YOUTH RADIO PROGRAMS DURING THE INSURGENCY IN THREE SOUTHERN BORDER PROVINCES OF THAILAND

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ABSTRACT

Title of Dissertation: Youth Radio Programs during the Insurgency in Three Southern Border Provinces of Thailand

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This study aims at investigating 1) the circumstances of radio programs for youth, 2) youth’s exposure behavior, use of media, and needs of radio programs, and 3) the circumstances of preferable radio programs for youth in unrest situations and the mechanisms which accelerate sustainable radio programs for youth. Firstly, in the qualitative part data were gained from 1) 48 records of radio programs, 2) 39 broadcasters, and 3) 46 representatives for a group discussion. Secondly, the quantitative data were obtained from 384 teenagers. The data were analyzed through descriptive statistics including frequencies, percentage, means, t-test, and One Way ANOVA.

Findings: Firstly, regarding the policies, three typical types were found; 1) broadcasting sponsored by station directors, 2) broadcasting sponsored by affiliations, and 3) programs without sponsorship. Most of the broadcasters were adults, youth, and collaboration between adult and youth. Next, 2 radio formats were 1) magazine programs and radio talk and 2) mixture of various formats. Most of the programs featured drugs, teen problems, multicultural society, unrest situations, and etc. Next, the methods of presentation involved; 1) the use of Central Thai, Malays translated into Thai for interviews, Thai and the targeted language in language tutoring programs, and the use of Thai with local Malays, 2) styles of talk between friends or between adults and youth, and 3) the use of informal language. Finally, regarding the problems and adjustment of the programs; 1) the presentation of unrest situations in
the areas gained little support and collaboration among networks might be helpful, 2) the presentation of the content was controlled by the government and the audience, providing online channels to get the audience feedbacks and the neutral content might be helpful, 3) some youth believed that radio was obsolete and modern technology might be useful in extending channels of exposure and promoting networks, and 4) asking for sponsorship from affiliations, volunteers, or seeking from other sponsors might be effective in dealing with inadequate funding.

The findings showed that radio was the second most frequently used medium after the Internet and television. The youth usually exposed to the radio on their mobile phones at homes. Moreover, most audience benefited from exposing to radio programs as they learned social situations, crises, and etc. To be specific, the exposure to the radio programs provided appropriate role models for male youth and they could greatly learn different opinions, while female audience moderately benefited from the programs. In addition, it was found that 1) the most preferable type of radio programs included music and Q&A, 2) 11 areas of the content were needed including religion, drugs, crises in the area, and etc.,

Concerning the preferable radio programs, 1) NBTC should release the ban on advertising or provide sponsorship, 2) youth and adult broadcasters should be promoted to become professional, 3) youth participation should be endorsed, 4) 20 categories were discovered; volunteering events should be presented for social activities, religion diversity should be presented in order to promote mutual understanding of multicultural society, for turmoil situations, the broadcast should include warning and soothing, 5) for the presentation, (1) varieties of languages should be presented, (2) styles of talk should be pleasant and fun with sincere voice. The mechanisms accelerating sustainable radio programs were; 1) sponsorship by government sectors, local institutions, and etc., 2) promoting networks, 3) releasing ban on advertising, 4) including more broadcasting channels, such as connection to main stream media, broadcasting through online media or through broadcasting towers, and 5) participation of the audience and relevant parties.
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Athitaya Somlok
December 2018
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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Problem

Nowadays mass media influences and plays a great role in changing a society, including human thought. Its roles and potentials can be apparently witnessed from a report of Universal Declaration of Human Rights in 1948. In Article 19, it says, “Individuals have the right of freedom of opinion and expression. The right includes the freedom to adhere to the opinions, without interruption, and to seek, receive, and impart information including comments through any media and without taking into account the boundaries.” (United Nations, 1948, p. 4). Mass media playing high important roles in a society comprises all kinds of print media, television, and internet, including radio, which has been a traditional media in Thai society for a long time.

A radio broadcast is an influential media playing significant roles in Thai society. It is easy for accessing and for exposing to during activities. In spite of numerous recent surveys finding a decreased statistics of radio reception, a number of people have been exposed to radio programs, especially people in rural areas. A radio broadcast can access the audience widely at cheap prices and with least costs. Besides, it is portable conveniently and is the media that enhances a listener’s imagination. It thus leads to a creativity and is a supporting tool for people who are disadvantaged or underprivileged in education, including being able to make changes in a society. (Kwanruen Kitiwat, 1983, p. 103; Graham & Davies, 1997, p. 28; Kesinee Juthavijit, 1999, p. 28; Napaporn Atchariyakul & Teerarak Posuwan, 2003a, p. 7)

From the history of the radio broadcasting from the past to present, it is found that at the early stage, radio broadcasting occurred to serve political propaganda, by the concept of state ownership and regulations. Consequently, a radio broadcasting
system in each period was all driven by political and economic power. It was then a patronage relationship between the state and mass media businesses. Most programs are political news, music, and advertising. The government allowed a channel of a free market for business sectors to operate in main radio stations and this made the people’s reception of news limited. Therefore, radio broadcasting in the past could not respond to the developmental needs of the country. (Ubonrat Siriyuvasak, 1999, p. 84; Suthep Wilailert, 2005, pp. 76-77). The Constitution of the Kingdom of Thailand BE 2540 (1997), effective on October 11, 1997, played a great part in changing radio broadcasting in Thailand since it promoted and enhanced rights and freedom of Thai people, especially in communication, in Article 39 and 40. This can be considered as the first start of a right and freedom of people in utilizing mass media for communication under an independent organization of the state, which is responsible for frequency allocation and regulates radio broadcasting enterprises. In 2010, The Act on Organization to Assign Radio Frequency and to Regulate the Broadcasting and Telecommunications Service B.E. 2553 was effective since December 20. It prescribes that the National Broadcasting and Telecommunications Commission (NBTC) has powers and duties to assign the frequencies and to regulate the broadcasting and telecommunications businesses with regard to the utmost public benefit at national and local levels in education, culture, state security, and other public interest as well as free and fair competition. At present, there are two types of radio broadcasting stations: 1) Main or central stations, i.e. The Department of Public Relations (DPR), the Mass Communication Organization of Thailand (MCOT), Royal Thai Army Radio and Television, and 2) Experimental Station Operating Radio Broadcasting, which are classified into three categories: public services, community services, and business services. (Ubonrat Siriyuvasak, 1993, p. 18; Subcommittee of the Monitoring of the Master Plans of Radio and Television Broadcasting, 2013, pp. 8-9)

In 2013, a proportion of radio broadcasting programs was assigned with reference to the announcement of NBTC, including criteria and regulations relating to all articles concerning the organization of a program chart comprising fifteen types of programs. The fifteen programs are news; an enhancement of knowledge in a democratic governance; a support of education, ethics, art, and culture; a provision of
knowledge in economic, social, quality of life, and environmental development; children and youth, local, science and health, sports, news-entertainment, special or exclusive, songs/ music; movies; amusement, drama, and documentary. (Government Gazette, 2013, p. 10)

From the background of radio broadcasting whose prior focus was on programs with political-outcome orientation, advertising, and entertainment, it has been changed as time passes by to have totally fifteen types of programs and one of them is a program for children and youth. Besides, up to present the development of mass media for the education of young people and children and for their learning has been paid attention from government sectors continually. From the National Youth Policy and the Long-Term Child and Youth Development Plan (1979 and 2002-2011), one of the development strategies specifies that mass media is one of the principal institutions that are responsible for developing children and youth in accordance with the desired direction. A measure of airing or broadcasting children and youth program during 6.00-6.30 PM was determined. In 1999, the government issued policies to comply with the Plan of the Development of Mass Media, Information Technology, and Telecommunications for Empowering People and Society (1999-2008). The government media was required to have more roles in children’s and youth’s education and learning and needed to arrange 15-20% of the total broadcasting time for children and youth programs. Besides, the governmental sectors encouraged and motivated program producers to produce more programs and give more time for children and youth by reducing or waiving the station fees, or by allocating 3-5% of income from advertisements for producing such programs. (Suthep Wilailert, 2005, pp. 77-78). In 1999, the Department of Public Relations organized youth programs and opened an opportunity for civil society groups or organizations to join in producing the radio programs; subsequently, youth programs were broadcast in many provinces and government main radio stations responded to collaborate. From a survey in 2007, there were totally 45 children and youth radio programs in Bangkok and neighboring provinces, equivalent to 1.45% of total radio programs. Still, most stations broadcasting children and youth programs were governmental and educational institutions. The most perceived problems were that most program producers lacked an understanding of child psychology and the production aimed

In 2009, the government and private sectors supported a large number of youth programs. For instance, the government supported to establish a white-wave radio station FM105 MHz., for children, youth, and their family. This helped to open a public sphere and create a participation of people from all segments to exchange their collaborative learning in order to enhance a good quality of life for children and youth. From a coalition of various networks: National Radio Broadcasting, the Department of Public Relations, Thai Health Promotion Foundation, Media and Mental Health Promotion for Youth Plan, Children Radio Association and Radio Network for Children, Youth, and Family, the program presented useful news, information, and knowledge that strengthened a morality, ethics, thinking patterns, and skills of life for children and the youth. In 2012, from the survey of National Radio Broadcasting that explored if the proportion of children and youth radio programs was as planned, it found that due to some supports and sponsorships for children and youth programs, the number of the said programs increased, including the number of weekly broadcasting time. The programs were produced by the stations’ staffs and by a collaboration with some other offices. Because of the collaboration between offices and organizations, the number of programs and broadcasting time increased 6% or two hours increased per week. (Suangthorn Navaphol & Saijai Kongthon, 2008, p. 183: Vibul Sumalee, 2013, pp. 1-4)

In 2013, more specific requirements were contained in the announcement of Government Gazette of NBTC in Article or Section 3 about the arrangement of children and youth radio programs by requiring the experimental station operating radio broadcasters to have creative content programs for children and youth no less than 60 minutes daily during 4.00-6.00 PM (Monday-Friday) and 7.00-9.00 AM (Saturday-Sunday). Such a period is a peak time with the highest number of listeners, including children and youth

From the requirement by the state of increasing the number of programs and time for children and youth from 1999-2013, it indicates the high importance of radio broadcasting on children and youth who will become adults to perform their duties in a society in future. Joompol Rodcumdee (2009, p. 3) pointed that a radio broadcast is
like a medium for children and youth to express their ideas, skills, and morality; to create a desirable personality, and to develop their cognitive learning, affection, and good relations among members in a family. Furthermore, it can bring an entertainment and amusement to dissolve the loneliness and be a spiritual anchor for children and youth.

If the youth could be core resources to mobilize a society from their family to a wider society up to the national level, that would be what any society expected. However, in reality, each area faces different problems distinctively, especially in the areas of the three southern border provinces (SBP) of Thailand. The insurgency in the areas leads to social problems, no matter what one calls it. Eventually, the consequences are the risks of being killed or injured. The direct problems are thus loss of people’s lives and people’s disabilities, including psychological or mental injury. The youth in the areas thus inevitably witness such loss and disabilities from their direct experience (occurring to themselves, their relatives, or friends), from word-of-mouth, or from their exposure to the media’s reporting of the unrest situation. This impact triggers their psychological disturbance, which has been cultivated and implanted by the violence without ceasing in the areas. Despite different patterns of the situations and kinds of risks in the three provinces, what they face in common is a loss.

The situation in three southern border provinces is a violence caused by a human action by an ambush and a bomb explosion against not only state officers but also innocent people. From the study of Suwara Kaewnui and Supaporn Phanatnashee (2015, pp. 1-2), between January 2004 to December 2015, 14,736 calamities occurred with a death toll of 6,286 and 11,366 wounded people. Most calamities were an ambush against state officers, an injury of teachers, a burning of schools and governmental offices. This affects people’ morale, lifestyle, and well-being, especially entailing a fear upon their daily life. All through these 11 years, 81 children and youth were dead, 445 wounded, and over 4,990 becoming orphans. Accordingly, the continual insurgency in three southern border provinces causes both direct effect (death and disabilities) and indirect effect (mental injury, i.e. stress, worry, fear, etc.,) of direct victims and habitats in the areas. (Kantaporn Yodchai, Pintip Nakdam, & Ploenpit Thaniwattanon, 2007, p. 10).
Amidst such dangerous situation, the youth in the areas must face a severe threat towards their lives and safety, i.e. an arson of schools, killing and injuring teachers, etc. and schools have to be closed because of people’s fear and feeling unconfident of their safety.

Such a situation affects the youth's ways of living and the youth thus cannot spend their lives peacefully in a normal way like the youth in other areas. For instance, they cannot go out at night, have no parents or become an orphan, miss a good education and development, have no opportunity and right to express their ideas or participate in useful activities or make any decision that affects their own lives.

From a review of previous studies, it was found that a number of studies explored the consequences of the violent and unrest situation of people in the affected area. For instance, it was found to affect psychological health, i.e. stress and mental injury of the victims and casualties. (Punamaeki, 1996; Sagy, 1998; Shale & Freedman, 2005) According to Jensen (1996), the youth affected by a war or terrorism experience both physical and mental injury, i.e. Depression, which can have over 10-year flow-on effect. This finding is supported by the study of Orn-Uma Udomset (2007), which found that the youth in educational institutions located in SBC had a stress in their daily life the most, followed by a stress in their society and environment, and the effect on their studying respectively. Similarly, Ratiwan Wangthanakorn (2007, pp. 70-80) and Nipaporn Ramnarong (2008, Abstract) found that the impact people in the area perceived the most was mental injury, especially the youth at the studying age who faced the repeated calamities with their acquaintances, i.e. parents, relatives, teachers, friends, who were killed or injured from the insurgency. This effect caused a stress, depression, despair, and discouragement that might lead to a severe mental illness in the future. From such a crisis in SBP, the first priority is how to solve the situation by all concerned. The next mission is how to solve problems for and rehabilitate those affected, either directly (disabled and wounded people) or indirectly (people with mental injury or illness), especially the youth whose perspectives may be affected and thus different from general youth. Nevertheless, mass media has played roles to dissolve both effects. Witchayawanee Choonui (2009) found that besides the role of concerned governmental offices, mass media also played an important role in creating a participation and harmony within
the affected areas. This accords with Angkana Rungpoomuranak (1993, p. 18) who stated that mass media is a tool in social change, especially in dissolving the conflicts, enhancing cooperative problem-solving, and being a social agent as a bridge for connecting information, knowledge, entertainment, and expression in a society.

However, the information portrayed by most central mass media focuses on negative effect from the insurgency in SBP, which causes more distrust, anxiety, and fear and induced an exaggerating image of the SBP as dangerous and risky areas. This is congruent with the study of Chutarat Somjing (2006, as cited in Ismail Jehni, 2010, p. 1) who found that mass media was a two-edged sword that affected the children and youth in SBP. She found that very often the central mass media presented an exaggerating or imbalanced information of the areas, which caused a stereotype that all Islamic people were thieves, terrorists, and radicals. Some mass media expressed their ideas based on their biased perception and ethnocentrism. They lacked an accurate knowledge and understanding about lifestyle, culture, and ways of living of people in SBP. Besides, SBP are sensitive areas and have enormous cultural differences from other areas, especially in terms of language and religion. Most people are Muslims and use the Malay language in their daily life. Therefore, the youth samples perceive low credibility of the central mass media.

From the paradox between the expected roles of mass media in helping to solve the problems in SBP and the perceived low credibility of the central mass media from the point of views of the affected people, a local mass media is more accepted and plays a role of reporting what happens in the areas. A local radio broadcast is one of the important media in SBP since it has been supported by governmental sectors and civil society and has been cooperating in the development of the affected people’s potential; no matter they are women, children, or youth. These people are allowed to participate in a broadcast or to tell, their stories through a radio program. (Phirakan Kai-nunna, 2011, pp. 25-26). Still, from a number of recent surveys, a radio broadcast owns high potential in communicating with listeners in the areas and is the most exposed media by local people. For instance, from the survey of the Center for Conflict Studies and Cultural Diversity (CSCD) of the south, in 2010 it was found that local people exposed to community radio the most after television. (Thitinob
Komolnimi, 2014, p. 5), which is in accordance with the findings of other research, i.e. Laddawan Kaewseenual, 2011, pp. 6-7; Phirakan Kai-nunna, 2011, pp. 25-26)

The researcher is a teacher in the area of mass communication and used to participate in radio broadcasting. Namely, the researcher used to be an executive of a radio broadcast in Pattani: CommSci Radio and radio broadcasting of Songkla University. She wishes to enhance the roles of a radio broadcast in solving the problems in SBP. At present, in SBP there are 15 central or main stations, 44 experiment stations (23 public, 3 community, and 1 business station). There is only one online radio station airing on the internet so there are totally 60 stations in SBP. (Aruneewan Buaniaw & Charinrat Somlok, 2011, p. 20; Samatcha Ninpat & Ninureesan USeng, 2016; Amornrat Chanakarn, personal communication, December 15, 2015). All of these stations can be a part of helping to solve the problems in SBP and those affected by the problems, either directly or indirectly. The first question of this study thus is to ask what the overall situation of radio programs for youth is and the second question is how much radio programs are needed in the areas and what kinds of uses and exposing behaviors of the youth are. Finally, the researcher tries to find what should be done to help develop the radio programs for the youth in SBP in a sustainable way. All of these questions lead to the research, “Radio Programs for the Youth under the Insurgency in Three Southern Border Provinces of Thailand.”

1.2 Research Questions

1) What is the situation of youth radio programs in three southern border provinces?

2) What and to which degree are the youth’s radio exposure behaviors, uses, and needs of radio programs at both the overall and group level?

3) What should youth radio program be under the unrest situation in three southern border provinces? What kinds of the mechanism will help to develop a sustainable youth radio program in these three provinces?
1.3 Research Objectives

1) To explore the situation of youth radio programs in three southern border provinces.

2) To study the youth’s radio exposure behaviors, uses, and needs of radio programs at both the overall and group level

3) To examine what youth radio programs should be under the unrest situation in three southern border provinces and the mechanisms that will help to develop a sustainable youth radio programs.

1.4 Research Hypotheses

1) Male and female youth use radio programs for different purposes.

2) The youth in Pattani, Yala, and Narathiwat use radio programs for different purposes.

3) Each of the three classified groups uses radio programs for different purposes.

4) The youth of different level of education use radio programs for different purposes.

5) Male and female youth have different needs towards radio programs.

6) The youth in Pattani, Yala, and Narathiwat have different needs towards radio programs.

7) Each of the three classified groups have different needs towards radio programs.

8) The youth of different level of education have different needs towards radio programs.
1.5 Operational Definitions

1) Situation of radio broadcast means the overall status or happening of the youth radio broadcasts in three southern border provinces, i.e. operational policies, radio broadcasters, program content, patterns of presentation, broadcast time, problems and program adjustments.

2) Three Southern Border Provinces (SBP) means Pattani, Yala, and Narathiwat

3) Youth means a person aged between 14-24 years living in SBP. In this research, the youth are classified into three groups of age: 14-16, over 16-19, and over 19-24 years old.

4) Exposure behaviors mean the exposure behaviors of the SBP youth to radio programs, i.e. type, channel, place, time, frequency, etc.

5) Uses of radio programs mean the overall purpose of the youth in SBP in exposing to radio programs, i.e. for gaining information and knowledge, for social needs, etc., including specific issues of each purpose.

6) Type of radio program means the type of radio programs presented to the youth in SBP, i.e. conversational, interview, documentary, etc.

7) Content of radio programs means content presented in the radio programs regardless of types of programs, i.e. politics, sports, education, religion, health, etc.

8) NBTC means the National Broadcasting and Telecommunications Commission

1.6 Scope of the Research

1.6.1 The Scope of the Research Objective No. 1

The Scope of the content: operational policies, radio broadcasters, types of program, content, presentation patterns, broadcast time, problems and program adjustments.

Unit of analysis:

1) 48 Youth program records or tapes from 19 stations

2) 39 radio broadcasters
3) 47 group interviewees (representatives of radio broadcasters, youth broadcasters, youth listeners, members of Children and Youth Council, and scholars or representatives of a civil society (the name list is shown in Chapter 3)

1.6.2 The Scope of the Research Objective No. 2

1) The scope of the content, i.e. radio exposure behaviors, the uses of radio programs, and the needs of radio programs.

2) The scope of the variables

(1) Dependent variables:

(1.1) Radio exposure behaviors, i.e. Type of program, place, type of radio, listening time, length of listening time, frequency, activities while listening, ways of exposure, people accompanying the exposure, interest in participating in the programs, and decisions made for listening to a program.

(1.2) The uses of radio programs, i.e. Cognitive or gaining knowledge and understanding, emotional expression, needs about self, social needs, and stress relaxation.

(1.3) The needs towards radio programs, i.e. Age of moderators, type of program, content, presentation technique, and broadcast time.

(2) Independent variables:

(2.1) Sex: Male and female

(2.2) Living area: Pattani, Yala, and Narathiwat

(2.3) Age: 14-16, over 16-19, and over 19 -24 years old.

(2.4) Level of education: lower secondary education, upper secondary education/ vocational certificate, and a bachelor’s degree/ high vocational certificate

3) Population: the youth aged 14-24 years who expose to radio programs and live in three southern border provinces. (Details are shown in Chapter 3).

4) Samples: Multi-stage random sampling is conducted. The sample size is 384, determined by the concept of Cochran (1977, p. 17) with 95% reliability, statistically significant at the 0.05 level. (Details are shown in Chapter 3)
1.6.3 The Scope of the Research Objective No. 3

The scope of the content: to examine what the youth radio programs should be under the unrest situation in three southern border provinces and what kind of mechanisms that help to develop youth radio programs in SBP sustainably.

Unit of analysis:
1) 39 radio broadcasters
2) 47 group interviewees (representatives of radio broadcasters, youth broadcasters, youth listeners, members of Children and Youth Council, and scholars or representatives of a civil society (the name list is shown in Chapter 3)
384 youth respondents on an open-ended questionnaire

1.6.4 The Scope of Areas

The research areas: Three southern border provinces or SBP (Pattani, Yala, & Narathiwat)
### 1.7 Data Collection Schedule

**Table 1.1** Data Collection Schedule

<table>
<thead>
<tr>
<th>Data Collection</th>
<th>2016</th>
<th>2017</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Jul</td>
<td>Aug</td>
</tr>
<tr>
<td>1) Information about radio broadcast in SBP</td>
<td>- Program records and tapes</td>
<td>- Interviews with radio broadcasters</td>
</tr>
<tr>
<td>2) Information about the youth’s exposure behaviors, uses, and needs of radio programs</td>
<td></td>
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</tbody>
</table>

1. Information about radio broadcast in SBP
2. Information about the youth’s exposure behaviors, uses, and needs of radio programs
### Table 1.1 (Continued)

<table>
<thead>
<tr>
<th>Data Collection</th>
<th>2016</th>
<th>2017</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Jul</td>
<td>Aug</td>
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<tr>
<td>3) Information about a desirable youth radio program and mechanism for a sustainable development of radio programs</td>
<td></td>
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<tr>
<td></td>
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<tr>
<td>- Focus group in SBP (Pattani, Yala, Narathiwat)</td>
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</table>
1.8 Expected Benefits of the Research

1) The findings about the situation of radio broadcasts for youth will be useful for radio broadcasting stations in three southern border provinces and concerned offices, i.e. Radio Network for Children and Family of the Lower Southern Provinces, Provincial Public Relations Office, Southern Border Provinces Administration Center, Community Radio Networks, Civil Society Communication Network, and the National Broadcasting and Telecommunications Commission (NBTC). The findings can be applied as complementary information for a policy and strategy planning for the production and development of youth radio broadcasts in three southern border provinces.

2) Radio broadcasting stations in SBP can use the findings from this study on the youth’s exposure behaviors, uses, and needs as guidelines in developing and empowering them in various dimensions, including assisting the affected youth via radio programs.

Other concerned organizations, i.e. National Broadcasting and Telecommunications Commission (NBTC), the Ministry of Social Development and Human Security (MSDHS), Provincial Public Relations Department, the Institute of Media and Youth, and Civilian Women’s Network for Southern Border Peace can apply the findings from the study on the youth’s exposure behaviors, uses, and needs to develop and promote radio programs and other audio media.

3) For the findings on what the radio programs should be under the insurgency in SBP, radio stations in SBP and other concerned offices, NBTC, MSDHS, The Radio and Media for Children and Young People Association, UNICEF (Thailand), Southern Border Provinces Administration Office, Radio Network for Children and Family of the Lower Southern Provinces, Civilian Women’s Network for Southern Border Peace, and Civil Society Communication Network can apply them as a protocol program or for producing an appropriate program to enable radio broadcasting to respond to what young listeners’ needs. Besides, the findings can be guidelines to create the youth’s participation in the programs, especially their participation in helping to solve the insurgency and conflicts in a peaceful way for a peaceful co-existence.
4) The results of the study on the mechanism towards the sustainable stability of radio programs for the youth in three SBP can offer some guidelines for the governmental offices, both central and local, i.e. MSDHS, Southern Border Provinces Administration Office, etc., to promote creative radio programs in three southern border provinces.
CHAPTER 2

CONCEPTS, THEORIES, AND LITERATURE REVIEW

In this study, the following concepts, theories, and previous related studies were reviewed:

2.1 Concepts on Youth and Mass Media
   2.1.1 Definitions of “Youth”
   2.1.2 The Youth Development by Span of Age
   2.1.3 Youth’s Needs and Interests
   2.1.4 Mass Media and Youth Development

2.2 Concepts on Media and Information Exposure Behaviors
   2.2.1 Media and Information Exposure Behaviors
   2.2.2 Purposes of Media/Information Exposure
   2.2.3 Perception and Information Selection Process
   2.2.4 Previous Studies on Radio Exposure Behaviors

2.3 Concepts on Uses and Gratification
   2.3.1 The Concept of Uses and Gratifications
   2.3.2 Uses of New Media
   2.3.3 The Youth’s Uses of Radio
   2.3.4 Related Studies on the Uses and Gratification of Radio
   2.3.5 The Needs of Radio Programs
      2.3.5.1 Radio Broadcasters
      2.3.5.2 Types of Radio Broadcast
      2.3.5.3 Content of Radio Programs for Youth
      2.3.5.4 The Presentation of the Programs
      2.3.5.5 Broadcast Time
   2.3.6 Related Studies on the Needs on Type, Content, Presentation, and Broadcast Time of Radio Programs

2.4 Crisis in Southern Border
2.4.1 Definition and Types of Crisis
2.4.2 A Brief Information: An Insurgency in Three Southern Border Provinces
2.4.3 The Roles of Mass Media in Crisis
2.4.4 Radio Broadcast and Its Roles in Resolving Negative Impacts Caused by the Insurgency in Three Southern Border Provinces (SBP)
2.4.5 Previous Studies and Articles on a Radio Broadcast and Its Roles in Resolving Crisis and Insurgency in Three Southern Border Provinces (SBP)

2.5 Concepts of Communication for Resolving Crisis and Conflicts
2.5.1 Concepts of Participative Communication
   2.5.1.1 Meaning and Level of Participative Communication
   2.5.1.2 Characteristics of a Participative Communication
2.5.2 Concepts of Peace Communication
   2.5.2.1 Background and Meaning of Peace Communication
   2.5.2.2 Communication or Mass Media for Peace
   2.5.2.3 Peace Journalism: Roles
2.5.3 Guidelines for Crisis Communication

2.6 Conceptual Framework of the Study

2.1 Concepts on Youth and Mass Media

The focus of this study was young people or youth, who were defined as “important persons who will inherit the manhood of a society from generation to generation, with their association with mass media, especially radio broadcasts.” The following issues were used as a framework for the study:

2.1.1 Definitions of “Youth”

From Royal Institute Dictionary BE 2542 (1999), “a youth” is defined as “a person aged over 14 years but not over 18 years.”
The Office of National Youth Promotion and Coordination (2002, p. 3) defines “a youth” as a person aged 15-25 years old.

National Child and Youth Development Promotion Act BE 2550 (2007, p. 2) specifies the meaning of a youth in Section 4, “A youth means a person aged from 18 to 25 years”

The Office of Welfare Promotion and Protection of Children, Youth, the underprivileged, the Disabled, and the Elderly (2011, p. 22) specifies the meaning of a youth as a person aged from 15-25 years old.

Ages of the youth are also classified by the development and changes in teenagers in each span of age. Sucha Chan-em (1999, p. 14) divided the age of teenagers into 3 periods: Early Adolescence or between 13-15 years old; Middle Adolescence or between 15-18 years old; and Late Adolescence or between 18–21 years old. On the other hand, Arpaporn Paowattana (2009) divided teenagers into three periods: Early Adolescence or between 13-14 years old, Middle Adolescence over 14 to 17 years old, and Late Adolescence 18-20 years old.

Earlier, in 1985, the United Nations defined “a youth” as a person aged 15-24 years old and divided into 2 ranges. Specifically, teenagers “are persons aged 14-19 years old and early adults aged 20-24 years old. Both of these ranges of age are different in their physical growth and psychological needs, including different problems” (United Nations, 2015, pp. 1-3). This division of ages is different from that of World Health Organization (WHO, 2004, as cited in The Ministry of Public Health, The Department of Mental Health, 2004a, 2004b), which classifies teenagers into three spans of age: Early Adolescence or between 10-15, Middle Adolescence 16-19, and Late Adolescence 20-24 years old.

From the aforementioned definitions, this study chose to define “a youth” as a person aged 14-24 years old to cover all defined ages from the previous studies.

### 2.1.2 The Youth Development by Span of Age

Suriyadeo Tripathi (2013, p. 27) describes the development of youth in three dimensions: physical, psychological, and social. Such development is a continuum and moves from a simple to complicating steps according to lifestyles of children and youth.
Sucha Chan-em (1999, p. 3); Panom Katumarn (2007, pp. 1-5); and Suriyadeo Tripathi (2013, pp. 28-46) identify changes of each span of age in various dimensions as follows:

1) Age 10-13 is the first stage of moving into the early adolescence. Teenagers of this group tend to childish. A number of physical changes occur, including changes in all body organisms. This affects their changes in psychological mind and thought. Regarding physical changes, their sex gland will be more active, i.e. menstruation for women and ejaculation for men, etc. In regards to psychological changes, young people of this span of age tend to express their emotion more, to be sensitive, and mentally unstable. In terms of group formation, they start to interact with their friends more than any other spans of age as they feel that friends understand and accept them more than their family members do. This makes them feel positive about themselves.

2) Age 14-16 is the period in which teenagers’ behaviors fall between childish and adult behaviors. They tend to be able to accept their physical changes more and start to develop more profound thinking patterns. During this span of age, young people will try to adapt themselves to be able to socialize with others and try to raise up their social status in order to be accepted by their friends. Besides, they seek for their own ideology and identity.

3) Age 17-19 is a complete stage of all developments of the youth: physical, psychological, and idealism. They can distinguish their responsibility, own moral systems, pay more attention to social circumstances, and be able to adapt themselves to social rules and regulations. They have more social learning to find suitable lifestyles for themselves. This span of age will tie tightly with cross-sex friends. In this period, young people make decisions on their future occupation suitable for them and for their physical condition.

4) Age 20-24 is the span of age in which a sense of adulthood and responsibility is developed and young people will learn to understand and solve a problem they face. They think more of others’ feeling; on the other hand, they accept others better. Love can be experienced in various forms, i.e. love at first sight, infatuation, romantic love, or even a desire to spend their lives with someone they love, etc. (Sternberg, 1985, as cited in Papalia & Olds, 1995). Some psychological
mechanisms, i.e. fantasy, impulsiveness, etc. decrease. They tend to respond with more rationales to their own and others' situations and feelings. (Thippa Chetchaowalit, 1998)

2.1.3 Youth Needs and Interests

2.1.3.1 Youth Needs

Runjuan Intarakamhang (1977, pp. 123-124) and Supon Boonsong (1980, p. 145) describe young people’s needs as natural and basic needs as follow:

1) Confidence in their physical appearance and stability in emotion, including social membership.

2) An opportunity to have freedom in thoughts and to make their own decisions like adults

3) A support in solving their problem, i.e. family relationship, occupation, settlement, and family support.

4) A good relationship with their friends of same age both of the same and across sex and their acceptance.

5) A learning ability to control the nature

6) An achievement from a direct experience or to be admired by a society to possess social positions and to be significant people.

7) Adaptability with surrounding society and social responsibility

8) A support towards an appreciation of valuable arts.

9) Recreation and entertainment

10) A curiosity to try new things and a search for solutions and answers

Sucha Chan-em (1986, pp. 37-38) state “the needs of young people depend on values and the influence of the group to which they belong to. In general, the values and needs of the youth are:

1) An independence. Young people will try to search for truth and try to be insistent by themselves. They want to express being themselves and do not want adults to interfere with their lives. Nor do they want adults to teach nor support them.
2) Sexual needs. They pay more attention to their sexual relationships and their across-sex companions. If obstructed, they may not follow what adults ask them to do. Teenagers are the age that can possess and express fantasy and infatuation love. Their love is often ideology-free but is rather imaginative, which can be changed and ended by itself.

3) A belonging needs. They will strive for their friends’ acceptance and often will do things to please their friends despite their disagreement. Acceptance is thus highly needed. On the other hand, they search to find out in what they are interested rationally."

Chaweewan Sukphanphotharam (1984, p. 15) divides the youth’s needs into two kinds: physiological and psychological.

1) Physiological Needs, i.e. hunger, sexual desire, activities, relaxation, keeping healthy or avoiding being sick. Such needs depend on the physical environment, economics, society, and culture of each region.

2) Psychological Needs: to be respected due to their high social status, needs for freedom, an achievement, an accomplishment of their life philosophy, etc.

2.1.3.2 Youth Interests

Hurlock (1973, pp. 22-25) and Chaweewan Sukpanphotharam (1985, pp. 17-24) specify young people’s interests as follow:

1) Social Interests involve any event or a happening around a person in a society, i.e. Interactions, lifestyles, the ways of living of people in a society, i.e. the oppressed or underprivileged often express their social interests by participating in activities.

2) Personal Interests involve personal issue, i.e. dressing, health, gender, etc. Examples of personal needs are an adaptability to approach people of the same sex or across-sex, the selection of friends, a concern about future occupations, studying ability, qualification, i.e. physical appearance, face, postures, life philosophy, morality, an ideology, etc. to express their identity.

3) Recreational Interests are young people’ interests in the activities they like or they are good at, i.e. sports, games, reading, radio-listening, watching TV, viewing movies, etc. Besides, the content that they prefer may be
different. For examples, women often prefer romantic-love content while men prefer adventures, mysteries, and jokes.

2.1.4 Mass Media and Youth Development

2.1.4.1 Mass Media and Youth Development

Wanpen Phisalapong (1993, pp. 214-222) perceives the involvement of mass media in child and youth development that mass media is a tool that people can learn things freely and a tool for a lifelong learning. Mass media also plays a role in giving guidelines and transmitting knowledge for children and youth to learn and to develop their creativity, including cultivating values, desirable virtues, and decent culture. The presented content of mass media can be in various forms, i.e. entertainment, amusement, aesthetics, etc. to help develop their cognitive, affective, and social domains.

Children, Youth, and Family Radio Association¹ (Children Voice for Peace Project, n.d., p. 42) specifies that a radio broadcast is one of the alternative mass media helping to develop children and youth. The advantages of radio broadcasts are their accessibility to reach people of every group and every area no matter how far it is. For children and youth, radios are media that decreases the inequality of people by giving them an opportunity to gain knowledge and learn things, either in feature or non-feature content modules, which are allocated properly according to young people’s span of age. Furthermore, other distinctive features of radios are that people can listen during their activities and people can join group activities. Since a radio requires an imagination and creativity, children and youth can practice their thinking skills and their imagination.

Besides, according to the fundamental concepts about mass media and youth, Panthip Kanjanajittra Saisunthorn (2004) inserts that mass media can function as an inoculation mechanism for children, youth, and their family in at least three ways: 1) Mass media can mobilize a society to eradicate and solve some crises that cause a negative impact on the well-being and human rights of children, youth, and their family. Mass media can do this function by presenting sufficient fact and display

¹ Formerly, it was named “Children Radio Association and Radio Network for Children, Youth, and Family. At present, it changes to “Radio and Media Association for Children and Youth”
causes of crises, including providing guidelines based on academic knowledge to cope or deal with such problems or situations. In addition, mass media needs to have a sense of social responsibility in imparting and transmitting such discovered knowledge to be learned or acknowledged. 2) Mass media can feed some concepts for children and youth to build their faith and courage to extract them from the life misery and crisis by themselves. Nowadays, mass media is like “a school” for children and youth, especially as non-formal education. 3) Mass media can provide some ideas for the children’s or youth’s family and teachers to be able to catch up with any crisis incurring hardships or violating the rights of children and youth. Such provision of information can prevent and help them to develop their media literacy. If any family or teacher lacks such knowledge in preventing and eradicating potential dangers for children and youth, children and youth will have no social immunity and be risky of being victims of those misery and violation.

2.1.4.2 Radio and Child and Youth Development

Radio broadcasts for children and youth occurred from the acknowledgment of the value of mass media’s roles in supporting children’s and youth’s education and learning.

It started in 1979 where government sectors conducted a survey research on radio programs for youth and found that there were only 16 radio programs for children aged 3-12 years. Worse than that, it appeared a continual dropping quantity of radio programs for children and youth. Besides, it was found that most radio programs emphasized advertisements and entertainment as their selling point too much. Accordingly, the government launched National Youth Policy Strategy and National Child and Youth Development Plan, which stipulated, “Mass media is one of the principal social institutions that are jointly responsible for developing children and youth in complying with the desired direction. They are required to specify 6.00-6.30 PM for the broadcast time of children and youth programs.” Later in 1999, the Plan of the Development of Mass Media, Information Technology, and Telecommunications for Empowering People and Society (1999-2008) was declared by adding more roles of government media, especially radio broadcasting stations, in the education and learning of children, youth, and their family. The radio broadcasting stations were required to allocate 15-20% of the total broadcast time for the programs of children,
youth, and family. Furthermore, they were stimulated from the government sectors to produce and add more media space for such programs by offering some kinds of motivational appeals, i.e. a decreased or a waive of fees, allocating 3-5% of advertisement incomes to support the children and youth programs. (Suthep Wilailert, 2005, pp. 77-78)

In 1999, the Department of Public Relations organized youth programs and opened an opportunity for civil society groups or organizations to join in producing the radio programs; subsequently, youth programs were broadcast in many provinces and government main radio stations responded to collaborate. From a survey in 2007, there were totally 45 children and youth radio programs in Bangkok and neighboring provinces, equivalent to 1.45% of total radio programs. Still, most stations broadcasting children and youth programs were governmental and educational institutions. The most perceived problems were that most program producers lacked an understanding of child psychology and the production aimed towards business purposes rather than educational ones. (Saowanee Chatkeaw, 2007, pp. 12-22).

In 2009, the government and private sectors supported a large number of youth programs. For instance, the government supported to establish a white-wave radio station FM105 MHz., for children, youth, and their family. This helped to open a public sphere and create a participation of people from all segments to exchange their collaborative learning in order to enhance a good quality of life for children and youth. The program was established from a coalition of various networks (i.e. National Radio Broadcasting, the Department of Public Relations, Thai Health Promotion Foundation, Media and Mental Health Promotion for Youth Plan, Children Radio Association and Radio Network for Children, Youth, and Family). It presented useful news, information, and knowledge that strengthened a morality, ethics, thinking patterns, and skills of life for children and the youth. (Vibul Sumalee, 2013, pp. 1-4). In 2012, from the survey of National Radio Broadcasting that explored if the proportion of children and youth radio programs was as planned, it found that due to some supports and sponsorships for children and youth programs, the number of the said programs increased, including the number of weekly broadcast time. The programs were produced by the stations’ staffs and by a collaboration from some
other offices. Because of the collaboration between offices and organizations, the number of programs and the amount of broadcasting time increased 6% or two hours increased per week. (Suangthorn Navaphol & Saijai Kongthon, 2008). Besides, radio programs transmitted by broadcasting, there were also Live Radio in the form of Radio Online via websites. It was found that Radio Online, whose content was music and songs, were exposed the most. The distinctive feature of Radio Online was that it can present in a Live Web Cam and listeners could also listen to what they wanted retrospectively or it could provide a radio on demand. Furthermore, a song request or an interactive conversation could be responded rather rapidly. At the same time, radio programs were also developed on mobile phones (Radio on Mobile). However, it was not so popular due to technological limits and somewhat high service rate being charged. (Saowanee Chatkeaw, 2009, pp. 42-50).

In 2013, it was the important year in which a collaboration of governmental sectors, academic institutions, professional institutions, civil society, and private sectors was driven to establish “Creative Media for Children, Youth, and Family” as a collection of the body of knowledge towards a proper media management for such target groups. Mobilization policies can be summarized as follow:

1) Promote to create some measures towards a proper management of televised media.
2) Encourage an issue of concerned Acts relating with media
3) Drive for a creative and safe media development funds.
4) Establish “Mass Media Studies” as a formal and non-formal education (Health Samatcha Organization, 2018)

In 2013, more requirements were contained in the announcement of Government Gazette of NBTC (Government Gazette, 2013, p. 10) in Article or Section 3. The requirements were about the arrangement of children and youth radio programs, which were divided into three types: public, community, and business service, by requiring the experimental station operating radio broadcasters to have creative content programs for children and youth no less than 60 minutes daily during 4.00-6.00 PM (Monday-Friday) and 7.00-9.00 AM (Saturday-Sunday). Such a period is a peak time with the highest number of listeners, including children and youth.
Besides, in Article 4, the income earning of each type of radio broadcasting enterprises was also specified as followed:

1) Experimental station operating radio broadcasters for a public service cannot earn income from an advertisement, except the information dissemination of the work and operation of government and state enterprise offices, associations, foundations, and other juristic or legal persons whose operation purposes are for public benefits without business benefits. The exception also covers the presentation of the image of organizations, companies, or enterprises without advertising related products’ properties or quality, either directly or indirectly.

2) Experimental station operating radio broadcasters for a community service cannot earn an income from an advertisement but can gain from a donation, a financial support of the station, or any other incomes that are not from advertisements.

3) Experimental station operating radio broadcaster for a business service can earn an income from advertisements or any other ways no more than twelve and half minutes per hour of broadcast time (Government Gazette, 2013, pp. 75-81)

2.2 Concepts on Media and Information Exposure Behaviors

2.2.1 Media and Information Exposure Behaviors

Mcleod (1972, p. 23) proposes two indicators or criteria for measuring media exposure behaviors:

1) Exposing time: The total time a person spends on exposing to or using a particular media.

2) The frequency of media exposure or usage of a person, which can be varied depending on kinds of programs and content, i.e. the number of times of listening to a radio, number of times of using an internet, number of times of reading newspaper per day, etc.

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expand the definitions of media exposure behaviors by including channels of information exposure, kinds of media exposing to, frequency, and length of time. This study explored such fundamental data in order to know the target listeners’ media exposure behaviors and to use it for planning towards media development that can respond to the target receivers’ behaviors.

2.2.2 Purposes of Media/Information Exposure

McCombs and Becker (1979, pp. 51-52) explain that persons expose to some kind of information that responds to their needs as follows:

1) Surveillance: To follow the situations happening around them and to adjust themselves to catch up with such situations.

2) Decision: To get some information that helps them to decide to do or not to do something relating to the situations or events around them.

3) Discussion: To use the exposed information as a conversation or discussion issue or topic to communicate with others.

4) Participation: To acknowledge and participate in some situations around them.

Surapong Sothanasathian (1990, pp. 40-44) specifies the purposes of media/information exposure as follow:

1) Cognition: To get some daily information to respond to their curiosity

2) Diversion: To get diverse emotion, i.e. excitement, enjoyment, entertainment, relaxation, etc.

3) Social Utility: to get information that gratifies their needs for a social participate in and to create some acquaintance. A social utility can be expressed through

   (1) Conversation Currency: the needs to look updated through using modern words from media, i.e. slang or new words used in a society, to be accepted in a society.

   (2) Para-social Relationship: the use of mass media for searching for friends or having mass media as an accompaniment to replace a social interaction.
4) Withdrawal: to avoid meeting people or keep distant from a society, i.e. no conversation or association with people nearby.

2.2.3 Perception and Information Selection Process

Klapper (1960, pp. 19-25) explains that in a communication, including media exposure of a person, people will perceive and select information or message through the following process:

1) Selective Exposure: People search or select to expose to a particular channel of communication-based on their needs and their expertise, i.e. selecting to watch TV or to listen to a radio.

2) Selective Attention: People pay attention to any message or information in which they are interested and avoid exposing to any information irrelevant to their interest or causing the uncomfortable feeling.

3) Selective Perception and Interpretation: People will select to perceive and interpret any received message or information differently because of their different background, interest, experience, belief, expectation, emotion, etc.

4) Selective Retention: People select to recall and memorize the message or information that accords with their needs. Mostly, they will have a selective retention on the message or information that supports their existing ideas.

