Appendix A: English, Thai, and Vietnamese Survey Questions

English:

48) How well do they feel that they fit into their community?

                Poorly   1   2   3   4   5   Well

49) How much do they have in common with most of the people in their community?

                Nothing   1   2   3   4   5   Everything

50) How satisfied are they with living in their community?

                Dissatisfied   1   2   3   4   5   Satisfied

51) Ask them to imagine the ideal community in which they would like to live. Where would they rank their present community compared to their ideal community?

                Farthest from Ideal   1   2   3   4   5   Closest to Ideal

Thai:

ลำดับความพึงพอใจ

1	ดีมาก	2	ดี
3	ปานกลาง	4	พอใช้
5	แย่		

ข้อ	เรื่อง					
48	ท่านคิดว่าท่านสามารถเข้ากับชุมชนของท่านได้มากน้อยระดับใด					
49	ท่านคิดว่าท่านมีอะไรเหมือนๆ กันกับคนส่วนใหญ่ในชุมชนของท่านมากน้อยระดับใด					
50	ท่านมีความพึงพอใจในการอาศัยอยู่ในชุมชนที่ท่านอาศัยอยู่ปัจจุบันมากน้อยแค่ไหน					
51	ชุมชนที่ท่านอาศัยอยู่ปัจจุบันมีความแตกต่างกับชุมชนในฝันของท่านอย่างไร					

Vietnamese:

48) Ông/bà cảm thấy hoà hợp với mọi người xung quanh ở mức độ nào?

Rất ít hoà hợp	1	2	3	4	5	Hoà hợp rất tốt

49) Ông/ bà có nhiều điểm chung với mọi người xung quanh không?

Không có điểm gì chung	1	2	3	4	5	Giống nhau tất cả mọi điểm

50) Mức độ hài lòng của ông/bà về cuộc sống giữa những người xung quanh như thế nào?

Không hài lòng	1	2	3	4	5	Hoàn toàn hài lòng

51) Ông/bà hãy tưởng tượng về cộng đồng lý tưởng mà ông/bà muốn sống ở đó. Ông/bà xếp hạng cộng đồng hiện tại ở cấp độ nào so với cộng đồng mà ông/bà cho là lý tưởng?

Khác xa so với cộng đồng lý tưởng	1	2	3	4	5	Rất gần với cộng đồng lý tưởng

Appendix B: Etymology of Community

The Thai and Vietnamese portions of our data come from survey interviews organized by Dr. Ralph B. Brown. Six survey questions were asked concerning community experience, four of which were used in these study. The Thai translation of these interviews used the term ชุมชน or *chumchon* as a translation of the western term *community*. The Vietnamese translation of these interviews used the phrases *cộng đồng* and người xung quanh as a translation of the western term *community*. In support of our use of these terms in our research, etymological descriptions for these respective terms are provided below.

Thai

Community in Thai currently translates to ชุมชน or *chumchon* (Goodsell et al., 2011; Sinthupinyo, Srigold, and Tanprasert, 2002). *Chumchon* is a compound of two root words: ชุม or *chum* is of Khmer (Cambodian) origin and means "a meeting or gathering"; ชน or *chon* originates from Sanskrit and means "people". Hence, *chumchon* is a gathering or meeting of people. Its general application is towards specific groups of people gathered together within a specific location. Dr. Sompong Witayasakpan (personal communication, March 2011) suggested that the popular use of *chumchon* in the Thai language originates in approximately 1975 A.D. during which time the term emerged from the rhetoric of international non-governmental organizations in discussing the development of particular communities as opposed to the general society. A translation from the Thai Junior Encyclopedia (Sinthupinyo et al., 2002) offers additional insight:

"The word "ชุมชน" or *chumchon* does not appear to have been used in ancient times for designating a unit within Thai society. Evidence from history and ancient studies, e.g. stone inscriptions, chronicles, and enacted legislation—both recorded within books as well as within communications between the capital city of Bangkok and peripheral cities in the Northern and Issan regions, confirms the non-use of this term. Even the official government dictionary, published in the year 2493 of the Buddhist Calendar (1950 A.D.), does not contain an entry for the word "ชุมชน" or "community." However, examination of evidence from the stone inscriptions of Sukothai and the inscriptions of the Laanna Kingdom finds the use of "บ้าน/Baan [House, gathering place]," "ถิ่น/Thin [place, location]," and "ถิ่นฐาน/Thinthaan [Countryside Settlement]". Other than this, ancient Thai contains the words "กว้าน/Kwaan" or "บาง/Baang" which differentiates between country settlements composed of homes built alongside canals and rivers in the central and eastern regions. Anthropologists and sociologists argue that the use of the word "ชุมชน/chumchon" or "community" more than likely originated around 2493-2505 of the Buddhist calendar—roughly between 1950 and 1962 A.D. and that the word's definition is based upon the western term 'community.' Evidence that the word "ชุมชน/chumchon" is an assimilation of the western term "community" into the Thai language stems from the fact that during [the 1950's and 1960's] the influence of the discipline of sociology from western countries began to spread to Thailand through research studies concerning

rural Thailand. These studies were conducted both by western researchers as well as Thai scholars which graduated from western universities through funding provide by the US of America via USAID."

This evidence suggests that the word *chumchon* is alien to traditional Thai culture—its assimilation into the Thai language is the result of the projection a western concept onto and into the language. Accordingly, the term *chumchon* is the correct term for the western term community; however, considering its relatively brief tenure within Thai language and culture and that *chumchon* does not have the same history of origin as community does within western society, not to mention that neither of the words used to create the term are of Thai origin, there is reason to suspect that native Thais will understand and experience *chumchon* in a way foreign to its western conceptualization.

Vietnamese

This same suspicion also applies to the terms for community in Vietnamese. Community in Vietnamese is most commonly translated to cộng đồng (Huested, personal communication, October 2011; Janice, personal communication, April 2011). Cộng means "plus" and đồng means "united" or "similar"—roughly translating to mean "added together those who are similar." However, Vietnamese hosts a collection of community terms with each term used for a different, specific purpose. For instance, the word Tậpthể is of Chinese origin and means "a group of many people"; breaking Tậpthể into its two

roots results in tập, which means "group", and thể, which means "many people." Khuxã and Xãhội are also of Chinese origin and translate to neighborhood and society—both allude to geographic location (Janice, personal communication, April 2011). Người xung quanh, a phrase used at times within the Brown 2006 community survey, translates to approximately "people around" and conveys a sense of neighborhood or community of close proximity (Huested, personal correspondence, October 2011). Accordingly, there is not one specific, all inclusive word for community in Vietnamese. The existence of multiple terms for community and that many of these terms entered the Vietnamese language through Chinese, not western, influence suggests that Vietnamese people understand and experience community differently than the Western concept.