

AKADEMIKA

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Rencana Pengarang

Artikel-artikel dalam isu *Akademika* ini dipilih daripada himpunan kertas kerja yang dikemukakan dalam sebuah bengkel serantau yang bertemakan perubahan sosio-budaya yang terhasil daripada pembangunan ekonomi dan kemajuan teknologi. Bengkel ini dianjurkan oleh Fakulti Sains Kemasyarakatan dan Kemanusiaan, Universiti Kebangsaan Malaysia dan Malaysian National Commission for UNESCO pada bulan Oktober 1982.

Kertas-kertas yang dibaca dan dibincang menumpukan kepada kesan industrialisasi, pambandaran, pembangunan ekonomi, dan kemajuan teknologi di kalangan negara-negara Asean – Thailand, Malaysia, Singapura, Indonesia dan Filipina – dan Korea Selatan. Gerakan sosial dan ekonomi yang berlaku di kalangan masyarakat yang terlibat bukan sahaja telah membawa perubahan sosial dan peningkatan kualiti hidup masyarakat itu tetapi juga telah menyingkap masalah-masalah yang baru.

Di Thailand, beras merupakan sumber pertukaran asing yang utama dan juga sumber pendapatan yang terpenting bagi petani-petani Thai. Surichai Wun'Gaeo membuat analisis ke atas kesan ekonomi dan implikasi sosial "revolusi hijau" itu bagi komuniti luar bandar di Thailand. Beliau mendapati beberapa kelemahan besar dalam perancangan yang dibuat oleh kerajaan. Sebagai contoh, kegagalan kerajaan mengawal harga baja dan bahan kimia pertanian yang lain yang melambung menyebabkan petani-petani sukar memperolehi input moden ini kerana tidak mampu membeli bahan-bahan itu. Ini adalah kerana pendapatan petani-petani adalah kecil disebabkan harga beras yang sentiasa rendah.

Churairat Chandhamrong mendapati modenisasi dalam pertanian telah menghasilkan pola-pola perhubungan 'patron-client' yang baru dalam pekerjaan dan aktiviti pertanian di luar bandar Thailand. Perubahan dalam pola-pola perhubungan sosial daripada satu yang berasaskan persaudaraan kepada 'patron-client' menonjolkan percanggahan nilai yang dihadapi oleh petani-petani Thai.

Kedudukan yang sama, juga terdapat di Malaysia di mana teknologi moden bukan sahaja telah meningkatkan hasil dan pendapatan tetapi, seperti pendapat Abdul Hamid Abdullah, Sulong Mohamad dan Rahimah Aziz, teknologi baru juga telah membawa perubahan dalam suasana sosio-budaya dan politik petani berkenaan. Sebagai contoh, petani-petani

dan nelayan-nelayan telah mulai menghargai wang sebagai upah kepada perkhidmatan yang telah diberi. Ini telah mengurangkan amalan kerjasama secara sukarela berasaskan amalan gotong-royong.

Dari segi pemandaran di Korea Selatan, Hyup Choi memerhatikan bahawa proses industrialisasi dan pemandaran yang cepat telah mengurangkan saiz keluarga, mengubahkan keluarga Korea kepada jenis yang lebih 'conjugal', serta menambahkan kecenderungan kediaman 'neolocal' di kalangan ahli-ahli keluarga. Dari segi nilai dan jangkaan, pekerjaan pertanian dipandang rendah manakala kehidupan di bandar diberi prestij sosial yang lebih tinggi.

Di Singapura, Ann Wee meneliti beberapa tren dalam pola-pola keluarga dalam konteks dasar kependudukan kerajaan masa kini. Chiew Seen-Kong melihat teori pembangunan ekonomi dan penyesuaian komuniti di kalangan orang-orang Melayu dan Cina. Teori ini mengandaikan satu situasi di mana terdapat peningkatan ekonomi yang perlahan. Walau bagaimanapun peningkatan ini lebih cepat bagi kumpulan ekonomi yang dominan.