In summary, there are three main issues concerning media exposure behaviors, including radio exposure that the researcher will cover in this study:

1) The selective process comprises selective exposure, selective attention, selective perception and interpretation, and selective retention.

2) The purposes of media/information exposure are to learn about the events or situations, to make decisions, to converse or discuss, to participate, to acknowledge, to respond to social needs, to serve diverse emotions, and to isolate from a society.

3) Media and radio exposure behaviors can be considered or measured from types of media, exposing place, types of radio, listening time, length of listening time, frequency of listening per week, activities while listening to a radio, ways or channels of exposure, people accompanying their exposure, purposes of exposure, interest, and decision-making of listening to a radio program, etc.
2.2.4 Previous Studies on Radio Exposure Behaviors

From the study, “The Exposure and Uses of Radio Broadcasts of Students in Primary Schools under the Office of Nakhon Ratchasima Educational Service Area”, it was found that students exposed to radio the most on Saturday and Sunday, during 6.01-8.00 PM, for half an hour up to one hour. The activities they did the most while exposing to a radio were “resting, doing homework, doing household work, reading a book, eating, and traveling respectively. Most students listened to a radio for a specific program they liked, listened by switching programs, and listened by chance respectively. The activities they participated in the radio programs the most were a song request, playing games, talking with DJ or a moderator, and consulting some problems respectively. Other media their family exposed to besides radio broadcasts were TV, printed media (newspaper, magazines, journals, booklets, and brochure) and internet respectively. (Rapeepan Kuadputsa, 2010, pp. 55-59).

Prapakorn Nontaluck (2010, pp. 75-80) studied, “Online Radio Exposure of Working People in Bangkok”, and found that the traditional radio exposure of the samples was at a low level. Their length of listening time was 1-2 hours. However, once they exposed to a radio, their continuous listening was at a high level. They listened to their favorite radio wave for 1-2 years during 8.00-12.00 AM the most. Most samples used daily website service of the station at the very low level used the stations' website less than one hour, and followed the station's website less than one year with a purpose of listening to music online the most.

Marti, Gutierrez, Ribes, Monclus, and Martinez (2010, pp. 67-77) studied, “The Crisis in Youth Radio Consumption in Catalonia.” It was found that radio could not draw an attention from youth listeners who turned to use new media (i.e. MP3, iPod, mobile phone, etc.) because of its better audio-technology and portable nature. In spite of higher prices, the users could control their content functions better. Nevertheless, the result of the study showed that 98.1% of young people still listened to a radio during weekdays (Monday-Friday) and 74.5% during weekends (Saturday-Sunday). 79.5% of them listened from their personal radio receiver, 70.4% at home, and 30.5% on a bus. 46% of young people aged 14-18 years and 38.1% of young people aged 19-24 years used their mobile phones to listen to songs. 72.4% used an online radio on websites at very often level the most (53.35%). 88.1% listened to live
radio and 24.2% listened to only specific songs or programs that they liked. 13.8% used podcast (recorded programs on websites that could play them backward. The length of their online listening time was 15-60 minutes during the weekdays (47.2%) and during the weekends (28%).

The research, “Attitudes and Behaviors of Radio Exposure to 95.5 Virgin Hits of the Listeners in Bangkok,” found that samples listened to the program 3-4 days per week and used no less than three hours per day in listening. Most of them listened to the program inconsistently but switched to other programs or waves, listened to the program continuously without any switches, and listened all the time, except inserted advertisements, respectively. The place they listened to the program the most was at home, in a car, and at school respectively. Most of them listened from a radio receiver, mobile phone, and internet through websites respectively. Most of them found the wave by chance, exposed to it because of overhearing about it, and because of friends’ suggestions. The time they exposed to the program the most was during 6.00-10.00 PM, 2.00-6.00 PM, and 10.00-12.00 PM respectively. (Waratchaya Suplaset, 2009, pp. 60-69)

The research, “A Survey of Media Exposure Behaviors, Attitude, and the Impact of Radio Programs on Children, Youth, and Family in Bangkok,” (The Development of Radio Programs on Children, Youth, and Family Project, 2008) found that the samples exposed to TV the most (82%), followed by radio (58.5%), general books (38.9%), and internet (20.3%). Most of them listened to a radio 3-4 days weekly and spent less than 10 minutes daily, mostly during the weekends (Saturday-Sunday) (71.8%) in the morning. The samples preferred an adult DJ (29.8%) They preferred broadcast time in the morning (31.75). The place they listened to a radio the most was at home and in a car respectively. People accompanying while listening were their parents, none accompanying, and friends respectively. The activities they did while listening the most were doing homework, reading books, conversation, and sitting in a car respectively. Most of them used to listen to On Mobile and online radio. They listened from a radio receiver the most, followed by a mobile phone and the internet. (The Development of Radio Programs for Children, Youth, and Family Project, 2008, pp. 18-40).
Siangfon Rattanaphrom (2002, Abstract) studied, "The Exposure of the Receivers at Thailand Border to Radio and Television of Malaysia." It was found that Thai-Muslims exposed to media the most (96%), 28.7% of whom intended to expose to Malaysian radio. The type of radio programs the samples exposed to the most was a program of Malaysian songs. The second most exposing to radio programs were Thai-Chinese Buddhists (70.7%), 13.3% of whom intended to expose to the radio programs and the most exposed program was a program of Chinese songs. Thai Buddhists were the samples who exposed to radio programs the least (57.3%), and only 9.3% intended to expose to radio programs. Their favorite program was a program of English songs. Factors affecting the samples’ exposure to Malaysian TV and radio were their content format and advertisements. Advertisements appearing in Malaysian programs were regulated by the government so the income from advertisements was not essential so Malaysian media emphasized on the presented content more fully. Other factors found were radio signal condition, language, and the receivers’ needs.

Punnapa Jaisa-ad (2000, pp. 29-35) studied, "The Radio Exposure of Communication Arts Students, Northeastern University and Its Effect on Information Dissemination via Radio Broadcasts." The study found that most students listened to entertainment radio programs the most, followed by TV, newspaper, and magazines. Most of them listened to radio programs during the weekdays (Monday-Friday) between 18.00 and 24.00 the most. Most of them listened to the programs for three hours every day the most (38.30%), followed by 1-3 times weekly (32.7%) and 4-6 times (16%). 45.40% listened to while taking a rest, next while doing homework (27.3%) and while traveling (15.7%). 53.4% listened by a rotary switch while 28.7% listened to their regular program continually.

Valailuk Sekharariddhi (1996, pp. 63-67) studied, "Patterns and Motivation of Listening to Specific Target Programs of Teen Receivers," and found that most teenagers exposed to radio every day for five hours in average. Most of them used Auto-Tune regularly to a specific wave by their convenient time. The most convenient time was over 10.00, 5.00-8.00 PM, and 06.00-08.00 AM respectively. They listened alone in their bedroom the most while some samples preferred listening with their family in the evening. Besides, it was found that some also listened in their own car and were interested in participating in the programs.
Urai Jaktreemongkol (1994, pp. 35-56) studied, “Behaviors of FM Radio Broadcast Exposure of Students at Lower and Upper Secondary Education in Bangkok.” The research found that TV was the most exposed media, followed by radio broadcast, films, and printed media. 37.3% listened to radio regularly and 33.2% seldom did. The time they listened the most during the weekdays (Monday-Friday) was 6.00-7.00 PM, followed by 7.00-8.00 PM, and 5.00-6.00 PM. During the weekends (Saturday-Sunday) is 6.00-7.00 PM, 7.00-8.00 PM, and 8.00-9.00 PM respectively. Most students selected the program by themselves and by following others. The place they listened to the radio the most was at home, in a car, and at school respectively. Mostly, they listened alone and the activities they did the most while listening to a radio were taking a rest, doing homework, singing, doing household work, reading cartoons. The least was to listen to the radio intentionally.

Jinda Phomuang and Suthep Chaowalit (1981, pp. 60-65) studied, “the Interest and Needs in Radio Programs of the Youth in Khon Kaen: A Comparison between Urban and Rural Community.” The results found that most young people listened to radio from a radio receiver. Most of them listened at home and at their friends’ home. Most of the youth in both urban and rural community listened to radio almost every day, especially in the morning. They listened to local news the most. For other programs, they tuned until they found a preferable one. The activities they did while listening to the radio the most were doing homework, taking a rest, and doing their hobby respectively.

From the review of the literature and previous studies on radio exposure behaviors, the following were summarized as a framework for this study:

1) Four stages of media and information selection or in the selective process: selective exposure, selective attention, selective perception and interpretation, and selective retention

2) The purposes of selective exposure of media and information in gratifying one’s own needs: for knowing or learning about a happening/event, for making a decision, for conversing with others, for a participation in a program, for a perception of new things, for a diversion, for social utility, and for withdrawal from a society.

3) Type of exposed media: TV, radio, printed media, and internet.
4) Type of exposed radio: FM and online

5) Place of listening to the radio: at home, in a car, on a bus, at school, at friends’ or acquaintance's house, etc.

   (1) The type of radio youth listens to FM, a community station, online radio, podcast (radio program recorder), etc.

   (2) Radio exposure behaviors:

       (2.1) Listening time during the weekdays (Monday-Friday):
       early morning (05.00-8.00 AM), morning (08.01-11.00 AM), noon (11.01 AM-1.00 PM) afternoon (1.01-1.00 PM), evening (4.01-7.00 PM), night (7.01-10.00 PM), and late night (after 10.00 PM)

       (2.2) Length of listening time during the weekdays (Monday-Friday): less than 15 minutes, 15-30 minutes, 30 minutes-one and a half hour, 1-2 hours, 2-4 hours, and more than 4 hours.

       (2.3) Listening time during the weekends (Saturday-Sunday):
       early morning (05.00-8.00 AM), morning (08.01-11.00 AM), noon (11.01 AM-1.00 PM) afternoon (1.01-4.00 PM), evening (4.01-7.00), night (7.01-10.00 PM), and late night (after 10.00 PM)

       (2.4) Length of listening time during the weekends (Saturday-Sunday): less than 15 minutes, 15-30 minutes, 30 minutes-one and a half hour, 1-2 hours, 2-4 hours, and more than 4 hours.

       (2.5) The frequency of radio listening: 1-2 days/week, 3-4 days/week, 5-6 days/week, and every day

       (2.6) Activities while listening: intentionally listen to a radio, reading, taking a rest, conversing with others, doing homework, doing a hobby, doing household work, playing internet, occupational working, etc.

       (2.7) A way of listening: listening regularly, switching tune listening when without advertisements, etc.

       (2.8) Accompanying listeners: listening alone, with parents, with family members, with friends, etc.

       (2.9) Interest in a program participation: only listening, expressing ideas through SMS, playing games to win a prize, sharing ideas or experiences on a radio, talking to DJ, online chat, etc.
(2.10) Reasons/purposes of listening

(2.10.1) by prioritizing the reasons for listening, i.e. Interesting programs or content, interesting style or languages of a DJ or moderator, a game competition, a prize competition, appreciation in a DJ or moderator, etc.

(2.10.2) By considering the degree of satisfaction or gratification of program components:

(2.10.2.1) Interestingness of the programs or content

(2.10.2.2) Interestingness of a DJ’s or moderator’s style or language

(2.10.2.3) Interestingness of activities, i.e. Quizzes games, etc.

(2.10.2.4) Appreciation in a DJ or moderator

2.3 Concepts on Uses and Gratification

According to the concept of Rosengren (1974, pp. 269-285), there is a close relationship between “uses” and “ratifications” so one can use either the word, “uses” or “gratification” to mean “uses and gratification”. In this study, “uses of media” was selected.

2.3.1 The Concept of Uses and Gratifications

According to Sheldon (2008, p. 53) and Stafford and Gonier (2004, p. 107), this concept concerns with a question of “why do people want to use such a media?” and “How is the media used?” The answers to those questions will reflect the receiver’s or the media user’s perspective. This explanation accords with the concept of Wang, Fink, and Cai (2008, p. 87) that gives high importance to a receiver as they believe that a receiver is a person who determines what he or she needs and how he or she uses it to gratify the needs. Therefore, receivers are those who choose to use a certain kind of media in order to respond to their particular needs. Accordingly, this concept views receivers as “active” rather than “passive” since they can monitor and evaluate each media they use to achieve their intended goal.
Katz, Blumler, and Gurevitch (1974, p. 20) define the study of uses and gratification as the study of

1) The social and psychological condition that has an effect on

2) The needs of people that lead to

3) The estimation or expectation of the media and source of information, which causes

4) The differences in the uses of media and each person’s behavior that will result in

5) The gratification from such uses of media

6) Other consequences that a person may not have estimated or expected.

This concept is in accordance with the concept of Kanjana Kaewthep, Nunthaka Suthamprasert, and Aekthida Sermthong (2011, p. 40), as synthesized into the following model illustrating the process of the concerned variables:
Katz, Gurevitch, and Hass (1973, as cited in Severin & Tankard, 2010, p. 45) summarize the roles of traditional media, i.e. TV, radio, newspaper, etc. used by receivers: 1) cognitive needs 2) affective needs 3) personal integrative needs, i.e. to enhance self-assurance, to create self-confidence, etc. 4) social integrative needs, i.e. to connect relations, etc. 5) tension release needs.

McQuial, Blumler, and Brown (1972, as cited in Severin & Tankard, 2010, p. 48) identify the roles or receivers’ uses of media (no specific media) as follow: 1) Diversion, i.e. daily activities, avoidance, emotional release, etc. 2) Relationships with others, i.e. using the received information for conversing with others. 3) The creation of self-identity, i.e. adherent values. 4) Surveillance, i.e. information inquiry, etc.

McCombs and Becker (1979, pp. 50-52) describe the receivers’ use of mass media, i.e. newspaper, TV, radio as follows: 1) Surveillance or to follow movements, situations, etc. 2) Guidance. 3) Anticipated communication. 4) Excitement. 5) Reinforcement. 6) Entertainment, amusement, and emotional release.
McQuail (1987, p. 73) classifies the uses of media according to individuals’ needs as follow:

1) The needs for using information, i.e. information about circumstances and what happens in a society, recommendations or guidelines for daily use, opinions as choices for making decisions, information to respond their curiosity, information used for the studies, or information for preventing dangers and for a protection.

2) The needs for personal knowledge, i.e. to create self-value, to find a good role model, to testify information from various sources, to increase personal experiences, etc.

3) The needs for connecting an individual with a society, i.e. to acknowledge current world situation, to verify information and increase one’s common sense, to use information from media to represent actual relations in real life, to free oneself from social orders, to interact with family, friends, and society, etc.

4) The needs for entertainment, i.e. to leave from a problem temporarily, to relax oneself, to be amused with a certain culture, to release emotion, to stimulate or arouse something, etc.

2.3.2 Uses of New Media

According to the concept of the new media uses, the internet can be comparable to online radio, which mass communication researchers have studied and summarized some main ideas as follow:

Johnson and Kaye (1998, pp. 325-340) studied the uses of internet and found the needs for social interaction, killing time, information processing, and website appreciation.

Papacharissi and Rubin (2000) found the needs of using internet for interpersonal interaction, killing time, information inquiry, conversation, and novel entertainment.

Charney and Greenberg (2001, pp. 379-408) studied and summarized the uses of the internet for 1) Publicizing news. 2) Entertainment. 3) Identifying oneself. 4) Good feeling. 5) Communication, 6) Occupational purposes. 7) Excellency.
Perse and Courtright (1993, as cited in Severin & Tankard, 2010, p. 60) surveyed the uses of new media or computer. They found that it was used for 1) Relaxation 2) Entertainment 3) Getting Away from work or problems 4) Having something to do with friends 5) learning about oneself and others 6) killing time 7) reducing loneliness 8) Excitement 9) Using it as a habit 10) showing one’s empathy for other people 11) Asking someone to join.

### 2.3.3 The Youth’s Uses of Radio

Arnett (1995, pp. 519-531) and Blumler and Katz (1974, p. 4) summarize that young people use radio towards socialization and personal needs.

McClung, Pompper, and Kinnally (2007, pp. 103-119) studied the youth's uses of radio. They found that the reasons for their uses were for 1) Excitement 2) Amusement 3) Entertainment 4) Feeling good 5) Happiness 6) Emotional release 7) Forgetting something, i.e. school, homework, etc. 8) Leaving from what needs to be done 9) Ignoring family and friends 10) Conversing with friends 11) Listening for what friends suggested 12) Doing it as a habit 13) Killing time 14) Having something to play with as nothing is interesting 15) Getting information, i.e. sports, weather, one's and others’ story, etc.

Prasit Thong-oon (1999, p. 164) and Sumon Yusin (2000, pp. 335-336) state that in operating radio broadcasts, it is important to provide a service to respond to listeners’ needs and expectation. Besides, responding to social needs, which is extrinsic needs, it is also important for a broadcaster to concern about intrinsic needs or emotional and spiritual needs of the listeners. The radio broadcast can be a suitable media that is suitable for responding to both needs.

From the review of related concepts and previous studies, the needs of the receivers towards mass media were summarized and be used as a frame for this study as follows:

1) This study used fundamental needs for mass media based on four human fundamental needs of McQuial (1987, p. 73):

   (1) The needs for information processing

      (1.1) To know surrounding events, current situations of the society and of the world.
(1.2) To inquire recommendations for action or for decision making:

(1.2.1) for responding to one’s curiosity and general interest
(1.2.2) for self-learning
(1.2.3) for establishing firm feeling from the knowledge received from mass media.

(2) The needs for personal identity

(2.1) To find a reinforcement of personal values
(2.2) To search for a behavioral role model
(2.3) To express shared values with others in mass media
(2.4) To understand oneself

(3) The needs for group formation and social interactions

(3.1) To understand other’s circumstances
(3.2) To express their commonness and sense of ownership
(3.3) To use as a conversational topic and social interaction
(3.4) To use as an accompany
(3.5) To facilitate social roles
(3.6) To connect family, friend, and social relations.

(4) The needs for entertainment

(4.1) To escape or avoid problems
(4.2) To relax oneself
(4.3) To touch a genuine culture and aesthetic enjoyment
(4.4) To have something to do or to spend up time.
(4.5) To release an emotion
(4.6) To stimulate sexual desire.

2) Purposes/Objectives of the use of mass media

This study used the concept of Dominick (1993, pp. 48-53) as a frame of the study to study the needs for using mass media:

(1) Cognition: To perceive information to respond to human fundamental needs: curiosity, belong needs, etc., in the form of news, knowledge, and entertainment.
(2) Diversion: to respond to a variety of needs
   (2.1) To stimulate an emotion or search for an excitement, amusement, and boredom reduction.
   (2.2) To relax oneself or release one’s stress and daily pressure.
   (2.3) To release an emotion
(3) Social Utility: the needs for being a part of a society. The exposure to mass media may lead to others’ acceptance and engagement.
(4) Withdrawal: the needs to avoid regular work, i.e. to finish working early in order to view a TV program.

2.3.4 Related Studies on the Uses and Gratification of Radio
Suthida Nguanda, Teerapong Pengsri, and Abdul Mubin U-Seng (2016, p. 8) studied, “Radio Exposure of People in Pattani” and found that the samples listened to radio during the normal and crisis situation.
Buaphin Tohsab (2016, pp. 177-203) studied, “Listeners’ Exposure Behaviors and Satisfaction towards the Radio of Thailand, FM 89.75 MHz, Surat Thani” and found that the uses of radio were at the high level. Listeners used radio for entertainment and amusement the most, followed by for keeping accompany and for a surveillance. Listeners made use of the received information for making decisions at the moderate level. Besides, listeners of different ages had different exposure behaviors. Listeners of different ages and occupations had no differences in their satisfaction with program formats, content presentation, moderators, and participation in the programs. However, listeners with different education level had different satisfaction with their participation in the programs. Listeners of elementary education had higher satisfaction than those of early secondary and late secondary education, including those of undergraduate and graduate level. The early secondary education students had higher satisfaction than the late secondary education, vocational education, and undergraduate level students. The vocational and undergraduate level students had higher satisfaction than graduate-level students.
Bordin Kongyai, Thanawadee Boonlue, and Natshuda Wijitjammaree (2015, pp. 3058-3067) studied, “the Exposure, Uses, and Gratification of Democracy
Community Radio, FM 92.25 MHz in Bangkok." It was found that different sexes, ages, and average monthly income had different uses of the said community radio. However, different education level and occupation did not have different uses of the community radio while different ages, education level, and average monthly income had different gratification. On the other hand, different sexes and occupations did not have different gratification.

Krittima Kriangkhajornpan, Kamolphorn Hongsakul, and Punya Phutthasupha (2014, pp. 15-26) studied, “The Listeners’ Satisfaction towards the Operation of MCOT Radio Station, Krabi Station.” Parts of the research showed that listeners with different sexes, ages, marital status, education level, and monthly income had no different satisfaction but listeners of different occupations had different satisfaction with the operation of the radio station.

Rapeepan Kuadputsa (2010, pp. 75-100) studied, “The Study of Radio Exposure and Uses of Students of Basic Education Schools in Nakhon Ratchasima Educational Area”, it was found that in general most students exposed to a radio at the high level. If considered by purposes, they were exposed to the following at the high level: entertainment, creating uniqueness for individuals, information processing, and social interaction respectively. Besides, female students used radio broadcast more than male students. Classified by sex, a statistical difference was in using radio broadcast was found in every dimension, except information processing. Classified by the level of education, students of grade 10-12 used radio broadcast more than students of grade 7-9. Regarding family income, for overall students, no statistical difference was found. However, when classified by each question, students with moderate income level or 1,000-3,000 baht used radio broadcast differently from other income levels. In addition, different residence conditions used radio broadcasts not differently.

Prapakorn Nontaluck (2010, Abstract) studied, “Online Radio Exposure of Working People in Bangkok.” It was found that working people in Bangkok used online business for listening to music since it was convenient and easy to listen. The uses were found in three folds. 1) Interactivity 2) de-massification and 3) asynchronicity. Among these uses, a synchronicity. It was also found that subjects with different sex, age, and occupation have a different degree of addiction to radio
programs. Students with differences in sex, age, and occupation have different online radio uses while those with different education level was found to have no differences in uses of radio broadcasts

Ladda Kanbunchan (2010, pp. 79-109) studied, “Exposure, Uses, and Gratifications with Documentary Programs of the Radio of Thailand, FM 101.75 MHz, of People in Buriram.” Some parts of the findings showed that listeners with different sex, age, education level, occupation, and income did not use exposed information differently.

Media for the Development of Youth Health Program, Thai Health Promotion Foundation studied, “An Analysis of Radio Programs for Children, Youth, and Family broadcast in Bangkok and Neighboring Areas.” It was found that young people aged 12-25 years old listened to radio programs for amusement, entertainment, pleasure, keeping them accompany, and releasing stress. Occasionally, they listened in order to forget something or to avoid some problems. Furthermore, their needs of exposing to radio programs were for gaining information to make them updated and to use in their daily life, for acknowledging social movements, i.e. entertainment news, etc., for learning new teens’ vocabularies, for developing their new ideas, etc. This was to use the information to converse with friends and family, to know new friends, to play games and participate in programs out of the station (Media for the Development of Youth Health Program, Thai Health Promotion Foundation, 2007, as cited in Saowanee Chatkeaw, 2009, pp. 22-25)

Amorn Nimpattanapol (2008, pp. 70-130) studied, “The Exposure and Uses of Interactive Radio Programs of the Teenagers in Bangkok.” It was found that most adolescents used radio program for being a friend, releasing their stress, entertainment, sharing ideas on programs' web board, learning different ideas of participants. The next reasons were for getting rewards from a participation in the programs, to gain life experiences, and to get friends. Additionally, young people of different age used interactive radio programs not differently. However, young people with different sex, education level, occupation, income, and ownership of different kinds of communication tools were found to use the participation in the programs differently. On the other hand, young people with a different occupation, income, and ownership of communication tools used the participation in marketing activities of the
radio program not differently. Besides, young people with different education level used their expression on websites of interactive radio programs not differently either. Similarly, young people with different sex, age, occupation, income, and ownership of communication tools used the participation in marketing activities of interactive radio programs not differently.

Kampol Duangpornprasert (2006, pp. 146-153) studied, “Gratification and Needs of the Listeners in Bangkok in Exposing to Programs Broadcast by Radio Station of Rajamangala University of Technology, FM 89.5 MHz,” and found that listeners with different age, income and occupation had different exposure behaviors.

Rattanit Rodcharoen (2005, Abstract) studied, “the Exposure, Uses, and Gratification with Community Radio of Tambon Khao Thong of Listeners in Tambon Khaothong, Nakhonsawan.” It was found that the subjects gratified their uses of community radio for an entertainment and an emotional release the most, followed by for following news and happenings in a community. Their needs were to improve the presentation to be updated. Furthermore, it was found that the listeners of different age, education level, occupation, and income had different uses and gratifications of community radio programs.

Sophon Sirikulpipat (1999, Abstract) studied, “People’s Attitude towards Community Radio Programs: A Case Study of Radio Station of Thailand, Surat Thani” and found that listeners with different age and occupation had a different attitude towards radio programs. However, different sex, education level, family’s income, length of living in Surat Thani, and social position were found to have no significant relationship with the attitudinal differences.

Usa Janprapas (1991, Abstract) studied, “Uses and Gratifications of Community Radio Programs of Radio Station of Thailand in Chanthaburi Province” It was found that listeners had uses and gratifications at the high level only of programs with featured content as followed: (from the highest to the lowest) 1) a principal program for general people, 2) knowledge, 3) useful information for work, occupations, and daily life, 4) a program representing people’s voices, 5) ways of solving problems, 6) news and 7) information for exchanging ideas with others. Furthermore, the findings showed that listeners of different ages and education levels had different uses and gratifications with the exposed information helpful for their
work, occupation, and daily life. Listeners aged 31-40 years old and those with high vocational certificates or diplomas had the highest level of uses and gratifications of such exposed information.

Anan Tipayarat, Jarun Tansungnoen, Tawee Thongkam, and Rohim Niyomdeja (1991, Abstract) studied, “the Publicity for Enhancing Thai Language Learning of Thai-Muslims in Southern Border Provinces” and found that male subjects preferred to listen to radio than women, except Thai songs, drama, health, and Thai language teaching. The program to which the subjects liked to listen the most was a program of Thai songs and women exposed to it more than male samples.

2.3.5 The Needs of Radio Programs

The needs of a radio program mean the listeners' needs on radio broadcasters, types of program, content, presentation techniques, and broadcast time.

2.3.5.1 Radio Broadcasters

1) The Importance of Radio Broadcasters

The important part of operating a radio broadcast program is a broadcaster, who will lead the program towards the desired goal effectively. The skills of broadcasters in speaking, reading, and narrating stories or content of the program to the listeners, help listeners to understand, pay attention to, and want to participate in the program smoothly and interestingly. (Phinitta Sukkoson, 2006, pp. 113-118)

At present, radio broadcasters are called “DJ,” who operate the programs, i.e. songs, interview, conversation, discussion, etc. without scripts. They may need only topics or open-ended questions. Due to this special skill, a DJ needs to resourceful, confident, and astute. They need to be able to solve a facing problem and can recall their memory to use during the program smoothly and congruently. (Supang Nanta, 2010, p. 61)

Sumon Yusin (2000, p. 112) describes the roles of broadcasters as follow:

(1) To make a decision to plan how to arrange a program by determining the desired goals, content, program type, and an interesting name of a program.
(2) To coordinate in order to operate the program to accomplish the stipulated goal and policies

2) Qualifications of Broadcasters

Sumon Yusin (2000, pp. 114-117) specifies the qualifications of broadcasters as follow:

Personality: Broadcasters should be knowledgeable in all related works in the station. They should be creative, and curious about learning the listeners' needs and tastes. Besides, they must be able to analyze problems and make prompt decisions. Diligence, self-confidence, and good human relations are also key qualifications of broadcasters.

Narong Chuennirun (n.d.) explains the additional qualifications of broadcasters as follow:

(1) They need to be broad-minded and accept their mistakes. Besides, they should be open to listen and accept listeners’ criticism and comments all the time.

(2) They should always pay respect to listeners since it is impossible that they will know everything so they have to listen to listeners’ opinions.

(3) They must understand and accept their roles and status in compliance with local culture, traditions, language, and experiences, etc.

(4) They have to be responsible for their production continually and express their responsibilities for the programs and listeners.

(5) They must be astute and know how to select the information and stories to be presented, including being able to make a proper and interesting adjustment.

(6) They must have good human relations and can work effectively in a team, including being able to establish good relationships with the public.

(7) They must know how to control their emotion consistently

(8) They must not be intoxicated with complements or be too sensitive nor to react negatively against listeners’ criticism.
They must scarify and be devoted to their responsible program arrangement and development.

They must be alert and active all the time.

They must be a good listener.

Supang Nanta (2010, p. 61) describes the qualifications broadcasters or DJs should possess:

1. They must be knowledgeable in what they transmit. Sometimes, they might be assigned to talk on some topics they are not keen so they must know how to solve their facing problems by making some researches or information inquiry.

2. They must be energetic in talking with the listeners all the time.

3. They should create their own identity and improve their personality to be attractive, i.e. Tone of voice, language usage, an ability to transmit feeling and attraction to receivers. Wit and charm help to create an impression greatly during a talk.

3) Ethical Codes of Broadcasters

Joompol Rodcumdee (2009, pp. 33-34) proposes a concept relating to the ethical codes of radio broadcasters by summarizing that ethical codes in operating the programs are important. Broadcasters should realize that they are a language prototype whom listeners may imitate unconsciously. Therefore, it is important that they must be aware of their languages, i.e. usage of equivocation, rude words, etc., and their consciousness of being a mass media, i.e. honesty, sincerity, modesty, ethics, goodwill, and their awareness of national harmony.

Besides, a news broadcaster should have some additional ethical codes as follow:

1. Report what has been witnessed without adding personal opinions and feelings into the content of the news.

2. Respect all related to morality and ethics. Facts need to be investigated as much as possible before broadcasting them.

3. Be fair and neutral for news with conflicts and avoid taking a side
4) Not present any news or story that is detrimental for a society.

5) Be independent and focus on a freedom for news inquiry and reporting without anyone's influence. However, such freedom needs to be ethical, righteous, fair, and concerns about humanity and good morals. If anyone intends to distort information or facts, is influenced by someone, has no fairness in news reporting, or accepts a bribery in order to dominate the freedom in news seeking and new reporting, it means such person violates the principles of mass media practitioners severely.

4) Related Studies on Radio Broadcasters

The research, “The Analysis of Radio Programs for Children, Youth, and Family, Broadcast in Bangkok and Neighboring Provinces” found that most broadcasters were adults. (Media for the Development of Youth Health Program, Thai Health Promotion Foundation, 2007, as cited in Saowanee Chatkeaw, 2009, pp. 22-25).

Pannaporn Paiboonwattanakij (2011, pp. 37-57) studied, “Life Difficulties of Children, Youth and their Families in Upper North: Guidelines for Creating Community Radio Programs for Children, Youth, and Families,” and found that most broadcasters were youth and their parents.

Sonthaya Chonghannimit (2005, Abstract) studied, “The Satisfaction with Radio Programs for Children and Youth: A Case Study of “Young Wave” Programs of Radio Station of Thailand, Sisaket.” The research found that most broadcasters were youth aged 18 years old the most, next were youth aged 17 years old, studying at grade 11 the most, followed by vocational and high vocational certificates. Besides, the factor affecting the satisfaction towards radio broadcasting the most was moderators at the high level.

Kampol Duangpornprasert (2006, pp. 70-75) studied, “Gratification and Needs of Listeners in Bangkok in Exposing to Programs Broadcast by Radio Station of Rajamangala University of Technology, FM. 89.5 MHz,” and found that the subjects needed both male and female broadcasters of middle age the most. They also needed broadcasters to be well prepared before every broadcasting.
2.3.5.2 Types of Radio Broadcast

Napaporn Achariyakul and Teerarak Posuwan (2003a, pp. 316-322) identify types of radio broadcast in general as follow:

1) Straight Talk Program is the program in which there is only one speaker talking to listeners in all kinds of stories. However, it is not a reading but a natural talk.

2) Conversational Program is the program in which there are at least two broadcasters performing different functions. One of them may be a conversation leader by proposing topics and relating to any interesting topics or content while the other one proposes his or her ideas and then both of them share and exchange their ideas.

3) Interview Program is the program for answering some problems by having an interviewer and an interviewee (can be more than one person for both sides). It is divided into a formal interview (inviting some important or interesting persons to join in a program) and informal interview (asking someone without prior preparation).

4) Discussion Program is the program of exchanging ideas, which can be the same or different. Each person expresses his or her ideas one by one while a moderator leads the discussion and summarize the whole ideas.

5) Documentary Feature Program is the program providing knowledge and interesting fact of only one story uniquely.

6) Magazine Program is the program that combines many stories in one program, i.e. knowledge, news, interview, entertainment, etc. Program participants can be one or many depending on the program producer’s consideration.

7) News Program is the program presenting events for listeners to know more details clearly and understandingly (who, what, when, where, and how). The news is divided into many types, i.e. politics, local, foreign, economic, social, sports, education, and entertainment, etc.

8) Commentary Program is the program presenting what is happening at a certain moment by having a broadcaster narrate information to the listeners. Sometimes, there might be some sound effects from the actual event or place.
9) Quiz Program is the program asking some questions in many forms, i.e. inviting experts to give an answer, competing to answer questions, etc. Mostly, it opens an opportunity for listeners to participate in the program in different ways, i.e. SMS, phone-in, etc.

10) Music Program is the program aiming for music entertainment. It is the type of program that is paid high attention from the listeners.

11) Radio Drama or Radio Play is the program that performs some hypothetical roles and inserts some knowledge, sound effect, and narration, to amuse listeners.

12) Variety Program is the program that combines several types of the program into one program, mostly focusing on entertainment, and the content is not united but varied, i.e. most amusing programs will be a variety program.

13) Docu-Drama Program is the program aiming to provide interesting knowledge or major problems together with offering entertainment. It is a combination between documentary feature and drama program. After listening, listeners are expected to be aware of or comply with what the program tries to present.

Joompol Rodcumdee (2009, p. 61) and the Association of Children, Youth, and Family Radio (2012, pp. 12-15) state that the presentation of the type of radio program for young people aged 15-24 years old may be similar to the adults’ programs, i.e. conversational, music (Thai, foreign) news (i.e. sports, creative activities for society, quiz (i.e. teen quizzes), and documentary feature program. However, the program should use a unique language, be informal, exciting, and arouse for a follow-up.

2.3.5.3 Content of Radio Programs for Youth

The Association of Children, Youth, and Family Media (n.d., p. 40) states that the roles of a creative radio broadcast are to present good things through both feature and non-feature content as follows:

1) Life skill: A skill that reflects an understanding of others, ways of life, and skills needed for living, i.e. creativity, critical thinking, information classification, socialization, relationship with others, and self-emotion management.
2) Thinking System: The development of thinking through an interactive conversation and exchanges of ideas, a rise of a question for doubts, and a creation of opportunities in answering questions and expressing opinions.

3) Learning: Information or knowledge helping youth to learn this wide world from lessons in class to learning out of class and a continual self-learning.

4) Morality and ethics: Content that enhances an awareness and promotes good morals for youth concretely.

5) Social differences: content that enhances a peaceful coexistence without judging by physical force and violence. Moreover, it helps to create an understanding that everybody can have his own standpoint, different from others, and can accept differences.

Besides, the researcher found studies relating to the content of radio programs for youth as follows:

Chitapha Sookplam and Pongsin Prompitak (2013, pp. 1-5) studied, “The Action Research of Synthesizing Lessons of Suitable Radio Program for Children in the East of Thailand,” and found that the content presented by radio stations is:

1) Life skill, i.e. spending life by experiences, narrating good deeds of youth role models, warning of danger (i.e. teenagers’ risks)

2) Health information, i.e. changes and physical changes from youth to adults

3) Socialization, i.e. society of youth

4) knowledge, i.e. legal knowledge, politics for youth

5) Activities, i.e. scholarships, students’ activities, new activities of a community

6) News, i.e. general news, news on youth and children, local news academic competitions

7) Entertainment and songs, i.e. local, string, actors, singers

8) Politics, i.e. national election, news of the Prime Minister

Mutita Suthena (2012, pp. 54-144) studied, “the Creation of Community Radio Programs for Youth and Families: a Case Study of Youth Protection Program,”
and found that the program consisted of content on the environment, natural resources, environmental problems in the community, stories, and mottos.

Weerapong Polnigongit (2012, pp. 85-86) studied, “Issue-Based Radio Broadcast in Australia,” and found that the content presented about youth was mostly news programs, i.e. sports news, current news, interesting activities (i.e. drawing, craving, artistic performance), environmental knowledge, art and culture, youth songs (i.e. Indy, Pop, Hip Hop, Punk, Metal, Dance, local songs).

Pannaporn Paiboonwattanakij (2011, pp. 37-57) studied, “Life Difficulties of Children, Youth and Their Families in Upper North: Guidelines for Creating Community Radio Programs for Children, Youth, and Families.” It was found that radio programs presented youth-related content as follow: general topics for youth (i.e. health, beauty, sex education, AIDS, fashion, accident, etc.), youth problems (i.e. unlawful assembly, nightlife, fighting, early pregnancy, drugs, human trafficking), solutions (i.e. protection from being raped, drug withdrawal), socialization (i.e. relations with friends, romantic relationship, group formations), technological knowledge and media literacy (i.e. TV advertisements, phone usage,), school activities (i.e. education, exam place, tutoring, learning techniques, learning English vocabularies), general knowledge (i.e. global warmth, festivals, local history, democracy, Buddhism for youth) rights (i.e. citizenship, education rights)

Joompol Rodcumdee (2009, p. 61) proposed that the content suitable for youth is knowledge about sex, a proper relationship by age, sex and social identity, physical health care and body changes, an enhancement of self-confidence, morality and ethics, development of good attitudes towards ways of living, and the selection of interesting studies and occupations. The research, “The Analysis of Radio Programs for Children, Youth, and Family Broadcast in Bangkok and Neighboring Provinces," found that the presented content is the publicity of activities, i.e. education (guidance for higher education), entertainment (storytelling, songs, games, and competition), knowledge (i.e knowledge of various learning subjects, languages of both Thai and English, general knowledge), news (i.e. current news) (Media for the Development of Youth Health Program, Thai Health Promotion Foundation, 2007, as cited in Saowanee Chatkeaw, 2009, pp. 22-25).
UNICEP and the South Africa Broadcasting Corporation (UNICEP, n.d., as cited in Joompol Rodcumdee, 2009, pp. 76-77), supporting the project of “Digital Diaries,” a radio program for youth in many countries. In 2003, in South Africa, it was found that the presented content is human rights, children’s rights, HIV and AIDS, the problems of orphans and the underprivileged, the problems of violence against children and youth, consequences of wars, the shortage of clean water resources, and a rescue for the victims.

In short, from the review of previous studies, especially of The Association of Children, Youth, and Family Radio, of Joompol Rodcumdee, and the other studies, the content presented in radio programs and be used in this study was divided into seven main topics:

1) Knowledge: laws, politics, democracy, languages (Thai, English, local), subjects (i.e. Mathematics, Social Studies, Chemistry, Environment and/or Natural Resources (i.e. environmental problems), technology, media literacy (i.e. advertising literacy), health and/or beauty, Buddhism for youth, general knowledge (i.e. global warmth, festivals, local history).

2) News: current situations, education, sports, local, youth and children, politics (i.e. local election, Prime Ministry), entertainment (i.e. stars, singers)

3) Entertainment: songs for youth (i.e. Indy, Hiphop, Punk, Metal, Dance, local Thai, Thai, Foreign), stories, mottos, games, and competition.

4) Publicity of Activities or PR: interesting activities (i.e. drawing, craving, performance), activities related with students (i.e. scholarships, studying or tutoring places, higher educational guidance), and activities in a community.

5) Social issues: appropriate relationship for each range of ages, sex and social identity, studying and occupational selection, life skills (learning from experiences, narrating good deeds of youth role models, friendship, romantic relationship) youth problems (i.e. unlawful assembly, nightlife, fighting, early pregnancy, drugs, violence against children and youth, consequences of wars on children and youth, a rescue of victims (from violent situations) and problem solving (i.e. the protection from being raped, drug quitting, human trafficking, orphans and
the underprivileged problems), rights (i.e. citizenship, education right, human rights, and children’s rights.

6) Physical condition: health care, sex and body changes from youth to adults.

7) Spiritual condition: an enhancement of self-confidence, morality, and ethics, good attitudes of living, self-emotion management.

2.3.5.4 The Presentation of the Programs

Joompol Rodcumdee (2009, pp. 10-11, 61) states that another important component of radio broads, besides types and content of programs, is the presentation of a program. In order to present a program artistically to listeners, a radio broadcaster should be concerned about the following:

1) Spoken language: A radio broadcaster’s speaking by analyzing the target group, i.e. for children, the language must be clear, easy to understand, without rude words, or be local language.

2) Speaking style: A radio broadcast should be like a conversation with a friend in a friendly and sincere tone of voice.

3) Language use: the language should be unique but informal, exciting, and attractive enough to induce youth listeners to follow the program.

All three components of the program presentation were used as a frame for this study.

2.3.5.5 Broadcast Time

Napaporn Achariyakul and Teerarak Posuwan (2003b, p. 437) define broadcast time as a presentation time and each range of time suited for each different target group. For example, early morning broadcast time is suited for adult listeners while late morning may be suited for young listeners before going to school.

Joompol Rodcumdee (2009, p. 13) states that broadcast time is one of the factors determining what kinds of format a program should be produced so that it is suitable for target listeners at each broadcast time. At each period, listeners may be different. For instance, in terms of occupation, morning time may be suitable for office workers while nighttime for merchants or vendors and night-shift workers. In case of morning broadcast time, if the program presents academic or too serious topics, no listeners may not pay full attention to expose to it because it is too early.
and they might be in a hurry to work or to school). On the other hand, for nighttime, it may be suited for youth and adults but not for children since it is their bedtime, etc. However, mostly broadcast time will be stipulated by each radio station. Therefore, radio broadcasters must produce a program by concerning about broadcast time to suit each target group and listeners’ ways of life.

2.3.6 Related Studies on the Needs on Type, Content, Presentation, and Broadcast Time of Radio Programs

Chitapha Sookplam and Pongsin Prompitak (2013, pp. 1-5) studied, “the Action Research of Synthesizing Lessons of Suitable Radio Program for Children in the East of Thailand,” and found that the content presented by radio stations is:

1) Life skill, i.e. spending life by experiences, narrating good deeds of youth role models, warning of danger (i.e. teenagers’ risks)

2) Health information, i.e. changes and physical changes from youth to adults

3) Socialization, i.e. society of youth

4) Knowledge, i.e. legal knowledge, politics for youth

5) Activities, i.e. scholarships, students’ activities, new activities of a community

6) News, i.e. general news, news on youth and children, local news academic competitions

7) Entertainment and songs, i.e. local, string, actors, singer

8) Politics, i.e. national election, news of the Prime Minister

Phirakan Kai-nunna, Pornpimol Urairat, and Yaowaluck Suwanchompoo (2012, pp. 45-50) studied, “The Study of Radio-Broadcast Exposure Behaviors of People in Pattani and Neighboring Provinces,” and found that people needed to listen to the following content: knowledge, language, science and new technology, folk plays or folk culture, education, health, students' activities, and present situation relating to southern border provinces.

Mutita Suthena (2012, pp. 65-66) studied, “the Creation of Community Radio Programs for Youth and Family: a Case Study of Youth Protection Program,” and found that youth listeners need content that reflected environmental problems of
youth, i.e. problem solving for youth, culture, and health respectively. The program format needed the most was entertainment and interesting documentary programs, followed by variety program. Broadcast time needed the most was 19.30-21.00, 20.00-22.30, and 13.00-14.00 respectively. The needed presentation was a friendly and amusing speaking of a broadcaster or DJ.

Chularat Bussabong (2012, Abstract) studied, “Behaviors and Needs in Exposing to Programs of Sisaket Rajabhat University Radio Station” and found that the samples needed music programs the most at the high level, followed by entertainment, news, documentary, and conversation respectively. For content, samples needed content about community service the most at the high level, followed by agriculture, occupational promotion, laws, foreign language, sanitary knowledge, women, children, youth, and family respectively.

