainable food source for the community. Engaging people in the community to play a role in solving problems, guiding conservation and development, managing the natural resources and environment of the community, fostering shared ownership and self-directed awareness. This may be operated by the government, educational institutions, or related agencies as supporters and promoters of the community, with guidelines for community participation as follows.

3.3.1 Flyers, newsletters, public forum postings, and community outreach events. To organize the collective agreement or covenant on the use and stewardship of Nong Mek Community Forests should therefore have a community forest committee established at the village level of the three villages surrounding the forest. However, no clear regulations or conventions for forest use agreements have yet been established, and no official community forest boards have been appointed from local authorities. Whether there is the power to perform duties or not, the activities are uninterrupted, and there is no support from the government. Therefore, meetings should be held to discuss and jointly create regulations or agreements, rules with the participation of relevant communities and agencies such as the Sub-district Administrative Organization, Department of Forestry, Provincial Environment, etc.

3.3.2 Organize a workshop, create a forest and water development plan, formulate a clear natural resource development plan, the activities and projects are included in the community development plan, the sub-district development plan, and the district level, to lead the implementation of the conservation and development of natural resources. The development plan requires the community to think, offer opinions, and create together, supported by Nong Mek Subdistrict Administrative Organization.

3.3.3 Online media (Line Facebook), in establishing a community forest care network to be a clear organizational model of forest management, community members can play a common role in forest stewardship, which is decentralization of resource management together. Of the community at the local, district level and expanding at the national level to provide opportunities for the community to share and learn with other groups to be used for further improvement, development, and improvement.

### **Phase 3 results: Enhancing community participation of villagers in sustainable community development:**

1. Community leaders transmit news from outside to the community and broadcast news from the community outside. Therefore, the communication potential of community leaders is strengthened so that they can listen to the opinions and needs of the community. Being an open-source for external communication to the community and being able to pass on the news to the community and to be a moderator of information appropriate to the knowledge base of the people in the community.
2. The online media by the messenger, including the youth, is a quest for knowledge to pass on to parents, grandfathers, grandmothers, grandmothers who have problems using modern technology. Therefore, being able to read and write requires children to seek knowledge.

The workshop was organized by inviting speakers with communication expertise to provide communication knowledge, use of various media, personality development knowledge, community speaking, which was divided into 2 versions. (1) The first is a workshop for 30 community leaders and health volunteers and 10 mass communication. (2) the second is a student workshop in 5 schools in the Nong Mek sub-district area, 50 students.

As a result of organizing a workshop to empower individual media with participatory communication, the communication style of people in the community has transformed into real participation in the role of communication, communication direction, The flow of information. Besides, it allows people to communicate quickly and easily, both within and outside the community, where people can stay informed on the situation, be it agriculture, economy, politics, public health, education, and new production technologies, as well as changes in the weather, leading to improving the quality of life of the people and the community as a whole to develop faster.

### **DISCUSSION**

Participatory communication for sustainable and sustainable community development in Nong Mek Sub-district has a form of communication in the community, mainly communication using individual media, online media (Line Facebook), news broadcasting towers, local individual media, Meetings, flyers, newsletters, public forum postings, and organizing community demonstrations. Besides, it was found that traditional media, radio broadcasting, community radio, newspaper, and cable television. However, they are still considered unidirectional, sometimes the communication that does not meet the needs of the community or the reflection of problems does not come from the opinion of the community. These concepts need to be introduced in a participatory manner. Is to decentralize power to people in the community to create a process of learning, expressing opinions, self-reliance, equality to lead to the goals of the people in the community together, which is an important concept in the process of communicating and to provide opportunities for people in the community to present opinions and jointly solve problems according to the goals set for effective communication with people as the main goal of development. The research results were consistent with the research of Panupong Phuto (2008) found that the Sufficiency Economy Learning Center, Khao Samcon Community, used the participatory learning process of the project participants to support each other within the learning center, and allowed the participants to participate in the initiative, planning, decide, act, follow up, including receiving benefits. In which there is a promotion staff who creates the learning process. Using the method of creating a local philosopher in the learning center to continue learning for the participants of the learning center, therefore, the Sufficiency Economy Learning Center in Khao Samok Community is a true learning center for people in the community. The same applies to the concept of Kanchana Kaewthep (2000) explains that cooperative communication provides opportunities for the community to express their community, which must come from creating a common sense to help strengthen the confidence of the communicator. And when the youth become aware of information, the consequences or consequences that all youth in the group experience experiences. Therefore, the Ton Kla Youth Group in Nakhon Nayok Province, all thought processes scrutinized, brought the information received to the meeting, and discussed within the group. It can be applied in communication activities arising from one's own ideas and needs, where adults are only advising and guiding issues not to go out of the box and provide support.



The empowerment of human media through participatory communication has transformed the communication style of the people in the community to real participation in the role of communication, communication direction, information flow. From communication within the community to sustainable community development in the Nong Mek sub-district, people can communicate with each other quickly and easily, both within and outside the community. This allows people to be aware of information as well as to the situation leading to improving the quality of life of the people and enabling the community as a whole to develop faster which was consistent with the concept of Wanchai Dhammasaccakarn (2000) Explain that empowering community communication through the following participatory communication strategies: (1) A conference is a communication channel that is a platform for expressing opinions and a gathering to brainstorm ideas of the people in the community, past the problem is that when there is a meeting, people in the community only act to receive Listening to information solely from outside agencies but lacking participatory communication. (2) Community relations, accepting the opinions of others, and strong community leaders are the motivators for the community to participate in the communication. (3) Creating an atmosphere for communication as well, creating an atmosphere not to be boring so that everyone will pay more attention and dare to express their opinions Consistent with the research of Sittichai Tavaterarut et al (2004) It was found that in communication with community involvement, the atmosphere associated with homophile people would easily evoke a sense of empathy. This can be observed by creating an atmosphere of loud applause to encourage those who express their opinions in the meeting to make the meeting atmosphere more energetic and energetic. Consistent with the research of Sritorn Rojanasupot, Bhathmai Intajakra, and Nikhom Chaikhunpol, (2004) It was found that the majority of people in the community communicate mainly from individual media, emphasizing culture and traditions, making merit for attending temples, and following news from public relations boards. This corresponds to the concept of IDPs' communication of Daniel Dayan (1999) It was found that these IDPs were not attached to mainstream media such as television, radio, newspaper. This is because the flowcharts of mainstream media such as dramas or news have very small proportions of presenting stories related to IDPs. Although there is a growing media for marginalized people today, there is still a minority and a lack of adequate support making the IDPs feel like a Powerless group. Therefore, the IDPs pay attention to the media that affect the connection and relationship together, such as Religious rituals, philanthropy, homecoming activities, family reunification on important days, and building networks of IDPs. Therefore, besides personal media for disseminating news, there is a strategy to deliver media to distribute information in public relations boards of each community, there are also public relations boards in the temple to disseminate information to migrant workers who travel to the temple to make merit in another way.

## RECOMMENDATIONS

**1. Suggestions for applying the research results:** (1) The developed model should be developed, tested, and then monitored, evaluated, or developed to further develop research for development and be able to be used in the area. (2) The developed model, which is incorporated into local ordinances, should be adopted to continuously develop and support a partial budget for community forest management activities. (3) More cooperation between government agencies and mass media should be built into communication channels, disseminating knowledge to communities.

**2. Suggestions for further research:** There should be studies on the satisfaction of participatory communication and the factors affecting the participatory communication, the development of the area to be a food source for communities and nearby areas in Na Chueak District, providing modern knowledge to the community, the development of capacity in management, production, and marketing as a sustainable food source in the future.

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