

ABSTRACT

This study focuses on discourse and discursive practices in the forest management of people who live in Pasakngam Village Dongmahawan District Viangchiengroong Sub-District Chiengrai Rai Province. In this discursive practice, villagers use social process to drive and enforce the action, and also for having the cultural identity is the important tool to create the relationship network.

The Pasakngam villagers, who migrated from the different villages in Northeast to the North of Thailand, try to define their own definition of forest management for counterattack on the Northerner who are inconsistent with using the forest benefit and also fight back the dominant discourse from the government who has a policy to dislodge people from the forest. It consists of different minor forms of Merit Forest and Community Forest discourse which have a rule and intention to look after the forest by the community. Moreover, this discursive practice, which is to ordain forests, to make a forest boundary sing, to make a line of a protect forest fire and creating local knowledge, are the operations to collide with the government as well.

To strive back the government, the community is trying to present and disseminate the forest management discourse to the neighbor public by using social movement to create the network and alliance. They use Isan culture as an important tool for assembly by starting from Isan network and enlarge the knowledge to the neighbor community, the academics, NGO. and the official. Anyhow, all the process is also for dissolving the problem with the neighbors who have a conflict on the resource. They enforce the community network for negotiate with the government in the economic, social, culture and politic right for living in the different.