Pannaporn Paiboonwattanakij (2011, pp. 37-57) studied, “Life Difficulties of Children, Youth and Their Families in Upper North: Guidelines for Creating Community Radio Programs for Children, Youth, and Families” and found that radio programs presented youth-related content as follow: general topics for youth (i.e. health, beauty, sex education, AIDS, fashion, accident, etc.), youth problems (i.e. unlawful assembly, nightlife, fighting, early pregnancy, drugs, human trafficking), solutions (i.e. protection from being raped, drug withdrawal), socialization (i.e. relations with friends, romantic relationship, group formations), technological knowledge and media literacy (i.e. IT, TV advertisements, games, phone usage,), school activities (i.e. education, exam place, tutoring, learning techniques, learning English vocabularies), general knowledge (i.e. global warmth, festivals, local history, democracy), Buddhism for youth or entertaining Dhamma (broadcast by novices), songs (string more than other kinds), content for specific groups (i.e. hill tribes, novices), and rights (i.e. citizenship, education rights), culture of hill tribes. Most of the programs were conversational or more than two broadcasters talking to each other with an insert of music. Most programs were in native or local language, i.e. Lanna, Tai Yai or Shan, Akha, Yong, Karen, etc, and some programs inserted some knowledge and Dhamma via songs, stories, poetry, Sueng Solo, invited local wisdom to be interviewed, opened for the listeners’ participation via quizzes, games, or proposing their needed topics or content for next broadcasting.
Chai Paricaga, Boonthawong Charoenphalitphon, Wiwat Kaewmarad, Theerat Khojit, Sombat Soph, Natthawut Meesakul, … Jirawat Thonglor (2010, pp. 50-80) studied, “The Development Project of Program Format and Service of Children’s Friends Community Radio by Kamphaeng Phet Youth” and found that the youth samples needed music program the most at the high level, followed by a conversational program that created good relations between listeners and broadcasters, quiz or consulting, community activities publicity, activities recommendations, a surveillance report of outside events, and an exchange of idea stage for listeners of the same age.

Nutrada Wongnaya (2009, pp. 26-30) studied, “The Driven Strategic Plans for Northern Children and Youth Media” and found that the samples liked to listen to radio programs at the second rank after TV programs. For the program content, the samples identified their needs for the following content respectively: Education, knowledge about drugs, youth problems, sex education, and history. Regarding the program formats, the samples needed to listen to amusing and relaxing programs the most, followed by to participate in the program production. They suggested that the programs should cover documentary content taken from real life.

UNICEP and the South Africa Broadcasting Corporation (UNICEP, n.d., as cited in Joompol Rodcumdee, 2009, pp. 76-77) supported the project of “Digital Diaries,” a radio program for youth in many countries starting in 2003, in South Africa. It was found that the presented content was human rights, children’s rights, HIV and AIDS, the problems of orphans and the underprivileged, the problems of violence against children and youth. Later, the project had been expanded to many areas around the world via the project called, “Digital Diaries”, which was a live interview about problems children were facing and broadcast in South Africa. In this program, children and youth had an opportunity to express their ideas about the facing problems in their society, i.e. the epidemics of HIV, consequences of the war between Israel and Lebanon, the rescue for the victims from Tsunami, the preparation of Iraqi families for election votes.

Yanothai Boonlert (2009, pp. 60-74) studied, “Formats and Content of Community Radio Programs Responding to the Listeners’ Needs” and parts of the findings showed that listeners with different ages and occupations were found to need
the program formats, content, and presentation differently, either general or individual listeners. Besides, it was found that listeners aged 31-40 years old had different needs from those aged below 20, 20-30, and older than 41 years old. Listeners aged below 20 years old and aged 31-40 years old had a different level of needs towards the content of the programs.

Santi Kitipimol (2007, pp. 80-120) studied, “The Needs of the Youth in Bangkok towards Radio Broadcast Programs” and found that the youth needed music programs the most (71.5%), followed by educational programs (6%), Technology and IT (5.5%), news (5.0%), and Dhamma and religion (1%). The broadcast time they needed the most were more than one hour (45%), followed by one hour (42%), and 30 minutes (11.5%). Youth listeners needed adult broadcasters the most (52%), followed by broadcasters of the same age (youth) 47%). After 9.00 PM was the most needed broadcast time (40%), followed by 8.00-9.00 PM and 7.00-8.00 PM (11%).

The study, “the Survey of Media Exposure Behaviors, Attitude, and the Effect of Radio Programs for Children, Youth, and Families in Bangkok” and found that the format of the programs the youth needed the most was music program, at the high level. The next was a recommendation of tutoring places, music schools, youth camps, documentary programs about mysterious things, general knowledge, Quiz, conversation, i.e. the introduction of computer games and online games. For the content of the programs, the youth needed the following: family and soulmates in a family (93.8%), self-discipline (89.6%), a saving (89.6%), miscellaneous (88.9%), diverse experiential learning (80.6%), and sex (75%). For broadcasters, they needed adult broadcasters the most (29.8%), youth (10.6%). Regarding broadcast time, youth needed late morning the most (29.4%), followed by noon (23.8%), afternoon and night (15%) (The Development of Radio Programs for Children, Youth, and Family Project, 2008, pp. 7-19).

Buaphin Tohsub (2007, pp. 138-165) studied, “Uses and Gratification of Listeners towards Community Radio Programs of Southern Credit Union Club (Surat Thani Network)” and found that listeners of different income and degree of involvement with the Club used the community radio program differently. For their gratification, it was found that listeners with a different occupation, income, and
degree of involvement with the Club gratified with the community radio programs differently.

Kampol Duangpornprasert (2006, pp. 100-105, 137-145) studied, “Gratification and Needs of the Listeners in Bangkok in Exposing to Programs Broadcast by Radio Station of Rajamangala University of Technology, F.M 89.5 MHz”. It was found that most listeners needed to listen to general knowledge the most in the form of magazine program. They also needed middle-age broadcasters, either male or female, but preferred having broadcasters in pair with a good tone of voice and eloquent style of speaking. Besides, it was found that listeners of different age, income, education level, and occupation had different uses and gratifications.

Danucha Saleewong (2006, pp. 196-201) studied, “the Study of Expectation and Satisfaction of Listeners of Community Radio Programs, Boonyaporn Foundation, F.M 90.75 MHz, Wat Sopanaram, Mae Rim District, Chiangmai.” The findings showed that listeners with different age, education level, occupation, and income had different radio exposure behaviors: the aspect of exposure, frequency, timing, length of time, and participation in the program. Listeners with different sex, age, education level, and occupation were satisfied with the programs differently.

Chanpen Luekamhan and Pallapa Intanoo (2005, Abstract) studied, “Attitudes of Youth in Udon Thani Municipal Area towards F.M 107 MHz. Community Radio, Udon Thani.” Parts of the findings showed that most youths listened to the radio for an amusement. They preferred local music programs. The reasons why they listened to community radio programs were their interesting content, program format, knowledge provided, style of music, listeners' participation, the appropriateness of news and knowledge, and PR news.

Pattaya Ruengrernkulrit (2003, pp. 83-111) studied, “Exposure Behaviors of People in Nakhon Ratchasima to Community Radio Programs, the Radio Station of Nakhon Ratchasima. Parts of the findings showed that people of different age, education level, and occupation had different radio exposure behaviors. It was remarkable that sex had no effect on behavioral changes of the samples' exposure behaviors, opinions towards the programs, and satisfaction. On the other hand, monthly income had no effect on exposure behaviors and satisfaction.
Arunyakorn Pramuansup (1987, Abstract) studied, “The Exposure and Gratification of people in Nakhon Nayok towards Radio Broadcast Station of Chulachomklao Royal Military Academy.” Parts of the findings showed that the samples with different sex, age, and income exposed to radio differently. Male listeners exposed to radio more than female listeners. In listening to the radio, most samples exposed to a number of programs from various stations. The samples of different age and education level were found to have no difference in their exposure. On the other hand, the samples of different sex and education level were satisfied with the programs differently. Male listeners were more satisfied than female while listeners with education level lower than grade 9, and grade 11 or equivalent were more satisfied than listeners studying at late secondary education, vocational certificate, and bachelor's level or equivalent were.

Charatsri Hansomwong (1980, Abstract) studied, “The Differences in Ideas, Expectation, and Satisfaction of Passengers towards Radio Programs on General Buses of Bangkok Mass Transit Authority (BMTA), special wave F.M. SCA.” It was found that male and female passengers had no differences in ideas and expectation. Passengers with different occupation and income had no differences in ideas and expectation as well. However, passengers with different age had different expectation and satisfaction. Besides, passengers with different education level also had different expectation and satisfaction.

From the review of previous studies, the effect of variables or factors, i.e. sex, age, occupation, education level, and income, on the listeners' needs and satisfaction towards radio programs were found in two directions: to have and not have an effect, or be different or not different. This study thus intended to compare the needs on radio programs of youth with different purposes, and demographic variables, i.e. sex, an area of living, age, and education level and testify them by statistical analysis according to the determined hypotheses.
2.4 Crisis in Southern Border

2.4.1 Definition and Types of Crisis

A crisis means the situation in which an event or a happening occurs, which causes a damage to life and people’s or the state’s property widely and severely. It may cause a damage to the government’s or the country’s image or reputation, including affecting political, social, and economic stability heavily. (The Department of Public Relations, 2002b, p. 3).

Cultip, Center, and Broom (2000) classify crisis according to the nature of its occurrence and existence into three types:

1) Immediate Crisis is the disaster that any society cannot anticipate its occurrence as it shows no prior sign or signal as a warning. Thus, this kind of crisis is hard to prevent it, i.e. storm, earthquake, volcano, assassination, etc.

2) Emerging Crisis is the disaster that has a certain time to occur so concerned offices and people can plan to handle or deal with it in advance, i.e. epidemics, riots, etc.

3) Sustained Crisis is the disaster that has occurred for quite a long time, for months or years; however, such problem cannot be solved or dissolved and becomes a chronic crisis, i.e. insurgency, etc.

2.4.2 A Brief Information: An Insurgency in Three Southern Border Provinces

2.4.2.1 Contexts of Three Southern Border Provinces (SBP)

The distinguished features of three southern border provinces or SBP are that they are provinces adjacent to Malaysia, where most of the population are Muslim: Pattani (86.82 %) (Pattani Provincial Office, 2015), Yala 71.4% (Yala Provincial Office, 2016), and Narathiwat 82% (Narathiwat Provincial Office, 2014). The language used is Malay (Yawi or Jawi) and other ethnic groups living in the areas are Thai-Buddhists, Malays, Chinese, and Indians.

Lifestyles and activities of Thai-Muslim comply with religious teachings and scripture of the religion. People strongly adhere to their inherited traditions based on religious principles and ways of the religious leader. Therefore,
the religion plays a great role in people's thinking system and ways of living, i.e. daily life, traditions, occupations, language, dressing, opinion expressions and behaviors, values, and regional ideology. Islam is thus like a frame for people's lives and behaviors, especially for holding their identity strongly. Yawi (Jawi) or their local language is the main language for communication; however, it is not only a tool for social interactions but represents much deeper meaning as a reflection of Malay relationship. Although at present a large number of young people or young generation in SBP can speak Thai, they use Thai language only for contacting governmental offices. Their main and influential language is still Yawi or local Malay, which expresses their cultural identity in the areas significantly.

Regarding the education of children and youth, at present Thai government organizes a regular curriculum of the Ministry of Education and promotes children and youth in SBP to go to study in the system. However, within the areas, another form of education is also required for those who are Muslim to learn about Islamic ways of life and about their religious leader. For them, religion is their ways of life so they must learn religion studies to know what to do like a good Muslim. Therefore, parents will teach their children to know about the religion and perform their duty by sending their children to where the religion is taught to know Muslim's faith, religious knowledge, and daily religious activities. For instance, Tadika School is a small school in the community teaching principles of Islam and fundamental Arabic Language for children and another school is Pondok School, a private school teaching Islam. For education, Islamic children will study in a regular curriculum that is compulsory only so they miss an opportunity to continue their higher education at the secondary or higher education. Mostly, they will continue their studying at an Islamic school rather than government schools. Therefore, their teaching at the religious school depends on a religion teacher so teachers have a great influence in implanting the children’s and the youth’s thought and in leading their thought and behaviors. (Natthaphong Thepjaree, 1991, p. 18; Chalisa Makpanthong, Kusuma Kooyai, & Pradthana Kannaowakul, 2002, pp. 45-46; Kitti Sombat, Nongphan Phiriyanupphong, & Sayan Ardnarong, 2004, p. 33)
2.4.2.2 Insurgency in Three Southern Border Provinces (SBP)

1) The Beginning and the Effect

On January 4, 2004, a robbery of guns from the 4th Development Battalion, Krom Luang Songkhla Nakharin Military Camp, Amphur Joh-irong, Narathiwat occurred. 20 schools were burnt and an explosion was found at several places in Pattani. The government declared Martial Law in SBP and this can be considered as the beginning of terrorism in the southern border (Rung Kaewdang, 2005). The insurgency in SBP for over 12 years caused a huge damage to the provinces and many people and soldiers were killed and injured. In summary, from January 2004 to March 2016, violent assaults happened 15,530 times with 6,286 dead (or 571 yearly on average) and 11,366 injured people (or 1,033 yearly on average). Amidst such violence, children and youth in the areas are also victims. From the statistics of Deep South Watch (DSW), during 2004-2015, 57 children and youth were dead, over 357 injured, and over 4,990 became orphans. (Srisompop Jitiromsri, 2010, p. 12; Supaporn Panatnashee et al., 2014, p. 3; DSW, 2015, pp. 1-2; Arthit Thongin, 2016, p. 12) Accordingly, children and youth in SBP must face a threat and risk towards their lives, welfare, health, peace, and safety. They miss an opportunity to get a development and access to good education. Besides, they are risky for being violated, injured, and abused, including being obstructed from a participation, expression, and making decisions that might affect their lives. In short, the effects of the insurgency in SBP can be summarized as follow:

(1.1) The Effects on Individuals

Lifestyles: Lifestyles of youth are affected, i.e. a shorter time for learning in class or for activities at school because of the risky situations. Their regular route is also changed, i.e. going to school later but returning home faster for safety. Besides, they miss educational opportunities since schools are burnt and they have no classrooms while schools are also closed. Such a situation causes their inconsistent and discontinued education. Most of all, children and youth are dead, injured, or disabled. Some of them are charged with being suspects and are prosecuted or imprisoned. Sometimes, they need to depart from their family in case of any of family member is charged with having different opinions from the state or they become orphans because of the loss of family members, especially those who are the
backbone of the family. Accordingly, they need to work to earn their living with their parents.

Mental Health: Although the main targets of the insurgency are adults; however, its consequences reflect that the insurgents care less about children and youth in areas with conflicts and violence. This also affects the children’s and youth’s mental health leading to a depression, anxiety, or even to exercise violence to cope with their problems. Consequently, stress affects their mental condition and insecurity in life.

(1.2) The Effects on a Society

From violent situations, youth coordinates with others and participate in social activities less. They miss social interactions and common activities. The mobilization and development of a community are slower and faces more difficulties. People live on their own and are filled with fear and distrust. Children and youth are grown up amidst continual violent circumstances. They face repeating violence so often that they never know what a peace is nor how to live among people with different ideas and ideologies.

(1.3) The Effects on Economic Development

An insurgency discourages entrepreneurs and business people to invest or do their commerce in SBP since it is too risky for their life and property. This makes people, particularly parents, have no income for earning their lives. (Chanita Promthongdee, 2012, pp. 24-25; UNICEF (Thailand), 2014; Suwara Kaewnui & Supaporn Panatnashee, 2015, pp. 1-3)

2) The Unrest Situation and the Youth’s Life

An article on Manager Online (2012) presented a report of AFP News Agency that violent situation in the south affected youth’s negative mental condition. From the research of Panpimol Wipulakorn, which collected data from 3,000 children in SBP in 2010, it was found that almost 22% of youth aged 11-18 years had Post Traumatic Stress Disorder (PTSD). PTSD is a kind of psychiatry occurring after facing some scaring and severe happenings. Almost 40% of them had an emotional and behavioral disorder, i.e. anxiety, a lack of self-confidence, short concentration, and aggressive behaviors. Some are grown up with their familiar violence. Some of them even said that what they needed the most to get a better life
was a gun. One of the UNICEF staffs reported, “This violent condition will decrease child development. The longer time the violent event takes, the more effects children will face.” Accordingly, such chronic violence in the area might induce the new generation growing up with the damaged mental condition to be easily persuaded. Petchdao Tomena, a doctor, expressed her idea that if the youth in SBP continued to grow up amidst these conflicts in 10-20 more years, no peace would remain in the area.

From aforementioned data, it reflects that a large number of youths are the victims of the violence and this becomes a major problem that governmental offices, communities, and civil society need to solve since youth who are future human resources of the nation are facing the unrest situation in SBP. As narrated by Amad, a youth who was affected by an insurgency in SBP and became an orphan (no father and mother) without a concern from outside world, he never forgot a nightmare that happened to his family and dared not to leave away from home. Besides, Miss Sunna, Amad's sister, aged 15 years narrated that her father was shot by unidentified insurgents six years ago, this made her lose her prior happy childhood. Not so long after that, their mother died because of an accident so they had to live with their aunt. (Manager Online, 2012) or on January 9, 2012, there was a raking fire at one Karaoke in Amphur Muang, Narathiwat and the injured was a youth named Miss Thipsuda Sutjawan aged 15 years, a niece of the owner of the Karaoke. She was shot at the left shoulder and right leg. Her neighbor described that after the happening, she was very scared, shocked, and cried all the time. (Children Voice for Peace Project, 2013, pp. 19, 24-25)

2.4.3 The Roles of Mass Media in Crisis

Mass media is a communication tool of a society and also as a mediator of a communication. Mass media thus plays a major role in creating an understanding of people in a society. Wright (1986, pp. 605-620) summarizes the roles of mass media in the crisis situations as follow:

1) Surveillance: It is a role of informing news or message to the general public. Whenever a crisis occurs, people will rely on mass media as a source of what is happening. For instance, the study of Suthida Nguanda, Teerapong Pengsri,
and Abdul Mubin U-Seng (2016, Abstract) found that when a crisis, i.e. floods, sabotages, etc., takes place, people often listen to Radio Broadcast Station of Prince of Songkla University (Pattani), 107.25 MHz before exposing to other sources. This was due to its continual reports of the situations, which made people updated with the news and the occurring situations.

2) Correlation: This role is to communicate to establish a common understanding among people in a society. Sermsiri Nindam (2007, p. 54) states that upon a crisis, mass media is responsible for building good understandings in a society. Mass media will analyze and interpret how each occurrence affects a society or individuals, including offering guidelines what a society should do towards a safety.

3) Socialization: Mass media also plays a role of bringing about social solidarity and uniting a society, including socializing members of a society to possess desirable behaviors, i.e. a collective assistance, donation. As an example, in case of an earthquake in Japan, mass media functioned as a coordinator with all concerned offices in order to gather all possible bits of help, to disseminate information and bank accounts on websites for collaborative assistance and encouragement. (Paninee Meephol, 2011, p. 75)

4) Entertainment: Another duty of mass media is to respond to the psychological condition of the members of a society by releasing their mental problems, i.e. depression, anxiety, appointment, stress, etc, and by creating some amusement. Therefore, In a crisis situation that yields either direct or indirect impact, mass media must be one of the sources for releasing stress by presenting a balanced content or presenting the crisis occurrence that can make listeners feel more relaxed. As an example, Peled and Katz (1974, as cited in Sermsiri Nindam, 2007, p. 56) studied about Yom Kippur War in 1973 and found that mass media became a center of human life, especially as a source of information about family members during the war crisis. During that time, people needed to hide in their residence only so they exposed to TV mainly to follow the news and, on the other hand; helped them feel more relieved.

Panhip Kanjanajittra Saisunthorn (2004) explains that regarding the roles of media on the well-being and human rights of children, youth, and family, media perform their role as an inoculation mechanism for them in three ways:
1) To mobilize a society to eradicate and dissolve a crisis affecting their well-being and human rights in a negative way.

2) To cultivate children and youth to equip with a belief and courage to take themselves out of the crisis by themselves.

3) To cultivate their family and teachers to catch up with any crisis that incurs misery and violates their rights.

2.4.4 Radio Broadcast and Its Roles in Resolving Negative Impacts Caused by the Insurgency in Three Southern Border Provinces (SBP)

Since 1980, various organizations, especially UNESCO, have urged their member states or affiliated countries to promote and open an opportunity for people of all groups to have a right in a communication and in using media of all kinds, including radio broadcast, to enhance the rights in communication, social development, education, quality of life, and expression of different ideas.

Although at present, new media, especially the internet, enables the world to communicate without borders, Kanjana Kaewthep (2000, pp. 184-185) insists that radio broadcast is still a high potential media in creating “public sphere” under the condition of regular media usage and an awareness of its role in connecting and harmonizing people of all groups to participate. From the researcher’s preliminary studies relating to a radio broadcast in SBP, there are totally 60 radio stations classified into three types of radio stations: 15 principal stations, 44 community stations (23 public stations, 3 community stations, and 18 business stations), and 1 online station broadcasting on the internet. (Aruneewan Buaniaw & Charinrat Somlok, 2011, p. 20; Samatcha Ninpat & Ninureesan Useng, 2016)

The study of Aruneewan Buaniaw and Pichate Piancharoen (2009, p. 19) entitled, “Radio Programs: Gratification and Needs of the Listeners of the PSU Radio Station, Pattani Campus,” found that the subjects needed to organize a program for youth that enhanced a diversity for people in the areas. This finding is in accordance with the report of the project, “The Potential Development of Radio Broadcasters for Children, Youth, and Family,” of Phirakan Kai-nunna et al. (2012, pp. 20-30), which surveyed the opinions of the radio broadcasters in SBP. The research found that in
SBP there were both principal and community radio stations and programs for youth were also contained in the program chart of the stations, including an insert of content related with youth in the programs. Some stations opened an opportunity for youth to participate. From the report of the Network Development Project, “the Development of Potential for Increasing Space for Good Media for Children, Youth, and Family in the South” (Phirakan Kai-nunna, 2013, p. 15), there had been an effort in organizing radio programs for children, youth, and family and 6 radio programs for youth had been promoted. However, it found that some obstacles caused a discontinuity of the programs and the network development was delayed because broadcasters had other missions. For broadcasters, a consolidation into a network was perceived as an additional mission beyond their main work.

It is apparent that from several surveys on radio broadcasts in SBP, a radio broadcast is still a quite high potential media in communicating with listeners and is the media to which people in the areas are exposed the most. From the survey of the Center for Conflict Studies and Cultural Diversity (CSCD) in 2010, it was found that people exposed to the TV the most, followed by radio, Mosque media, people in the community, tea cafe, friends, and community dissemination or broadcast tower respectively. In other words, people exposed to community media mostly. (Thitinob Komolnimi, 2014, p. 5) Besides, from the study of Phirakan Kai-nunna et al (2012, p. 34), “The Study of Radio Broadcast Exposure Behaviors of People in Pattani and Neighboring Provinces,” it was found that radio broadcast was the mass media to which people exposed the most (55.4%). This result accords with the finding of the study of Laddawan Kaewseenual (2011, pp. 6-7) entitled, “Cross-Communicaion: A Case Study of Thai Buddhists and Thai Muslims in Three Southern Border Provinces (Yala, Pattani, and Narathiwat).” The finding showed that most people exposed to radio broadcast the most (82%) with 2-3 days weekly frequency.

Accordingly, radio broadcasts help to frame people’s thought and perception. Thus, they help to run a campaign through a knowledge provision, arouse awareness of a society on the children and youth problems, and solve problems, especially violence in three southern border provinces in which children and youth are often the victims. Radio broadcasts will help to disseminate news and information to people and their adversary to understand the importance of children and youth in the areas,
including stimulating concerned governmental offices to participate genuinely and seriously in the facing crisis. (Phirakan Kai-nunna, 2015, pp. 53-54).

2.4.5 Previous Studies and Articles on a Radio Broadcast and Its Roles in Resolving Crisis and Insurgency in Three Southern Border Provinces (SBP)

From the report on a community radio situation in SBP in 2015, the Radio Broadcast Plans for Peace, Deep South Watch (DSW), the findings were as follow:

1) Public sphere of community radios had a decreasing tendency because the National Council for Peace and Order (NCPO) stipulated that the broadcasting of a radio needed to submit to the National Broadcasting and Telecommunications Commission (NBTC) according to the old settled regulations. This caused a decreased number of community stations from 65 stations to 16 stations only. (24.61%)

2) Meanwhile, there was an effort in asking a permission for broadcasting. A number of meetings were organized in order to brainstorm broadcasters in three SBP to extend their broadcasting during the Ramadan due to several reasons: to transmit good stories, to get complaints of people, to provide knowledge about changes of the situations in the areas and to publicize the importance of reading Al-Quran or Koran.

3) Due to new media technology, the production of a radio program was necessary. However, due to the restricted rules of NCPO, community radio stations could not broadcast their programs so they needed to adapt their broadcasting on a digital platform to respond to the needs of Smart Phone users and to be another alternative media for listeners out of the areas.

4) The development of radio content to support a peace was still essential. Most community-radio groups needed to develop the potential of program producers to improve their content and format of radio for peace to enhance peaceful climate and support a smooth mobilization of peace procedures. (Samatcha Ninpat & Nureesan Useng, 2016, pp. 1-3)

From the book, “Manuals for Radio Broadcasters: Crisis and Guidelines for Nurturing Mental Health Under the Unrest Situation in Three Southern Border
“Parents’ Relief and Family Love,” which was one of the Deep South Watch projects via radio broadcasts and on-tour plays (drama or performance played by touring to different places). The interesting content of this book is to clarify all articles adapted to be radio scripts and programs to understand crises, i.e. the preparation when facing a crisis. The nurture of mental health of children affected by an insurgency, practical guidelines for nurturing children during a crisis or a disaster and for living happily in SBP, radio broadcasts and the child right convention.

Isma Rupadahlan (2014) presented a special report entitled, “Listen to Pattini Children's Voice. Why do They Need to Communicate?” The report presented the organization of a project and a performance presentation on December 4, 2014, under the topic “Next Step…. Of the Youth to Peace Communicators,” aimed to provide a media platform for youth. The project emphasized the development of communication skills, especially with the topics related to SBP, leading to the establishment of peace. Forty youth participated in the training on radio broadcasters and peace communication and an actual radio program was produced and broadcast. The content of the program comprised three topics: wedding at school age, Khun Lahan Museum, and the roles of students on peace.

Phirakan Kai-nunna (2013, pp. 15-23) conducted a project called, “The Development of Networks, Potentials, and Increased Space of Good Media for Lower Southern Children Youth, and Family.” From this project, it showed that six radio programs for youth were promoted:

1) Smart youth Program by Radio Station for Education of Yala Rajabhat University
2) Teenager’s Time Program by Pha Phlern Radio Station
3) The Intelligent Program by Attar Radio Station
4) Around School Fences Program by Nodnalay community radio station
5) Follow the elder Program (Tam Roy Pee) by Nodnalay community radio station
6) Age of Fun@Night Program (Wai Man@night) by radio station of Prince of Songkla University, Pattani
Besides, some factors were found to obstruct the creation of the networks and to make the old networks disappear: unclear message to create good understanding to the target groups, inability in coordinating and making the station administers to understand, and insufficient budgets from supporting sources. Besides, as NBTC required the regulations for a submission of an experimental radio broadcasting by dividing types of radio station into three types: public service, community service, and business, a number of radio broadcast stations could not earn enough income since most development budgets came from advertisements. Consequently, many stations stopped their operation and hence affected the continuity of the network and program organization plans.

Phirakan Kai-nunna (2012, pp. 10-20) organized a project for developing potentials of the radio networks for children, youth, and family of lower south, for developing potentials of radio broadcasters and youth to be able to operate a radio program for children, youth, and family effectively, and for increasing space for good media (especially radio broadcast). Under this project, eight radio broadcast stations joined and participated in the meeting for establishing radio networks. The network operated many activities from March 2012 to December 2012. The activities were an organization of a meeting about the project of developing potentials of radio broadcasters for children, youth, and family; a planning meeting for establishing networks; a meeting of network members to collaborate in planning an operation; a participation in training project of developing network potentials; a briefing and planning for future steps of the network; and a participation in the workshop for radio broadcasters about the production of radio programs for children, youth, and family.

The research, “The Effect of Uses of Radio Broadcasts on Resolving the Violence in Three Southern Border Provinces,” found that the effect of community radio on racial relations and the violence in SBP was ambiguous. However, the establishment of community radios led to being a democracy, enhanced decentralization of power, and increased Islamic movements. The public sphere was cut down because of the increased racial and Islamic movements. A distinct group separation, both Islam and non-Islam emerged. In spite of new technology in the area, i.e. community radio and internet, to support the structure of social units, the stations still relied on old existing networks, including concerned offices to ensure the stability
of the stations. Regarding the status of radio broadcasters, it was found that most of them were middle-class activists. As a mobilization needed a financial support from inside and outside the country, it was hard for a community to participate in a community radio station. Furthermore, it was found that 50% of people in the area still listened to a community radio and more than half of them perceived community radios as one of the significant media in SBP, no matter if they were in the form of commerce. For radio programs, most community-radio broadcasters felt insecure about the intense response from governmental offices concerning national stability and insurgent groups. Consequently, community radio broadcasters avoided presenting some issues, i.e. national stability, human right violation, a righteousness about violence, etc. and turned to present entertaining content mainly. They also chose to produce the content related with their own listeners and reproduced the concept of cultural separation by dividing into Buddhist and Muslim communities. Radio stations in the area with declared emergency laws or decree would be watched and heavily investigated. Internal Security Operations Command (ISOC) was in charge of surveilling national safety. If any community radio station was charged with presenting some words reflecting hatred or calling for a separation from the country, responsible soldiers needed to report to ISOC. Then, ISOC would come to visit to verify the charge. This frightened community radio activists and made them distrust the state. Besides, emergency decree in three SBP, community radios might face a punishment in case of any threat against national or public security. According to Broadcasting and Television Businesses Act, BE 2551 (2008), it is prohibited to broadcast anything that might lead to overthrow the democratic government, to violate the safety surveillance of the government, to destroy good morals and peace of the country, and to fight with the image or reputation of the state. Besides, it was found that ISOC had a special working committee for local radios to suppress or quell any insurgency. This caused an emergence of 23 local radio stations operated by soldiers while 40 stations cooperated with community radios and private radios in the area. This included buying broadcast time for broadcasting content for promoting a good understanding between southern people and the state. On the contrary, it was found that after such operation, people in the area often avoided contacting government officers because insurgents disseminated the rumors about the officers'
torture, corruption, and negative behaviors. This made local people distrust the officers. Although radio programs of the soldiers tried to publicize or promote the image heavily, it could not create or increase a positive image as expected. For people in the area, they exposed to soldiers' radio programs only for acknowledging activities supported by the government for developing the villages; otherwise, without such activities news, their programs were meaningless. (NBTC, 2012, pp. 70-75)

From the article, “Lessons Learned from Alternative Media of Southern Border Amidst the Conflict,” it summarized that after the violent situation in 2004, a large amount of news presented the insurgency and unrest situation in SBP; however, the presentation of the central mass media did not help to resolve the misery of people in SBP as expected. This provoked civil society and local mass media to make a move, especially the consolidation of “community radios” as “community network” to communicate to local people and civil society towards a support for developing potentials of women, children, and youth, including those affected by insurgencies. This induced a platform via radio programs to provide a knowledge about how to transcend the loss towards a great encouragement for future moves. Examples were a radio program called, “Voice from a Southern Woman” organized by the Network of Civic Women for Peace (NCWP)** and “Uniting Dreams to One Heart” organized by Communication Working Group with People for Mental Strength, etc. The article questioned why it had to be a radio program. The given answer was that according to the studies of Deep South Watch (DSW), radio was the media to which a great number\(^2\) of people exposed. Therefore, a radio could access listeners everywhere, i.e. bedroom, kitchen, toilet, rubber plantation, etc. It was claimed that such communication was righteous to be acknowledged by a community and a society. Besides, it was hoped to reach listening insurgents to make them realize the effect of their violence on others in order to create a peace and mobilize to rehabilitate the victims in the cooperation with the activities organized by civil society in the area. (Phirakan Kai-nunna, 2011, pp. 25-36)

The research “The Overview Study of the Roles and Operations for Empowering Radio Potentials in Creating Peace in Five Lower Southern Border

\(^2\) Formerly, it was named, “Civilian Women’s Network for Southern Border Peace”
Provinces: Satun, Songkhla, Pattani, Yala, and Narathiwat” found that in these five provinces, there were totally 233 radio broadcast stations, divided into two groups: 26 principal radio stations and 207 community radio stations. Regarding programs about peace, it was found that the principal stations broadcast two programs that were directly related with peacebuilding. They were “Under Peacefulness Program” and "Around the Fences of Southern Border Program". For community radio programs, there were no programs that were related to peace specifically but most of them inserted some content about the promotion of harmony and peace. However, they requested for a support, i.e. budgets, tools, equipment for program production, including explicit information for containing in the programs, such as news and relevant articles, CD, and creative spots, and specialized personnel. From the brainstorming on the needed characteristics of peace radio, the samples summarized them as follow: 1) Give high importance to human dignity, morality, and ethics 2) Provide a public space for all groups equally 3) Facilitate academic and professional conceptual framework 4) Present conflicts from diverse perspectives to lessen the stress incurred from repeated issues of the situation 5) Present all information, both facts and opinions in the form of informative and entertaining content, which promotes peace, love, and harmony instead of aggression, violence, benefits scramble, or bias among people in a society. (Aruneewan Buaniaaw & Charinrat Somlok, 2011, pp. 45-55).

Nuwan Thapthiang (2007, Abstract) studied, “The Effect of Mass Media: Attitude of People in three Southern Border Provinces towards the News Presentation on Insurgency in Pattani.” It was found that the presentation of the violence in three SBP based on incorrect information and exaggerating news portrayal led to the construction of some stereotypes, i.e. all Muslims were robbers, terrorists, scaring, and radical. In addition, content appearing in the media was too provoking and improper for youth. Communication channels could not respond to the exposure behaviors of people in the area. Moreover, it reflected the state of no confidence of people with the news presentation of the mainstream mass media. To defend against such claim, it was proposed that youth and women ought to play a role of a sender in both mainstream and alternative media by presenting their lifestyle, tradition, culture, and good things about SBP. Additionally, they needed groups, organizations, or
offices, both private and governmental, in the area to understand Islamic ways of life, to display respectful behaviors, and to respect their rights. Furthermore, from the study, it was found that a broadcast or dissemination tower was the medium that all groups of people could access equally. Most of the information provided was schedules and the government's news. However, the disadvantage was the lack of participation in using the media for every group in a society.

Chalisa Makpanthong (2004, pp. 70-85) studied, “The Research for Lessons-Learned Summary: The Process of Preparing Community Radio Groups in Pattani,” and found that personal media was influential in expanding an innovation into a community. The important factors were local or native leaders or chiefs accepted by the community. Personal media could invite community members to participate in the activities. However, the problems of selecting leaders for expanding the concepts were that the community leaders had no time for a mobilization due to their existing roles in a society. Accordingly, this caused the activities of community radio groups to be obstructed and discontinued. For a mobilization, it was found that civil sectors had administrative problems, leading to an unsystematic working and a lack of well-planned operation. Therefore, when there was a group formation, problems occurred and activities failed or did not accomplish as planned. Accordingly, to develop community radios in SBP, the establishment of a participation covered three levels. The first level was the creation of a participation at the internal group level, i.e. a horizontal communication between people interested in or understanding the same thing. The second level was the collaboration with a community, the creation of participative climate, and the understanding of community radio concepts. At this level, it was found that a community had an opportunity to participate via community representatives, mostly were leaders or community members. The third or the last level was the creation of a participation of parents at both domestic and provincial level. This was to connect parents and people in the area in order to operate the work of community radios more smoothly, to reduce their distrust, or to reduce doubts towards the intent of civic sectors.
2.5 Concepts of Communication for Resolving Crisis and Conflicts

2.5.1 Concepts of Participative Communication

2.5.1.1 Meaning and Level of Participative Communication

Singhal (2001, as cited in Parichart Sthapitanonda, 2006, p. 24) defines “participative communication” as “a process of dynamic consultation and interactions of groups of individuals, or of individuals and an institution towards a change in the direction that induces an awareness of their potentials, both at individual and group level.”

Parichart Sthapitanonda (2006, p. 12) further defines that a participative communication is a process that allows members in a society to commonly perceive their rights and duties and jointly scrutinize a problem and find ways for joining in making a decision based on complete information.

There are three levels of participative communication:

1) A participation as a receiver or individuals use media as viewers, audience, listeners, or readers and have a communication channel for delivering their responses or feedback back to the source or sender. Therefore, the receivers at this level are called “active audience”,

2) A participation as a sender, producer, or co-producer or individual(s) participate in a production procedure, i.e. to be invited as a guest speaker in a radio program, as a source of information, as an agenda-setter to choose an issue to be presented, etc.

3) A participation as a policymaker or planner of all kinds of communication, i.e. mass media, specialized media, activity media, and personal media, in a community, i.e. the selection of proper content and patterns, timing, administrative system, budget administration, plan and policy development. (Kanjana Kaewthep, 2009, p. 43).

2.5.1.2 Characteristics of a Participative Communication

1) The goal of communication is to create a shared understanding, common feeling, collective action, and shared experience.
2) The direction of information emphasizes a two-way communication with feedback, which enables communicators to adjust their communication dynamically.

3) Senders and receivers have a role shifting.

4) Stakeholders of every group can participate in a communication equally.

5) The content of information must be useful and related to all parties.

6) The communication channel can be either single or multiple channels regardless of the type of media.

7) Decentralized communication is to reach all stakeholders.

8) Information flow can be from all directions: top-down, bottom-up, or horizontal.

9) Communication can be oral or written or both. (Kanjana Kaewthep, Kanittha Ninpueng, & Rattikan Jenjad, 2013, p. 171)

2.5.2 Concepts of Peace Communication

2.5.2.1 Background and Meaning of Peace Communication

Johan Galtung, a Norwegian scholar in Peace Studies, is the founder of the organization called, “Transcend Peace and Development Network,” which has disseminated and mobilized the concept of peace and concept of media for peace since 1970. His concept is that peacefulness can occur when non-violence and creativity are combined. In other words, it means any action using the process of a creative problem solving to resolve conflicts or wars until it reaches the state of non-violent condition. (Sermsiri Nindam, 2007, p. 8)

The meaning of “peace,” according to the United Nations (UN), does not cover only a war-free condition or a static state without war occurring from a pressure from someone who is more powerful or from some countries that are stronger. On the contrary, the meaning of genuine peace must be a peace comprising fairness and creativity. Such peace will base on common equality among human beings of all nations in the world. Besides, peace involves the issues of a famine, poverty, illiteracy, racial discrimination, unemployment, economic inequality,
increased population, environmental destruction, the abuse of women, children, and youth, etc., or all of which are called “structural violence.” (Kanjana Kaewthep, 2002, p. 443; Howard, 2008, p. 3)

2.5.2.2 Communication or Mass Media for Peace

Lee and Maslog (2005, p. 312) states that the concept of peace communication comes from the same groundwork as the concept of Development Journalism and Public Journalism, based on socialism philosophy that concerns about people, participation, and social justice, and stimulating media as a part of the creation of a people’s society.

Kanjana Kaewthep (2002, pp. 443, 500-502) describes the relationship between “communication” and “peace” that communication covers a wider scope of meaning or means a pattern of a co-existence in a society. When people have good relationships regularly, the establishment of an effective communication system can facilitate the formation of groups and unite them to reduce stress and disputes. However, our world nowadays needs to depend on one another more than in the past, this causes an imbalance and a domination of someone over others emerges. Accordingly, inequality is an output of such dependency. Although communication may not be able to eradicate conflicts completely due to different benefits or beliefs, it can help to resolve the violence occurred in some ways.

From the past usage of mass media for peace, an effort in using it for creating peace can be witnessed. For instance, examples of problems occurred from the periodical world wars or regional wars were recorded in the form of films, books, photos, etc. to remind people of the disasters of the wars and to understand how disharmony or separation leads to a war, especially a holocaust, etc.

In brief, components of peace communication are offered as follows:

1) Proper technological growth for a particular society. On the other hand, peace communication systems should contain some technological advancement in order to be able to transmit a message widely without distance or time restrictions. Besides, it can reduce a noise to prevent some misunderstandings. Therefore, the level of its capacity should be large enough to produce enough output and disseminate it to receivers widely.
2) Ideological attributes of mass media output. Although at present, mass media becomes a kind of products since cultural products and information are produced under the same rules as other products and services, cultural and information products contain more meanings than being just the products. Instead, they comprise ideological attributes, which are considered as effective tools in promoting and developing some kinds of values. Consequently, peace communication should be aware of such property of media and insert desirable ideologies, i.e. peace, human dignity, justice, friendship, freedom, etc. into a transmitted message.

3) Equality. There must be an equality between receivers and senders. The meaning of communication does not come from a persuasion but from a learning exchange towards mutual understanding. The status of senders and receivers is equal and they can shift or switch their roles as a form of two-way communication.

4) Fairness. Every group and individual has an equal chance to access information without economic, political, and cultural restrictions or partiality.

5) Independence and freedom. Independence and freedom are basic rights of general people and of mass media.

6) Democracy and wide participation. The creation of peace must be distinctive from that of incurring a war. Decisions are made for benefits of the majority of people. Therefore, communication plays a role in creating and promoting peace based on the democratic principles, which requires a wide participation from all people involved.

7) The idealistic or desirable vision of mass media. Despite the fact that mass media needs to accept some conditions and reality, i.e. to concern about their survival in terms of business systems, to face some strict rules of the government, etc., mass media must not leave its vision or ideals. Likewise, communication aimed to create peace must base on the ideology of mass media in performing their roles and missions that might probably affect some basic human rights.

2.5.2.3 Peace Journalism: Roles

Another concept related with peace communication of Johan Galtung is Peace Journalism developed from the concept of media for peace. Galtung compared
a news report about wars of mass media at that time with sports report, which focuses on victory and loss. He then proposed that a news report or journalism for peace should be like a health report that a reporter or journalist has to explain to a patient what kind of illness or disease he or she faces, what the causes are, and what he or she can do to prevent or to cure such illness or disease. This can help to frame how to present an event and can analyze deeply the occurring conflicts, including searching for ways to step over those conflicts. Therefore, peace journalism is a kind of news reporting that needs to concern about its coverage, fairness, and correctness. (McGoldrick & Lynch, 2000)

Howard (2008, pp. 6-7) describes the roles of journalism in conflict situations,

To fix peace as an ultimate goal in operating their work, journalists have to play a role of redefining the frame of conflict communication. In other words, they need to explain and present conflicts from various perspectives to release a tension from the repeated issues of the situation. Instead of presenting an old portrayal of battles between adversaries repeatedly, they might present about health problems of the demonstrators to see another serious problem that may stimulate them to resolve the conflicts.

In addition, Ross Howard summarized his opinion about a news report in conflict situations interestingly, “A journalist who has a high sensitivity towards conflicts and is peace-oriented will report news by paying attention to the solutions. Most of all, a journalist reporting this kind of news needs to select his or her words for reporting very carefully.”

In brief, Howard (2008, pp. 8-9) summarizes the roles of mass media in reporting news relating to peace as follows:

1) Channeling Communication. Mass media often plays a role as an important mediator between conflicting parties. Sometimes, it is used by one side only while sometimes both parties use mass media for a counterattack.

2) Educating. To witness a conflict, it is necessary to know the conditions and restrictions of the other side in order to build a harmony. For instance,
powerful politicians or benefits groups may educate the other side to avoid the demands of the other side in order to solve the problems more easily and quickly.

3) Confidence-building. Mass media can help to reduce mutual doubts and distrust by an insightful analysis and by revealing the information as much as possible to have no secrets to be afraid. Moreover, journalists should present solutions from different sources and explain to concerned parties to acknowledge the effort of resolving the problems and possibility of creating a harmony in a society.

4) Correcting Misperceptions. Mass media can investigate and report misconception of both sides in order to stimulate them to review their perspectives and talk vis-a-vis to resolve conflicts.

5) Making Them Human. Journalists must reflect stories of all involved and explain who can be affected by such story or event.

6) Identifying Underlying Interests. Journalists should question and find a true answer by overlooking benefits of a leader or of a larger group.

7) Emotional Outlet. Conflicts can be resolved if some space or channels for all concerned are provided to release their grief or anger. Media can be an important space or platform for opening a chance for each side to speak out instead of disputes or a face-to-face confrontation. Some arguments can be discussed on media instead of fighting on a street and conflicts will be resolved before turning to be a violence.

8) Framing the Conflict. Journalists must search for different angles, especially alternative opinions or new understanding while being able to draw attention to the old story. Good journalism can reframe a new concept of conflicts for both sides.

9) Face-saving and Consensus-building. It is important to save a leader's face while creating a consensus. The effort must reach even migrants or habitats in the distant area.

10) Solution Building. Journalists must try to summarize and report what they see as solutions for the problems. The inquiry procedure for solutions will replace an oral presentation through repeated discourses about misery and complications.
11) Encouraging a Balance of Power. Journalists can help to negotiate by not taking sides in order to build a well-balanced position for all to listen to demands and offers.

In short, for the roles of mass media in the unrest situation in SBP, mass media has tried to conduct a peace journalism as summarized by Pirongrong Ramasoota (as cited in Phirakan Kai-nunna (2007, pp. 76-81) that Peace Journalism composes of three main roles:

1) To change mass media’s value to focus on human dignity, morality, and ethics.