Di Thailand, Preecha Kuwinpant mendapati penerimaan dan penggunaan teknologi moden tidaklah segera menghasilkan pembangunan jangka panjang. Petani-petani menerima perubahan jika hasilnya adalah memuaskan. Walau bagaimanapun masalah sosial dan ekonomi seperti hutang dan sistem sewa tanah perlu diperbaiki jika penggunaan teknologi hendak dilaksanakan dengan jayanya. Di Indonesia, Sayogyo melihat kesan teknologi pertanian ke atas penanaman padi basah, pengeluaran tanaman di tanah bukit dan industri kampung. Nampaknya penanaman padi basah telah menunjukkan beberapa kejayaan.

Seperti dilihat daripada atas, pengenalan teknologi tidaklah menghasilkan kejayaan-kejayaan seperti dijangkakan. Keadaan ini berlaku juga di Filipina di mana Tadem mendapati perubahan teknologi dalam pertanian tidak menguntungkan petani Filipina. Sebaliknya penggunaan teknologi telah memperkukuhkan ketaksamaan dan oleh itu gagal memperbaiki mutu kehidupan petani-petani luar bandar yang miskin.

Editorial

The articles in this issue of Akademika were selected from the papers presented at a regional workshop on the theme of socio-cultural change resulting from economic development and technological progress. The workshop was organised by the Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia and the Malaysian National Commission for UNESCO in October 1982.

The papers read and deliberated during the workshop focussed on the positive and negative effects of industrialisation, urbanisation, economic development and technological progress in Asean countries – Thailand, Malaysia, Singapore, Indonesia, and the Philippines – and South Korea. The social and economic forces taking place in the societies concerned have not only brought about social changes and improvement in the quality of life of the people, but also have uncovered new problems.

In Thailand, rice is the country's leading earner of foreign exchange and one of the most important sources of income for Thai farmers. Surichai Wun'Gaeo analyses the economic impact and social implications of the "green revolution" for the rural communities in Thailand and discovers some major weaknesses in the government plan. For example, the government's failure to control the skyrocketing prices of fertilizers and other agricultural chemicals has made it difficult for farmers to purchase such modern input, for lack of income due to the constantly low market price received by the farmers.

Churairat Chandhamrong observes that agricultural modernisation has brought about the formation of new functional patterns of patron-client relationships in agricultural employment and farming activities in rural Thailand. The change in patterns of social relationships from kindred-based to patron-client highlights the contradictions in values faced by the Thai farmers.

Similarly in Malaysia, modern technology has not only increased yields and income but according to Abdul Hamid Abdullah, Sulong Mohamad and Rahimah Aziz, it has also brought changes in the social, cultural and political realms of the farmers. For instance, the farmers and fishermen have learned to accord monetary reward in exchange for services rendered and this has lessened voluntary cooperation based on customary reciprocity.

On urbanisation in South Korea, Hyup Choi observes that the rapid processes of industrialisation and urbanisation have significantly reduced

family size, moved the Korean family towards a more 'conjugal' type of bond, and increased the tendency for neolocal residence among family members. In terms of values and expectations, agriculture, as an occupation, has been downgraded whereas urban city life has been given a higher social prestige.

In Singapore, Ann Wee examines some of the trends in family patterns in relation to current population policy. Chiew Seen-Kong, looks at the theory of economic development and community adaptation in the Malay and Chinese communities in Singapore. The theory assumes a situation of gradual economic improvement but the improvement is relatively faster with the economically dominant group.

In Thailand, Preecha Kuwinqant observes that the high degree of adoption and application of modern technology do not promptly lead to long term development. Farmers are responsive to changes only when the results could be satisfactory. But the social and economic problems, such as indebtedness and the land tenure system, have to be improved if the adoption of modern technology is to be successfully implemented. In Indonesia, Sayogyo examines the effect of agricultural technology on wet paddy cultivation, upland crop production and cottage industry. It would appear that the wet paddy cultivation has shown some success.

As seen above, the introduction of technology has not produced the successes expected. This is also true in the case of the Phillipines, where Tadem observes that the technological changes in agriculture have not benefited the Filipino peasants. On the contrary, the introduction of technology reinforces inequality and thus fails to improve the living standard of the poor rural peasants.