2) To open the public sphere for all groups equally on mass media space.

3) To expand academic and professional conceptual frames

2.5.3 Guidelines for Crisis Communication

Ulmer and Seeger (2007, pp. 33-45) propose guidelines for a crisis communication as follow:

1) Determine the goal of communication in order to make the right decision and consider possible obstacles that might occur, including prioritizing the possible impacts.

2) Cooperate with all concerned organizations and offices by jointly considering the problems openly and coordinating for help in solving the problems.

3) Understand the diversity of receivers. Clause (1968, as cited in Kanjana Kaewthep, 1998, p. 100) classifies concerned receivers in crisis based on the degree of receives’ exposure and the effect on them into four types as follow:

(3.1) Potential Public: Receivers expected to be covered by mass media, i.e. Statistics or numbers of houses having radio receivers

(3.2) Effective Public: numbers of people buying a newspaper to read or numbers of people listen to a radio.

(3.3) Particular Message Public: Receivers exposing to the particular content of each regular program, i.e. numbers of people listen to music of the program.
(3.4) Actually Affected Public: Receivers affected by the use or exposure of mass media or receivers with special relations with particular media, i.e. Writing a letter to express their ideas, participating in the radio or program’s activity.

4) Listen to all stakeholders’ opinions by encouraging two-way communication in order to understand the situation more clearly and thoroughly, including knowing the needs of those being affected and being able to prioritize the issues.

5) Learn about the characteristics of needed information of those involved after a crisis:

   (5.1) Rapid and frequent communication: a primary communication in a crisis is to try to report what happens to all involved immediately without holding or concealing any information that might have an effect afterward.

   (5.2) Identification of crisis causes: This will help to get rid of receivers' uncertainty or lack of confidence.

   (5.3) Contact every affected party to offer help and to express an empathy and kindness.

   (5.4) Identification of possible risks at present and in future to help them prepare to deal with them.

6) Not too quick or too certain conclusion. Too careless or too quick conclusion may cause some criticisms afterward.

7) Be careful in giving a confirmed statement to any involved. An exaggerating confirmation may be avoided because if communication is wrong or distorted, it is hard to control the situation or solve any problem as confirmed or promised earlier. This also decreases the sender’s or the organization’s credibility.

8) Communicate to all concerned how they should prepare themselves. This will express a sincere concern to all involved.

9) Encourage the power of positive thinking.
2.6 Conceptual Framework of the Study

Conceptual Framework

Government offices/radio station

Radio stations of three SBP
- Radio broadcasts
- Operational practitioners

Radio program situation
- Operational policies
- Radio broadcasters/ DJ
- Program format
- Program content
- Program presentation
- Broadcast time
- Problems and adaptation of program arrangement

Radio exposure behaviors
- Uses of radio
- Needs of radio programs

Youth listeners of radio programs
(Questionnaires)

The desirable youth radio programs under the unrest situation in three SBP

Guidelines/mechanism for sustainable development of youth radio programs

Feedback

Interviewees from 3 SBP
1) Broadcasters (interview form)
2) Questionnaires for youth listening to radio programs
3) Focus group interviewees.

Figure 2.2 Research Conceptual Framework
CHAPTER 3

RESEARCH METHODOLOGY

The research, “Youth Radio Programs under the Insurgency in Three Southern Border Provinces of Thailand” is a qualitative and quantitative research to respond to the research objectives as follows:

3.1 Research Methodology for Research Objective No. 1
   3.1.1 Sources of Information
   3.1.2 Population and Samples
   3.1.3 Research Tools
   3.1.4 Data Collection and Research Procedure
   3.1.5 Data Collection
   3.1.6 Data Analysis

3.2 Research Methodology for Research Objective No. 2
   3.2.1 Population and Samples
   3.2.2 Variables to be Studied
   3.2.3 Research Tools
   3.2.4 Data Collection Procedure
   3.2.5 Data Analysis: SPSS/FW Programs were used for Data Analysis

3.3 Research Methodology for Research Objective No. 3
   3.3.1 Source of Information
   3.3.2 Population and Samples
   3.3.3 Research Tools
   3.3.4 Data Collection Procedure
   3.3.5 The Gathering of Information
   3.3.6 Data Analysis
3.1 Research Methodology for Research Objective No. 1

Research objective no. 1: To study the status of radio programs for youth, i.e. operational policies, radio broadcasters, program formats, program content, presentation, broadcast time, problems and the adjustment of the programs in three southern border provinces (SBP).

3.1.1 Source of Information

1) Information about program format, content, presentation, and broadcast time was acquired from youth program records of 19 radio stations in SBP, with totally 48 programs.

2) Information about operational policies, broadcasters or DJ, program format, content, presentation, broadcast time, problems and adaptation of the programs was obtained from 39 radio broadcasters of youth programs, and 47 focus group interviewees from SBP (Pattani, Yala, and Narathiwat)

3.1.2 Population and Samples

1) The samples were 48 program tapes from 19 radio stations in SBP broadcasting and recording radio programs for youth during July 2016 as illustrated in Table 3.1

   In this study, the samples were all population.

Table 3.1 The List of Radio Programs for Youth Broadcast in Radio Stations of Three SBP and Recorded during July 2016

<table>
<thead>
<tr>
<th>Programs</th>
<th>Number of Tapes</th>
<th>Radio Station</th>
<th>Type of Radio Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pattani</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Bright and Safe Teens (Smart Sai Sai Smart Plod Pai)</td>
<td>4</td>
<td>Radio Station of Thailand</td>
<td>Principal or central</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(National Broadcasting Services of Thailand), Pattani</td>
<td></td>
</tr>
<tr>
<td>2. Look Through ASEAN (Song ASEAN)</td>
<td>4</td>
<td>PSU Radio Station, Pattani</td>
<td>Principal or central</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Programs</td>
<td>Number of Tapes</td>
<td>Radio Station</td>
<td>Type of Radio Station</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>-----------------</td>
<td>--------------------------------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td><strong>Pattani</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ASEAN World View (Lokathat ASEAN)</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Tutor on Air</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Darunsat’s Care and Junior FDA (Food and Drug Administration) (Darunsat Huang Yai Or Yor Huang Thur)</td>
<td>4</td>
<td>Darunsat Radio Station</td>
<td>Experimental (public service)</td>
</tr>
<tr>
<td>6. To Be Number One</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Youth Today (Yaowachon Wannee)</td>
<td>4</td>
<td>Moral Message Radio Station</td>
<td></td>
</tr>
<tr>
<td>8. A New Path (Sen Thang Mai)</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Islamic English Conversation</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. White Station: Station Free of Drugs (White Station Sathanee Plod Ya Septik)</td>
<td>4</td>
<td>Radio for Education and Career</td>
<td></td>
</tr>
<tr>
<td>11. Teenagers’ Fun and Thousand songs (Wai Mon Phan Phleng)</td>
<td>6</td>
<td>Comm Sci Radio</td>
<td>Online</td>
</tr>
<tr>
<td>12. Social on Air</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Variety of Sexual Problems (Panha Nana Phet)</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Innocent Teens (Wai Sai Wai Teen)</td>
<td>4</td>
<td>Radio Station of Thailand, Yala</td>
<td></td>
</tr>
<tr>
<td>15. Selamat Petang</td>
<td>15</td>
<td>Radio Station of Thailand, Yala (Malay)</td>
<td>Principal</td>
</tr>
<tr>
<td>16. Bahasa Pagi</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Happy Home (Ban Nee Mee Suk)</td>
<td>16</td>
<td>Radio Station of Thailand, Betong</td>
<td></td>
</tr>
<tr>
<td>18. Yalannanbaru</td>
<td>12</td>
<td></td>
<td>MCOT radio, Yala</td>
</tr>
<tr>
<td>19. Hot Sound (Sound Sab)</td>
<td>4</td>
<td></td>
<td></td>
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</tbody>
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**Table 3.1** (Continued)

<table>
<thead>
<tr>
<th>Programs</th>
<th>Number of Tapes</th>
<th>Radio Station</th>
<th>Type of Radio Station</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pattani</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Cool English Speaking with Bang L. (Kroo Pee Bang L.)</td>
<td>4</td>
<td>Radio for Education, Yala</td>
<td>Experimental (Public service)</td>
</tr>
<tr>
<td>21. Smart Teens (Yaowachon Khon Keng)</td>
<td>4</td>
<td>Rajabhat University</td>
<td></td>
</tr>
<tr>
<td>22. The Classroom</td>
<td>4</td>
<td></td>
<td>Experimental</td>
</tr>
<tr>
<td>23. Book Talk by TK Park</td>
<td>4</td>
<td></td>
<td>(community service)</td>
</tr>
<tr>
<td>24. Love Alive</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Best Music</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. Good Kids of SBPAC (Dek Dee Sor Or Bor Tor)</td>
<td>8</td>
<td>SBPAC Radio Station</td>
<td></td>
</tr>
<tr>
<td>27. Southern Border Youth (Yaowachon Khon Chai Dan Tai)</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. Remaja Sekarang</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. Pertahanan Dadah</td>
<td>4</td>
<td>Suara Kita Radio Station</td>
<td></td>
</tr>
<tr>
<td>30. Libutan Wanita</td>
<td>4</td>
<td>(Stesen Radio)</td>
<td></td>
</tr>
<tr>
<td>31. Berita Orang Kampung</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Narathiwat</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. Pure Wave of Teens (Kluen Sai Wai Teen)</td>
<td>4</td>
<td>Radio Station of Thailand, Narathiwat</td>
<td></td>
</tr>
<tr>
<td>33. To Be Number One Station</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. Warm and Happy Family Without Drugs for Nara People (KhrobKhrua Ounjai Phue Khon Nara Sodsai Hang Klai Ya Septik)</td>
<td>4</td>
<td>Principal</td>
<td></td>
</tr>
<tr>
<td>35. Relaxing Tours in ASEAN (Tiew Bai Bai Nai ASEAN)</td>
<td>12</td>
<td>The Radio Station of Narathiwat Southern Border Provinces Police Operation Center</td>
<td></td>
</tr>
<tr>
<td>36. Creative Thinking of Teens (Wai Khid Wai Sang Sarn)</td>
<td>4</td>
<td>912 Radio Station</td>
<td></td>
</tr>
</tbody>
</table>
Table 3.1  (Continued)

<table>
<thead>
<tr>
<th>Programs</th>
<th>Number of Tapes</th>
<th>Radio Station</th>
<th>Type of Radio Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narathiwat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37. Around Vocational College (Rob Rua Archeewa)</td>
<td>4</td>
<td>Radio for Education and Career Development, Narathiwat Polytechnic College</td>
<td>Experimental (Public service)</td>
</tr>
<tr>
<td>38. EP E-English</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Social Time</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40. Spoken Language (Phasa Phatee)</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41. Math and Science</td>
<td>4</td>
<td>Attar Radio Station</td>
<td>Experimental</td>
</tr>
<tr>
<td>42. Attar Students</td>
<td>8</td>
<td></td>
<td>(Community service)</td>
</tr>
<tr>
<td>43. Miscellaneous Knowledge (Saraphan Kwamroo)</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Let &amp; Learn</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. ATTAR Tutor</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Sunshine Audio Relations (Siang Sumpan Tawan Chai)</td>
<td>4</td>
<td>Champion Radio Station</td>
<td>Experimental (business service)</td>
</tr>
</tbody>
</table>

2) Population: 39 radio broadcasters of youth programs, totally 48 programs, and the name list is shown in Table 3.2

In this study, the samples were all populations.

All broadcasters were interviewed in the following issues: operational policies, radio broadcasters, program formats, content, presentation, broadcast time, problems, and the adjustment of youth radio programs in three SBP.
<table>
<thead>
<tr>
<th>Radio Broadcaster</th>
<th>Radio Station</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pattani</strong></td>
<td></td>
</tr>
<tr>
<td>1. Mr. Prachaya Rungrueng</td>
<td>Radio Station of Thailand, Pattani</td>
</tr>
<tr>
<td>2. Ms. Hataikarn Petprawat</td>
<td>PSU Radio Station, Pattani</td>
</tr>
<tr>
<td>3. Mrs. Pornpimol Urairat</td>
<td></td>
</tr>
<tr>
<td>4. Kuroyhan Nimeng</td>
<td></td>
</tr>
<tr>
<td>5. Ms. Sarimah Deraoe</td>
<td>Darunsat Radio Station</td>
</tr>
<tr>
<td>6. Ms. Ardeelah Khade</td>
<td></td>
</tr>
<tr>
<td>7. Mr. Ausman Saleh</td>
<td>Moral Message Radio Station (Arisalah)</td>
</tr>
<tr>
<td>8. Ms. Rukoiyah Tayeh</td>
<td></td>
</tr>
<tr>
<td>9. Ms. Sabrina Mamah</td>
<td>Radio for Education and Career Development</td>
</tr>
<tr>
<td></td>
<td>Pattani Vocational College</td>
</tr>
<tr>
<td>10. Mr. Sarawut Jawisut</td>
<td>Comm Sci Radio</td>
</tr>
<tr>
<td><strong>Yala</strong></td>
<td></td>
</tr>
<tr>
<td>11. Ms. Nureehan Yamasari</td>
<td>Radio Station of Thailand, Yala</td>
</tr>
<tr>
<td>12. Ms. Suwanna Dorlohmah</td>
<td></td>
</tr>
<tr>
<td>13. Ms. Tuansuraya Arbeh</td>
<td>Radio Station of Thailand, Betong</td>
</tr>
<tr>
<td>14. Mr. Abdulrahman Sayadah</td>
<td>Radio MCOT, Yala</td>
</tr>
<tr>
<td>15. Ms. NasjAmee Sa-a</td>
<td></td>
</tr>
<tr>
<td>16. Mr. Ismael Waesornoh</td>
<td>Yala Rajabhat University Radio Station for Education</td>
</tr>
<tr>
<td>17. Mr. Anuwa Satoh</td>
<td></td>
</tr>
<tr>
<td>18. Mr. Madpendi Waebaka</td>
<td></td>
</tr>
<tr>
<td>19. Mr. Worawetpisit Yodsiri</td>
<td></td>
</tr>
<tr>
<td>20. Mr. Nisulilmi Kelae</td>
<td></td>
</tr>
<tr>
<td>21. Ms. Nurulhuda Alilateh</td>
<td>Local Thai Radio Station (SBPAC)</td>
</tr>
<tr>
<td>22. Mr. Muhamadkhoiree Sakaree</td>
<td></td>
</tr>
<tr>
<td>23. Ms. Hayatee Solaso</td>
<td>Suara Kita Radio Station (Stesen Radio)</td>
</tr>
<tr>
<td>24. Ms. Arisah Teemung</td>
<td></td>
</tr>
</tbody>
</table>
Table 3.2 (Continued)

<table>
<thead>
<tr>
<th>Radio Broadcaster</th>
<th>Radio Station</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yala</strong></td>
<td></td>
</tr>
<tr>
<td>25. Mr. Amah Sani</td>
<td></td>
</tr>
<tr>
<td>26. Ms. Danish Makeh</td>
<td>Radio Station of Thailand, Narathiwat</td>
</tr>
<tr>
<td>27. Ms. Makaning Sa-ah</td>
<td></td>
</tr>
<tr>
<td>28. Mr. Mareepeng Hayeesaleh</td>
<td></td>
</tr>
<tr>
<td>29. Mr. Umart Ismaail</td>
<td></td>
</tr>
<tr>
<td>30. Ms. Naiitee Benyapa</td>
<td>Radio Station of Thailand, Command Center at southern border provinces, Royal Thai Police</td>
</tr>
<tr>
<td>31. Ms. Pattama Salika</td>
<td>912 Radio Station</td>
</tr>
<tr>
<td>33. Mr. Addeen Tulyapong</td>
<td>ATTAR Radio Station</td>
</tr>
<tr>
<td>34. Ms. Asikan Hayeewang</td>
<td></td>
</tr>
<tr>
<td>35. Ms. Nukulhayatee Patan</td>
<td></td>
</tr>
<tr>
<td>36. Ms. Kateena Deetripetch</td>
<td></td>
</tr>
<tr>
<td>37. Ms. Ratchanee Binyusoh</td>
<td></td>
</tr>
<tr>
<td>38. Mr. Saideemarsukee Hasan</td>
<td></td>
</tr>
<tr>
<td>39. Mrs. Saowalak Wannuchit</td>
<td>Champion Radio Station</td>
</tr>
</tbody>
</table>

3.1.3 Research Tools

1) Tapes and a tape recorder for recording totally 48 radio programs for youth for analyzing program formats, content, presentation, and broadcast time from 19 radio stations in three SBP.

2) Semi-Structured Interview Guide for an in-depth interview with youth radio-program broadcasters containing open-ended questions for allowing key informants an opportunity to express their ideas about radio broadcast situations and other related issues (Detailed questions are shown in the Index)
3.1.4 Data Collection and Research Procedure

1) The researcher studied preliminary data on the program charts of the target radio broadcast stations to search for radio programs for youth in order to further study on the situation of radio programs for youth in the studied areas.

2) The researcher coordinated with the staffs of radio broadcast stations in three SBP for providing information about their radio programs for youth.

3) The researcher contacted 19 Radio Stations of Thailand in three SBP, as approved by the Faculty of Communication Arts and Innovation Management, National Institute of Development Administration, to ask for a cooperation in recording the programs and in interviewing radio broadcasters of youth programs.

4) The researcher went to the study area, introduced herself formally, and gave detailed information about the purposes and the benefits of the study, including requesting for recording the youth programs broadcast in July 2016.

5) The researcher analyzed radio broadcast situations.

6) The researcher summarized the data about the radio broadcast situations and designed main issues and questions for in-depth interviews with radio broadcasters of youth programs.

7) The researcher made an appointment with the radio broadcasters of youth programs.

8) The researcher interviewed with the radio broadcasters of youth programs.

3.1.5 Data Collection

3.1.5.1 Tapes of 48 youth radio programs broadcast during July 2016 in three SBP from 19 radio stations were collected and transcribed on a recording sheet.

3.1.5.2 39 radio broadcasters of 48 youth programs were interviewed by the following questions:

1) What are the operational policies of youth radio programs?
2) What are the guidelines for recruiting radio broadcasters?
3) What are the program formats?
4) What is the content of the programs?
5) How are the programs be presented (the type of language, talk style, and language style) and why?

6) How is broadcast time arranged (i.e. Length, time, etc.)

7) What are the problems found? How are the programs adjusted?

3.1.6 Data Analysis

3.1.6.1 The Classification of Data: Data was Classified into Two Sources:

1) Tapes of youth radio programs
2) Tapes of recorded interviews with radio broadcasters of youth programs

3.1.6.2 The Organization of Data

1) The content of the radio programs and radio broadcasting situations was transcribed in a recording sheet, which was adapted from the coding sheet of Yoddumnern (1985, as cited in Bencha Yoddumnern Attig, Buppha Sirirassamee, & Wathinee Bunchalaksi, 2009, p. 243) as shown in Table 3.3

2) The content was arranged in the following order: operational policies, program broadcasters, program formats, presentation, broadcast time, problems and the adjustment of the programs respectively.

3) The content was organized into main and subordinate topics 1, 2, 3, etc. (according to the weight of the data)
Table 3.3 A Recording Sheet on the Status of Radio Programs for Youth

<table>
<thead>
<tr>
<th>Field Notes</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Details of the recorded data</td>
<td>1. Operational policies</td>
</tr>
<tr>
<td></td>
<td>2. Radio broadcasters</td>
</tr>
<tr>
<td></td>
<td>3. Program formats</td>
</tr>
<tr>
<td></td>
<td>4. Program content</td>
</tr>
<tr>
<td></td>
<td>5. Presentation</td>
</tr>
<tr>
<td></td>
<td>6. Broadcast time</td>
</tr>
<tr>
<td></td>
<td>7. Problems and adjustment of the programs</td>
</tr>
</tbody>
</table>

3.1.6.3 Data Synthesis

1) The content of each topic from the recording sheet was synthesized to see the congruence and select only the common congruence to reduce overlapping or irrelevant information without affecting the content and then to summarize its meaning.

2) The same procedure was repeated as no. 1 for every topic and information of all topics were synthesized to respond to research questions.

3.1.6.4 Data Analysis

Data were analyzed by a Description Analysis in the following forms:

1) Explanatory statements enabling to understand the status of youth radio programs in terms of operational policies, radio broadcasters, program formats, program content, presentation, broadcast time, problems and the adjustment of the programs.

2) Narrative statements enabling to see details of the phenomena, i.e. the condition of youth radio programs in three SBP in the previous time.
3.2 Research Methodology for Research Objective No. 2

Research Objective No. 2: To study the youth’s radio exposure behaviors, their uses, and their needs of youth radio programs, at the overall level and group level.

3.2.1 Population and Samples

3.2.1.1 Population

The population was the youth aged 14-24 years who exposed to radio programs and live in three SBP (Pattani, Yala, and Narathiwat) but the definite number of the population was unknown.

3.2.1.2 Samples

1) Sample size

Due to unknown data of definite population, the sample size from W.G. Cochran (1977) was used as follows:

\[ n = \frac{P(1-P)Z^2}{E^2} \]

\( n \) represents the sample size

\( P \) represents the proportion of the population (= 0.5)

\( Z \) represents reliability value at 95%, \( Z = 1.96 \)

\( E \) represents the proportion of deviation allowed (= 0.05)

\[ N = \frac{0.5 (1-0.5) (1.96)^2}{(0.05)^2} \]

\[ = 384.16 \]

Therefore, the sample size of this study was 384 youths.

2) Samples and sampling

From the sample size of 384 youths in three SBP, the samples of each province were divided into 128 samples equally. The sampling comprised two stages:

(1) Stage 1: Cluster Sampling by drawing or casting lots in three levels:
all population units in the area were divided from Amphur or Amphoe (District) to Tambon (Sub-district), and then to Village.

(1.1) Level 1: A cluster sampling at Amphur or Amphoe (District) level

The administrative divisions at Amphur or Amphoe (district) level of each province are as follow:

Pattani Province divides its administrative divisions into 12 Amphur or Amphoe (Districts): Mueang, Yarang, Nong Jik, Khok Poh, Yaring, Panare, Mayo (Major), Saiburi (Sai Buri), Kapho, Mai Kaen, Thung Yang Daeng, and Mae Lan.

Yala Province divides its administrative divisions into Mueang, Betong, Bannang Sata, Yaha, Raman, Than To, Kabang, and Krong Pinang.

Narathiwat Province divides its administrative divisions into 13 Amphur or Amphoe (Districts): Mueang, Waeng, Ra-Ngaie, Rueso, Su Ngai Kolok, Yi-Ngo, Bacho, Tak Bai, Si Sakhon, Sukhirin, Chanae, Cho-airong, and Su Ngai Padi.

A cluster sampling of all these above 33 Amphur or Amphoe (districts) of three provinces was a random sampling by drawing or casting lots in the proportion of 30% to the number of the districts in each province. The results of the sampling were 10 Amphur or Amphoe (districts) as following:

(1.1.1) 4 districts of Pattani Province: Mueang, Nong Jik, Khok Pho, and Mae Lan

(1.1.2) 2 districts of Yala Province: Mueang and Than To

(1.1.3) 4 districts of Narathiwat Province: Mueang, Su Ngai Kolok, Chanae, and Rueso.

(1.2) Level 2: A cluster sampling at Tambon (Subdistricts) level

The administrative divisions at the Tambon or subdistrict level of all three SBP are divided into 77 Tambon or subdistricts as following:

(1.2.1) Pattani Province (40 subdistricts):
a) Mueang (13): Pana, Tan Yong Lu Lo, Klongmaming, Kamiya, Barahom, Pakaharang, Rusamilae, Talubo, Barahoh, Pooyut, Sabarang, Arnoru, and Ja Bangtiko

b) Nong Jik (12): Donrak, Bothong, Bangtawa, Tuyong, Kohpoh, Kongtanyong, Bangkhao, Thakamsam, Katoh, Lipasa-ngo, and Pulo

c) Khok Pho (12): Khok pho, Sai Khao, Thung Phla, Na Pradu, Bangkro, Pabon, Pak Lo, Makrut, Tha-rua, Na Ket, Kuannoree, and Changhaitok

d) Mae Lan (3): Mae Lan, Parai, and Muangtia

The sampling of all 40 sub-districts in Pattani was a random sampling by drawing or casting lots in the proportion of 15% to the number of the sub-districts of each district or Amphur (Amphoe). From the drawing lots, 6 sub-districts were drawn: Barahom, Barahoh, Pakaharang, Thakamsam, Kohpoh, and Thung Pla.

(1.2.2) Yala Province (13 sub-districts)

a) Mueang (9): Lamphaya, Yala, Satengnok, Lilit, Lam Mai, Na Tam, Bannang Sareng, Thasab, Budi, Yupo, Taseh, Phron, and Sateng

b) Than To (4): Than To, Ban Hae, Mae Wad, and Kirikhet

The sampling of all 13 sub-districts in Yala was a random sampling by drawing or casting lots in the proportion of 15% to the number of the sub-districts of each district or Amphur (Amphoe). From the drawing lots, 2 sub-districts were drawn: Satengnok and Yala.

(1.2.3) Narathiwat Province (24 sub-districts)

a) Mueang (7): Manangtayor, Lampoo, Bangpor, Kok Kian, Kaluwor, Kaluwor Nua, and Bang Nak


c) Chanae (4): Chanae, Dusongyor, Phadungmad, and Chang Phuak
d) Rueso (9): Rueso, Rueso Nok, Samakki, Suwaree, Batong, Kok Sator, Sawar, Riang, and Laloh.

The sampling of all 24 sub-districts in Narathiwat was a random sampling by drawing or casting lots in the proportion of 15% to the number of the sub-districts of each district or Amphur (Amphoe). From the drawing lots, 4 sub-districts were drawn: Kaluwor, Riang, Dusongyor, Pasemas.

(1.3) Level 3: A cluster sampling at Muban (Village) level
The administrative divisions at the Muban (village) level of three SBP are totally 82 villages as follows:

(1.3.1) Pattani Province (6 Sub-districts and 34 villages)
   a) Barahom (3): Ban Pare (Moo 1), Ban Pare (Moo 2), and Ban Dee
   b) Pakaharang (8): Ban Talubo, Ban Yue Mo, Ban Ban Chuerae Nibong, Ban Kahong, Ban Korlaebeelae, Ban Pakaharang, and Ban Kehdee.
   c) Barahoh (8): Baerorsaning, Ban Barahoh, Ban Lador, Ban Kahong, Ban Saning, Ban Mabae, Ban Tutong, and Ban Pree Dor
   d) Thakamsam (7): Ban Thakamsam, Ban Prang, Ban Thayamu, Ban Tanyongpao, Ban Bangrapha, Ban Kohmorkaeng, and Ban Patae
   e) Kohpoh (3): Ban Kohpoh Nua, Ban Kohpoh Tai, and Ban Mai
   f) Thung Pla (5): Ban Thung Pla, Ban Parai, Ban Kohta, Ban Huay Ngoh, and Ban Kohwihan.

The sampling of all 34 Muban/villages in Pattani was a random sampling by drawing or casting lots in the proportion of 15% to the number of the villages of each Tambon or sub-district. From the drawing lots, 5 villages were drawn: Ban Talubo, Ban Thayamu, Ban Mai, Ban Thung Pla, and Ban Huay Ngoh.

(1.3.2) Yala Province (2 Sub-districts and 16 villages)
   a) Satengnok (13): Ban Burseng, Ban Lak-ha, Ban Pohyani, Ban Nattohmong, Ban Ba-ngo Ba Tae, Ban Taloh Tuemong, Ban
Nibongbaru, Ban Champongpukeh, Ban Buelaemah, Ban Tueboh, Ban Kampong Tue-ngoeh, Ban Bameng, and Ban Prama

b) Yala (3): Ban Yala, Ban Kube, and Ban Bajo

The sampling of all 16 Muban/villages in Yala was a random sampling by drawing or casting lots in the proportion of 15% to the number of the villages of each Tambon or sub-district. From the drawing lots, 2 villages were drawn: Ban Pohyani and Ban Nibongbaru.

(1.3.3) Narathiwat Province (4 Tambon/Sub districts and 32 villages)

a) Kaluwor (8): Ban Yabee, Ban Kampaeng, Ban Kanae, Ban Kulaisalor, Ban Cho-rohstore, Ban Koke Sila, Ban Lortanbatu, and Ban Kamorae

b) Riang (8): Ban Sanae, Ban Supeh, Ban Bangupuloh, Ban Lor, Ban Dara, Ban Tueloh, Ban Chue-loh, and Ban Kampongbaru.

c) Dusongyor (8): Ban Dusongyor, Ban Mae Hae, Ban Sume, Ban Ruepoh, Ban Kayae, Ban Kadoh, Ban Namhom, and Ban Samoh.

d) Pasemas (8): Ban Sarayor, Ban Duera, Ban Kwarortheera, Ban Mueba, Ban Namtok, Ban Charayor-ok, Ban Kwalorcheera-ok, and Ban Lubohchama

The sampling of all 32 Muban/villages in Narathiwat was a random sampling by drawing or casting lots in the proportion of 15% to the number of the villages of each Tambon or sub-district. From the drawing lots, 5 villages were drawn: Ban Yabee, Ban Kampongbaru, Ban Dara, Ban Namhom, and Ban Namtok. All three-level sampling is summarized in Table 3.4
Table 3.4  A Summary of the Three-Level Sampling

<table>
<thead>
<tr>
<th>Province</th>
<th>Amphur/District</th>
<th>Tambon/Sub-district</th>
<th>Muban/Village</th>
<th>Total Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pattani</td>
<td>Mueang Pattani</td>
<td>Barahom</td>
<td>Ban Talubo</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Nong Jik</td>
<td>Barahoh</td>
<td>Ban Thayamu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Khok Pho</td>
<td>Pakaharang</td>
<td>Ban Mai</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mae Lan</td>
<td>Thakamsam</td>
<td>Ban Thung Pla</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(4)</td>
<td>Kohpoh</td>
<td>Ban Huay Ngoh</td>
<td>(5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thung Pla.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yala</td>
<td>Mueang Yala</td>
<td>Satengnok</td>
<td>Ban Pohyani</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Than To</td>
<td>Yala</td>
<td>Ban Nibongbaru.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2)</td>
<td>(2)</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>Narathiwat</td>
<td>Mueang</td>
<td>Kaluwor</td>
<td>Ban Yabee</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Narathiwat</td>
<td>Riang</td>
<td>Ban Kampongbaru</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Su Ngai Kolok</td>
<td>Dusongyor</td>
<td>Ban Dara</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chanae</td>
<td>Pasemas</td>
<td>Ban Namhom</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rueso.</td>
<td>(4)</td>
<td>Ban Namtok.</td>
<td>(5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10 Districts</td>
<td>12 Sub-districts</td>
<td>12 Villages</td>
<td>12</td>
</tr>
</tbody>
</table>

(2) Stage 2: A simple random sampling of youth subjects. The name list of youth listeners of radio programs in each SBP was used for sampling youth subjects by drawing or casting lots. The quantity of youth samples and all three-level sampling are summarized in Table 3.5
Table 3.5  A Summary of the Sample Size of Youth Samples of Each Province after Three-Level Sampling

<table>
<thead>
<tr>
<th>Province</th>
<th>Amphur/ District</th>
<th>Tambon/ Sub-district</th>
<th>Muban/ Village</th>
<th>The Quantity of Samples in each Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pattani</td>
<td>Mueang Pattani</td>
<td>Barahom</td>
<td>Ban Talubo</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Nong Jik</td>
<td>Barahoh</td>
<td>Ban Thayamu</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Khok Pho</td>
<td>Pakaharang</td>
<td>Ban Mai</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Mae Lan (4)</td>
<td>Thakamsam</td>
<td>Ban Thung Pla</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Kohpoh (6)</td>
<td></td>
<td>Ban Huay Ngoh</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Thung Pla.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sub-Total 128</td>
</tr>
<tr>
<td>Yala</td>
<td>Mueang Yala</td>
<td>Satengnak</td>
<td>Ban Pohyani</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>Than To (2)</td>
<td>Yala (2)</td>
<td>Ban Nibongbaru.</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sub-Total 128</td>
</tr>
<tr>
<td>Narathiwat</td>
<td>Mueang Narathiwat</td>
<td>Kaluwor</td>
<td>Ban Yabee</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Narathiwat</td>
<td>Riang</td>
<td>Ban</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Su Ngai Kolok</td>
<td>Dusongyor</td>
<td>Kampongbaru</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Chanae</td>
<td>Pasemas</td>
<td>Ban Dara</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Rueso. (4)</td>
<td></td>
<td>Ban Namhom</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ban Namtok.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sub-Total 128</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>TOTAL 384</td>
</tr>
</tbody>
</table>

3.2.2 Variables to be Studied

1) Dependent Variables

(1) Radio exposure behaviors: Types of media exposed, types of radio exposed, place of exposure, listening time on weekdays and weekends, length of
listening time, listening frequency, activities while listening, ways of listening, people accompanying the listening of radio programs, interest in a program participation, and reasons for listening a radio program.

(2) Uses of radio: knowledge and understanding (cognitive domain), emotion (affective domain), self-needs, social needs, needs for a relaxation and stress release, etc.

(3) The needs in radio programs in various aspects: radio broadcasters, program formats, program content, presentation, and broadcast time.

2) Independent Variables

(1) Sex: male and female
(2) Residence/Provinces: Pattani, Yala, and Narathiwat
(3) Age: 14-16 years old, older than 16-19 years old, and older than 19-24 years old.
(4) Education level: early secondary, late secondary/vocational, high vocational/undergraduate, bachelor’s degree.

3.2.3 Research Tools

3.2.3.1 Questionnaire

Part 1: Demographic data of the respondents: provinces, sex, age, and status (students/professional/students and professional). The questions are closed-ended questions (or dichotomous questions)

Part 2: Questions on Radio exposure behaviors: Types of media exposed, types of radio exposed, place of exposure, listening time on weekdays and weekends, length of listening time, listening frequency, activities while listening, ways of listening, people accompanying the listening of radio programs, interest in a program participation, and reasons for listening a radio program. The questions are closed-ended questions of more than one choice (checklist questions)

For the questions about the reason for listening to radio programs are closed-ended questions with a ranking scale of 1-6 scales (ranking questions)

Part 3: The questions on the uses of radio are closed-ended questions with a ranking scale of 1-6 scales (ranking questions)
1) The score for each scale

Never use score = 0
Rarely use score = 1
Little use score = 2
Moderately use score = 3
Highly use score = 4
Maximally use score = 5

2) Means scores

0.00-0.83 = Never use
0.84-1.67 = Rarely use
1.68-2.51 = Little use
2.52-3.35 = Moderately use
3.36-4.19 = Highly use
4.20-5.00 = Maximally use

Part 4: The questions on The needs in radio programs in various aspects: radio broadcasters, program formats, program content, presentation, and broadcast time. The questions are closed-ended questions with a ranking scale from 1-6.

1) The score for each scale

No needs score = 0
Rarely needed score = 1
Little needed score = 2
Moderately needed score = 3
Highly needed score = 4
Maximally needed score = 5

2) Means Scores

0.00-0.83 = no need
0.84-1.67 = rarely needed
1.68-2.51 = little needed
2.52-3.35 = moderately needed
3.36-4.19 = highly needed
4.20-5.00 = maximally needed
For the question about the needs towards broadcast time, the closed-ended question is used with a ranking scale.

Part 5: Two open-ended questions for expressing an opinion.

1) What do you think about the status or situation of youth radio programs under the insurgency of three SBP? How should it be?

2) What should be the important mechanisms that help to enhance the sustainability of youth radio programs in three SBP?

3.2.3.2 Validity and Reliability Test of the Questionnaire

1) Validity Test

(1.1) The content in the questionnaire was reviewed for its validity based on theoretical concepts and related research with the studied variables:

(1.1.1) Radio exposure behaviors
(1.1.2) Uses of radio
(1.1.3) The needs for radio programs: broadcasters, program formats, program content, presentation, and broadcast time.

(1.2) The validity of the content and question structure was examined by the advisor and experts.

(1.3) Some content related to variables in the questionnaire was improved according to the recommendations of the advisor and experts. After some improvement, the validity was 0.93

2) Reliability test

Questionnaires were conducted as a pilot study with 30 young people with similar characteristics to the actual samples. A reliability was tested by Cronbach's Alpha Coefficient and the value of reliability was as followed:

(2.1) The reliability of the questions on the uses of radio, totally 27 questions, was 0.902

(2.2) The reliability of questions on the needs of radio programs: broadcasters, program format, program content, presentation, and broadcast time, totally 106 questions, was 0.885
3.2.4 Data Collection Procedure

The process of data collection in this study is as follows:

1) The researcher coordinated with the Faculty of Communication Arts and Management Innovation, National Institute of Development Administration to issue a formal letter to the District Office where was the living area of the target youth of this study. Related information, i.e. purposes of the study, expected benefits from the study, etc. was informed to the administrative personnel or chiefs at various levels: municipality, sub-district administration office, department of local administration etc. The facilitating support for data and data collection in the area was also requested from all those concerned offices:

   (1.1) The name list of youth aged 14-24 years old who listened to radio programs and lived in the target area as shown in Table 3.6

   (1.2) Youth and people within the village were explained about the objectives of the study via media within a community, i.e. broadcasting wires in a community, personal media or face-to-face communication during the monthly meetings of the committee of the villages, and other meetings.

2) The researcher coordinated with the administrative officers at all levels: Amphur or Amphoe (district), Tambon or sub-district, and Muban or Tambon to access the name list of the target population and for making an appointment for a data collection.

3) The researcher coordinated with concerned officers who could supply the researcher a name list of the tentative youth as the samples of the study.

4) The researcher randomly selected the names of the samples from the given lists and coordinated with the local chiefs to collect information from the selected samples and to discuss the planning for data collection.

5) Data were collected as planned and was examined for the completeness of the information provided in the questionnaire for further analysis.

3.2.5 Data Analysis: SPSS/FW Programs were used for Data Analysis

1) Demographic data and radio exposure behaviors of the respondents were analyzed and presented by frequency, distribution, and percentage.
2) The needs of the broadcast time were analyzed and presented by frequency, distribution, and percentage.

3) The differences in uses and needs of radio programs of two sexes were analyzed and compared by T-test while the difference of living area or provinces (3 provinces) and differences in status and education level (3 groups) were analyzed by One-Way ANOVA. The paired differences were also tested by Scheffe’s method or procedure.

3.3 Research Methodology for Research Objective No. 3

Objective 3: To study how the status or situation of youth radio programs under the insurgency of three SBP should be and to study the mechanisms to enhance the sustainability of the youth radio programs in three SBP.

3.3.1 Source of Information

1) 39 broadcasters of youth radio programs, totally 48 programs, from 19 radio stations

2) Youth samples (for answering open-ended questions of Part 5 in the questionnaire)

3) 47 focus group interviewees from three SBP: Pattani, Yala, and Narathiwat.

3.3.2 Population and Samples

3.3.2.1 Population

1) 39 broadcasters of youth radio programs, totally 48 programs, from 19 radio stations

2) Youth samples (for answering the questionnaire)

3) Youth who organized radio programs, youth from Children and Youth Council, scholars or civic practitioners in Children and Youth work, totally 47 people.
3.3.2.2 Samples

1) All population of 39 broadcasters of youth radio programs, totally 48 programs, from 19 radio stations

2) Youth samples (for answering open-ended questions of Part 5 in the questionnaire)

3) 47 focus group interviewees: 19 from Pattani, 14 from Yala, and 14 from Narathiwat, from purposive and snowball sampling as follows:
   (3.1) 2-3 representatives of broadcasters of youth radio programs from each province of the three SBP.
   (3.2) 2-3 representatives of youth broadcasters of youth radio programs from each province of the three SBP.
   (3.3) Youth listeners to radio programs, living in the unrest area of the three SBP, divided into three age groups: 14-16, older than 16-19, and older than 19-24 years old, by selecting 2 representatives from each group, totally 6 youths.

4) 2-3 representatives of general youth in the three SBP.

5) 3-4 representatives of civic practitioners in the three SBP: social developers, representatives from the Foundation for Children Development of Three Southern Border Provinces, representatives from Women Networks in three southern border provinces, representatives from the Mental Health Center for Children and Youth in three SBP. (As shown in Table 3.6)

Table 3.6 The Name List of Focus Group Interviewees of Three SBP

<table>
<thead>
<tr>
<th>Name and Last Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pattani (Focus group interview on December 9, 2017)</strong></td>
<td></td>
</tr>
<tr>
<td>1. Mr. Lutfee Deraoe</td>
<td>Radio Broadcaster/ DJ</td>
</tr>
<tr>
<td>2. Ms. NasjAmee Sa-a</td>
<td>Radio Broadcaster/ DJ</td>
</tr>
<tr>
<td>3. Mr. Ibraheng Maleh</td>
<td>Youth Radio Broadcaster/ DJ</td>
</tr>
<tr>
<td>4. Ms. Hayatee Yusamin</td>
<td>Youth Radio Broadcaster/ DJ</td>
</tr>
<tr>
<td>5. Ms. Wasinee Ngaeto</td>
<td>Youth Radio Broadcaster/ DJ</td>
</tr>
</tbody>
</table>
### Table 3.6 (Continued)

<table>
<thead>
<tr>
<th>Name and Last Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pattani</strong> <em>(Focus group interview on December 9, 2017)</em></td>
<td></td>
</tr>
<tr>
<td>6. Mr. Airfan Dolaeh</td>
<td>Youth Radio listener (14-16 years old)</td>
</tr>
<tr>
<td>7. Ms. Sufia Doloh</td>
<td>Youth Radio listener (14-16 years old)</td>
</tr>
<tr>
<td>8. Ms. Zamzam</td>
<td>Youth Radio listener (17-19 years old)</td>
</tr>
<tr>
<td><strong>Nakchoowong</strong></td>
<td></td>
</tr>
<tr>
<td>9. Mr. Alliyah Ho-Wah</td>
<td>Youth Radio listener (17-19 years old)</td>
</tr>
<tr>
<td>10. Mr. Ridwan Waeleh</td>
<td>Youth Radio listener (20-24 years old)</td>
</tr>
<tr>
<td>11. Mr. Furkon Khansulaiman</td>
<td>Youth Radio (20-24 years old)</td>
</tr>
<tr>
<td>12. Mr. Ilfarn Alee-ishoh</td>
<td>Children and Youth Council of Pattani</td>
</tr>
<tr>
<td>13. Mr. Assalam Mahsae</td>
<td>Youth from Youth for Peace Network</td>
</tr>
<tr>
<td>14. Mr. Arfa Yeramae</td>
<td>Youth from Youth for Peace Network</td>
</tr>
<tr>
<td>15. Mr. Yah Arlee</td>
<td>Civil society (Representative of Radio Community Network of Pattani)</td>
</tr>
<tr>
<td><strong>Yala</strong> <em>(Focus group interview on December 16, 2017)</em></td>
<td></td>
</tr>
<tr>
<td>1. Mr. Muhamadkhoiree</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td><strong>Sakaree</strong></td>
<td></td>
</tr>
<tr>
<td>2. Ms. Sopinya Khunpakdee</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td>3. Ms. Nureehan Yamasari</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td>4. Ms. Nurulhuda Alilateh</td>
<td>Youth radio broadcaster/ DJ</td>
</tr>
<tr>
<td>5. Ms. Ar-aesoh Yusoh</td>
<td>Youth radio broadcaster/ DJ</td>
</tr>
<tr>
<td>6. Ms. Suraida Samoh</td>
<td>Youth radio listener (14-16 years old)</td>
</tr>
<tr>
<td>7. Ms. Rusmee Samoh</td>
<td>Youth radio listener (14-16 years old)</td>
</tr>
</tbody>
</table>
Table 3.6 (Continued)

<table>
<thead>
<tr>
<th>Name and Last Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yala (Focus group interview on December 16, 2017)</strong></td>
<td></td>
</tr>
<tr>
<td>8. Mr. Anwar Hayiihama</td>
<td>Youth radio listener (17-19 years old)</td>
</tr>
<tr>
<td>9. Mr. Sofuwan Tayongpakor</td>
<td>Youth radio listener (17-19 years old)</td>
</tr>
<tr>
<td>10. Ms. Wae-asmir Walmatnor</td>
<td>Youth radio listener (20-24 years old)</td>
</tr>
<tr>
<td>11. Ms. Ar-isah Tokwae</td>
<td>Youth radio listener (20-24 years old)</td>
</tr>
<tr>
<td>12. Mr. Idee Mahming</td>
<td>Children and Youth Council of Yala</td>
</tr>
<tr>
<td>13. Mr. Arti Dingpanoh</td>
<td>Children and Youth Council of Yala</td>
</tr>
<tr>
<td>14. Asst. Prof. Wae-asisah Dahayee</td>
<td>Civil society (instructor in Communication, Yala Rajabhat University)</td>
</tr>
<tr>
<td>15. Mr. Mansour Salleh</td>
<td>Civil society (Radio broadcaster in Malay Language and editor of Fokus Newspaper)</td>
</tr>
<tr>
<td><strong>Narathiwat (Focus group interview on December 2, 2017)</strong></td>
<td></td>
</tr>
<tr>
<td>1. Ms. Makaning Sa-ah</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td>2. Ms. Ratchanee Binyusoh</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td>3. Mr. Umart Ismaail</td>
<td>Radio broadcaster/ DJ</td>
</tr>
<tr>
<td>4. Mr. Addeen Tulyapong</td>
<td>Youth radio broadcaster/ DJ</td>
</tr>
<tr>
<td>5. Ms. Sitiyaroh Saah</td>
<td>Youth radio broadcaster/ DJ</td>
</tr>
<tr>
<td>6. Ms. Armanee Dueramae</td>
<td>Youth radio listener (14-16 years old)</td>
</tr>
<tr>
<td>7. Ms. Armanee Tayeh</td>
<td>Youth radio listener (14-16 years old)</td>
</tr>
<tr>
<td>8. Ms. Nattarinee Nisoh</td>
<td>Youth radio listener (17-19 years old)</td>
</tr>
<tr>
<td>9. Mr. Afhan E-tae</td>
<td>Youth radio listener (17-19 years old)</td>
</tr>
<tr>
<td>10. Mr. Faifuding Ardae</td>
<td>Youth radio listener (20-24 years old)</td>
</tr>
<tr>
<td>11. Mr. Asman Lasah</td>
<td>Children and Youth Council of Narathiwat</td>
</tr>
<tr>
<td>12. Mr. Komet Chetuengoh</td>
<td>Children and Youth Council of Narathiwat</td>
</tr>
<tr>
<td>13. Mr. Kosri Mardi</td>
<td>Civil society (Coordinator of Teaching and Academy of Narathiwat Community College)</td>
</tr>
<tr>
<td>14. Mr. Rohing Sarato</td>
<td>Civil society (Officer of Radio Station of Thailand, Narathiwat)</td>
</tr>
</tbody>
</table>
3.3.2.3 Focus group organizers 1) The researcher as a moderator 2) two assistants in organizing the place, tape recording, and recording supplementary information.

3.3.3 Research Tool

1) Interview guidelines for radio broadcasters (details are shown in the index).

2) Questionnaire (open-ended questions in Part 5) (details are shown in the index).

3) Tools for focus group interviews:
   (1) MP3 digital recorder for recording the group discussion
   (2) Semi-Structured Interview guidelines for focus group interviews containing open-ended questionnaires to let group interviewees be able to transmit their stories and opinion in details, to see the reaction of the interviewees, and to adjust or add questions to respond to changing situations. (Details are shown in the index)
   (3) A record sheet for a complementary observation on focus group interview.

3.3.4 Data Collection Procedure

1) 39 samples were interviewed

2) Questions of Part 5 in the questionnaire were collected from youth samples.

3) Focus group interviews were organized:
   (1) The researcher went to the target area to recruit samples in the area for a focus group interview. A self-introduction, research objectives, research plans, and detailed of time and places of a focus group interview in each province were explained to the concerned offices and samples.
   (2) The findings from research objectives No. 1 and 2 were gathered and summarized for use in the focus group interviews.
   (3) Focus groups interviews were organized in three SBP:
       December 2, 2017   Narathiwat
3.3.5 The Gathering of Information
1) Interview data from radio broadcasters
2) Questions of Part 5 from the questionnaires
3) Focus group interview data from the tape records and record sheets.

3.3.6 Data Analysis
3.3.6.1 The analysis of interview data from radio broadcasters
1) Data and details gained from the study were classified in accordance with the research objectives
2) The classified data and details were synthesized and were organized in order of the studied topics.
3) The data was analyzed by a descriptive analysis in the form of explanatory and narrative statements and some parts of the interviews were supplemented to clarify the explanation.

3.3.6.2 The analysis of the youth's opinions for the open-ended questions in Part 5 of the questionnaire.
1) Data were analyzed by frequency, distribution, and percentage.
2) The samples’ responses to each question were organized in order by the degree of percentage.

3.3.6.3 The analysis of data from focus group interviews.
1) Data gained from the focus group interviews were classified in accordance with each question, both primary and secondary.
2) The classified data and details were synthesized and were organized in order in the form of descriptive statements.
CHAPTER 4

THE SITUATION OF YOUTH RADIO PROGRAMS IN THREE SOUTHERN BORDER PROVINCES

To respond to the research objective No 1: To study the situation of youth radio programs in three southern border provinces (SBP), the findings of this study are divided into the following topics:

4.1 Operational Policies
4.2 Radio Broadcasters
4.3 Program Formats
4.4 Program Content
4.5 Style of a Program Presentation
4.6 Broadcast Time
4.7 Problems and the Adjustment of the Radio Programs

4.1 Operational Policies

From exploring the radio programs broadcast in three southern border provinces (SBP), in the early stage or since 1999 the governmental sectors had asked for a cooperation from all radio broadcast stations throughout the country to produce and broadcast programs related with the learning of children, youth, and family in three SBP. However, only some radio stations initiated to do as requested.

Actually, programs for children and youth had been broadcast much earlier before NBTC stipulated that all radio stations needed to have such programs. Around 20 years ago, when I started to work at this station, the former director saw the importance of a child and youth program. I was assigned to produce a program but after a while, we stopped producing the program for a long time.
until 4-5 years ago. In 2011, we reproduced it by the order of our present director who perceives that we should have a good program for kids in our country and let them have a chance to learn. (Radio Broadcaster, Pattani, personal communication, September 28, 2016)

Tracing back to the former time where I was still a teenager 7-8 years ago, I used to listen to a youth radio program in Yala. Teenagers liked to call DJ very much. This consulting program gave advice to anyone who called to the station. It was a very famous program and was broadcast for many years before disappearing. We felt regret for it. Until, when I came to work for a Radio Station of Thailand of Yala, we got an order to produce a youth program again. (Radio Broadcaster, Pattani, personal communication, September 28, 2016)

In 2013, NBTC stipulated some criteria for a radio station by regulating all experimental stations to produce a creative program for children and youth for at least 60 minutes daily during 4.00-6.00 PM (Monday-Friday) and 7.00-8.00 AM (Saturday-Sunday), including specifying some criteria of income earning for each kind of radio broadcasting as follow:

1) Experimental station operating radio broadcasting for a public service cannot earn from advertisements, except if it is the dissemination of information about or of government or state enterprise offices, associations, foundations, or other legal or juristic persons whose purpose is non-profit oriented or for public benefits. Besides, this includes the portrayal of the image of an organization, company, or enterprise without advertising a product's property or quality either directly or indirectly.

2) Experimental stations operating radio broadcasting for a community service cannot earn their income from advertisement either but they can earn from a donation or a support from the station or other non-advertisement income.

3) Experimental stations operating radio broadcasting for business service can earn their income from advertisements or any other means no more than twelve minutes and a half per hour of the broadcast time of a program. Besides, the
total time for advertisements must not exceed ten minutes per hour for one full day on average. (Government Gazette, 2013, pp. 75-81).

From the government’s publicity and request for a cooperation, including the NBTC regulations in 2013 (BE 2556), three SBP needed to produce and broadcast children and youth radio programs, which were divided into three types:

1) Programs supported by the station director before the regulations of NBTC.

In other words, the director saw the importance of such programs and considered it as helping to enhance their development. The programs in this category were

(1) Radio Station of Prince of Songkla University or PSU radio station, Pattani Campus produced a program called, “Tutor on Air” in which experts in each field of education were invited to teach children and youth on radio in order to make the evening time of the station to be fruitful for children and youth. Another program was “ASEAN World View” in which experts in ASEAN were invited to provide their knowledge for the youth in the area.

(2) Attar Radio Station broadcast a program entitled, “Attar Students,” whose purpose was to give a chance for students interested in local media, especially radio, to be trained to run a program by themselves. Other programs, i.e. “EP E-English”, “Social Time,” “Spoken Language (or Phasa Phatee),” “Math and Science,” and “Attar Tutor” were originated from the director’s policy to support educational personnel to have an opportunity to manage their own programs in order to provide knowledge to their students at school and to neighboring areas. One of the radio broadcasters in Narathiwat as a representative of Attar Radio Station gave his interview,

Our program originated from our director’s determination. It is the policy of the station to enhance the youth in the area to be confident in expressing their ideas and to be trained in producing local media. Particularly, we encourage teachers who are interested in radio programs and teach some specialized knowledge to join in our production. This is to expand an educational
opportunity for people in the area. (Radio Broadcaster, Narathiwat, personal communication, October 3, 2016)

(3) Radio Station for Education, Yala Rajabhat University produced, “Smart Teens” and “Best Music” by students, the winner of the New Radio Broadcast contest, and being trained earlier. One of their representatives expressed his opinion,

At that time, I was studying in the second year at a Rajabhat university and I saw an announcement of the contest. I was very interested because I liked to be a radio DJ. After we won, the station trained us and let us broadcast the program by ourselves. They gave us a briefing that they needed a program for youth in the area. Therefore, we accepted it as we believed we could do it to organize activities in response to the station's policies. (Radio Broadcaster, Yala, personal communication, October 5, 2016)

Cool English Speaking with Teacher Bang L,” “The Classroom,” and “Love Alive” took place because of the main policy of the station that emphasized radio for education and was supported by the station director who saw the importance of the radio. Accordingly, the station invited experts from various fields in the university to organize programs with the station to transmit both knowledge and entertainment to the youth.

My actual occupation is an English teacher. I am not a professional DJ but I know the station executive so he invited me to join. He said this station has a policy of disseminating knowledge for the youth in the area. I myself want to gain more experience in this field and to do something for the youth. Besides, to broadcast radio programs seems to be enjoyable for me so I persuaded some of my friends to cooperate. Right now, we have two programs, the Classroom and Love Alive. (Radio Broadcaster, Pattani, personal communication, October 5, 2016)
2) Programs sponsored by the original affiliation of the Station

The government radio stations, i.e. radio station of Thailand, a provincial radio station of Thailand, Royal Thai Army Radio Station, Royal Thai Police Radio Station, etc. were supported by their original affiliations to organize radio programs as planned with supporting budgets. The production of the programs needed to comply with major policies, including the promotion of youth radio programs.

“Bright and Safe Teens” (Smart Sai Sai Smart Plodphai) of Radio Station of Thailand, Pattani, was supported financially by the Office of Social Development and Human Security, Pattani, for encouraging the youth from Children and Youth Council of Pattani to be trained to be a radio broadcaster with regular radio broadcasters of the station.

“Happy Home” broadcast by Radio Station of Thailand, Betong, Yala, was supported by the Department of Public Relations to comply with the government’s policies.

“Yalannanbaru” was another program receiving a sponsorship from the Office of Public Relations, Internal Security Operations Command (ISOC), Section 4 (Front) with a focus on the dissemination about the policy of resolving drugs problems in the area.

I have been working with ISOC, section 4 (front) on the media. At first, we produced only regular radio programs but later we proposed to our Commander-in-Chief of the Army that our targets are the youth. Should we try to publicize through local media, especially radio, because teenagers and their parents in the area most exposed to a radio? He agreed and approved a budget to rent time from the station. Therefore, it is perfectly fitted as one sees its importance and the other supports. (Radio broadcaster, Yala, personal communication, September 30, 2016)

Hot Sound Radio” (Sound Sab) was sponsored by the Association of Prevention and Solutions of Narcotic Drugs in Southern Border Provinces by renting broadcast time from MCOT radio station, Yala, to present content
about the prevention of the drug problems in the area. The distinguished nature of MCOT radio station, Yala, was its wide coverage of all three SBP and high ability to disperse the signal to distant areas or up to Malaysian borders. Likewise, the programs, “Good kids of SBPAC (Southern Border Provinces Administrative Center)” and “Southern Border Youth” of SBPAC Radio Station, were supported by SBPAC and broadcast by young leaders in the area who cooperatively and alternatively organized the program.

Our program is supported and encouraged by the director of the SBPAC Radio Station. Earlier, I was a listener only. Later, when I joined activities with SBPAC as a youth representative from Ban Phirab Khao, the director saw me quite often so he asked if I was interested to do a radio broadcasting since the station still had some available time. He furthered proposed that he could pay for my work, but not so much. Instead, he preferred letting young people in the network be trained for increasing their skills. I think it's a good thing to do and finally, he gave me three hours on Saturday and Sunday, including supporting expenses for organizing the network’s activities. (Radio Broadcaster, Yala, personal communication, October 8, 2016)

The other program, “Pure Wave for Teens” (Kluen Sai Wai Teen) broadcast by Radio Station of Thailand, Yala, was a conversational program providing knowledge for the youth, which was also supported with a short documentary program from the Prince of Songkla University, Pattani Campus, and Drugs Center of Pattani. The same program was also broadcast by Radio Station Thailand of Narathiwat and sponsored by the Department of Public Relations. At first, it allowed students from Nara Sikalai School and general people to join in the broadcast as a public space. Later, a number of amateur DJs were occupied while the budget of the Department of Public Relations was used up, the director asked the station DJs to replace them and this change was supported with a budget of the Office of Social Development and Human Security, Narathiwat.
“To be Number One” has been operated since 2016 by having the Department of Public Relations as a sponsor. The director urged for activities related with the To Be Number One Project of Narathiwat to supplement the program.

“Warm and Happy Family Without Drugs for Nara People” was initiated from the intent of the Narathiwat Governor who wanted to operate some youth programs related with drug problems; therefore, the program was supported by the provincial budget. Besides, he assigned a collaboration among training experts, youth at risk for drug abuse, and station's radio broadcaster to operate a program. The main purpose was to prevent or keep the youth away from drugs and the secondary goal was to communicate and give knowledge to families with concerned members. This program was also supported to broadcast live to other radio stations network in Narathiwat so it was well known in the community as stated by one of the radio broadcasters of this program,

This program is sponsored by the Central Administration of the province or from the Governor. He saw me during a training for youth at risk and he asked if I was interested to operate a radio program because he wanted to do a program about drug problems. He had consulted about this with the director of the Radio Station of Thailand, Narathiwat, previously. Incidentally, the budget of the old program was being used up and a new budget had been approved. I thus worked with Kaning, a station DJ. We have been working together for 4-5 years up to now. (Radio broadcaster, Yala, personal communication, September 19, 2016)

921 Narathiwat Radio Station was a radio station under the supervision of the soldiers with a support from Development Military Command Center. The director of the station ordered DJ to have a youth program to comply with NBTC policies. Accordingly, the program called, “Creative Thinking Teens” (Wai Kid Wai Sang San) was operated to provide knowledge for the youth. Similarly, Southern Border Provinces Police Border Radio Station, Narathiwat also ordered to have a youth radio broadcaster to operate broadcasting of the “Relaxing Tours in ASEAN” program.
3) Programs operated by the government’s regulations without a sponsorship

Some radio stations in three SBP needed to use their own budget while some operated the youth programs voluntarily without any remuneration. On the other hand, the government sector issued the laws and explicit policies requiring all stations to have children and youth programs in their chart. However, advertising was prohibited for the stations, especially the experimental operating radio broadcasting for a public and community service.

The station needs to build a foundation for new broadcasters every year; thus, we let late secondary-education students join in the programs after their graduation. However, it requires extra budgets for such a training. It is normal that the old staffs leave and the new ones come in with a training provided. Therefore, the station has to invest for a consistent training, including the development of broadcasters’ potentials, knowledge, and skills. It includes a training for parents to understand our purpose and uses of the youth programs. The budget also includes the provision of equipment, tools, and remuneration for a broadcaster or DJ in organizing the station's activities. That is something the station is short of. (Representative No. 2 of a civil society, personal communication, December 2, 2017)

The government ordered our station to have a youth program so we need to comply with the order. However, we have to find our own budget and the state requires us to submit all documents, especially evidence of working, for them to be examined, which I think, it is unfair for people working for a station. (Representative No. 3 of radio broadcasters, Pattani, personal communication, December 9, 2017)

The program, “A New Path” (Sen Thang Mai) of Moral Message (Sarn and Khunnatham) Radio Station presented a lifestyle of youth combined with an Islamic narration.
We are teachers who volunteer to work for the station without being paid. We do it with heart in spite of our own travel expenses. When the director persuaded us to join, he just told us that the station has to contain this program as compulsory. He thought that we are close to the students or youth so we might be able to do this kind of program. By our voluntary will, we accepted it. (Radio broadcaster, Pattani, personal communication, September 30, 2016)

The Youth Today” was operated by the teachers of a private school teaching the religion in the area who were also volunteers and desired to impart the religious knowledge to the youth.

We were invited to organize a program because we are Ustaz (Muslim teachers in Pondoks) teaching a school near the station. The station chief is my friend so he wants us to do a program because we teach morality and ethics in school. Anyway, we do it without remunerations. We do it to help the station but sometimes they paid travel expenses for us. (Radio Broadcaster, Pattani, personal communication, September 30, 2016)

The programs, “Fun Teens with Thousand Songs” (Wai Mans Pun Pleng), “Social on Air”, and “Variety of Sex Problems” of Comm Sci Radio Station, were organized by the budget of the station.

Normally, we have programs in which youths or students join in the programs occasionally but not regularly as a channel for a training. I came to this station at the time NBTC assigned a youth program for the station. This kind of program gets no financial support but it is self-sustained. As I was ordered to do such a program, I need to design the content suitable for the target listeners by myself without any consultation. (Radio Broadcaster, Pattani, personal communication, September 30, 2016)
Regarding “Darunsat’s Care and Junior FDA” and “To Be Number One” programs, of Darunsat Radio Station, the radio broadcaster of the station gave her opinion,

Actually, I am a teacher working in the Med or Nursing room but the school director wanted me to operate a program because we have our own radio station in school. At that time around 2013, incidentally, it was required for all stations to have a child and youth program. I am a teacher in the Junior Food and Drug Club and To Be Number One project. At first, we did not intend to do it because everybody was occupied. However, since we were assigned, we need to do it but we get no financial support. We attempt to gather the youth to work in a program and let them experience. I am not paid for this, just by my regular salary but with extra work. (Radio Broadcaster, Pattani, personal communication, September 30, 2016)

Besides no supporting budgets, some radio stations perceived that no youth listen to the radio at the present time so they just set a youth program in their chart to comply with the state's policies as “a shield” in case of being examined.

Earlier, I asked my chief about this program but he said a youth program is not necessary now because no youth listen to a radio. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

4.2 Radio Broadcasters

In this study, the following of radio broadcasters were studied and presented:

4.2.1 Age

1) Ages of radio broadcasters were divided into three main groups:

   Adult broadcasters

   Most youth programs were operated by adult broadcasters:
(1) “Look Through ASEAN” operated by the station broadcasters and scholars in ASEAN of the Prince of Songkla University, Pattani campus and the program “Tutor on Air” by volunteers who were teachers or experts in education. Others were mostly operated by regular radio broadcasters of the station.

(2) “The Youth Today,” “A New Path,” and “Islamic English Conversation” were radio programs of Moral Message Radio Station operated by religious teachers in the areas who were experienced in psychology, guidance, religion, and English.

(3) “White Station without Drugs” of Radio for Education and Career Development, Pattani Technical College, operated by scholars from the Association of Prevention and Solution of Narcotic Drugs in Southern Border Provinces.


(5) “Pure Wave of Teens” of Radio Station of Thailand, Yala; “Bahasa Bagi” of Radio Station of Thailand, Yala (Malay Language); and “Happy Home” (Ban Nee Mee Suk) of Radio Station of Thailand, Betong, operated by regular broadcasters of the station.

(6) “Selamat Petang” operated alternatively by volunteers and experts in education, language, sports, and religions.

(7) “Yalannanbaru” of MCOT Radio Station, Yala, operated by the personnel in training and public relations, the Office of Public Relations, Internal Security Operation Commands (ISOC), Section 4 (Front)

(8) “Hot Sound Radio” (Sound Sab) operated by scholars of the Association of Prevention and Solution of Narcotic Drugs in Southern Border Provinces.

(9) “The classroom”, “Love Alive”, “Book Talk by TK Park Yala,” and “Cool English Speaking with Teacher Bang L.” of Radio for Education of Yala Rajabhat University operated by instructors and university staffs who were experts in English.
(10) “Southern Youth” of Suara Kita (Stesen Radio station) operated by volunteers from the Creative Media in SBP Club

(11) “Remaja Sekarang” operated by volunteers specialized in children and youth in the area.

(12) “Berita Orang Kampung”, and “Libutan Wanita” operated by volunteers from civil society (Civilian Women’s Network for Southern Border Peace)

(13) “Pertahanan Dadah” operated by volunteers who are experts in preventing and resolving drugs problems.

In addition, most of the following programs were operated by broadcasters of each station:

(1) “Warm and Happy Home Without Drugs for Nara People” and “To Be Number One Station” of Radio Station of Thailand, Narathiwat

(2) “Relaxing Tours in ASEAN” of Southern Border Provinces Police Border Radio Station.

(3) “Around Vocational College” of Radio for Education and Career Development of Narathiwat Polytechnic College


(5) “Sunshine Audio Relations” of Champion Radio Station.

Most of our programs are for youth but the broadcasters are adults, most of whom are our regular broadcasters. We have some special guests to join in some programs, especially specialized knowledge. Some broadcasters are volunteers, i.e. Selamat Petang program will have rotating broadcasters specialized in education, language, sports, and religion. (Radio broadcaster, Yala, personal communication, September 17, 2016)

Though our programs are for youth, they are operated by adults who understand young people quite well, such as Happy Home program, the broadcasters of which were assigned by the governor and our director. They used to work with teenagers, trained them, and understood them as well. The
content presented is about drugs that are quite a risky topic so it is inappropriate to have the youth operate such a program. In some subjects, they may not understand them deeply as the adults do. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

2) Youth broadcasters

Besides adult broadcasters, some programs were also operated and broadcast by the youth in the areas. The examples of these programs were:

(1) “ASEAN World View” of PSU Radio Station, Pattani
(2) “To Be Number One” of Darunsat Radio Station, Pattani
(3) “Best Music” and “Smart Teens” of Radio for Education, Yala Rajabhat University.
(4) “Good Kids of SBPAC” of SBPAC Radio Station
(5) “Creative Thinking of Teens”, “912 Narathiwat”, and “Attar Students” of Attar Radio Station

We were assigned to work in ‘ASEAN World View’. Personally, I am interested in ASEAN and I am a granted student of the Faculty. My instructor believes that I can do this kind of program as I am good at it. (Young radio broadcaster, Pattani, personal communication, September 28, 2016)

In producing youth programs, we have broadcasters of a variety of styles. For ‘Attar Students’, it is the program that we allow young people who are our students and are interested in producing a radio program to try as their direct experience. Our director also approves. Therefore, we leave some spaces for kids to design their own programs. (Radio broadcaster, Narathiwat, personal communication, October 3, 2016)

3) Adult and youth broadcasters. Some programs have teenagers to work with adult broadcasters, i.e. “Bright and Safe Teens” of Radio Station of Thailand, Pattani, and “Darunsat’s Care and Junior FDA” of Darunsat Radio Station, Pattani.
We operate the program with some voluntary students in the club. We perceive that for some insight, students may not be able to explain it deeply enough so we need to have some adults working with them in order to advise them about the direction of the program. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

4) Preferable Age of the Broadcasters

(1) Youth and adults should broadcast a program together, partly because young people will have an opportunity to practice their skills and learn some experiences, by having an adult broadcaster who is more experienced and professional as their trainer to suggest and screen the content to be presented in a program.

On behalf of young people, I think young people will listen to the program more if a station gives a chance for the youth to participate in the program. For instance, when I broadcast at the station, my friends were very excited. Our parents were all excited. My friends turned to listen to it more and said the program was amusing. They have never listened to it before but now they listen. Therefore, I think, if any station has a teenager as a broadcaster, it can help to draw more listeners. The station may invite a teenager as its guest and has an adult supporting him or her, it would be great. (Representative No. 3 of youth listeners, Yala, personal communication, December 16, 2016)

To have kids join in the program, that would be fun. Once I was invited. I felt that it gave me a chance to try something new and to learn new things, while adults gave an advice. That day, I asked my friends to listen, they said it was good and they liked it (Representative No. 5 of youth listeners, Yala, personal communication, December 16, 2016)

(2) The age of a broadcaster depending on the content of the program

Some programs should be broadcast by the youth because they can understand people of their age better; however, some programs should be broadcast
by adults because of their higher experiences, i.e. religion. Nevertheless, if young people know some parts of a religion well, they may draw more attention from young people. On the contrary, some view that a religious leader who is good at speaking or has an enjoyable style of talking, more teenagers might want to follow the program. For instance, Imam Chekubudeh is very good at talking about religion so he can attract a high number of youth listeners because of his jokes and funny stories that are inserted into a religious teaching very smoothly.

Some programs are broadcast by teenagers because they can understand us. Besides, it makes a program uniquely funny and amusing. (Representative No. 1 of youth listeners, Yala, personal communication, December 2, 2016)

In case of religious content, if young people with religious knowledge operate the program, it can attract listeners of similar age to pay attention to it. However, most of the programs are organized by an adult broadcaster. In this case, the adult broadcasters should use funny style and inspire listeners to think so that it will not be boring and people want to follow it. In the previous programs, Imam Chekubudeh was a guest speaker of the program. He talked so amusingly and the program could get a good feedback with a higher number of listeners. (Representative No. 1 of youth broadcasters, Narathiwat, personal communication, December 2, 2016)

### 4.2.2 Expected Characteristics of Radio Broadcasters for Youth Programs from the Point of View of Focus Group Interviewees

From the focus group interview, it was found that

1) A radio broadcaster should be familiar with the area. Besides, most listeners often listened to a program of the broadcaster in the area they knew. The more local people knew the broadcaster, the more they listened to the program.

Most people will listen to a program of a DJ they know or they are familiar with. The more well known the DJ is, the more followers the program will get even though he or she is not a good talker. In the past, SBPAC DJs were
moved out of the program because they were not so famous. Therefore, the station tried to find famous DJ that local people know to operate the program to gain more popularity. (Representative No. 1 of radio broadcasters, Yala, personal communication, December 16, 2016)

To enable a youth program to survive in the area, a radio broadcaster must be different and has a distinctive selling point. We have plenty of well-known DJs. Local people know and are familiar with them. If they could cooperate in a program, it should help increase numbers of listeners. (Representative No. 3 of radio broadcasters, Narathiwat, personal communication, December 2, 2016)

2) A radio broadcaster must be knowledgeable in solving problems, supporting a peace creation, focusing on a professional training, and distinguishing their roles and responsibilities.

A radio broadcaster needs to have a distinctive personality. He or she should be able to make people relaxed from his or her talks. They also should be experienced in solving problems and resolving people’s stress. They should have ready-to-use solutions for the youth in case a problem occurs. They should possess professionalism and special knowledge. (Representative No. 1 of youth listeners, personal communication, December 9, 2016)

Besides their regular broadcasting, radio broadcasters must be able to get to the area in case of a crisis to assist children and youth solve problems, i.e. to let the youth participate in the station’s activities towards peace. They must know their duties clearly. (Representative No 2 of radio broadcasters, personal communication, December 9, 2016)
4.3 Program Formats

Two issues of program formats were studied: program formats and the selection of program formats.

4.3.1 Program Formats

4.3.1.1 Program formats presented in youth radio programs were classified as follows:

1) Radio Magazine was a variety program: documentary, news, interview, entertainment, etc. It could comprise only one radio broadcaster or with participants. Stations may have one or more than one operating the program alternatively. The content of this kind of format was unlimited and various. Radio broadcasters could select content that suited their expertise or interest as follows:

   “Look through ASEAN” of PSU Radio Station, Pattani Campus presented exclusive news of ASEAN, the eminence of ASEAN, trends in ASEAN, recommended products and places of ASEAN. The program was operated by main radio broadcaster of the station and scholars specialized in ASEAN.

   “White Station: Free of Drugs Station” was a program of the Association of Prevention and Solving Narcotic Drugs in Southern Border Provinces in cooperation with Radio for Education and Career Development of Pattani Technical College. It presented knowledge and information about drugs, news, PR of activities. The program also included games and winning awards. Radio broadcasters worked in rotation among the Association personnel.

   “Teenagers’ Fun and Thousand Songs” was an online program presenting news of ASEAN.

   “Social on Air” presented current and interesting issues.

   “Variety of Sex Problems” provided sex education knowledge.

   “Good Kids of SBPAC” of SBPAC Radio Station, Yala, operated by youth network, presented content about youth in three SBP, interesting activities, and concerned issues on the youth.

   “Remaja Sekarang” emphasized content on drugs, life skills, and religion.
“Berita Orang Kampung”, operated by graduate volunteers in cooperation with regular radio broadcasters of the station, presented local news and youth activities in the area.

“Bahasa Pagi” of Radio Station of Thailand, Yala (Malay Language), was operated by broadcasters of the station in rotation with volunteers including school teachers, i.e. from Tadika schools, sports school, etc.

“Pure Wave of Teens” of Radio Station of Thailand, Narathiwat, operated by two broadcasters: one of the station and the other from the Office of Social Development and Human Security, Narathiwat, presented content, partly about the youth’s problems gathered by the Office of Social Development and Human Security.

“Around Vocational College” of Radio for Education and Career Development of Narathiwat Polytechnic College publicized educational news of vocational colleges and general education. The main target listeners were the youth and general people who were interested in the vocations.

“Social Time” of Attar Radio Station presented interesting issues in a society, news, and fundamental laws related with the youth.

2) Conversational Program was a program with specific content, especially knowledge, i.e. Thai, English, Malay, Mathematics, Science, etc. The broadcasters were specialized or experts in a particular field or topic, etc.

“Tutor on Air” of PSU Radio Station, Pattani Campus, operated by a broadcaster with language skills. The content was a teaching on Thai, English, or Malay language. Earlier, it included some other subjects, i.e. Social Science, Mathematics, Science, etc.

“A New Path” of Moral Message Radio Station presented the content on psychology and ways of living by religious ways in the form of a consultation.

“Cool English Speaking with Teacher Bang L” of Radio for Education of Yala Rajabhat University emphasized teaching English in a simple way that could be applied for a daily use. Radio broadcasters were instructors of the university.
“Southern Border Youth” of SBPAC presented the youth development in the area. Some role models who joined the youth activities of the station in the area were interviewed.

“Spoken Language” of Attar Radio Station, Narathiwat, was a conversational program teaching theoretical principles of Thai suitable for early and late secondary education students. The teachers from Suan Sawan Wittaya teaching Thai language joined the program. Likewise, “Math and Science” also taught simple mathematics and science by teachers of the same school.

4.3.1.2 The program format from the recommendation of focus group interviewees are mixed formats of the following:

1) An informal conversational program in combination with an interview in which a radio broadcaster and listeners can interact to one another in the program via a simultaneous channel communication with other listeners, i.e. Facebook Live, Youtube Live, etc. A program should have a phone-in to introduce information or to have activities between a radio broadcaster and listeners diversely and continually. Besides, a program should insert some amusements for relaxation. In addition, there should be an experiential exchange between adults and teenagers in both content and songs in order to make listeners of different ages understand one another increasingly. A special guest from listeners at home or the celebrities in whom young people are interested can be invited to have a conversation or to be interviewed in the program.

Personally, I believe that a program that has several formats can make people be more interested in the program. A youth program with various styles will not make the youth feel bored or restricted. The most important thing for a radio program is to try to use new technology to communicate between a radio broadcaster and listeners in order to make the program more amusing and colorful. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

Personally, I think the youth in three SBP lack a program that gives a chance for the youth to participate or to have common activities with the station, i.e.
phone-ins, activities at the site, etc. We have no such programs for children of both formal and informal education. Actually, a youth program can do many things, not only playing songs. (Radio Broadcaster, Narathiwat, personal communication, September 19, 2016)

2) A conversational program allowing both young people and their parents to participate in a program. Examples of this kind of program are programs in which a teenager can join for providing knowledge to other teenagers or being their tutors in various subjects. Sometimes, they may present information in which they are interested depending on their surrounding situation. Sometimes, parents also can join a program with them. This kind of program is easy to understand but needs to be interesting.

From their suggestion, there should be more children’s participation, besides operating or broadcasting a program, such as joining an activity, i.e. games, phone-in, etc. A participation can make the youth follow a program increasingly. Sometimes, in spite of no substantial content, the youth still want to participate and follow the program in which they participate. Many young people never listen to a radio nor listen to a program but once they are involved in a program, i.e. to be a special guest or to help in broadcasting a program, they, their friends, and their families turn to listen to a radio and a program. In such a participation, the youth can exchange their experiences or can talk on the phone to consult with a radio broadcaster about their lives in various dimensions. This can help them to spend their lives in the traditional way and in the universal world properly.

About three years ago, our program called ‘Pure Wave of Teens’ broadcast by Khun Jammaree Anurat between 8.30 – 9.00 PM was very popular among teenagers because Khun Jammaree had a good presentation technique and made the program very amusing. Many young people called in the program. Unfortunately, it ran out of the budget and the station changed to a new radio broadcaster. The format of the program was changed and the program was also moved to the evening time. After that, the youth stopped following the
program. (Radio Broadcaster, Yala, personal communication, September 17, 2016)

To develop a program, the station should let the youth participate in the program so that the youth themselves and their friends will be more interested. If we will not let them jointly think or operate the program, they will only hear but not listen to it. If we let them play a game or do some kinds of activities in the program, i.e. to express their ideas or to cooperate in the program, they will like it and want to listen to it despite no substantial content. Actually, all should be involved: the youth and their parents, so that we can know their opinion. (Representative No. 1, Yala, personal communication, December 16, 2017)

3) A conversational and interview program organized by the youth. This group of broadcasters will understand the needs of young people due to their same age. Therefore, they can talk about their studies, reading techniques, O-Net exams, friend selection, etc. For some content, the youth can be more open, understanding, and receptive to listen to a youth than to an adult radio broadcaster. In case of academic or religious content, a specialist should be invited to the program. Therefore, the program should present activities that the youth can follow or participate. For adults, the main role is to present news (a field reporter), which mostly are live news about the activities in the area.

The program should contain a variety of formats in order to respond to the needs of all groups and represent the youth. For instance, when I was in grade 11, I needed to know about my future studies but no program talked about it, especially a tutoring program for specific groups. Nor was there activities where the youth can contribute, such as to publicize their current news or activities in the area. (Representative No 1 of radio broadcasters, Narathiwat, personal communication, December 2, 2017)
I tried to push for a new change in a program format. At first, we tried to work in the field and build up some youth field reporters in the area. Most of them are the youth in a community or in the network we know. They would keep reporting what happened in their area, i.e. a football match for an anti-drug project, etc. I asked them to get an interview from persons they knew, to tell the activities in their provinces, etc. It seemed to amuse these youth as they wanted to hear their own voices and listen to their own stories. (Radio broadcaster, Yala, personal communication, September 30, 2016)

4.3.2 The Selection of a Program Format

From the focus group interview, it is suggested that a radio broadcaster be independent to think and decide his or her own program pattern or format because a broadcaster will know the feedback of the listeners of what kind of programs they respond the most. It might be a particular program or be a variety, i.e. conversational, interview, games, and awards contest, etc. The variety of a program can draw more attention from the youth. The most important point of youth programs is to provide a chance for them to participate in the programs at the various timing. For instance, one part of the program is the sharing of the youth's opinions while a radio broadcaster plays a role as a consultant. The youth can also call to express their ideas fully during the broadcasting. Previously, most programs focus on amusement. Actually, they can be various. There should be a common goal between the station and community radio station by emphasizing a two-way communication between a radio broadcaster and young listeners.

The station and community radio station should integrate their goals and focus on a two-way communication between a radio broadcaster and young listeners. Radio broadcasting should be free. Actually, we should create all ideas by ourselves and do it by ourselves. Like my team and me, we create and decide all by ourselves which way we should go. We do not need to report to our chief all the time but just brief him about what we plan to do. I think that under the present situation, a mixed program should be better than a single-
pattern one. The youth will not like it. (Radio Broadcaster, Yala, personal communication, September 30, 2016)

I don't think we should specify which pattern a youth program should be. Broadcasters should be able to think it independently because they know what types of their listeners are. At least, it should not be too serious or academic. It should mix several types of programs in which young listeners can respond with us. Besides, it should not be too rigid or too restricted. That would be good for a radio broadcaster. (Representative No 2 of the civil society, Pattani, personal communication, December 9, 2017)

It should be an integrated pattern that connects the goal of the station with the goal of the youth. Their goals must be congruent and go to the same direction under this kind of situation. It should not be that the kids go this way and adults think in another way. Then, who will listen to the program? (Representative No. 2 of civil society, Yala, personal communication, December 16, 2017.)

4.4 Program Content

Program content from the analysis of tape recorders of the programs, twenty topics and issues were found: health, drugs, education, language, religion, ASEAN community, politics, tourism, media literacy, science and technology, interesting events, sports, social activities, life skills, family relations, the youth’s behavior modification, youth’s problem situations, entertainment, multicultural society, and situations in the three SBP.

4.4.1 Health

From the analysis, it was found that content about health was often inserted in some parts of the program. Radio broadcasters searched health information from the internet or health books. For examples, the program “White Station: the Station without Drugs”, Radio for Education and Career Development of Pattani Technical
College, presented content about Allergy or Asthma that they were the same disease caused by the abnormality of trachea upon the receipt of irritants. The program “Critical Thinking of Teens” of 912 Radio Station, Narathiwat presented the content about Depressive Disorders, which was a major youth problem. There were three types of Depression Disease. First, the depression was caused by the youth’s inability in adjusting themselves to their ways of studying or by being abandoned by their girlfriend or boyfriend. The second cause was a long-term or chronic depression and was hard to get away from it, i.e. the loss of some relatives in an accident. The last kind was a severe depressive disorder, which affected greatly their work. The program, “Relaxing Tours in ASEAN” of Southern Border Provinces Police Border Radio Station, Narathiwat presented “World Milk Day” and reported that Food and Agriculture Organization (FAO), UNESCO, specified June 1 of every year as one of the important days in which many countries cooperate in running a campaign to see the importance of milk consumption. For Thailand, it was found that Thai people drink milk relatively too little, or 14 liters yearly on average and was the main cause that Thai children were not fully grown up as they should be. The program “Social Time” of Attar Radio Station presented the program of foggy problems that damaged people's health, caused by the widespread of a wildfire from Indonesia to southern border provinces, especially Yala, Narathiwat, Satun, and Songkhla and warned people to wear masks to prevent the problem. The program “Best Music” of Radio for Education, Yala Rajabhat University presented Gastric or Acid Reflux Disease caused by untimely meals or food leading to Gastritis. Therefore, to avoid this disease, one should have three timely meals. The program “Happy Home” of Radio Station of Thailand, Betong, illustrated the improper use of the medicine of Thai youth that harmed their health the most, i.e. taking it to lose weight, the smoking addiction and taking drugs. It also presented the content on the training of junior village health volunteers at Betong, Yala, to enhance the youth’s knowledge and skills in health care of six topics: health products and safe use, drugs, food, mental health, first aids and a fundamental CPR (Cardiopulmonary resuscitation), and health communication. The youth who passed the training would become a junior village health volunteer who was skillful in health care. Especially, at that time girls were more attentive and concerned of having a good figure. However, some young people had some
misbehaviors, such as diets on some meals or too much exercise to lose appetite, which was harmful. Another program of Radio Station of Thailand, Yala, was “Bahasa Bagi” (in Malay language) presenting about sports school at Tambon Thasab, Amphur Mueang, Yala and its application announcement for male and female youth to learn a variety of sports and exercises. Similarly, the program, “Innocent Teens” provided a knowledge about the youth’s wrong ways of eating behaviors towards losing weight. It explained why a diet could lead to gain more weight (as it would make the youth feel too much starving and then enjoyed eating so much that they were too full.) “Good Kids of SBPAC” was another program that gave an information on food by presenting the benefits of date palm, full of Beta-Carotene, Lutein, and Zeaxanthin that helps to prevent Abdominal Cancer and helps to keep a good health, including helping to release dizzy, thirst, and phlegm. To have date palm in the morning helps to kill parasites, bacteria or Pathogen, Toxin or any poisonous substance remaining in the intestine and alimentary canal. On the other hand, it helps to keep one feel fresh and feel no fag. Besides, it strengthens the bones, cures diabetes, stops the growth of some diseases that might lead to being a carcinogen. Therefore, Muslims like to have date palm as their fruit during the Ramadan period as written in the Al Quran, which specifies that date palm can replace drinking water.

From the opinion of focus group interviewees, sexual health should be presented in youth programs.

Regarding content about sexual health, the station should have an expert give information about this for the youth and also let concerned people involved in their discussion in the program, i.e. parents, youth, etc. This kind of subject can be used and applied by all listeners. Sexual problems are the other highly serious problems in the area that need to be solved urgently. (Representative of civil society No. 1, Pattani, personal communication, December 9, 2017)

The content about sex and how the youth live in the situation with sex-risk, i.e. love, a relationship between a boy and a girl, etc. should be given as the perspective of adults and the youth may be different. (Representative of youth radio listener No. 3, Pattani, personal communication, December 9, 2017)
4.4.2 Drugs

Drug addiction, with various kinds, was found to be a major problem of the youth in three SBP. When the youth confronted such a situation, they did not know how to cope with it. Therefore, the program gave information about kinds of drugs, its danger, damages and harm, the overall situation of drug addiction, preventive guidelines, and roles of radio programs in helping to solve drug problems. For instance, “Bright and Safe Teens” of Radio Station of Thailand, Pattani, presented the content about narcotic or addictive substance of which the youth should be aware: 1) Depressants, i.e. opium, morphine, and alcohols 2) Stimulants, i.e. Amphetamines, Ice, Mitragyna Speciosa, Cocaine, etc. and 3) Hallucinogens (causing hearing and seeing imaginary things), i.e. LSD, magic mushroom, etc. Similarly, “White Station: Station without Drugs” of Radio for Education and Career Development of Pattani Vocational College presented narcotic drugs, i.e. Heroin and its effects, including other harmful drugs, i.e. Acetic Chloride and Acidine, etc. (Mostly, they are the white or creamy powder with no scent).

“To be Number One” of Radio Station of Thailand, Narathiwat, provided information about the effect of drugs taken by different ways, i.e. After taking a narcotic drug within 30 minutes up to two hours, it will be absorbed into bloodstream (Endosmosis) to the brain, or a narcotic drug can yield its effect the fastest by sniffing. Another program, “Warm and Happy Family without Drugs for Nara People,” also portrayed the danger of smoking of a cigarette, i.e. after smoking, it is harmful to the health and causes some short-term consequences, i.e. insensibility, eyes-irritation or itching, rapid heart pulse rate, etc.

Besides, radio programs also presented content that helped to reduce and prevent drug addiction. “Pure Wave of Teens” of Radio Station of Thailand, Narathiwat, proposed the ways to stop smoking, such as to stop smoking in Ramadan is a means to increase merits for oneself, etc. Furthermore, it suggested the ways to stop it, i.e. one can start with gradually reducing the number of cigarettes for smoking from one package to one piece of cigarette or one can initiate or re-order self-discipline. “Hot Sound Radio” displayed a misuse of drugs, i.e. to take analeptic drugs in a wrong way or to use the wrong kind of drugs, which is harmful and can lead to an
addiction, i.e. drugs for relieving pain, which need a medical prescription or is controlled by a pharmacist.

Behavior Modification towards a withdrawal of all vices or temptations that are considered as narcotic drugs was another topic presented in a radio program. As an example, “Good Kids of SBPAC” of SBPAC Radio Station, Yala, stated as follows:

Many families tried to stop drinking, especially the family leaders. Today, we have good tips for stopping drinking. Firstly, family members need to understand that a person trying to quit smoking will be irritated and emotional. Therefore, what the family needs to do is to find ways to comfort them. Secondly, they also need special caring. (Yuthapong Longkaew, 2016, Appendix A)

In a similar way, “Warm and Happy Family without Drugs for Nara People”, Radio Station of Thailand, Narathiwat, proposes

…Cigarettes are harmful to a person and surrounding people. The substance in a cigarette and its smoke can incur harmful effect upon inhaling it. The short-term effects are insensibility, eye-irritation, blood bleeding, increased blood pressure, or rapid heart pulse rate. (Mareepeng Hayeesaleh, 2016, Appendix A)

Accordingly, radio programs have a role in helping to solve the youth’s drugs problems. For instance, “Warm and Happy Family without Drugs for Nara People” of Radio Station of Thailand, Narathiwat proposed the fact that a drug addiction is not shameful but the youth have to accept what they do and they should consult for a rehabilitation or a resolution. For instance, the 5th Camp Project of Narathiwat provided knowledge about the danger of drugs, the roles of religion, laws, etc. The speakers came from the Provincial Health Office and Provincial Islamic Division.

From the focus group interviews, interviewees suggested that the radio programs should not present only drugs problems but only the ways to avoid and prevent them. The programs should use informal pattern of presentation that is not too academic. Guest speakers might be invited to share their experience or youth listeners
might phone in to exchange their ideas. Besides the presentation of bad consequences or effects, the programs should insert some content about ways to inspire or to motivate the youth to stop addicting drugs. The programs might invite the youth with direct experience in drugs addiction to narrate the problems they face with the problems and ways to cope with their healing. Some suggestions about how to deny drugs should be given as well.

Drug problems in the area are serious problems. We must encourage the youth to try to stop. We need to give them a support, not just saying that it is dangerous but we must find better ways. (Representative of radio broadcaster No. 3, Narathiwat, personal communication, December 2, 2017)

I work in this area and broadcast a program about this directly. Formerly, I kept presenting only documentary information or pure knowledge. However, actually, a program must be adjusted. First, what the kids need is an encouragement and support rather than academic knowledge. We might try to invite some experienced people who could overcome the problem to tell their story as an inspiration. (Representative of radio broadcaster No. 2, Pattani, personal communication, December 9, 2017).

4.4.3 Education

Education was another topic presented in the radio programs for the youth. The researcher found that there were many programs presenting content on education. For instance, “Look through ASEAN”, of PSU Radio Station, Pattani Campus, presented the results of the Meeting of the National Committee of Primary Education Management reported by Secretary-General of the Office of Education Council. The Committee approved a publication of primary education competency guidebooks for newly born to three years old infants and 3-5 years old children. This was to establish standards for developing suitable education according to children’s ages for ASEAN countries. “ASEAN World View” displayed a project called, “ASEAN News Center for Children and Youth” to enhance their ability in AEC media literacy. The project was for promoting the participation of children and youth in disseminating knowledge
on media literacy among the youth and general people and in exchanging their ideas, traditions, and culture. Awareness and cultivation for media literacy were also enhanced. The program, “Critical Thinking of Teens” of 912 Narathiwat Radio Station publicized the admission of new students of the Prince of Songkla University, Phuket Campus for 2017 (second round: June 20-July 15, 2016 and third round: July 18-September 23, 2016) for the Faculty of International Tourism, Faculty of Environmental Technology, etc. Another publicity was the organization of a project of Competency Competition of Southern Border Youth during July 23-24, 2016, at 8.00-17.00, at Narathiwat School. (Hataikarn Petprawat, 2016, Appendix A; Kuroyhan Nimeng, 2016, Appendix A; Pattama Salika, 2016, Appendix A)

The program “Let & Learn” of Attar Radio Station proposed a curriculum and a short-course training for people interested in distant learning, both theoretical and practical. The graduates were granted with a certificate. Additional details could be contacted by 073-521-333. (Ratchanee Binyusoh, 2016, Appendix A).

The program “Around Vocational College” of Radio for Education and Career Development of Narathiwat Polytechnic College announced 2,223 scholarships granted by SBPAC for the youth studying at grade 12 with a financial support of 40,000 baht as cost of living. Further details could be obtained from SBPAC website. Similarly, the program “White Station: the Station without Drugs” of Radio for Education and Career Development of Pattani Technical College” announced an application for scholarships in studying vocational college in 2016 at Specific Mission Development District, Southern Border Provinces. Applications with proofs could be submitted during July 13-17, 2016, on the third floor of Administrative Building (Masura Yasaree, 2016, Appendix A).

From the focus group interview, the interviewees suggested that the presentation of program content about formal education should consider the age of the listeners, such as interesting cartoon stories for children of primary education and reading for the youth of secondary education, including the search for one’s identity and one’s preference. For students of grade 12, the content about entrance examination preparation should be provided, including the selection of faculties or future careers according to their interest and expertise. This kind of knowledge provision will be useful for children and youth in three SBP who can perceive and
access the information less than urban children and youth and radio will be an important channel for imparting knowledge and education for them to supplement their normal learning in class that is often affected by the unrest situations.

We should publicize about educational content, future profession, and job application for the youth of both in formal and informal educational system. In the unrest areas, they face no security in life and property, including a lack of educational opportunity. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

The content of the program should be classified appropriately according to the children’s ages and it should be the content in which children of each age are interested, i.e. reading techniques, ONET examination, friend relationship, etc. For students at grade 10-11, it should be an entrance exam preparation while students at grade 12, it should be a preparation towards undergraduate education. (Representative of youth listener No. 5, Yala, personal communication, December 16, 2017)

4.4.4 Language

From the analysis of the program content, it was found that the content about language knowledge was presented directly and was inserted between program periods. The programs that presented directly knowledge on language were “the Classroom” of Radio for Education of Yala Rajabhat University, which aimed to teach English for the youth by teaching simple grammars and vocabularies by the use of interesting songs, films, or series prepared by a radio broadcaster. “Cool English Speaking with Teacher Bang L.” was another program organized by a broadcaster who studied in Malaysia in which English was used for his communication. Therefore, the program emphasized communicative English, pronunciation, and idioms. “Tutor on Air” of PSU Radio Station, Pattani Campus, focused on the Thai language for communication, especially Thai grammars. For Malay language, fundamental speaking and listening skills were taught. For teaching English, the program emphasized daily conversation. The program of Attar Radio Station,
Narathiwat, presented the Thai language, i.e. background, communicative Thai (listening, speaking, reading, and writing), the value of Thai language, an understanding of languages, culture, and languages of ethnic groups. Besides, Attar Radio Station of Narathiwat offered another program for teaching Malay language (listening, speaking, reading, and writing), i.e. “Ini” for the pronoun "we" when we are close to a certain thing and “itu” when we are far from a certain thing.

Another program that inserted language content as a part of the program was “Pure Wave of Teens” of Radio Station of Thailand, Narathiwat, which emphasized teaching English while “Bright and Safe Teens” of Radio Station of Thailand, Pattani, taught English words through a Thai dialogue. For the program “ASEAN World View” of PSU Radio Station, Pattani Campus, English vocabularies were taught at the end of the program while reporting short news about the youth, including providing secrets of learning English and the preparation for language learning.

The interviewees from the focus group interviews proposed that for the programs with a language focus, they should contain local or native language and promote a variety of languages. Radio broadcasters should insert knowledge and techniques of various languages besides Thai, i.e. English, local language (local or native Malay, Cea He) and languages of ASEAN nations.

If I have kids, I would rather want my kids to listen to a program teaching languages. Kids need to learn Thai, English, Central Malay, Multi-Chinese, etc. These are what a program should promote. It helps to open a world for kids and to see something new. Actually, kids want to listen and so do adults, especially to comply with ASEAN policies. (Representative of radio broadcaster no. 1, Yala, personal communication, December 16, 2017)

To learn languages and the local language is essential for the youth and they should be transmitted to younger generations. A radio broadcaster should be skillful in transmitting languages and culture. I used to listen to a program in which the DJ taught Cea He, a native language. It is another form of amusement and the language was also translated to be understood. (Representative of radio broadcaster No. 1, Narathiwat, personal communication, December 2, 2017)
4.4.5 Religion

From the analysis of the programs, it appeared some religious content, i.e. tradition, beliefs, morality, and ethics in Islam. From the focus group interviews, the interviewees suggested that some commonalities and differences of the religious practices should be illustrated.

1) Tradition and beliefs. A number of programs presented almost all content of the programs relating to Islamic traditions and beliefs while having little content about Buddhism.

(1) Fast tradition. Every year in Ramadan or the ninth month according to Islamic lunar years. Muslims are obliged to do a major practice, namely fast (Arabic: Sawm)

(1.1) “Youth Today” of Moral Message Radio Station gave a brief summary that before Ramadan, all youth and parents will prepare to welcome Ramadan by ibadah as an investment or merits afterlife (Akhirat). Good deeds can be practiced while alive and merits can be earned afterlife. Therefore, what the youth can do is to be good children, to comply with the religion, to do good deeds, to keep their consistency, to avoid disappointing their parents, to apply religious knowledge and teach it to other people, and to make regular merits or donations, i.e. Mosque Charity, Tadika or buying land for building a mosque. (Ausman Saleh, 2016, Appendix A)

(1.2) The common religious content broadcast by a number of radio programs. The presentation of “Pure Wave of Teens” and “Warn and Happy Family without Drugs for Nara People” of Radio Station of Thailand, Narathiwat; “Attar Students” of Attar Radio Station, Narathiwat; “Youth Today” and “A New Path” of Moral Message Radio Station, Pattani, and “Libutan Wanita” of Suara Kita Radio Station (Stesen Radio), Yala, were as follow:

Ramadan is the month in which all Muslims around the world will fast and require abstinence of food, drinks, and sexual activity, including all that causes unhappiness. They are obliged to restrain themselves from all kinds of badness; on the other hand, they need to purify their heart from dawn to sunset for 29-30 days. During this period, the exception is for sick people, women with periods, women in her milk-feeding period, pregnant women, the elderly, and people who have a long distance trip. For the last category, since there is no sunset in some
countries, two possible ways to exempt from fasting: to use the time of the principal cities (i.e. Mecca and Medina) for counting time or to calculate the time within the area a Muslim practices fasting that is close to the hometown. (Mareepeng Hayeesaleh, 2016, Appendix A)

The main justification for a fast is to prove and to practice a person to know how to restrain himself or herself, to be aware of true condition of poor people’s life in order to have a sympathy for them, to refine the soul from bad or evil power, and to keep his or her morality. It is a test given by Allah. If we can bear it and pass the test, Allah will give us good things. Some words Allah says in chapter 155-156, “Of course, I want to test you by letting you face a hunger, a fear, and infertility. I thus reward the good deeds of people who are patient to have no bad luck.” (Asikan Hayeewang, 2016, Appendix A)

Another good deed during the Ramadan is to stop smoking by 1) planning how to stop smoking clearly, i.e. after the end of Adhan or Azan (A call for Islamic pray time), Muslims drink water or others to replace smoking. 2) Asking for a support from Allah, i.e. a request merits from Allah by practicing all kinds of beneficial deeds, both compulsory and voluntary. 3) Announcing clear intentions with the family during Ramadan and intending to hold religious precepts tightly to get close to Allah. (Ausman Saleh, 2016, Appendix A).

(2) Hari Raya Day or Eid al Fitr Big Day is the Islamic celebration of a new year. Before the end of Ramadan, Muslims will be prepared to celebrate this occasion, which is a yearly festival day. Muslims will go visit their parents, relatives, and neighbors to ask for their forgiveness for things that they have done. (Public Relation Office Region 8 Kanchanaburi, 2018)

The program “Pure Wave of Teens” of Radio Station of Thailand, Narathiwat, “Remaja Sekarang” of Suara Kita Radio Station, Yala, and “Southern Border Youth” of SBPAC Radio Station all presented about Hari Raya Day that every Muslim wakes up early to take a Sunat bath (Sunat means a promotion or support. To have a Sunat bath is a part of good deeds according to Islamic provisions or covenants), to go to pray together at a mosque. After the praying is finished or after the reading of Khutbah, which is like a religious preaching to see the importance of Mari Raya day. (Amah Sani, 2016, Appendix A)
Hari Raya is counted as a big feast day. Hari Raya has two days: “Eid al Fitr” (or Aidil Fitri) or the day for several religious practices and “Eid-al-Adha” or the day of an animal sacrifice and a visit of the elder relatives to create a common understanding. All family members will gather together, wake up early, take a Sunat shower, clean their body, and go to a mosque to pray and meet the elder in order to ask for a Mahaf or forgiveness. Other activities are a donation (Zakat Fitrah or Zakat al Fitr), i.e. donation of rice, etc. to the poor. (Nurulhuda Alilateh)

(3) Merits Making of Buddhism was another religious topic found in the youth programs. The programs presented that one simple way of making merits without attending a temple is to give a donation comprising the giving of objects, Dharma, and forgiveness in every time someone wants to make a merit. However, it must come from an enlightened heart and willingness. Another way is Samathan or a willingness to accept and comply with the religious precepts, i.e. to restrain from any actions that cause problems to oneself and others since one can see the consequences of that act so one is willing to refine fully his or her soul. Yuthapong Longkaew, 2016, Appendix A)

2) Islamic Morality and Ethics

The radio broadcaster of the program “A New Path” of Moral Message Radio Station stated,

Kids nowadays lack morality and ethics in many ways so we try to make young generation to aware of this by reminding them of many issues, i.e. gratitude, forgiveness for human beings…. Similary, the purpose of “Youth Today” of the same station is “to refine the soul of the youth in the right direction related to Islamic morality and ethics and duties for Allah: duties as good children, duties as a wife and husband, no taking advantage over others, honesty to Allah and to oneself. (Ausman Saleh, 2016, Appendix A)

In both programs, they also presented the religious concept,

Parents are people who give birth and are important persons since they bring up their children with hardship. In Islamic teaching, we emphasize that
everybody has to do good things and be grateful for his or her parents. For Muslims, they can do in many ways: to pray, to take care of them, to keep doing good things for them, not to say bad words towards them, and not to yell or express their hateful words. (Rukoiyah Tayeh, 2016, Appendix A)

An example of their presentation about this religious teaching found in “A New Path” program of Moral Message Radio Station, Pattani, was “During this period, what all Muslim youth need to acknowledge is to express their good faith towards Allah. A true faith can bring about happiness and stability in life given by Allah. Therefore, the qualification of Muslims with good faith is to be modest, polite, and shy. Besides, they must not make other people in trouble or irritate other people.”

3) Religious Principles

The following presentation of religious concepts and principles were found from the focus group interview:

We present a multi-culture concept in a simple way since the youth want to listen to something easy to understand but also amusing. For instance, when we will present about a harmony in a multi-cultural context, we have to present it in an informal way, not too academic. We need to understand the youth’s nature. (Representative of youth listener No. 5, Yala, personal communication, December 16, 2017)

If the content about multi-culture with an emphasis on religion, a broadcaster should be a middle-aged religious leader but for teenagers, if a teen broadcaster presents it, it may reach youth listeners more easily. Otherwise, it must be a religious leader with an amusing style of presentation. For instance, formerly the station used to invite Imam Chekubudah as a guest speaker and the feedback was very positive. The station could attract more youth listeners (Representative of youth radio broadcaster No. 1, personal communication, December 2, 2017)
To make listeners of religious differences understand one another, it is necessary to present the content in a relaxing way but full of ideas. It should cover all religions while helping listeners to learn the variety. (Representative of youth radio broadcaster No. 2, Narathiwat, personal communication, December 2, 2017)

I think we could cooperate in making religious concepts be more concrete as we have a large number of religious teachings, i.e. a peaceful co-existence, etc. We may try to organize in a form of projects, such as “Provincial Teen DJ” or PR activities of each religion, including teaching on the radio. Now, the pattern is not so distinctive so we need to drive for this. (Representative of Pattani Youth, No. 1, personal communication, December 9, 2017)

4.4.6 ASEAN Community

From the analysis, it was found that content on the fundamental information and movements of ASEAN nations was presented in some programs. For instance, “A Relaxing Tour in ASEAN” of Southern Border Provinces Police Border Radio Station, Narathiwat presented information about Myanmar: “The capital of Myanmar is Nay Pyi Taw (or Nay Pyi Daw), the currency is Kyat. Thai people can visit Myanmar for a tourism for 14 days without a visa.”

Another provided information was about Rong Kluea Market. It presented the news about the ideas of the Ministry of Commerce in driving Rong Kluea Market to be a distribution center of ASEAN in order to get rid of pirated products and shops and to encourage people to buy second-hand products, agricultural and OTOP products instead.

“ASEAN World View” of PSU Radio Station, Pattani, presented the news on the 28th ASEAN Summit organized in Laos on September 6-8, 2016. It reported “the ASEAN Summit will be circulated to be organized in ASEAN. For this time, Barak Obama, the President of the U.S.A, also participated in the meeting.”

“Look through ASEAN” of PSU Radio Station, Pattani, presented the visit of Aung San Suu Kyi on June 23-25 and her proposal about Burmese laborers in Thailand to Thai government. For instance, she requested for a new registration of
foreign laborers and their followers, a center for nationality proof conducted by Myanmar government, a daily working rate of 300 baht for Burmese laborers, etc. Besides, it presented the news of the discovery of an ancient boat in the Ancient Khmer Kingdom at the bottom of the river near Angkor Wat. It was believed that the wooden boat found in the river should be constructed around the 13th century. (Naitee Benyapa, 2016, Appendix A; Kuroyhan Nimeng, 2016, Appendix A; Hataikarn Petprawat, 2016, Appendix A)

4.4.7 Politics

For political content, it was found that the stations presented the content in accordance with the guidelines of the government, and the broadcasting needed to be authorized by the station executives, including an inspection of the content from live broadcasting and from recorded tapes.

“Innocent Teens” of Radio Station of Thailand, Yala, provided a knowledge about a referendum or public opinion: “This coming August 7, we will have a referendum to vote for the draft of the new Constitution so we should know what a referendum is and what kinds of documents we have to bring with us to the voting booths. First, we must prepare our identity card or other documents to prove our identity.”

“To Be Number One” of Radio Station of Thailand, Narathiwat presented also the same content: “The referendum date for voting for the draft of the new Constitution is coming, so we must learn about the process of public opinion.” (Nureehan Yamasari, 2016, Appendix A; Hayatee Solaso, 2016, Appendix A; and Danish Makeh, 2016, Appendix A)

4.4.8 Tourism

From the analysis, it was found that the programs presented places of attraction of each province. For instance, “Attar Students” of Attar Radio Station, Narathiwat presented “Narathat Beach” of Narathiwat, which was full of Pine trees with good weather, good shades, and clear sea. Besides, on the beach, there was a fisherman village with some restaurants, a good place for camping. In “Relaxing Tour in ASEAN” of Southern Border Provinces Police Border Radio Station, Narathiwat, it
invited listeners to visit “Pee Hin Rong Kla Park Mountain” during June-August, in which Bua Tong flowers bloom beautifully. “Teens’ Fun and Thousand Songs” of Comm Sci Radio online, Pattani, presented a fantastic tour to “Ta Shee Cape” in Pattani and to enjoy various kinds of activities, i.e. running of less than 1.5 kilometers distance, a cruise along Mangrove Forest, etc. This was to support community income and the program asked youth and people in Pattani to have a participation in taking care of their tourism places.

For a tourism in foreign countries, there were some programs presenting about this. “Look through ASEAN” of PSU Radio Station, Pattani Campus, presented the largest cave in the world at Gunung Mulu, Malaysia. The cave is 300 meters wide and 700 meters high. It was registered as a natural world heritage from the 24th World Heritage Meeting held in Austria in 2000. “Relaxing Tours in ASEAN” of Southern Border Provinces Police Border Radio Station, Narathiwat recommended “Emerald Heart Island” located in Myanmar along a coast of Ranong, Thailand. It is a fertile island with a heart-like shape and with clear green water like the emerald.

4.4.9 Media Literacy

Each program provided knowledge about media literacy in different dimensions. However, their commonalities are to educate the youth how to scrutinize media in various forms, to classify content, and to interpret the receive information with careful consideration. “Social on Air” of Comm Sci Radio, radio online, suggested that the youth should be aware when receiving any message from online media, i.e. Facebook, Line, or websites, that might be bad events or events causing a defamation. They should investigate the credibility of the received information, i.e. is the headline exaggerating? Are there any cues telling that the information looks like a commercial advertising? Besides, information should be checked from various sources before sharing or forwarding to others.

“Innocent Teens” of Radio Station of Thailand, Yala, presented the risks and danger of using online media technology and the status of online media. The risk and dangers presented were increased numbers of users or members in each social media such as Facebook, Twitter, and other social networking sites, negative effect of social media on people's daily life and relationships of people in a society, etc. Especially
cyberbullying, it is an emotional attack that can cause a severe psychological wound and lead to anxiety, depression, or even a suicide.

From the opinions of interviewees, they suggested that the following content should be additionally provided for the youth, i.e. the prevention from the harm of new media, good and bad sides of media, the prevention of cyberbullying, and knowledge on media literacy appropriate for parents.

Additional content about media literacy should be given to the youth, such as guidelines for preventing the youth from bad impact of media, criteria in judging good and bad points of media so that they can choose to use it in a creative way. (Radio Broadcaster, Pattani, personal communication, September 30, 2016)

Media literacy should be presented more, including rewards and punishments of online social networks. Now, cyberbullying is overwhelming. Some kids do not know what they have gone through or what they have done to their friends. Importantly, parents should learn about media literacy to help screen their children’s media exposure. (Radio Broadcaster, Yala, personal communication, September 17, 2016)

4.4.10 Science and Technology

“Attar Students” of Attar Radio Station displayed “midnight sun phenomenon” occurring in summer in the Southern Europe of North Pole. It explained, “The country that originates such phenomenon is Norway where there is no sunset for 73 days”. “Math and Science” provided a knowledge about Greenhouse Gas. “Greenhouse gas is any gaseous compound in the atmosphere that is capable of absorbing infrared radiation, thereby causing global warmth. The main cause comes from human activities, i.e. the burning of coals, fuels, or compound chemicals, etc. “Good Kids of SBPAC” of SBPAC Radio Station imparts the knowledge of Pharaoh’s dagger found in the Tutankhamun Pharaoh’s coffin. From the analysis, a dagger is made of meteorite, a stone out of the world, found in Marsa Matruh, Egypt.”

“Pure Wave of Teens” of Radio Station of Thailand, Narathiwat presented scientific activities, i.e. a watch on Eclipse of the Sun or Solar Eclipse on June 9, 2016
or Thailand IT contest 2016 in which the youth competed to develop computer and software programs under the concept of “From STEM to Start-Up” at Mahisorn Auditorium, SCB Building, Bangkok.

4.4.11 Interesting Events

In youth programs, there was also a presentation of interesting events of Thailand and foreign countries. “Good Kids of SBPAC” of SBPAC Radio Station, Yala, reported the progress in investigating the case of injuring a crippled man, Mr. Somkiat Srichan aged 36 years old, who was injured by seven teenagers until death. The case occurred because teenagers made a joke of his handicap so the man scolded them back, which displeased the teenagers so an injury took place. (Yuthapong Longkaew, 2016, Appendix A) death caused by being punished in the sun too long.” (Sarawuth, Chawisut, 2016) “The Classroom” of Radio for Education, Yala Rajabhat University presented a Canadian news, “Canadian government announced that the government is going to choose a photo of proper woman’s portrait to be printed on the banknotes in future. This change reflects a leadership and her accomplishment. The new notes will be printed in 2018.” (Worawetpisit Yodsiri, 2016, Appendix A)

4.4.12 Sports

The programs presenting content on sports were “Attar Student,” “Good Kids of SBPAC”, and “Bahasa Bagi.” “Attar Student” of Attar Radio Station reported the football match between Thailand and Taiwan”, “Good Kids of SBPAC” of SBPAC Radio Station presented the 44th Annual King’s Cup Football Tournament between Thailand and Syria. “The result was 2-2 so after the shoot-out, Thailand won”. It also presented how to play sports in the program. “Bahasa Bagi” of Radio Station of Thailand, Yala (in the Malay Language) presents Pencak Silat as follows, “Pencak Silat is a national sport of Brunei. The name comes from an Indonesian word, “Pencak” means self-defense and “Silat” means “art”. Formerly, it is an art of fighting of Malay people, i.e. Malaysia, Indonesia, the Philippines, Singapore, Brunei, and Southern Border Provinces of Thailand, i.e. Pattani, Yala, Satun, Narathiwat, and Songkhla. (Addeen Tulyapong & Yuthapong Longkaew, 2016, Appendix A; Suwanna Dorlohmah, 2016, Appendix A)
4.4.13 Social Activities

The following social activities were found in the programs:

1) Stars or net idols as volunteers in social activities to inspire the youth to do good deeds

2) Social activities in the areas, i.e. the conservation of natural resources; a promotion for the poor’s professional opportunity

3) A channel for the youth to participate in good activities such as support for others

4) The youth role models to encourage other youth to follow and to expand a space for good ideas

5) The youth’s awareness and love for their hometown and their roles as a leader in developing their area in the future.

“Best Music” of Radio for Education, Yala Rajbhat University presented the youth role models. For instance, Her Highness Princess Sirindhorn awarded Rukoiyah Sengmadee or Koi, a student of the Faculty of Education, as an outstanding youth in 2015. “Miscellaneous or Variety Knowledge” of Attar Radio Station interviewed Miss Damiya Chailab, a student granted with a scholarship to study abroad. “Today, I talk to Miss Damiya Chailab, a student of grade 11 who will be a representative of the school to study in the U.S.A. under the AFS project for 10 months.” In the same program, a broadcaster invited the youth to participate in social activities “We Are Dreaming of a Peace” organized by Narathiwat School, in which there were photography and poetry exhibition for the youth and general people on July 23-24, at Narathiwat School. (Madpendi Waebaka, 2016, Appendix A; Ratchanee Binyusoh, 2016, Appendix A)

Besides, from the focus group interview, the interviewees suggested having the youth interview their friends and asked them to present the activity by themselves, to let them speak in the program, to join in a program, to discuss a problem, etc. Therefore, the station will be like a public stage for the youth to open their common experiences and to inspire them to have an awareness and creative thinking, including an optimistic attitude towards their own hometown. However, the information must be updated and possible, i.e. the youth can access or participate in the activities in the area or the activities must be interesting for them. These kinds of activities will stimulate the youth’s awareness to see value in themselves and to remind them of
proper duties and behaviors. However, radio programs presenting this kind of information was scarce; therefore, the youth missed an opportunity to be informed of some good things in their own hometown.

The presentation of voluntary activities will inspire children and the youth to see a channel and ways to participate in joining an activity in the area, i.e. conversation of natural resources, a conduct of good deeds, etc. (Representative of civil society No. 2, Pattani, focus group, personal communication, December 9, 2017)

We want this area to be a good, safe, and creative area so we never leave our inspiration, awareness, and creation. The more we present it, the more listeners we expect to get. For the youth's activities or voluntary work, we will present them as a development of the area rather than a follow up of their action. We change in order to be a creative question to ask for their opinion as a starting point in searching and creating a volunteer leader in the area (Representative of radio broadcaster No. 1, Yala, focus group, personal communication, December 16, 2017)

...We should organize information on news and activities with the bigger proportion of local people 70% and about other areas 30%. Our radio programs are local programs; therefore, we should give more information about our area more than other areas. For information on other areas, we can use it for a comparison to increase our youth's perspectives. If they see something in other areas, they might be able to use it to develop their own areas. (Representative of civil society No. 1, Yala, focus group, personal communication, December 16, 2017)

4.4.14 Life Skills Enhancement

Life skills mean a fundamental ability of the youth to adapt themselves and be prepared for a safe existence. The programs containing such content allowed the youth to phone in for a consultation by inviting the experienced people to share their
ideas with the youth. They were also some young people who had a direct experience to tell about the mistakes or success in their life. The programs also offered ways for enhancing the youth’s life skills, i.e. a discussion, a training, etc. It presented that the problems of the youth in the three SBP, besides crisis or unrest situations in the area, were caused by other factors, i.e. Pondok students were those studying at a religious school with Pondok rules, which allowed no outside experience. Therefore, when they furthered their higher education at a university, they were unfamiliar and had a difficult adaptation due to their lack of experience and advice. Another case presented was some parts of the youth, especially those who were not educated or left from their school early. These children came to work and lived with friends since they had no one take care of them. Besides, those uneducated youth often married at a young age so they were not ready to have a married life.

Though the programs could insert the content about life skills through several ways, i.e. phone-in to consult with a broadcaster or a guest expert, and the youth were interested in calling to the station, no such a program existed anymore. Accordingly, there should be programs with this kind of content for the youth in the three SBP. Actually, a broadcaster should avoid talking about the dangerous situation in the areas or some political involvements and should emphasize the content of life skill development to strengthen the youth.

We often get in touch with the youth in the area, we know what they miss; for example, they miss experiences, life skills, problem-solving. For instance, rural youth came to the city and found no transportation to go back home. What I found was that he had no skill in contacting or coordination. They had no experience to solve such a problem. This kind of life skill is something they miss apparently. Therefore, what the program should do is to try to give them some guidelines for solving a problem. (Radio broadcaster, Yala, personal communication, October 10, 2016)

Teenagers nowadays use only technologies so much that they miss other life skills and hardly have an inoculation for their lives. If we could add an inoculation for them by enhancing their life experiential skills to judge what
they should or should not do, they might survive from a danger and can solve the problems by themselves. (Radio broadcaster, Yala, personal communication, August 17, 2016)

Experiences and life skills are what our media miss. Media seldom present such issues. Kids in a different area may have different problems. Kids in other areas may be more experienced as they face something new all the time. However, our kids are not. They might face or be easily induced to go in a wrong way if they have no self-defense mechanisms. (Representative of radio broadcaster, No. 3, focus group, personal communication, December 2, 2017)

4.4.15 Family Relationship

From the analysis, some programs displayed content on the family relationship. “Warm and Happy Family without Drugs for Nara People” suggested a simple way to create a warm climate in a family. Examples suggested were laughing together, a face-to-face conversation, sharing some amusing stories with family members, creating something new in a family, saying “thank you” to parents when they do something for the children, and on the other hand, saying “thank you” to the kids when they do something for the parents as well. “Social Time” of Attar Radio Station presents the concept of being a good consultant and the ways of encouraging the youth. Firstly, parents should be good consultants, i.e. asking the children if they have homework, reminding them to read books, being relaxed and keep encouraging the children, correcting homework for them, reviewing lessons for them or asking about their studying, etc. (Mareepeng Hayeesaleh, 2016, Appendix A; Nukulhayatee Patan, 2016, Appendix A)

4.4.16 The Youth’s Behavioral Modification

From the study, the radio broadcasters perceived that radio programs played a role in modifying the youth’s behaviors that might help to prevent or reduce social problems or to promote the youth to be good people for a society. The following issues were presented for cultivating some values for the youth found in this study:
1) Corruption means the use of power, authority, or influence for the benefits of oneself or others. “Innocent Teens” of Radio Station of Thailand, Yala, presented the issue of corruption as following, “Today, I want you to learn how Thai youth can be grown up with no corruption in mind. Nowadays, Thailand is ranked no. 80 of the top countries with corruption from 183 countries. Consequently, we can anti-corruption. Firstly, we must cultivate the youth to distinguish between goodness and badness and teach them to feel ashamed when they have a misconduct.” (Nureehan Yamasari, 2016, Appendix A)

2) To stop all temptations and quit drinking was another issue being presented in youth programs. “Good Kids of SBPAC” of SBPAC Radio Station, Yala, expressed an idea, “I believe many families want to reduce, avoid, and stop drinking liquors, especially family leaders. Today, I have some tips to stop drinking. Firstly, family members need to understand that a person trying to quit smoking will be irritated and emotional. Therefore, what the family needs to do is to find ways to comfort them. Secondly, they also need special caring.” In a similar way, “Warm and Happy Family without Drugs for Nara People”, Radio Station of Thailand, Narathiwat, proposed “…Cigarettes are harmful to a person and surrounding people. The substance in a cigarette and its smoke can incur harmful effect upon inhaling it. The short-term effects are insensibility, eye-irritation, blood bleeding, increased blood pressure, or rapid heart pulse rate.” (Yuthapong Longkaew, 2016, Appendix A; Mareepeng Hayeesaleh, 2016, Appendix A)

3) Saving (means economize, or not spend money luxuriously). “Critical Thinking of Teens” of 912 Narathiwat Radio Station proposed, “Saving is important and the youth should be cultivated to economize since their early age. These are some easy ways to save money. First, buy a saving box and place it at some places we are familiar, i.e. on a working desk, near a computer, at a bedside, etc. We should keep doing it consistently until it becomes a habit, and avoid overspending. At the same time, we should memorize by rote the word “necessary” vs. “desirable” since everything will have a different degree of necessity.” The program, “Innocent Teens,” of Radio Station of Thailand, Yala, expressed another idea, “Many people who follow the news will know that parents need to spend a lot of money when the school opens. Therefore, we need to help them save money, i.e. not to let water be
overused, to select a proper detergent product (the more bubbles it produces, the more water will be used), to choose electric appliances appropriate for numbers of people in the house, i.e. appropriate for the space, etc.” On the other hand, “Pertahanan Dadah” of Suara Kita Radio Station proposed, “Our life needs to plan expenses, both monthly and yearly. Therefore, financial management to create a saving must control expenses and do credit and debit lists to know the flow of money and payment balance in each month, including separating expenses.” (Pattama Salika, 2016, Appendix A; Nureehan Yamasari, 2016, Appendix A; Baimun Waehamah, 2016, Appendix A)

4) The improper dressing of the youth. Some examples were mentioned in "Bright and Save Teens” of Radio Station of Thailand, Pattani as following, “Fashions today lead to an anxiety in a society, i.e. too tight and seductive dresses, etc. Especially, it causes a problem of sexual harassment. Accordingly, media should present a proper dress. Educational Institutions should keep an eye on an inappropriate dressing. In spite of no specification of a needed dress in Islamic concepts, it requires that the dress must cover…” (Prachaya Rungruang, 2016, Appendix A)

5) The creation of a good habit. The program, "Selamat Petang” of Radio Station of Thailand, Yala (in the Malay language) tried to modify the youth’s behavior. It states, “One of the good habits that we can develop for all family members (for both parents and children) before going out to confront the outside world is the selection of nice words and the omission of rude ones. This can become habitual as well as a manner in talking on a phone or a communication on the internet. However, it is important that everyone trusts to be a consultant for one another.” Besides, a part of the program “Libutan Wanita”, Suara Kita Radio Station presented how to create a confidence before becoming a full adult. “1) Train to speak nicely until it becomes a habit. 2) Set up a standard and prioritize what should do to ensure a confidence in words selection.” (Nureesan Yamasari, 2016, Appendix A; Arisah Teemung, 2016, Appendix A)
4.4.17 Current Problems of the Youth

From the programs, some problems of the youth were found, i.e. Van or Skoy (Thai slangs), immature mother, sexual behaviors, bullying behaviors, preventive measures against the youth’s argument or fight.

1) The situation of youth motorcyclists or “Vanz” Boys (A Thai slang means a boy riding a motorcycle in a big group and likes to increase the speed with loud noise for a competition). “Innocent Teens” requested the youth to be concerned about the trouble on other people caused by their motorcycle racing at night. Besides, some people were still working at night. The racing was very noisy and annoyed other people. Moreover, the youth racers themselves could be injured, be hurt, or crippled for the rest of their life. (Umart Ismaail, 2016, Appendix A)

From the focus group interview, interviewees viewed that the racing of these boys caused an irritation and harm to general people, i.e. their dangerous riding, the loudness, accidents on the road. Therefore, the youth should be concerned with their self-value and their appropriate roles (what they should do or should not do)

The program should present the content that can penetrate the actual problem, i.e. Vanz boys, students behind the classroom, etc. The content should cover all possible problems, not a particular group. This kind of social problem needs our cooperation and should not be ignored. (Representative of radio broadcaster No. 3, focus group, personal communication, December 2, 2017)

The content cannot cover only one dimension or only one area, i.e. studying problems, etc. since their problems are diverse and cover many areas and dimension. We still cannot reach some groups of teenagers, i.e. racing boys, a fighting among adolescents. We should invite some young people who used to be a troublemaker but now turn to be good to share their experience and to warn them. The program thus must be updated. (Representative of civil society, No. 3, focus group, personal communication, December 9, 2017)
2) Teen Mother

“Innocent Teens” reported the high statistics of teen mothers in three SBP and the program expected the listeners to share the broadcast content to their friends as following: 1) Most teen mothers cannot further their studies and must leave the school at an improper time. Actually, if this problem occurs, they can ask for a temporary leave and can come back to school again. 2) If teens are pregnant because of being forced by someone who does not expect any commitment, they can contact the Ministry of Social Development and Human Security in Narathiwat and other provinces to ask for a shelter or emergency nursing home to take care of their coming baby without any abortion. For the same problem, “Smart and Safe Teens” of Radio Station of Thailand, Pattani, reported that from a survey in Pattani, it was found that the lowest age of teen mothers was only 12 years old. The problems were found to be caused by teenagers’ living together, improper behavioral expressions in the public, unequal education, no sufficient knowledge about sex education, and premature sexual relations. Such causes originated from the youth’s physical and psychological evolution, a change of body hormone, a natural drive and an instinct of sexual desire, that lead to the youth’s curiosity about sex. (Nureehan Yamasari, 2016, Appendix A; Prachaya Rungruang, 2016, Appendix A)

From the focus group interview, all interviewees expressed their opinions in the same direction that the program should emphasize the situation of teen mothers as such a problem was found in the area and they should be solved urgently. Besides, the way of bringing up children in a family and religious teachings prohibited a close relationship between male and female youth, i.e. a girl sitting on a bicycle behind a boy, etc. They viewed an inappropriate relationship and expression as a religious violation so most parents would force the children to marry in spite of their unfinished education due to their lack of communication to discuss with their children to solve the problem. Other problems were also found in the area, i.e. the problem of gender diversity, etc.

The first priority is to present about sexual problems. Such problems need to elaborate for the youth to be aware of since they are found a lot in the area from our actual experience by talking directly with the youth's parents. The
main obstacles are religious matters and no understanding of the parents. If the parents do not listen to their children but only comply strictly with religious teachings, they tend to force the kids to marry when an early pregnancy occurs or even when they saw the couple sitting on a motorcycle together, which is a taboo according to religious principles. Some of them are only 15-16 years old. By forcing them to do so, it causes more problems, i.e. many couples have to bring up a child at a very young age. Besides, they have no job and earn no money so it becomes a serial burden. An example was found in Yuyo Village, Pattani, where a girl of 9 years old was pregnant without knowing who the father was. This is a very serious problem. (Representative of radio broadcaster, No. 1, Yala, focus group, personal communication, December 16, 2017).

3) Child and Youth Bullying

“Southern Youth” of SBPAC Radio Station reported the situation of bullying among children and youth in Thailand and in SBP was ranked the second top of the world. Most of the bullying was conducted among children and youth in school. It is even worse when it was found that very often teachers could not distinguish between a bullying and a friendly teasing so they did not stop them. However, a teasing could actually hurt one’s feeling so a bullying covered both physical and psychological dimensions. (Muhamadkhoiree Sakaree, 2016, Appendix A).

4) Preventive Measures against a Quarrel or Fighting.

“Around Vocational Colleges” of Radio for Education and Career Development of Narathiwat Polytechnic College reported that the number of fighting between vocational colleges increased. Therefore, the government tried to issue some preventive measures prepared by The Vocational Education Commission to find ways to solve such problems under the project called, “Violence is not a solution,” Examples were rules of. no behaviors as a mafia or gangster, a good role model creation, a regular inspection of weapons, etc. (Masura Yasaree, 2016, Appendix A)

4.4.18 Entertainment

Entertainment content found in the youth programs was mostly music. It was often used to insert in the program. Music and songs were classified into popular
modern (new-style) Thai songs, requested modern (new-style) Thai songs, modern (new-style) Thai songs, local artists' or regional Thai songs, anasyid songs, local Malay songs, old and new songs, ASEAN songs, modern (new-style) western songs, and a variety of songs. Another entertainment found is a quiz game.

1) Popular modern (new-style) Thai songs were found in the programs of the same style, which were used to insert in the program to make the program not boring. Songs with an emphasis on an amusement, not violence, and favored by the youth were selected. “Social on Air” of CommSci Radio and “Happy Home”, of Radio Station of Thailand, Petong, Yala, opened a song called “Khon Mai Jampen (No Person is Needed) of Gesunova Band, “Plai thang Hang Fun” (Destination of a Dream) of Dome, and “Phua Thur” (For you) of Gun or Napat.

2) Requested modern (new-style) Thai songs. Mostly, they were songs requested by the youth, the target listeners. The programs that let youth listeners call for a song request were “Best Music” of Radio for Education of Yala Rajabhat University, “Hot Sound,” of MCOT Radio Station, Yala, and “White Station: The Station without Drugs,” of Radio For Education and Career Development of Pattani Technical College. Examples of the songs were “Ngow Tow Arkard” (Lonely like Empty Air) of Season Five, “Sing Khong” (Objects) of Clear.

3) Modern Thai, modern Western, and local artists’ songs. Most modern Thai songs presented had good meanings while modern western songs were used as English lessons. “Smart and Safe Teens” of Radio Station of Thailand, Pattani opened modern Thai songs mostly but opened modern western songs only for teaching English vocabularies. Examples of modern Thai were “Yak Pen Khon Sam Kan Khong Thur” (A desire to be your important person) of Arigantha, and "Trouble is a friend" of Lenka. “Innocent Teens”, Radio Station of Thailand, Narathiwat opened “Nara United” and “Rua Korlae Ork jark Fung” (Kolek Boat leaving the shore), which was the song of Narathiwat Football Team, containing both Thai and Malay language. “The Classroom”, Radio for Education of Yala Rajabhat University opened modern western songs for teaching vocabularies so only popular songs or easy-to-listen songs (i.e. “Lucky” of Britney Spears, “Hero” of Mariah Carey, were selected. Mostly, broadcasters needed to search for information about each song before their broadcast time.
4) A variety of songs. “Teens’ Fun and Thousand Songs” of CommSci Radio Online, Pattani, opened modern Thai songs on Monday, country music and folk songs together with news on Tuesday and Thursday, modern western songs on Thursday, i.e. Korean, Japanese songs from movies, and the movie or drama soundtrack on Friday.

5) Nasyid (Anasyid) or Islamic songs related to faith and good deeds, i.e. to be a good Muslim, good child of the parents, good society members, etc. The content of songs enhances good deeds for one another and sexual love is prohibited. Radio programs relating to religion, especially Islam, i.e. “Youth Today” and “A New Path” of Moral Message Radio Station, opened only Nasyid or Anasyid songs.

For Ramadan Fasting of Muslims, radio programs opened nasyid or Anasyid songs, i.e. “Selamat Petang” and “Bahasa Bagi” of Radio Station of Thailand, Narathiwat, “To Be Number One” of Darunsat Radio Station, Pattani.

6) Local or native Malay songs. “Warm and Happy Home without Drugs for Nara People” opened local or native Malay songs in combination with Nasyid (Anasyid) songs by selecting songs with content suitable for the youth and family, i.e. “Happy Family” or Keluarga Bahagia.

7) Old songs. “Sunshine Audio Relations” of Champion Radio Station, Narathiwat, opened old Thai songs on Saturday and Sunday for youth by selecting songs with good meanings, amusement, and mottos to help the youth to see the value of old songs that should be conserved, i.e. “Kwan Jai Jao Tam” (Tam’s sweetheart), “Dek Dee” (Good kids), and “Uthayan Dokmai” (Flower Park).

8) ASEAN songs were opened with a translation of meaning by searching information from YouTube, i.e. songs from Malaysia, Singapore, Brunei, Laos, and Myanmar. The programs opening ASEAN songs were “Relaxing Tours in ASEAN” of Southern Border Provinces Police Border Radio Station, Narathiwat, and “Look through ASEAN”, PSU Radio Station, Pattani.

9) Quiz Games by answering questions or expressing ideas.

“Yalannanbaru” and “Hot Radio” of MCOT Radio Station, Yala, organized a quiz activity to get a reward by answering questions at the end of the programs almost every week. For example, “We are waiting for you to phone in to express your ideas. What do you think about the drug withdrawal from the village and
drug situation in the village?. If you give a good answer, we have a T-shirt to give you. Call now line no. 1. Now, Khun Romsee, the member of Yalannanbaru is with us now.” (Abdulrahman Sayadah, 2016). “Warm and Happy Home without Drugs for Nara People” of Radio Station of Thailand had an activity with rewards from Thai Health Promotion Foundation. “White Station: the Station without Drugs” of Radio for Education and Career Development of Pattani Technical College. For example, “Today, before we will end the program, we have a question for you. After you get the question, you can answer on our Facebook of Drugs Center of Pattani or you can phone-in to R-Radio, Pattani Technical College. Our question is what the difference between a cigarette and palm leaves is. You can join with us until this Wednesday.” (Sabrina Mamah, 2016, Appendix A)

From the in-depth interview and focus group interview, the interviewees suggest about entertainment content that too long speeches of broadcasting are boring so they will switch or tune to other waves or to other media. For the opened songs, they should contain some useful content but with a relaxing tone and should not be love affairs or sexual/adulterous. Broadcasters should select modern or popular songs, i.e. modern western songs with content relevant to the youth. Some programs may open “anasyid songs” together with the youth’s favorite song. Anasyid songs with good content and with some Islamic principles should be inserted in the program. Broadcasters should summarize the content for the youth in order to understand and apply it correctly and usefully. Normally, most of the songs’ content contains both good and violent content. The youth should realize about this and can apply some guidelines and good motto from the songs for their daily life.

First, a broadcaster should speak properly and not too much. Songs to be opened in the program should contain good content with no violence. For instance, modern western songs with good meanings can be used for learning a language. Love or broken hear songs will be avoided. While opening a song, a summary of its meaning should be given to youth listeners as well. During the Islamic important time, anasyid songs for expressing our faith to Allah should be opened to strengthen and encourage the youth in the unrest area.
Formerly, the opening of songs in youth radio programs often ignored an additional explanation or a summary of good lessons from the song. The focus was on entertainment mainly. DJ should give an importance to this matter to see if the content in a song is useful or appropriate. We can give some advice to remind or warn the youth. (Representative of youth listener, Pattani, No. 6, focus group, personal communication, December 9, 2017)

4.4.19 Multi-Culture

A multi-cultural society means a society comprising people of various ethnicity, races, culture, religion, beliefs, tradition, and ways of life.

According to the point of view of the interviewees, the society of three SBP composes of multi-cultural people. Accordingly, the program should present a content about cultural differences and emphasize that each religion is unique and has its own identity (i.e. behaviors, concepts, etc.) Still, a youth program should present religious content necessary for children and youth as a foundation or guidelines for their living in a society as well.

The insertion of religious content often emphasized the principles of establishment of an understanding through various ways, i.e. a campaign towards love and harmony in a society, seeing all people as friends, and letting the youth see good deeds of one another, etc. Radio programs should highlight the acceptance of differences and inform the youth not to listen to only one side of the message. Youth should be encouraged to hold tightly good moral principles, i.e. a respect for different roles and functions (such as teachers and students, etc.), a respect for their parents and teachers, and the duty of Muslims to pray, etc.

Harmony and co-existence among a diversity in multi-cultural society. I think this content is essential for the situation in three SBP and should be focused. (Radio broadcaster, Narathiwat, personal communication, October 3, 2016)
A mutual understanding, differences in religions, lifestyles, and co-existence in a diverse culture should be emphasized by inserting simple religious principles to talk to the youth in a comfortable way while letting them review the standpoints given in the program. The main purpose is to encourage and motivate them to love and trust one another. Our duty is to disseminate these messages through the radio but they will do it or not, that is another matter. Anyway, we should use several activities, besides radio, to drive this message collaboratively. (Radio broadcaster, Pattani, personal communication, September 30, 2016)

4.4.20 The Situation in Three Southern Border Provinces (SBP)

From the analysis of youth programs, in-depth interview, and focus group interview, the following content was found in the youth programs.

1) A Warning of Danger

From the analysis of the content of the youth programs, it was found that radio programs played some roles in presenting information about unrest situation in three SBP, especially a warning of what might occur; however, it was relatively little. “Teens’ Fun and Thousand Songs” of CommSci Radio stated, “We would like to express our condolence to those who lost their beloved one. The explosion of a bomb at the market this time is too violent and causes a huge amount of damages and fear among people. Therefore, what we can do is to prepare to cope with any situation that may occur. If anyone finds anything suspicious, the first thing to do is to call the police by 191 or 1599. Do not touch or move anything. Be conscious and leave the place immediately. Do not throng or crowd around because an explosion can occur anytime.” Another warning was shown in the program, “An insurgent shot by M79 at Bannang Sata District (Amphur) and exploded the Pattani-Hadyai road at Moh Kang area. We thus would like to warn people in Pattani and neighboring province to be careful when you travel in the evening or at night. Please be more careful.” (Sarawut Jawisut, 2016, Appendix A) In the program, “Critical Thinking of Teens” of 912 Voice Radio Station also presented the measures for a surveillance of the area. “During these last 10 days in Ramadan, the ISOC (Internal Security Operation Commands) has raised their surveillance level to guard for people in three SBP,
especially in economic areas, Thai Buddhists, and weak targets. People are warned to increase their caution.” (Pattama Salika, 2016, Appendix A)

From the interview and the focus group interview, the interviewees suggested that they needed a broadcaster to present more content on warnings for people to be more careful and be cautious of people nearby during an insurgency situation. The warnings could be in the form of a conversation, short documentary, spots, etc. Besides, it was found most youths did not realize about the danger so they often persuaded someone close to them to ride a motorcycle to look at the damaged place. Moreover, they did not have knowledge for solving the confronting problems.

For the explosion that time, I did not know what to do as nobody could tell me. I felt so scared and was not sure if I could leave the place. All the communication was cut off, i.e. internet, telephone, etc. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

...The most important news for three SBP is to warn people of a dangerous situation. For example, sometimes we saw in our Line a warning of unsafe areas or of which zone people needed to be careful, we would report to our listeners immediately. The main content is not a violence but a warning. Especially, before presenting any news, it needs to be screened and selected. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

2) Information about an Insurgency

From the analysis, the presentation of information about an insurgency in three SBP was found as following:

“Social on Air” of CommSci Radio presented an insurgency in the area, i.e. the news on the hiding of four guns at “Tawe” mountain, Su-Ngai Padi, Narathiwat and the rangers’ arrest of the suspected, or the news on a firing against rangers in Narathiwat with two injured. From a closed-circuit camera, insurgents used a motorcycle and stolen guns for their attack. (Sarawut Jawisut, 2016, Appendix A)
From the interview and focus group interview, the interviewees gave some additional suggestions, i.e. the program should provide information about how to report any suspected object found and what the youth should do in order to prevent them and general people from a danger. Besides, a broadcaster should make listeners understand the proper ways to share information on online social media, which should be based on the truth, not on the rumors. Since the dissemination of information on online media is very rapid and it can cause a stress. Therefore, a radio broadcast should be an important media in warning the danger and make people aware from the provision of information of the program. Most of all to help the youth catch up with an insurgency by providing preventive guidelines of what to do under the risky or dangerous situations is indispensable. However, the given information should not be leading or tempting statements. Instead, it should focus on the information the youth can apply in an emergent situation to keep them safe. Media literacy, especially online media, before forwarding or sharing any information is thus very essential.

Sometimes, an insurgency takes place in public; the youth should know right away what they have to do. From my experience, when any insurgency occurs, teenagers will drive a motorcycle to witness it without concerning about a risk or danger. Emergency calls should be given or where they can ask for help. I hardly find this in the media, not in the internet either. Then, how do they find such information? (Radio Broadcaster, Yala, personal communication, September 17, 2016)

They should add content about self-care, coping strategies, and ways of dealing with psychological condition or anxiety caused by the situation. Now, what people do is to share wrong information but none shares about how to take care of oneself and one’s friend or how to soothe people or calm down the fear in such a situation in these three SBP. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

In reality, the youth do not know how to handle with violent situations that happen, i.e. to find a bomb or to face the violence directly. Therefore, a
broadcaster should have these kinds of information so it should be given to them as a rehearsal. Actually, for basic information, we can repeat it endlessly. (Radio broadcaster, Narathiwat, personal communication, September 30, 2016)

3) Remedy

The interviewees suggest that youth radio programs should present content that cures the affected people’s psychological state, both directly and indirectly. For instance, the station can organize an activity as a remedy. After a crisis, there are people who lose their beloved family members or friends and who are injured physically and psychologically, i.e. stress, fear, etc. However, any assistance for people in the affected area must be adapted to respond to the needs of children and youth, not is determined by the top officer. Normally, most of state radio stations need to comply with the government’s policies; however, they also should be adjusted properly.

What misses is an enhancement of inducing the youth to participate in activities to cure their psychological or mental condition. These youth face too much stress already: a stress in their studying, economic situations, insurgency, etc. The activities can be helpful for them. However, mostly they do not know about them because of no publicity or dissemination of such information. Often, it is reported on the organization’s website, which is difficult to access. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

Besides, the interviewees proposed that radio programs should also emphasize positive information or content to let the youth know “what the good things their provinces have.” This positive content can help them realize that in spite of an insurgency in the area, they must spend their life in this area. This can help to stimulate youth and children to stand for their land and desire to develop their hometown.
Radio programs should help cure people in the affected area both directly or indirectly. They should help to make them feel relaxed and encourage them to desire to live further. (Representative of youth listener No. 1, Yala, focus group, personal communication, December 16, 2017)

4) Content Presentation

(4.1) By inserting the content into a program. However, during a crisis, a broadcaster should report information in the Real Time.

When an emergent insurgency occurs, the program must be adjusted. In a normal situation, we can insert various kinds of content in the program periodically. However, upon a crisis, which can vary from mild to very severe level, we have to report it 24-hour in Real Time continually, not only as a break news every hour. Even, in a youth program, we can insert this emergent news right away so that they can be informed of the actual happening. (Representative of youth listener, Pattani, No. 1, focus group, personal communication, December 9, 2016)

(4.2) By presenting the content in a different way from other media, i.e. TV or internet. The information should come from the primary source of the area, i.e. to report the situation in the area and the content should be in a counseling form and opening a space for the youth to express their opinions fully during the program.

Besides, for the presentation of news in the unrest area, the information must be thoroughly checked and examined. Normally, the same information from the presentation of mass media and on the internet can be different. Therefore, a broadcaster should screen the information before broadcasting any news or information. Any wrong information can make the youth misunderstand and imitate. The best way is to present facts directly from the area in which a broadcaster has seen or witnessed by himself or herself or directly from a reliable network in the area.

Actually, all information should be screened before being presented. However, we need to screen it fast and be cautious. Some broadcasters may not realize
that what they talk or report to the listeners can make them frightened. Some may not know that they receive wrong news from somewhere. In fact, a DJ should know the direction to go and will not say anything that is not proved to be correct or wrong. (Representative of youth listener, Pattani, No. 1, focus group, personal communication, December 9, 2017)

The content of youth programs nowadays must catch up with the global trend and be updated all the time. Information from internet or TV should not be repeated in the radio program because nothing is new and it will be boring. If the old content needs to be presented, at least some other content should be added or be different to make them want to listen to it. (Representative of youth listener, Yala, No. 3, focus group, personal communication, December 16, 2017)

(4.3) By presenting not only the content on unrest situations or stressful information but also other content, i.e. Songs, positive news, a remedial content for the affected people, etc.

The unrest situation continues without ceasing so we cannot only report it repeatedly because it will cause too much stress. The content should contain other dimensions, i.e. a DJ might open a song to relax listeners. (Radio broadcaster, Yala, personal communication, September 26, 2016)

They are too much stressed. The kids have gone through too many problems, i.e. problems at home, school, etc. Therefore, a radio program they listen to should not present only serious or stressful news. For me, I try to make the stressful story or sensitive story to be an amusing one but having some hidden idea. If we understand them, help them, and encourage them, I think that is ok. (Radio broadcaster, Yala, personal communication, September 3, 2016)

For me, it is our intention to make the program relaxing. We must make our listeners relaxed by not containing too much stressful information. We
emphasize giving a hope to a loser or to a wrong doer, to affected kids whose parents die because of an insurgency, and to miserable people. What we can do is to identify with them, understand, and encourage them. (Representative of youth radio broadcaster, No. 1, focus group, personal communication, December 16, 2017)

(4.4) By reporting the true situation urgently, especially to children and youth or any involved people, in order to be prepared for coping with a crisis that will happen. For preventive ways, broadcasters should provide them knowledge, especially skills in taking care of children and youth in a crisis situation by not focusing on only the insurgency, but also other crises, i.e. risky situations for children and youth relating to drugs, etc.

Actually, what we should do all these years is to report the truth of the area, which is the urgent issue the youth should know so that they can prepare themselves and know what really happens in their province. Not only bombing and killing, perhaps drugs can be a more serious problem for the youth in the area. (Representative of radio broadcaster, Yala, No. 2, focus group, personal communication, December 16, 2017)

In the area, there are so many urgent issues needed to be solved that the youth do not know. For some problems close to them, I think if we could prepare interesting information, not a traditional report, they should gain some knowledge they never get from elsewhere. We work actively by going to the area and interview people and we found some issues relating to the youth. We should tell them whatever is important for them and to warn them like brothers to let them prepare to cope with the problems. (Representative of radio broadcaster, Narathiwat, No. 3, focus group, personal communication, December 2, 2017)
4.5 Style of a Program Presentation

From the analysis, the style of a program presentation was classified by the language used in broadcasting a program, talk style, and language style.

4.5.1 The Language Used in Broadcasting a Program

In youth radio programs, the following language was found in broadcasting a program:

1) Central Thai Language
   Radio broadcasters used central Thai language in broadcasting a program because radio programs were perceived as parts of public space, not limited only for the youth. Besides, it was determined formally as a common language for all stations or most programs. The programs that used central Thai language were
   (1) “Look through ASEAN,” and “ASEAN World View” of PSU Radio Station, Pattani Campus
   (2) “Happy Home” of Radio Station of Thailand, Betong
   (3) “Innocent Teens” of Radio Station of Thailand, Yala
   (4) “Book Talk by TK Park”, “Love Alive”, and “Best Music” of Yala Rajabhat University Radio Station
   (5) “Critical Thinking of Teens” of 912 Radio Station, Narathiwat.

The most important specification of the Radio Station of Thailand, Yala, emphasized by our director is the use of central Thai language in Children and Youth programs. We view that everyone can listen to central Thai language. If we speak Malay, it may be impossible so Innocent Teens use central Thai language. (Radio broadcaster, Yala, personal communication, September 17, 2016).

Earlier, the former broadcaster also used central Thai language. When I replaced him, if I changed to other languages, i.e. Malay, etc. that would not be possible. Our listeners may not feel familiar. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)
2) Local Malay or dialect for interviewing people in the area

Although normally most programs used central Thai language in talking to listeners, they used Malay for interviewing people in the area since it was their familiar language. Then, after interviewing local people, it was translated into central Thai language in case that a broadcaster understood both languages. In case listeners called in a program, they could use either Thai or Malay. However, a translation into Thai was used after using Malay language. The programs using both languages were “Innocent Teens” of Radio Station of Thailand, Narathiwat; “Attar Students” of Attar Radio Station, Narathiwat; “Darunsat’s Care and Junior FDA” of Darunsat Radio Station, Pattani; “Hot Sound” of MCOT Radio Station, Yala; and “Yalannanbaru” of MCOT Radio Station. Sometimes, when a community people participated in a program, a broadcaster would use Malay to communicate with him or her. Some of Malay words do not exist in Thai language but they reflect some kinds of emotion to access the mood of the program.

Normally, we use common Thai language mainly but some of our listeners and our guests are not good at speaking Thai so we must use Malay. Besides, some people report the news of their area for us but we cannot force them to speak Thai. Most teenagers may understand Thai but they still are familiar with using Malay with their local people. (Radio broadcaster, Yala, personal communication, September 30, 2016)

Our principal language is Thai but there are some periods in which we have to talk with local youth or local people about drug problems, we have to use Malay as well. (Radio broadcaster, Yala, personal communication, August 17, 2016)

3) The Switching between Teaching Language and Thai

Some programs that taught a language switched between the use of Thai and the language taught in a program. “Spoken Language” talked in Thai and taught in Thai as well. “Tutor on Air” used Thai to talk with listeners but taught in English, or it used Thai and then translated into English. Likewise, for the programs teaching
Malay, they used Thai, followed by Malay in conveying the meanings. “Attar Tutor” teaching Malay also did the same as “Tutor on Air.” For other programs, i.e. “Cool English Speaking with Teacher Bang L.” used Thai and explained in English.

4) The switching between Thai and local Malay or dialect

From the analysis, “Warm and Happy Family without Drugs for Nara People” used both Thai and Malay because the broadcaster concerned about parents and teenagers who could not understand Thai so the broadcaster used Thai for a conversation and then translated into local Malay to create more understanding and to enable them to access the program more.

We broadcast our program in both Thai and Malay. The reason is that our listeners are various. Some of villagers who cannot understand Thai. The use of Malay will help to get closer to them. Especially, if we report about drugs in only Thai, who will listen to it? Another DJ is also ready to use both languages. Therefore, in the program, I will speak Thai and DJ Ka-ning will tell the same thing in Malay. A high number of phone-ins were received from our listeners. Language really helps to creates a relationship and make people get closer, I think we can reach the teenagers who call into our program because of the language. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

5) Local Malay or Malay Dialect

The programs that used only local Malay were “Youth today” of Moral Message Radio Station, Pattani; “Selamat Petang” and “Bahasa Pagi” of Radio Station of Thailand, Yala; “Rumaja Sekarang”, “Bertahanan Dadah”, “Liburan Wanita”, and “Berita Orang Kampung” of Suara Kita Radio Station.

Personally, I am a teacher of a private school teaching religion subjects. I am good at using Malay more than using Thai. I have talked to the director of the station to broadcast a program in Malay. Some young people do not continue their studies and stay home with their family so they are not accustomed to Thai language because they get used to Malay that they speak since their
childhood. (Radio broadcaster, Pattani, personal communication, September 30, 2016)

Our program presents in Malay because our station is Malay language. Therefore, all of our programs will present in Malay. (Radio broadcaster, Yala, personal communication, September 17, 2016)

From the point of view of interviewees, the usage of language should be listeners-oriented by responding to their needs and their language aptitude.

We concern about the aptitude of a broadcaster too because he will know what the youth listeners and others in the area prefer. Here, we divide our program by having a morning section to be children and youth program. Mainly, we use common Thai language and then insert other languages, i.e. English, local Malay, as supplementary. The afternoon section of every day will change to their main language or local Malay and use common Malay in some programs because the listeners in the morning and afternoon are different groups. (Radio broadcaster, Pattani, personal communication, September 30, 2016)

When we broadcast in Thai, we wonder why few calls come in. However, when we broadcast in Malay, more people will call in. We then decided to ask our listeners and some of the youth revealed that in spite of their understanding in Thai, they felt unconfident to speak in Thai because they did not learn Thai so they were ashamed to speak out. Especially when they want to tease or say something in an amusing way, they dare not to call in. Therefore, if we know our listeners, we can know which language they prefer. Language is thus a major factor in driving a program. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

We can use any language or mixed language of Thai and Malay because some people understand Thai and some understand Malay. It depends on who the listeners are. For old people, they understand only Malay but for teenagers,
most of them can use both languages. Therefore, we have to know where our
listeners come from. Then, we will know to use Thai in some areas and use
Malay in some areas. (Representative of youth radio broadcaster, Narathiwat,
No. 1, focus group, personal communication, December 2, 2016)

To use local language in any language that people can understand. If not, it is
hard to reach them. (Representative of radio broadcaster, Yala, No. 1, focus
group, personal communication, December 16, 2016).

4.5.2 Talk Style

There are two kinds of talk style found in youth radio programs:

1) A friendly talk was the style of speaking that contained
   (1.1) teases on the youth who participated in or listened to the
   program
   (1.2) intimate speech like talking to cousins, i.e. older sister/brother
   (or Phee in Thai), Ka, Kaka, or Kakak (older sister in Malay), Bae (older brother in
   Malay), etc.
   (1.3) direct or straightforward speech expressing sincerity and
   friendliness, i.e. to be a consultant via the program and display their mutual sincerity.
   Broadcasters of radio stations in Pattani, Yala, and Narathiwat expressed their ideas in
   a similar way to their broadcasting of a program. They positioned themselves as
   sisters, brothers, or friends. They talked in an informal and amusing way with friendly
   tone of voice while displaying their roles as consultants in the programs. They tried to
   create some intimacy through their teases with the listeners or among broadcasters to
   make listeners enjoy the program as shown in the following examples:

   Dear Nong Nong (younger sister/brother), back to the part of interesting news
today with Pee (older brother) Prachaya. Today our teen DJ are Nong Nana
and Nong Tee. We have good information about teenagers and new fashion
for you. (Prachaya Rungrueng, 2016, Appendix A)
Meet Ka Mah and Bae Fistar again in Darunsat’s Care and Junior FDA. Today, we have lots of fun to share with you. We have not talked with you for many days. Where have you been? (Laughing) (Sarimah Deraoe, 2016, Appendix A)

Today Pee Nana want to share some useful information with Nong Nong about Magic Mushroom, which is a poisonous mushroom. Many of you may not know that its property is very severe as one kind of drugs. Today, Pee Mee Mee will not come so we will gossip about her after we finish the topic of magic mushroom. (Laughing) (Nasjamee Sa-a, 2016, Appendix A)

Back to Pee Ning and Bae Peng. We have good information and good things for you, especially some interesting activities as usual. The first thing that Ka Ning want to let you know is our major activity last week. It was an activity on the World No-Smoking Day and we got rewards sponsored by Action on Smoking and Health Foundation Thailand (ASH Thailand). (Mareepeng Hayeesaleh, 2016, Appendix A)

2) A parental talk or a talk between an adult and a child. This style of speaking contained the following:

(2.1) the use of a pronoun for one’s name or of one’s professional word, i.e. Kru (teacher) Mon, Xustas or Ustad (teacher or expert) Ausman, etc.

(2.2) the use of direct speech but with a sincerity and kindness like an adult talking to a child.

For Tutor on Air for learning Thai language today, Kru Mon has good information about persuasive communication for you. Many of students may have learned this in your classroom before but today we will give you some principles of persuasive communication. (Pornpimol Urairat, 2016, Appendix A)

This session, back to meet Khun Kru Kateena again in Spoken Language. Today, we will learn about dialects. Just an example, Krathon (Sentul or Santol in
English) is called differently by each part of the country. In the south, it is called ‘Luk Thon’ while it is called ‘Bak Thon’ in the north. (Laughing). How is that? It is a really difference in each region. Let’s see which dialect Kru Kateena will teach you today? (Kateena Deetripestch, 2016, Appendix A)

“Back to our second session with Kru Nok in Sunshine Audio Relations. After talking about the conservation of old songs and central Thai songs, today, we will talk about gratitude. (Saowalak Wannuchit, 2016, Appendix A)

From the interview and focus group interview, the interviewees suggested that a broadcaster should make the conversation lively and create an amusing climate, which can be teases among broadcasters or between a broadcaster and youth participant in the program to help the youth feel relaxed and trust the program.

We want to create some aesthetic quality or flavor in our conversation. To talk alone in the program may be convenient in some ways but not amusing. If we have a partner, it is more amusing, especially our listeners of both teenagers and adults, they like it. Broadcasters can tease each other and when a listener calls in, he or she will also be teased. If listeners laugh, we are happy and this can create a good climate. The program will be more proactive and we can witness a distinctive rating clearly. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

I think if we want to improve our program for the youth, it should not have only one broadcaster but should have a couple. From the past, if a single broadcaster is not skillful enough, the program is hard to survive. However, to have two broadcasters, we can tease and make fun, which helps to make the climate relaxing. We can also tease our guest in the program. (Representative of youth radio broadcaster, Yala, No. 2, focus group, personal communication, December 16, 2016)
4.5.3 Language Style

From the analysis of language style used in youth radio programs, the following were found:

1) Informal language with unique style of each broadcaster
2) The use of arousing or exciting words in relations with the presented content.
3) Friendly language

Today, White Station: Without Drugs Station has good information that Pee Phada want to share with Nong Nong (with you or my younger sister/brother). That is tobacco, canaster or pipe, baka, baraku. The second session is a game. During this time, it often rains. Pee Phada concern about the health of Nong Nong. Do not walk in the rain. You can catch a cold. Wait for a minute and we will be back with good information of the first session. (Sabrina Mamah, 2016, Appendix A)

Welcome Nong Nong and all listeners to Yalannanbaru Program with me DJ Abdulrahman Sayadah or DJ Man and teams. We have some knowledge to share and our program will present solutions for drugs problems in SBP. Nong Nong can consult us through Yalannanbaru Center. We and Yalannanbaru team will be very pleased to give you advice (Abdulrahman Sayadah, 2016, Appendix A)

4.6 Broadcast Time

In terms of broadcast time, this study covers two issues: length of a program and date/time. The study found the following:

4.6.1 Length of the Program

1) Programs of 2-hour length: “Hot Sound” of MCOT Radio Station, Yala, “Love Alive” of Yala Rajabhat University Radio for Education Station, and “Good Kids of SBPAC” of SBPAC Radio Station, Yala.
2) Programs of 1-hour length:
   (1) “Bright and Safe Teens”, “Look through ASEAN”, and “Tutor on Air” of PSU Radio Station, Pattani Campus.
   (2) “Darunsat’s Care and Junior FDA” and “To Be Number One” of Darunsat Radio Station.
   (3) “Youth Today”, “A New Path”, and “Islamic English Conversation” of Moral Message Radio Station.
   (6) “Innocent Teens” of Radio Station of Thailand, Yala
   (7) “Selamat Petang” and “Bahasa Bagi” of Radio Station of Thailand, Yala (Malay version)
   (8) “Happy Home” of Radio Station of Thailand, Betong
   (10) “Southern Youth” of SBPAC Radio Station
   (11) “Remaja Sekarang”, “Pertahanan Dadah”, “Libutan Wanita”, and “Berita Orang Kampung” of Suara Kita Radio Station
   (12) “Warm and Happy Family without Drugs of Nara People”
   (13) “Innocent Teens” and “To Be Number One Station” of Radio Station of Thailand, Narathiwat.
   (14) “Creative Thinking of Teens” of 912 Radio Station, Narathiwat.
   (15) EP E-English”, “Miscellaneous Knowledge”, “Spoken Language”, “Math and Science”, “Attar Tutor” and “Attar Student” of Attar Radio Station.
   (16) “Sunshine Audio Relations” of Champion Radio Station

3) Programs of 30-minute:
   (1) “ASEAN World View” of PSU Radio Station, Pattani Campus.
   (2) “Yalannanbaru” of MCOT Radio Station, Yala.
(3) “Cool English Speaking with Teacher Bang L.” of Radio for Education of Yala Rajabhat University.

(4) “Relaxing Tours in ASEAN” of Radio Station of Thailand, Command Center at Southern Border Provinces, Royal Thai Police.


(6) “Social Time” and “Let & Learn” of Attar Radio Station.

From the point of view of interviewees from the focus group interview, they suggested that a program during the daytime should be about 30 minutes – one hour long, which will be appropriate for youth radio programs. Some programs full of academic knowledge may need too long time for a presentation so listeners may not listen to it. Therefore, such program should insert music, songs, or others in the program. For nighttime broadcasting, the program should be two-hour long by dividing the program into sessions, i.e. documentary, music, etc. This depends on the group of listeners. For instance, working juveniles prefer more content in the program and want a broadcaster to talk in the program, including opening songs. However, for studying, youth emphasizes songs and music, without too informative content.

A program should not be longer than one hour because it should not contain too much informative content to make it not so boring. A program should organize and summarize the content in combination with songs and other content. In short, there should be knowledge and entertainment in combination. (Representative of youth listeners, Yala, No. 5, focus group, personal communication, December 16, 2017)

The length of a program should be around 30 minutes – one hour for one topic to talk with listeners. The content should not be too much or so tight that listeners feel it too academic. (Representative of civil society, Pattani, No. 1, focus group, personal communication, December 9, 2017)

I agree that the length of a program should not exceed one hour and the content and songs should be switched, including games and other activities.
The youth who expose to our program should expect to listen to something relaxing. If we present too much serious content, they will be bored and change to other wave or do other activities. (Representative of radio broadcaster, Pattani, No. 2, focus group, personal communication, December 9, 2017)

4.6.2 Date and Broadcast Time

In this study, broadcast time is divided into weekdays (Monday-Friday) and weekends (Saturday-Sunday). The study found the following:

1) Weekdays (Monday-Friday) Programs

Pattani

(1) “Teens’ Fun and Thousand Songs,” 10.00-11.00 AM.

(2) “Social on Air,” 2.00-3.00 PM. and “Variety of Sex Problems,” 4.00-5.00 PM. (of CommSci Radio)

Yala

(1) “Innocent Teens,” 5.00-6.00 PM. (Radio Station of Thailand, Yala 92 MHz. (Thai)

(2) “Selamat Petang,” 5.00-6.00 PM. (Radio Station of Thailand, Yala 95 MHz. (Malay version)

(3) “Happy Home,” 5.00-16.00 PM. (Radio Station of Thailand, Betong) and “Yalannanbaru,” 5.30-6.00 PM. (MCOT Radio Station, Yala

Narathiwat

(1) “Relaxing Tours in ASEAN,” 4.00-4.30 PM. (Southern Border Provinces Police Border Radio Station, Royal Thai Police.)

(2) “Around Vocational College,” 9.00-10.00 AM. (Radio for Education and Career Development of Narathiwat Polytechnic College)

(3) “Miscellaneous Knowledge,” Monday-Thursday, 2.30-3.30 PM., “Let & Learn,” Monday-Thursday, 3.30-4.00 PM., and “Attar Student,” Monday-Thursday, 16.30-17.30 PM. (Attar Radio Station)

(4) “Creative Thinking of Teens,” 9.00-10.00 AM. (912 Radio Station, Narathiwat)

2) Programs that broadcast 1-2 days per week
Pattani

(1) “ASEAN World View,” Monday and Wednesday, 11.30 AM-12.00 PM. (PSU Radio Station, Pattani Campus)

(2) “Darunsat’s Care and Junior FDA,” Tuesday, 11.00 AM-12.00 PM. (Darunsat Radio Station)

(3) “To Be Number One,” Wednesday, 11.00 AM-12.00 PM. (Darunsat Radio Station)

(4) “White Station: Free of Drugs Station,” Wednesday, 11.00 AM-12.00 PM. (Radio for Education and Career Development of Pattani Technical College)

Yala

(1) “Book Talk by TK Park,” Tuesday, 1.00-2.00 PM. (Radio for Education of Yala Rajabhat University)

(2) “The Classroom,” Monday and Tuesday, 6.00-7.00 PM. (Radio for Education of Yala Rajabhat University)

(3) “The Best Music,” Tuesday and Wednesday, 8.30-10.00 PM. (Radio for Education of Yala Rajabhat University)

(4) “Berita Orang Kampung,” Monday, 12.00 PM-1.00 PM, “Remaja Sekarang,” Tuesday and Thursday, 1.00-2.00 PM, and “Libutan Wanita,” Friday, 12.00 PM-1.00 PM. (Suara Kita Radio Station)

Narathiwat

(1) “Warm and Happy Home without Drugs of Nara People,” Friday, 11.00 AM-12.00 FM. (Radio Station of Thailand, Narathiwat)

(2) “Spoken Language,” Tuesday, 8.30-9.30 AM; “EP E-English,” Friday, 10.30-11.30 AM; “Math and Science,” Friday, 1.00-2.00 PM; and “Social Time,” Friday, 3.30-4.00 PM. (Attar Radio Station)

3) Programs broadcast on Weekends (Saturday-Sunday)

Programs broadcast on both days (Saturday and Sunday)

Pattani

“Tutor on Air,” 5.30-6.00 PM. (PSU Radio Station, Pattani Campus)
Yala

(1) Cool English Speaking with Teacher Bang L.,” 9.00-10.00 AM. and “Smart Teens,” 1.00-3.00 PM. (Radio for Education of Yala Rajabhat University)

(2) “Good Kids of SBPAC,” 9.00-11.00 AM. And “Southern Teens,” 11.00 AM-12.00 PM (SBPAC Radio Station)

(3) “Pertahanan Dadah,” 12.00 PM.-1.00 PM. (Suara Kita Radio Station)

Narathiwat

“Sunshine Audio Relations,” 9.00-10.00 AM. (Champion Radio Station)

Programs that broadcast either Saturday or Sunday.

Pattani

(1) “Look through ASEAN,” Saturday, 1.00-2.00 PM. (PSU Radio Station, Pattani Campus)

(2) “Youth Today,” Saturday, 11.00 AM-1.00 PM. and “Islamic English Conversation,” Sunday, 4.00-5.00 PM. (Moral Message Radio Station)

(3) “Bright and Safe Teens,” Sunday, 8.00-9.00 AM. (Radio Station of Thailand, Pattani)

Yala

(1) “Bahasa Bagi,” Saturday, 9.00-10.00 AM. (Radio Station of Thailand, Yala, 95 MHz. (Malay version)

(2) “Hot Sound,” Sunday, 1.00-3.00 PM. (MCOT Radio Station, Yala)

(3) “Love Alive,” Sunday, 9.00-11.00 PM. (Radio for Education, Yala Rajabhat University)

Narathiwat

“Innocent Teens,” Sunday, 9.00-10.00 AM., and “To Be Number One Station,” Saturday, 4.00-5.00 PM. (Radio Station of Thailand, Narathiwat).

From the point of view of interviewees of focus group interview, the following were suggested.
1) The appropriate day and time for broadcasting on weekdays (Monday-Friday) for the youth studying in formal educational system is before going to school, (6.00-8.00 AM.), after school (4.00-7.30 PM.), and 8.00-10.00 PM.

For the programs broadcast on weekends (Saturday and Sunday), the Appropriate time is 9.00-12.00 AM. because the youth will wake up late during weekends while some of them have a special tutorial class. Another appropriate time is after 9.00 PM. because some youth may study during the daytime so they might want to spend their time listening to a radio program. Normally, after 9.00 PM., there will be a large number of listeners while most youth will not listen to a radio. However, a broadcaster must know if their listeners prefer using a radio receiver or online media, which they can listen backward.

I listen to a radio early in the evening or in the morning because it is time before going to school and after school, which I am free. We often listen in a car with a group of student passengers. A driver turns it on for us. Another period is near maghrib (or magrib (Malay means dusk or sunset or praying time between 6.30-7.30 PM). (Representative of youth listener, Narathiwat, No. 4, focus group, personal communication, December 2, 2017)

Normally, I cannot listen during the broadcast time for youth radio programs because I am occupied and have to do some activities, so mostly I will spend my free time rerunning a program. From Monday to Friday, after school, I will be at home and I will listen to a radio between 9.00-10.00 PM before going to bed. (Representative of youth broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)

On Saturday and Sunday, the youth often listen to a radio program late morning or after 9.30 AM. up to noon. (Representative of youth listeners, Pattani, No. 3, focus group, personal communication, December 9, 2017)
2) Date and broadcast time suitable for the youth in non-formal educational system

Most of the youth of non-formal educational system listened to a radio program every day after 9.00 PM. up to 1.00-3.00 AM. of the next day. Therefore, broadcasters should concern about proper broadcast time for the youth in both formal and non-formal educational system.

For our program for the youth of non-formal educational system, most of them will listen after 9.00 PM. However, they will listen a program through their telephone, not a radio receiver. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)

If the youth listen to radio frequency, it should be 10.00 PM up to 1.00 AM. During this time, the youth of non-formal educational system will be free and no work to do. They listen every day from 10.00 PM. to 1-2 AM. or maybe 3 AM. The youth’s time is uncertain but we still have to convey to them. Though we do not broadcast any program, they have not gone to bed yet. At night, they often do not sleep. Sometimes, they have Kratom or Mitragynine while listening to a program. For the youth in formal educational system, they will listen on Saturday and Sunday between 9.00 AM. to noon. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 16, 2017)

3) Broadcast on Friday: the best day for broadcasting a youth radio program in the three SBP was Friday, which was the special day of the week. It was a tradition day in which men were required to pray and listen to religious teaching altogether in the afternoon. Besides, it was a holiday of a private school teaching Islam in the three SBP. Therefore, between 11.00 AM to noon was a rest period in which Muslims could do their personal activity before a major pray in a mosque. This free time was thus the day that a large number of people listened to a radio the most.
The most exposed day to a radio program should be Friday, from noon to 1 PM because Pondok schools have no classes. All the youth have to pray at a mosque because it is a major praying day. Therefore, our program is broadcast on Friday at such time. Besides, at school, they also turn on a radio to let the youth or children who have no class and stay at their dormitory or apartment listen to a program. It gets a quite good response. (Representative of radio broadcaster, Narathiwat, personal communication, September 19, 2016)

From 11 AM to noon on Friday, it is the period many children expose to a radio program because they study at a Pondok school but they have no class. During that time, they are waiting for a signal from radio to be prepared for a pray. Therefore, they will listen to a program before praying. (Representative of youth listener, Yala, No. 1, focus group, personal communication, December 16, 2017)

4.7 Problems and the Adjustment of the Radio Programs

4.7.1 The Restriction of Data in the Area for the Presentation of Content about Unrest Situation and Drugs

The presentation of content about unrest situation and drugs in the area was restricted due to a lack of cooperation from the youth and a control of influential people, especially on drugs.

A broadcaster faces a quite severe restriction of working in the area. Sometimes, youth leaders or community leaders do not support our work, i.e. when we had an interview with the youth or invited the youth to participate in the program’s activities, powerful people or drugs dealers often watched us working. Though it is not openly revealed, we can notice that if the topic relates to the nation’s stability or drugs, few people in a village or community will cooperate with us. Thus, our activity must be cancelled. (Representative of radio broadcaster, Pattani, No. 2, focus group, personal communication, December 9, 2017)
To work in the red or unrest areas like my village, people seldom cooperate with the program. When they see us, they will think that we come from a governmental office but actually the station is run by the public or the community. This makes us unable to work in the area conveniently and thus makes it harder. (Representative of radio broadcaster, Pattani, No. 1, focus group, personal communication, December 9, 2017)

Due to such a problem, radio broadcasters adjusted their work by asking a cooperation from all involved in the network to participate in making listeners in the areas trust broadcasters. Some guests with direct experiences were invited for an interview or for a narration of their experience. The other way was to ask listeners to participate in reporting news or to be a field reporter and report live information from the area. Broadcasters would perform as a consultant and open a chance for the youth to participate, i.e. to phone-in to express their opinions, etc.

We built a group of students from schools to be our youth journalists and take part in reporting news from the assigned areas. (Representative of radio broadcaster, Narathiwat, No. 2, focus group, personal communication, December 2, 2017)

The goal of the station and the community should be integrated and emphasize a two-way communication between a broadcaster and youth listeners. If we want community people to trust on us, we have to be a part of their community first and let the youth in the area to cooperate in reporting news in their community. This will really help. (Radio broadcaster, Yala, personal communication, September 30, 2016)

We need a network to help for information and support the program. What we did was to use our radio station as the principal station and let other offices or organizations in the area to connect with our signal. Besides, an integration of network for warning or sharing information via group line was established. Content of activities of all area that would be broadcast was linked with all
concerned offices responsible for supervising the youth in all districts of both red and safe areas. Such a network would be helpful in terms of information provision and announcement of activities in the areas. This can induce more listeners to expose to the program. (Radio broadcaster, Narathiwat, personal communication, September 13, 2016)

A network can help the working process of youth radio programs develop much faster because there will be a participation at every step. Though they do not broadcast a program together, they can cooperate in evaluating which format should be and should not be and how to improve the program. Besides, a network can perform as data source for exchanging information among the areas. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017)

To work with children and youth in the area, it should work as a network with other offices to establish some joint activities, i.e. DJ might invite people in the network to talk in the program or to develop the network to be a collaborative structure for supporting one another. At present, these groups have their own work, if we can integrate works together, it should make youth radio programs be more complete in communicating information among one another and enable the network power to be stronger and have more potentials. (Representative of civil society, Pattani, No. 2, focus group, personal communication, December 9, 2016)

4.7.2 The Control of Broadcast Content by the Governmental Sector and Listeners

1) Governmental Offices

Southern Border Provinces Administration Center (SBPAC) specified some internal control by disseminating a PR information of asking a cooperation in withholding the broadcast of all insurgency information. Some issues were specified with rigid rules and relations so it was inconvenient for the station director to decide something. All depended on the policies of the Department of Public Relations or of
the government. For instance, nowadays “a phone-in” was prohibited because it was hard to control the expression of listeners’ ideas. Besides, the government was afraid that there might be some allusion causing conflicts from letting people express their ideas freely.

Can we say that the station is controlled too much by the government? Some broadcasters used to talk about an unrest situation and criticize the government. Later, soldiers knocked the door at home. Therefore, everybody dares not to speak about it so it is safer to present general subjects. (Representative of radio broadcaster, Pattani, No. 2, focus group, personal communication, December 9, 2017).

SBPAC prohibits broadcasting the unrest situations. This is a governmental program so it will not reveal such information. They want us to do a youth program but we also expect to be able to report other news and have a freedom in presenting a crisis. If we cannot reveal what we should reveal or should warn our listeners. Then, we are not a media. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 16, 2017)

2) The National Broadcasting and Telecommunications Commissions (NBTC)

NBTC can capture radio stations if they do not broadcast the programs as stipulated, i.e. the program “Thailand Moves Forward”, etc., they will be investigated and can be closed easily.

At present, no matter stations are the station of the government or a community, all of their program chart must be examined by NBTC. The important thing is when they determine us to broadcast anything, we have to comply; otherwise, the station will be closed. The program that needs to be broadcast nationwide is Thailand Moves Forward. For other programs, the government will inform from time to time. We have to comply with the regulations strictly. If not, we have to prepare ourselves to be called for
attitudinal modification. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2016)

Once we were stipulated for a live broadcast of the Department of Public Relations via Radio Station of Thailand. Actually, during that time, it was the time for Muslim Prayer and the station had to turn on Adhan Sound to warn people in the area for a prayer. However, we did not do because we had to broadcast live. Listeners did not understand so they called to the National Radio Broadcasting. Therefore, a radio station must be very strong or tolerant. (Representative of civil society, Narathiwat, No. 2, focus group, personal communication, December 2, 2017)

Program Adjustment of the Radio Stations

1) Due to the phone-in restriction, radio broadcasters solved the problems by opening a “behind a microphone” channel or “Facebook Messenger” for listeners to express their opinions. However, it was not lively like a phone-in.

Supposing a radio broadcaster asked listeners what we could do with a crisis in our country now, listeners had to reply behind a mike. I think there should be a large number of ideas coming in. They should be useful and we should let them phone in to express their ideas. However, a phone-in is prohibited so we must use other channels to replace it. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016)

2) To say anything on air needed to be scrutinized and screened without a bias or taking sides. Especially, when SBPAC kept watching if the content led to any conflict or a crash of ideas. Therefore, even for some true stories, broadcasters dared not to present them. During a crisis controlled by soldiers, radio broadcasters and listeners had to be cautious in expressing any opinion that could be interpreted as leading to a conflict or a crash. Different views could be perceived as insurgents. Besides, they should be careful of the impact from listeners.
We are more careful. We must aware of presenting factual content without expressing our tendency towards any party that can lead to a conflict. (Representative of radio broadcaster, Pattani, No. 1, focus group, personal communication, December 9, 2017)

Broadcasters must be careful of their information. As a community radio program, concerned soldiers will keep an eye on the content to see if it will bring about any conflict or persuade people to be disunited. Therefore, some true information may not be revealed, especially if it is religious content, it will be closely watched to see if it is a mobilizing propaganda. Accordingly, the station dares not to present any political or legal issues. Sometimes, if we present information that displeases our listeners with bias against governmental offices, they will phone in and blame broadcasters so much that it makes them feel unsafe. (Representative of civil society, Pattani, No. 1, focus group, personal communication, December 9, 2017)

One of our senior broadcaster told us that he used to say something, which he was not so sure of the details, but it was very ordinary from his opinion. However, it might cause an impact on some listeners because there was a call to him asking ‘do you want to die to say so?’ Therefore, we are more careful of our words. (Radio broadcaster, Yala, personal communication, September 17, 2016)

Some people favor the government so much while some other said ‘we can call!’ Now it is not a beautiful world. Too loaded words cannot be broadcast. However, for reporting a current situation, we cannot report it as a usual story. Therefore, we must report according to what we see. The adjustment should be at the organizational level or from the prohibition of governors in the area. Now, we must report to catch up with the current situation so if we slowly scrutinize our Words or adjust our words, it will not be duly reported. However, we still should describe a situation rather than evaluate it with our
personal feeling. (Radio broadcaster, Yala, personal communication, October 8, 2016)

4.7.3 The Concept that Radio is an Old Media

Some youth and executives viewed that radio was an old media and out of date so they did not listen to a radio.

Our program is running out of the budget so we have to stop. I used to talk with executives in a meeting but I was just a low-rank employee so I could not propose much. I was informed that the director believes that the youth do not expose to a radio any more so why we have to keep a youth radio program. Anyway, I still have this program due to the state regulations and the Department of Public Relations requires our station to have a youth program. Therefore, if the budget is used up, the program will be closed. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

Consequently, the way the stations adjusted a radio program was to use technology by emphasizing the usage of applications on mobile phones to increase a channel, to let listeners participate in, and to create a network for exposing to a program. Facebook Live was another tool to let listeners and broadcasters interact to one another as it allowed a face-to-face communication and enabled listeners to listen backward. Therefore, a station could create a Page in Facebook to disseminate its information and induced the youth to press “like” to follow and send listeners’ feedback via such Page. Besides, Line Official performed as a brand page of a radio program or of a station in Facebook. By doing so, youth and general listeners could follow the news of the station besides only listening to a radio.

Now, another channel of our radio broadcasting is Facebook Live by creating our Page to disseminate our information. It can induce listeners’ feedback. Later, we also added group lines so that our listeners can request for songs or converse with us. Through group lines, we also can talk and know what they want. However, we have to screen our content before broadcasting.
We also have our online radio program. However, after using for a while, the audio file will be full so we broadcast through Facebook instead. Our program thus still exists. However, our problem is a lack of IT personnel who will help to hang on our files so we may face some difficulties. Nevertheless, online radio like Page is still a channel that provides quick youth’s responses rapidly. (Representative of radio broadcaster, Narathiwat, No. 2, focus group, personal communication, December 2, 2016)

We settled a Page as a fundamental mechanism for supporting radio broadcasting. We necessarily increase a communication channel between broadcasters and listeners. Listeners do not need to call us to request a song but they can do on Facebook. Therefore, listeners can ask for a song through Facebook. I heard that some stations also have their station Page and program Page. This makes a communication easier. For instance, in Su Ngai Kolok, youth do not pay for telephones. If they want to see a face, they can use Page Live or they do not need to meet a DJ at night, which is risky. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)

I created station Page or program Page and use Facebook Live for communicating with youth listeners because through Facebook Live, you can get both audio- and visual message and this induces more listeners during live broadcasting. Besides, its advantage is listeners can follow a program backward. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 16, 2017)

4.7.4 Limited Budgets Causing Problems of Program Broadcasting

1) No uninterrupted power supply (UPS). Most radio stations had no UPS. In case of a power outage, they thus could not continue their programs. For
instance, in the event of a power outage in all southern areas, PSU Radio Station, Pattani Campus, was the only station that could continue its program because of its availability of UPS so listeners could follow a crisis news.

Almost every radio station has no UPS because we are small experimental station operating radio broadcasting. We have to pay for a number of electric equipment already. Here, the power is off very often so when we have no UPS or when we face a surge, we need to close our station. Some big stations also turn off their stations in spite of their UPS availability. Like one time, there was a power outage all over the southern provinces at night. Everyone was shocked of what happened. The only radio station that could continue its program was PSU Radio Station, Pattani Campus. Therefore, we could catch up with the latest news from this station and this made us feel comfortable during a crisis. (Representative of radio broadcaster, Pattani, No. 3, focus group, personal communication, December 9, 2017)

2) Non-readiness of some equipment and tools. Some tools and equipment were too old and damaged to be fixed or updated. Especially, low-standard equipment was easily damaged. Besides, some tools or devices were insufficient. For instance, some stations had only one mixer and one computer but it needed to have more than that. Some stations also lacked an effective internet system for broadcasting online radio.

3) A lack of broadcasters’ skill in listening, speaking, and technology. Some broadcasters had no skills in listening and speaking, including the usage of some devices or online media.

Actually, I am not keen in broadcasting a youth radio program. If none supports to get a training, it should be tough. I think the major obstacle is a lack of knowledge. Especially, when it is required to have a youth radio program, the question is whether a broadcaster can do it well. It needs some specialized skills, i.e. communication or consulting skills when the youth have
a problem. If we keep doing it without skills, it is useless. (Radio broadcaster, Pattani, personal communication, September 30, 2016)

My superior assigned me to do a youth radio program because he thought that I just graduated so I should be able to do it. Truly, I have no enough skills so when I work on it; I do it like an amateur. I try to get more knowledge from the internet but I do not know if it is correct or not. I want to ask my superior to offer me a training but I dare not. Consequently, I have no surprise that why none listens to my program. I tried to solve it by asking a technician to help me do online radio to increase the number of listeners. Still, if he was not available, I could not do it myself because it was a different kind of skill so I had to terminate my online radio after a while. (Radio broadcaster, Yala, personal communication, September 26, 2016)

4) Problems of broadcasters’ cost of living. Most of radio broadcasters were volunteers without pay, including no support of travel cost. This affected the continuation of the program.

A youth radio program needs refined activities differently from general ones, including a support of youth’s potential development to be good broadcasters. All of these need budgets, i.e. SBPAC sponsored youth broadcasters and activities. In fact, SBPAC has available equipment for the youth to express their ability while youth participants from Raman I and a broadcaster will be paid 100 baht and 50 baht for hour respectively. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 16, 2017)

Our program is voluntary and gets no payment nor travel cost. All through these 20 years, I have broadcasted ‘Social Window’ program at MCOT radio station without salary. For a provincial radio broadcasting, we had to pay for the airtime. Over 10 years ago, the Harmony Project let university teachers broadcast the program; however, these teachers had no time to do so we were assigned to
replace them without salaries. We, three broadcasters, help to broadcast just for merits and we have broadcast the program consistently since then. Mostly, we provide knowledge. We do not exactly like it but we think it is our duty. (Representative of civil society, Yala, No. 2, focus group, personal communication, December 16, 2017)

The adjustment for this problem was to use a part of a broadcaster’s regular income from the original affiliation to pay for voluntary youth broadcasters as a travel cost. The other source of support was the station’s search of budget from external supporters, i.e. Social Development and Human Security Council, etc., for producing or continuing a program.

At the first phase, the station supported our budget but later we ran out of our budget and this made me stressful. How could I do? I am just a station staff but my friend working at the Social Development and Human Security Council told me that the Council had a budget to support for PR cost and for broadcasting youth radio programs. Therefore, we have cooperated since then. (Representative of radio broadcaster, Narathiwat, No. 3, focus group, personal communication, December 2, 2017)
CHAPTER 5

RADIO EXPOSURE BEHAVIORS, USES OF RADIO, AND NEEDS OF RADIO PROGRAMS

From the study of Radio Exposure Behaviors, Uses of Radio, and Needs of Radio Programs of the youth in three southern border provinces (SBP), the findings can be presented as follow:

5.1 Demographic Data of the Youth Samples in Three Southern Border Provinces (SBP)

5.2 Radio Exposure Behaviors of the Youth in Three SBP

5.2.1 Media and Radio Exposure Behaviors of the Youth in Three SBP were Shown in Table 5.2

5.2.2 The Youth’s Reasons for Listening to a Radio

5.3 Uses of a Radio of the Youth in Three SBP

5.3.1 The Overall Use of Radio of the Youth in Three SBP

5.3.2 The Youth’s Use of a Radio for a Cognitive Purpose

5.3.3 The Youth’s Uses of a Radio for an Emotional Purpose

5.3.4 The Youth’s Uses of a Radio for Gratifying One’s Own Needs

5.3.5 The Youth’s Uses of a Radio for Gratifying Social Needs

5.3.6 The Youth’s Uses of a Radio for Releasing Stress

5.4 A Comparison of the Youth’s Uses of a Radio Classified by Sex

5.4.1 A Comparison of the Youth’s Uses of a Radio for a Cognitive Purpose Classified by Sex

5.4.2 A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Sex

5.4.3 A Comparison of the Youth’s Uses of a Radio for Gratifying One’s Own Needs Classified by Sex

5.4.4 A Comparison of the Youth’s Uses of a Radio for Gratifying Social Needs Classified by Sex
5.4.5 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Sex

5.5 A Comparison of the Youth’s Uses of a Radio Classified by Provinces

5.5.1 A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Provinces

5.5.2 A Comparison of the Youth’s Uses of a Radio for Gratifying Their Needs Classified by Provinces (Three Provinces)

5.5.3 A Comparison of the Youth’s Uses of a Radio for Gratifying Social Needs Classified by Provinces (Three Provinces)

5.5.4 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Provinces (Three Provinces)

5.6 A Comparison of the Youth’s Uses of Radio, Classified by Age (Three Age Groups)

5.6.1 The Youth’s Uses of a Radio for Gratifying Their Own Needs Classified by Ages were Shown in Table 5.19

5.6.2 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Age (Three Age Groups)

5.7 A Comparison of the Youth’s Uses of a Radio for Getting a Feeling Classified by Education Level (Three Level Groups)

5.8 The Youth’s Needs of Radio Programs in the Three SBP: Broadcasters, Program Format, Program Content, and Broadcast Time

5.8.1 The Youth’s Needs of Radio Broadcasters was Shown in Table 5.22

5.8.2 The Youth’s Needs of Radio Formats were Shown in Table 5.23

5.8.3 The Youth’s Needs of Radio Content

5.8.4 The Youth’s Needs on the Presentation of a Radio Program

5.8.5 The Youth’s Needs on Broadcast Time of a Radio Program

5.9 A Comparison of the Youth’s Needs on Radio Programs, Classified by Sex

5.9.1 The Youth’s Needs on a Broadcaster Classified by Sex were Shown in Table 5.34
5.9.2 The Youth’s Needs on a Program Format, Classified by Sex, as Shown in Table 5.35

5.9.3 A Comparison of the Youth’s Needs on Program Content, Classified by Sex

5.9.4 A Comparison of the Youth’s Needs on a Program Presentation, Classified by Sex

5.10 A Comparison of the Youth’s Needs Towards Youth Radio Programs in Three SBP, Classified by Areas

5.10.1 The Needs on Program Content Classified by Provinces

5.11 A Comparison of the Youth’s Needs on Social Content in a Radio Program Classified by Age (Three Age Groups)

5.11.1 The Needs on Program Content Classified by Provinces

5.12 A Comparison of the Youth’s Needs on Program Content Classified by Education Level (Three Level Groups)

5.1 Demographic Data of the Youth Samples in Three Southern Border Provinces (SBP)

This study was conducted with 384 youth in three SBP as shown in Table 5.1

<table>
<thead>
<tr>
<th>Demographic Data</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Living Area or the Provinces of the Youth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Pattani</td>
<td>128</td>
<td>33.3</td>
</tr>
<tr>
<td>1.2 Yala</td>
<td>128</td>
<td>33.3</td>
</tr>
<tr>
<td>1.3 Narathiwat</td>
<td>128</td>
<td>33.3</td>
</tr>
<tr>
<td>Total</td>
<td>384</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 5.1 (Continued)

<table>
<thead>
<tr>
<th>Demographic Data</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Sex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Male</td>
<td>153</td>
<td>39.8</td>
</tr>
<tr>
<td>2.2 Female</td>
<td>231</td>
<td>60.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td>3. Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 14-16 Years Old</td>
<td>81</td>
<td>21.1</td>
</tr>
<tr>
<td>3.2 Older than 16-19 Years Old</td>
<td>136</td>
<td>35.4</td>
</tr>
<tr>
<td>3.3 Older than 19-24 Years Old</td>
<td>167</td>
<td>43.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td>4. Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Education level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1.1 Lower Secondary Education (Grade 7-9)</td>
<td>68</td>
<td>17.7</td>
</tr>
<tr>
<td>4.1.2 Upper Secondary Education (Grade 10-12)/Vocational</td>
<td>93</td>
<td>24.2</td>
</tr>
<tr>
<td>4.1.3 High Vocational/Undergraduate/Bachelor’s</td>
<td>100</td>
<td>26.0</td>
</tr>
<tr>
<td>4.2 Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2.1 Employee/Hireling</td>
<td>60</td>
<td>15.6</td>
</tr>
<tr>
<td>4.2.2 Governmental Officials</td>
<td>6</td>
<td>1.6</td>
</tr>
<tr>
<td>4.2.3 Company/ State Enterprise Employees</td>
<td>10</td>
<td>2.6</td>
</tr>
<tr>
<td>4.2.4 Farmer</td>
<td>6</td>
<td>1.6</td>
</tr>
<tr>
<td>4.2.5 Entrepreneur</td>
<td>14</td>
<td>3.6</td>
</tr>
<tr>
<td>4.2.6 Others (i.e. Unemployed)</td>
<td>8</td>
<td>2.1</td>
</tr>
<tr>
<td>4.3 Both Studying and Working</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.3.1 Both Studying And Working</td>
<td>19</td>
<td>4.95</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From Table 5.1, the number of youth respondents of the questionnaires living in Pattani, Yala and Narathiwat are equal, namely 128 each. 231 youth were female
and were male (39.8%). 167 of them were older than 19-24 years old (43.5%), 136 older than 16-19 years old (35.4%), and 81 14-16 years old (21.1%).

Classified by the level of education, 100 of them were studying at an undergraduate education or high vocational college (26.0%), 93 were studying at upper secondary education or grade 10-12 (24.2%), and the rest were studying at lower secondary education or grade 7-9 (17.7%).

By classifying the working youth sample by occupation, it was found that 60 of them had a hiring job (15.6%), followed by 14 entrepreneurs (3.6%), 10 workers in private company or state enterprise (2.6%), and 6 workers in a governmental office (1.6%). Besides, it was found that 19 youth were both studying and working (4.95%).

5.2 Radio Exposure Behaviors of the Youth in Three SBP

5.2.1 Media and Radio Exposure Behaviors of the Youth in Three SBP were Shown in Table 5.2

<table>
<thead>
<tr>
<th>Media/Radio Exposure Behaviors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Type of Media Used Daily</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 TV</td>
<td>259</td>
<td>67.4</td>
</tr>
<tr>
<td>1.2 Radio</td>
<td>239</td>
<td>62.2</td>
</tr>
<tr>
<td>1.3 Internet</td>
<td>278</td>
<td>72.4</td>
</tr>
<tr>
<td>1.4 Print Media</td>
<td>39</td>
<td>10.2</td>
</tr>
<tr>
<td>2. Radio Exposure Channel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Radio Broadcast (FM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1.1 Radio Receiver</td>
<td>127</td>
<td>33.1</td>
</tr>
<tr>
<td>2.1.2 Car Radio</td>
<td>86</td>
<td>22.4</td>
</tr>
<tr>
<td>2.1.3 Mobile Phone</td>
<td>273</td>
<td>71.1</td>
</tr>
<tr>
<td>2.1.4 MP3</td>
<td>37</td>
<td>9.6</td>
</tr>
</tbody>
</table>
Table 5.2  (Continued)

<table>
<thead>
<tr>
<th>Media/Radio Exposure Behaviors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2.2 Online Radio</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2.1 Internet</td>
<td>227</td>
<td>59.1</td>
</tr>
<tr>
<td>2.2.2 Mobile Application</td>
<td>125</td>
<td>32.6</td>
</tr>
<tr>
<td><strong>2.3 Podcast/Cassette</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.3.1 computer</td>
<td>68</td>
<td>17.7</td>
</tr>
<tr>
<td>2.3.2 other devices (iPhone/iPad)</td>
<td>93</td>
<td>24.2</td>
</tr>
<tr>
<td><strong>3. Radio Exposure Place</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Home</td>
<td>318</td>
<td>82.8</td>
</tr>
<tr>
<td>3.2 Car</td>
<td>104</td>
<td>27.1</td>
</tr>
<tr>
<td>3.3 Bus/Public Transportation</td>
<td>42</td>
<td>10.9</td>
</tr>
<tr>
<td>3.4 School/Educational Institute</td>
<td>99</td>
<td>25.8</td>
</tr>
<tr>
<td>3.5 Friend’s or Acquaintance’s House</td>
<td>61</td>
<td>15.9</td>
</tr>
<tr>
<td><strong>4. Type of Radio Exposed</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Radio Broadcasting Station (FM)</td>
<td>316</td>
<td>82.3</td>
</tr>
<tr>
<td>4.2 Community Radio Broadcasting Station</td>
<td>87</td>
<td>22.7</td>
</tr>
<tr>
<td>4.3 Online Radio Station</td>
<td>131</td>
<td>34.1</td>
</tr>
<tr>
<td>4.4 Podcast (Cassette)</td>
<td>13</td>
<td>3.4</td>
</tr>
<tr>
<td><strong>5. Radio Exposure Time During the Weekdays</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Monday-Friday)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1 Early Morning (05.00-8.00 AM.)</td>
<td>56</td>
<td>14.6</td>
</tr>
<tr>
<td>5.2 Late Morning (08.01-11.00 AM.)</td>
<td>87</td>
<td>22.7</td>
</tr>
<tr>
<td>5.3 Noon (11.01 AM-1.00 PM.)</td>
<td>93</td>
<td>24.2</td>
</tr>
<tr>
<td>5.4 Afternoon (1.01-4.00 PM)</td>
<td>73</td>
<td>19.0</td>
</tr>
<tr>
<td>5.5 Evening (4.01-7.00 PM)</td>
<td>102</td>
<td>26.6</td>
</tr>
<tr>
<td>5.6 Night (7.01-10.00 PM.)</td>
<td>123</td>
<td>32.0</td>
</tr>
<tr>
<td>5.7 Late Night (After 10.00 PM)</td>
<td>59</td>
<td>15.4</td>
</tr>
</tbody>
</table>
Table 5.2 (Continued)

<table>
<thead>
<tr>
<th>Radio Exposure Behaviors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>6. Length of Radio Exposure Time (Monday-Friday)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.1 Less than 15 Minutes</td>
<td>36</td>
<td>9.4</td>
</tr>
<tr>
<td>6.2 15-30 Minutes</td>
<td>151</td>
<td>39.3</td>
</tr>
<tr>
<td>6.3 30 Minutes - 1 Hour</td>
<td>153</td>
<td>39.8</td>
</tr>
<tr>
<td>6.4 1-2 Hours</td>
<td>69</td>
<td>18.0</td>
</tr>
<tr>
<td>6.5 2-4 Hours</td>
<td>31</td>
<td>8.1</td>
</tr>
<tr>
<td>6.6 More than 4 Hours</td>
<td>8</td>
<td>2.1</td>
</tr>
<tr>
<td><strong>7. Radio Exposure Time During the Weekends (Saturday and Sunday)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.1 Early Morning (05.00-8.00 AM.)</td>
<td>61</td>
<td>15.9</td>
</tr>
<tr>
<td>7.2 Late Morning (08.01-11.00 AM.)</td>
<td>121</td>
<td>31.5</td>
</tr>
<tr>
<td>7.3 Noon (11.01 AM.-1.00 PM.)</td>
<td>59</td>
<td>15.4</td>
</tr>
<tr>
<td>7.4 Afternoon (1.01-4.00 PM.)</td>
<td>91</td>
<td>23.7</td>
</tr>
<tr>
<td>7.5 Evening (4.01-7.00 PM.)</td>
<td>90</td>
<td>23.4</td>
</tr>
<tr>
<td>7.6 Night (7.01-10.00 PM.)</td>
<td>87</td>
<td>22.7</td>
</tr>
<tr>
<td>7.7 Late Night (After 10.00 PM.)</td>
<td>67</td>
<td>17.4</td>
</tr>
<tr>
<td><strong>8. Length of Radio Exposure Time (Saturday-Sunday)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.1 Less than 15 Minutes</td>
<td>35</td>
<td>9.1</td>
</tr>
<tr>
<td>8.2 15-30 Minutes</td>
<td>135</td>
<td>35.2</td>
</tr>
<tr>
<td>8.3 30 Minutes - 1 Hour</td>
<td>135</td>
<td>35.2</td>
</tr>
<tr>
<td>8.4 1-2 Hours</td>
<td>84</td>
<td>21.9</td>
</tr>
<tr>
<td>8.5 2-4 Hours</td>
<td>31</td>
<td>8.1</td>
</tr>
<tr>
<td>8.6 More than 4 Hours</td>
<td>10</td>
<td>2.6</td>
</tr>
</tbody>
</table>
Table 5.2 (Continued)

<table>
<thead>
<tr>
<th>Radio Exposure Behaviors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>9. The Frequency of Radio Exposure Per Week</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.1 1-2 Days/Week</td>
<td>166</td>
<td>43.2</td>
</tr>
<tr>
<td>9.2 3-4 Days/Week</td>
<td>153</td>
<td>39.8</td>
</tr>
<tr>
<td>9.3 5-6 Days/Week</td>
<td>18</td>
<td>4.7</td>
</tr>
<tr>
<td>9.4 Every Day</td>
<td>51</td>
<td>13.3</td>
</tr>
<tr>
<td><strong>10. Activities While Exposing to Radio</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.1 Listening to Radio Only by Purpose</td>
<td>137</td>
<td>35.7</td>
</tr>
<tr>
<td>10.2 Reading</td>
<td>30</td>
<td>7.8</td>
</tr>
<tr>
<td>10.3 Leisure/ Resting</td>
<td>229</td>
<td>59.6</td>
</tr>
<tr>
<td>10.4 Listening While Talking to Others</td>
<td>24</td>
<td>6.3</td>
</tr>
<tr>
<td>10.5 Doing Homework</td>
<td>80</td>
<td>20.8</td>
</tr>
<tr>
<td>10.6 Having a Hobby</td>
<td>71</td>
<td>18.5</td>
</tr>
<tr>
<td>10.7 Doing Household Work</td>
<td>82</td>
<td>21.4</td>
</tr>
<tr>
<td>10.8 Using/Playing Internet</td>
<td>68</td>
<td>17.7</td>
</tr>
<tr>
<td>10.9 Working (Occupation)</td>
<td>28</td>
<td>7.3</td>
</tr>
<tr>
<td><strong>11. Radio Listening Behavior</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.1 Follow a Program Intensively</td>
<td>144</td>
<td>37.5</td>
</tr>
<tr>
<td>11.2 Keep Switching to Different Waves</td>
<td>178</td>
<td>46.4</td>
</tr>
<tr>
<td>11.3 Stay with a Program but Switch During Advertising</td>
<td>141</td>
<td>36.7</td>
</tr>
<tr>
<td><strong>12. Listening Companion</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.1 Listen Alone</td>
<td>227</td>
<td>59.1</td>
</tr>
<tr>
<td>12.2 Listen with Parents</td>
<td>81</td>
<td>21.1</td>
</tr>
<tr>
<td>12.3 Listen with Other Family Members</td>
<td>115</td>
<td>29.9</td>
</tr>
<tr>
<td>12.4 Listen with Friends</td>
<td>107</td>
<td>27.9</td>
</tr>
</tbody>
</table>
Table 5.2 (Continued)

<table>
<thead>
<tr>
<th>Radio Exposure Behaviors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. Interest in a Program Participation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.1 Just Listening</td>
<td>256</td>
<td>66.7</td>
</tr>
<tr>
<td>13.2 Calling to Share an Idea or Experience in a Program</td>
<td>42</td>
<td>10.9</td>
</tr>
<tr>
<td>13.3 Playing Game/Quiz</td>
<td>58</td>
<td>15.1</td>
</tr>
<tr>
<td>13.4 An Idea-expression through SMS</td>
<td>35</td>
<td>9.1</td>
</tr>
<tr>
<td>13.5 A Phone-in to Talk with a Broadcaster</td>
<td>66</td>
<td>17.2</td>
</tr>
<tr>
<td>13.6 An Idea-expression Via Online Chats</td>
<td>33</td>
<td>8.6</td>
</tr>
</tbody>
</table>

From Table 5.2, radio exposure behaviors of the youth in three SBP were found as follows:

Type of media exposed the most was internet (72.4%), TV (67.4%), and print media (10.2%) respectively.

The channel of the radio the youth exposed to the most was radio broadcasting (FM) through mobile phones (71.1%), radio receivers (33.1%), and MP3 (9.6%) respectively while for online radio, the youth exposed to internet the most (59.1%), and mobile application (32.6%). For Podcast (cassette), the youth exposed to iPhone/iPad the most (24.2%) and next was a computer (17.7%).

The place at which the youth listened to a radio the most was at home (82.6%), in a car (27.1%), and at school (25.8%). The youth exposed to a radio the least at their friend’s house. (15.9%)

The type of radio the youth listened to the most was from radio broadcasting station (82.3%), online station (34.1%) and Podcast (cassette) 3.4%

Time the youth exposed to a radio the most during weekdays (Monday-Friday) was nighttime (7.01-10.00 PM) (32.0%), evening (4.01-7.00 PM) (26.6%), and noon (11.01 AM – 1.00 PM) (24.2%). The time they listened to a radio the least was early morning (5.00-8.00 AM) (14.6%).
The length of time the youth listened to a radio the most during the weekdays (Monday-Friday) was 30 minutes -1 hour (39.8%), 15-30 minutes (39.3%), and 1-2 hours (18.0%), and the least was more than 4 hours (2.1%).

Time the youth exposed to a radio the most during weekends (Saturday-Sunday) was late morning (8.01-11.00 AM) (31.5%), afternoon (1.01-4.00 PM) (23.7%), and evening (4.01 – 7.00 PM) (23.4%). The time they listened the least was noon (11.01 AM.-1.00 PM) (15.4%).

The length of time the youth listened to a radio the most during the weekends (Saturday-Sunday) was 30 minutes -1 hour and 15-30 minutes (35.2%), 1-2 hours (21.9%), and the least was more than 4 hours (2.6%)

The frequency the youth listened to a radio program the most was 1-2 days/week (43.2%) and 3-4 days/week (39.8%). The frequency found the least was 5-6 days/week (4.7%). The activity the youth’s did the most during their exposure to a radio was relaxing/ resting (59.6%), listening to a radio only (35.7%), and doing a household work (35.7%). The activity found the least was talking with others (6.3%)

The youth kept switching to different waves the most (46.4%), followed a program intensively (37.5%), and stayed with the program but switched during advertising (36.7%).

The youth listened alone the most (59.1%), with other family members (29.9%), and with parents (21.1%).

The youth had no participation but only listened the most (61.7%), talked with a broadcaster/ DJ (17.2%), joined in a quiz or game (15.1%), and chatted online to express their ideas (8.6%).
5.2.2 The Youth’s Reasons for Listening to a Radio

Table 5.3 The Youth’s Reasons for Listening to a Radio

<table>
<thead>
<tr>
<th>Reasons for Listening to a Radio</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interesting Program and Content</td>
<td>3.37</td>
<td>1.029</td>
<td>High</td>
</tr>
<tr>
<td>2. Style and Language of Broadcaster/DJ</td>
<td>3.36</td>
<td>1.035</td>
<td>High</td>
</tr>
<tr>
<td>3. Joining in a Quiz/Competing for a Reward</td>
<td>2.79</td>
<td>1.412</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. Favor in a Broadcaster/ DJ</td>
<td>3.28</td>
<td>1.154</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.20</strong></td>
<td><strong>0.916</strong></td>
<td><strong>Moderate</strong></td>
</tr>
</tbody>
</table>

From table 5.3, it showed that the youth in three SBP had all the above reasons to listen to a radio at the moderate level (\( \bar{X}=3.20 \)). The reasons for listening at the high level were interesting program and content (\( \bar{X}=3.37 \)) and style and language of a broadcaster/DJ (\( \bar{X}=3.36 \)). The reasons for listening at the moderate level were a preference in a broadcaster/DJ (\( \bar{X}=3.28 \)) and joining in a quiz/competing for a reward (\( \bar{X}=2.79 \)).

5.3 Uses of a Radio of the Youth in Three SBP

5.3.1 The Overall Use of Radio of the Youth in Three SBP

Table 5.4 The Overall Use of Radio of the Youth in Three SBP

<table>
<thead>
<tr>
<th>Overall Use of a Radio</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. For a cognitive purpose</td>
<td>3.37</td>
<td>0.730</td>
<td>High</td>
</tr>
<tr>
<td>2. For an emotional or affective purpose</td>
<td>3.52</td>
<td>0.692</td>
<td>High</td>
</tr>
<tr>
<td>3. For gratifying one’s own needs</td>
<td>3.19</td>
<td>0.719</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. For gratifying social needs</td>
<td>3.26</td>
<td>0.781</td>
<td>Moderate</td>
</tr>
<tr>
<td>5. For Releasing Stress</td>
<td>3.21</td>
<td>0.880</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.31</strong></td>
<td><strong>0.608</strong></td>
<td><strong>Moderate</strong></td>
</tr>
</tbody>
</table>
From Table 5.4, it showed that the overall use of radio of the youth in three SBP was at the moderate level (\( \bar{X} = 3.31 \)). From classifying into individual purposes, it was found that the youth used a radio for an emotional purpose at the high level (\( \bar{X} = 3.52 \)), and for a cognitive purpose at the high level as well (\( \bar{X} = 3.37 \)). The reasons for listening to a radio at the moderate level were for gratifying social needs (\( \bar{X} = 3.26 \)), for releasing stress (\( \bar{X} = 3.21 \)) and for gratifying one’s own needs (\( \bar{X} = 3.19 \)) respectively.

### 5.3.2 The Youth’s Use of a Radio for a Cognitive Purpose

**Table 5.5** The Youth’s Use of a Radio for a Cognitive Purpose

<table>
<thead>
<tr>
<th>The Youth’s Use of a Radio for a Cognitive Purpose</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To acknowledge what is happening in a society</td>
<td>3.49</td>
<td>0.908</td>
<td>High</td>
</tr>
<tr>
<td>2. To get information to support one’s own idea</td>
<td>3.27</td>
<td>1.053</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. to get information to enhance learning and wisdom during a normal situation</td>
<td>3.34</td>
<td>0.923</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. to get information to enhance learning and wisdom during a crisis</td>
<td>3.57</td>
<td>0.950</td>
<td>High</td>
</tr>
<tr>
<td>5. To compare with information from other media</td>
<td>3.26</td>
<td>1.014</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.37</strong></td>
<td><strong>0.730</strong></td>
<td>High</td>
</tr>
</tbody>
</table>

From Table 5.5, it showed that the overall use of a radio for a cognitive purpose of the youth in three SBP was at a high level (\( \bar{X} = 3.37 \)). From classifying into individual purposes, it was found that the youth used it for getting information to enhance their learning and wisdom during a crisis the most at the high level (3.57). The other use of radio at the high level was for acknowledging what was happening in a society (\( \bar{X} = 3.49 \)). The youth’s uses of a radio at the moderate level were for getting information for enhancing their learning and wisdom during a normal situation. (\( \bar{X} = 3.34 \)), for getting information to support their ideas (\( \bar{X} = 3.27 \)), and for comparing information with other media (\( \bar{X} = 3.26 \)).
5.3.3 The Youth’s Uses of a Radio for an Emotional Purpose

Table 5.6 The Youth’s Uses of a Radio for an Emotional Purpose

<table>
<thead>
<tr>
<th>The Youth’s Uses of a Radio for an Emotional Purpose</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To get an excitement with the happenings</td>
<td>3.21</td>
<td>1.041</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. To get a good mood/feeling and release emotion</td>
<td>3.65</td>
<td>0.952</td>
<td>High</td>
</tr>
<tr>
<td>3. To stimulate or arouse to do something</td>
<td>3.53</td>
<td>0.882</td>
<td>High</td>
</tr>
<tr>
<td>4. To accompany when feeling lonely and to entertain</td>
<td>3.68</td>
<td>0.966</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.52</strong></td>
<td><strong>0.692</strong></td>
<td>high</td>
</tr>
</tbody>
</table>

From Table 5.6, it showed that the youth in three SBP used a radio for an emotional purpose at the high level (\( \bar{X}=3.52 \)). From classifying into individual purposes, it was found that they used it for accompanying them when feeling lonely the most at the high level (\( \bar{X}=3.68 \)), for getting good mood/feeling and for releasing emotion (\( \bar{X}=3.65 \)), and for stimulating and arousing them to do something (\( \bar{X}=3.53 \)) respectively. The only use of a radio at the moderate level is for getting an excitement with the happenings (\( \bar{X}=3.21 \)).

5.3.4 The Youth’s Uses of a Radio for Gratifying One’s Own Needs

Table 5.7 The Youth’s Uses of a Radio for Gratifying One’s Own Needs

<table>
<thead>
<tr>
<th>The Youth’s Uses of a Radio for Gratifying One’s Own Needs</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To enhance a self-confidence and self-value</td>
<td>3.32</td>
<td>0.946</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. To accumulate experiences</td>
<td>3.49</td>
<td>0.988</td>
<td>High</td>
</tr>
<tr>
<td>3. To get advice for decision making or an application</td>
<td>3.35</td>
<td>0.987</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. To search for a role model</td>
<td>3.29</td>
<td>0.969</td>
<td>Moderate</td>
</tr>
<tr>
<td>5. To identify oneself</td>
<td>3.07</td>
<td>1.155</td>
<td>Moderate</td>
</tr>
<tr>
<td>6. To learn others’ perspectives from idea sharing</td>
<td>3.20</td>
<td>1.097</td>
<td>Moderate</td>
</tr>
</tbody>
</table>
Table 5.7 (Continued)

<table>
<thead>
<tr>
<th>The Youth’s Uses of a Radio for Gratifying One’s Own Needs</th>
<th>X</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. To kill time</td>
<td>2.17</td>
<td>1.311</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3.19</td>
<td>0.719</td>
<td>Moderate</td>
</tr>
</tbody>
</table>

From Table 5.7, it was found that the youth in three SBP used a radio for gratifying their own needs at the moderate level (X=3.19). From classifying into individual purposes, it was found that they used to accumulate their experiences the most at the high level (X=3.49). The other purposes used at the moderate level were to get an advice for a decision-making or for an application in a real life (X=3.35), to enhance a self-confidence and self-value (X=3.29, to search for a role model (X=3.29), to identify themselves (X=3.07) and to kill time (X=2.17) respectively.

5.3.5 The Youth’s Uses of a Radio for Gratifying Social Needs

Table 5.8 The Youth’s Uses of a Radio for Gratifying Social Needs

<table>
<thead>
<tr>
<th>The Youth’s Uses of a Radio for Gratifying Social Needs</th>
<th>X</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To establish a relationship with others or to get information as conversational topics.</td>
<td>3.29</td>
<td>0.975</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. To respond to friends’ or family member’s suggestion</td>
<td>3.31</td>
<td>0.984</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. To communicate with others</td>
<td>3.31</td>
<td>1.016</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. To represent some relationships in real life</td>
<td>3.05</td>
<td>1.197</td>
<td>Moderate</td>
</tr>
<tr>
<td>5. To conduct a social daily activity</td>
<td>3.32</td>
<td>1.077</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3.26</td>
<td>0.781</td>
<td>Moderate</td>
</tr>
</tbody>
</table>
From Table 5.8, it showed that the youth in three SBP used a radio for gratifying social needs at the moderate ($\bar{X}=3.26$). From classifying into individual purposes, it was found that the youth used a radio to conduct a social daily activity the most at the moderate level ($\bar{X}=3.32$), followed by “to respond to friends’ or family member’s suggestion” and “to communicate with others” ($\bar{X}=3.31$). The least use of radio of the youth was "to represent some relationships in real life" at the moderate level ($\bar{X}=3.05$).

### 5.3.6 The Youth’s Uses of a Radio for Releasing Stress

#### Table 5.9 The Youth’s Uses of a Radio for Releasing Stress

<table>
<thead>
<tr>
<th>The Youth’s Uses of a Radio for Releasing Stress</th>
<th>$\bar{X}$</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To release stress</td>
<td>3.61</td>
<td>1.025</td>
<td>High</td>
</tr>
<tr>
<td>2. To forget something for a while</td>
<td>3.33</td>
<td>1.169</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. To free oneself from a social order</td>
<td>3.18</td>
<td>1.175</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. To enjoy some cultures presented by the media</td>
<td>3.55</td>
<td>1.061</td>
<td>High</td>
</tr>
<tr>
<td>5. To avoid paying attention to other people.</td>
<td>2.81</td>
<td>1.388</td>
<td>Moderate</td>
</tr>
<tr>
<td>6. To withdraw from a problem</td>
<td>2.80</td>
<td>1.422</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.21</strong></td>
<td><strong>0.880</strong></td>
<td><strong>Moderate</strong></td>
</tr>
</tbody>
</table>

From Table 5.9, it was found that the youth in three SBP used a radio for releasing stress in overall at the moderate level ($\bar{X}=3.21$). From classifying into individual purposes, it was found that the youth’s uses of a radio at the high level were to release stress ($\bar{X}=3.61$) and to enjoy some cultures presented by the media ($\bar{X}=3.55$). The other uses of a radio were at the moderate level, namely to forget something for a while ($\bar{X}=3.33$), to free oneself from social order ($\bar{X}=3.18$), to avoid paying attention to other people ($\bar{X}=2.81$), and to withdraw from a problem ($\bar{X}=2.80$) respectively.
5.4 A Comparison of the Youth’s Uses of a Radio Classified by Sex

5.4.1 A Comparison of the Youth’s Uses of a Radio for a Cognitive Purpose Classified by Sex

Table 5.10  A Comparison of the Youth’s Uses of a Radio for a Cognitive Purpose Classified by Sex

<table>
<thead>
<tr>
<th>Uses of a Radio for a Cognitive Purpose</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. To acknowledge what is happening in a society</td>
<td>3.50</td>
<td>0.919</td>
<td>3.49</td>
<td>0.903</td>
</tr>
<tr>
<td>2. To get information to support one’s own idea</td>
<td>3.31</td>
<td>1.023</td>
<td>3.23</td>
<td>1.074</td>
</tr>
<tr>
<td>3. To get information to enhance learning and wisdom during a normal situation</td>
<td>3.35</td>
<td>0.785</td>
<td>3.45</td>
<td>0.893</td>
</tr>
<tr>
<td>4. To get information to enhance learning and wisdom during a crisis</td>
<td>3.59</td>
<td>0.892</td>
<td>3.56</td>
<td>0.989</td>
</tr>
<tr>
<td>5. To compare with information from other media</td>
<td>3.27</td>
<td>0.982</td>
<td>3.25</td>
<td>0.702</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.39</strong></td>
<td><strong>0.702</strong></td>
<td><strong>3.36</strong></td>
<td><strong>0.749</strong></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.10, it showed male and female youth in the three SBP had no difference in using a radio for a cognitive purpose in overall, \((\bar{X}=3.39\) and \(\bar{X}=3.36\)). From classifying into individual purposes, the uses of a radio for a particular purpose of both sexes were not statistically different.

Therefore, from the comparison, both sex groups were found to have no difference in using a radio for each individual purpose, which rejects the hypothesis that male and female use a radio for a particular purpose differently.
5.4.2 A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Sex

**Table 5.11** A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Sex

<table>
<thead>
<tr>
<th>Uses of a Radio for an Emotional Purpose Classified by Sex</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$\bar{X}$</td>
<td>S.D.</td>
<td>$\bar{X}$</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. To get an excitement with the happenings</td>
<td>3.35</td>
<td>1.053</td>
<td>3.12</td>
<td>1.025</td>
</tr>
<tr>
<td>2. To get a good mood/feeling and release emotion</td>
<td>3.59</td>
<td>0.877</td>
<td>3.69</td>
<td>0.998</td>
</tr>
<tr>
<td>3. To stimulate or arouse to do something</td>
<td>3.58</td>
<td>0.809</td>
<td>3.49</td>
<td>0.927</td>
</tr>
<tr>
<td>4. To accompany when feeling lonely and to entertain</td>
<td>3.79</td>
<td>0.871</td>
<td>3.61</td>
<td>1.019</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3.58</td>
<td>0.679</td>
<td>3.48</td>
<td>0.699</td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05

From Table 5.11, it showed that male and female youth in three SBP had no difference in using a radio for an emotional purpose overall. From classifying into individual purposes, it was found that male and female used a radio for getting an excitement with the happening differently and male youth use for this purpose at the higher degree than female youth ($\bar{X}=3.35$ and $\bar{X}=3.12$) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that male and female youth use a radio for a particular purpose differently.
### 5.4.3 A Comparison of the Youth’s Uses of a Radio for Gratifying One’s Own Needs Classified by Sex

#### Table 5.12 A Comparison of the Youth’s Uses of a Radio for Gratifying Ones’ Own Needs Classified by Sex

<table>
<thead>
<tr>
<th>Uses of a Radio for Gratifying Ones’ Own Needs</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. To enhance a self-confidence and self-value</td>
<td>3.41</td>
<td>0.892</td>
<td>3.26</td>
<td>0.976</td>
</tr>
<tr>
<td>2. To accumulate experiences</td>
<td>3.46</td>
<td>0.974</td>
<td>3.51</td>
<td>0.999</td>
</tr>
<tr>
<td>3. To get advice for decision making or an application</td>
<td>3.44</td>
<td>0.959</td>
<td>3.29</td>
<td>1.002</td>
</tr>
<tr>
<td>4. To search for a role model</td>
<td>3.45</td>
<td>0.858</td>
<td>3.19</td>
<td>1.024</td>
</tr>
<tr>
<td>5. To identify oneself</td>
<td>3.26</td>
<td>1.047</td>
<td>2.95</td>
<td>1.208</td>
</tr>
<tr>
<td>6. To learn others’ perspectives from idea sharing</td>
<td>3.37</td>
<td>0.938</td>
<td>3.08</td>
<td>1.178</td>
</tr>
<tr>
<td>7. To kill time</td>
<td>2.77</td>
<td>1.361</td>
<td>2.67</td>
<td>1.278</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.30</strong></td>
<td><strong>0.669</strong></td>
<td><strong>3.12</strong></td>
<td><strong>0.743</strong></td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05

From Table 5.12, it showed that male and female youth in three SBP used a radio for gratifying one’s own needs in overall differently with a statistical significance and male youth used a radio for these overall purposes higher than female youth ($\bar{X} = 3.30$ and $\bar{X} = 3.12$). From classifying into individual purposes, male and female youth used a radio differently for three individual purposes at the statistical significance level of 0.05. Male youth used a radio for searching for a role model at the high level ($\bar{X} = 3.45$) while female youth used it at the moderate level ($\bar{X} = 3.19$). For learning others’ perspectives from idea sharing, male used it at the high level ($\bar{X} = 3.37$) and female at a moderate level ($\bar{X} = 3.08$); and for identifying
oneself, both sexes used it at the moderate level but male used at a higher degree than female youth (\( \bar{X} = 3.26 \) and \( \bar{X} = 2.95 \)).

From the analysis, the finding is congruent with the hypothesis that male and female youth use a radio for a particular purpose differently.

### 5.4.4 A Comparison of the Youth’s Uses of a Radio for Gratifying Social Needs Classified by Sex

**Table 5.13** A Comparison of the Youth’s Uses of a Radio for Gratifying Social Needs Classified by Sex

<table>
<thead>
<tr>
<th>Uses of a Radio for Gratifying Social Needs</th>
<th>Male (n=153)</th>
<th>Level (n=231)</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \bar{X} )</td>
<td>S.D.</td>
<td>( \bar{X} )</td>
</tr>
<tr>
<td>1. To establish a relationship with others or to get information as conversational topics.</td>
<td>3.35</td>
<td>0.941</td>
<td>3.26</td>
</tr>
<tr>
<td>2. To respond to friends’ or family member’s suggestion</td>
<td>3.33</td>
<td>0.916</td>
<td>3.30</td>
</tr>
<tr>
<td>3. To communicate with others</td>
<td>3.41</td>
<td>0.936</td>
<td>3.24</td>
</tr>
<tr>
<td>4. To represent some relationships in real life</td>
<td>3.20</td>
<td>1.149</td>
<td>2.94</td>
</tr>
<tr>
<td>5. To conduct a social daily activity</td>
<td>3.34</td>
<td>1.083</td>
<td>3.31</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.33</strong></td>
<td><strong>0.760</strong></td>
<td><strong>3.21</strong></td>
</tr>
</tbody>
</table>

**Note:** * at the statistical significance level of 0.05

From Table 5.13, it was found that male and female youth in three SBP used a radio for gratifying social needs in overall at the moderate level with no difference at the statistical significance level of 0.05. From classifying into individual purposes, male and female youth used a radio differently at the statistical significance level of 0.05 for representing some relationships in real life at the moderate level (\( \bar{X} = 3.20 \) and \( \bar{X} = 2.94 \)).

From the analysis, the finding is in accordance with the hypothesis that male and female youth use a radio for a particular purpose differently.
5.4.5 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Sex

Table 5.14 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Sex

<table>
<thead>
<tr>
<th>Uses of a Radio for Releasing Stress</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. To release stress</td>
<td>3.72</td>
<td>1.019</td>
<td>3.53</td>
<td>1.025</td>
</tr>
<tr>
<td>2. To forget something for a while</td>
<td>3.44</td>
<td>1.117</td>
<td>3.26</td>
<td>1.198</td>
</tr>
<tr>
<td>3. To free oneself from a social order</td>
<td>3.27</td>
<td>1.070</td>
<td>3.12</td>
<td>1.238</td>
</tr>
<tr>
<td>4. To enjoy some cultures presented by the media</td>
<td>3.56</td>
<td>1.063</td>
<td>3.55</td>
<td>1.061</td>
</tr>
<tr>
<td>5. To avoid paying attention to other people.</td>
<td>2.96</td>
<td>1.287</td>
<td>2.70</td>
<td>1.445</td>
</tr>
<tr>
<td>6. To withdraw from a problem</td>
<td>2.96</td>
<td>1.385</td>
<td>2.69</td>
<td>1.438</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.31</strong></td>
<td><strong>0.884</strong></td>
<td><strong>3.14</strong></td>
<td><strong>0.872</strong></td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05

From Table 5.14, it was found that male and female youth in three SBP used a radio for releasing stress in overall at the moderate level with no difference (X = 3.31 and 3.14) at the statistical significance level of 0.05. From classifying into individual purposes, the uses of a radio for all particular purposes of both sexes were not statistically different.

Therefore, from the comparison, both sex groups were found to have no difference in using a radio for each individual purpose, which rejects the hypothesis that male and female use a radio for a particular purpose differently.
5.5 A Comparison of the Youth’s Uses of a Radio Classified by Provinces

5.5.1 A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Provinces

Table 5.15 A Comparison of the Youth’s Uses of a Radio for an Emotional Purpose Classified by Provinces

<table>
<thead>
<tr>
<th>Uses of a Radio for an Emotional Purpose</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To get a good mood/feeling and to release emotion</td>
<td>( \bar{X}_1 = 3.91 )</td>
<td>0.943</td>
<td>( F_1 = 7.364^* )</td>
<td>0.001</td>
<td>( \bar{X}_1 &gt; \bar{X}_2 )</td>
</tr>
<tr>
<td>1) Pattani</td>
<td>( \bar{X}_2 = 3.58 )</td>
<td>0.944</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
<td>( \bar{X}_2 = 0.430^* )</td>
<td></td>
</tr>
<tr>
<td>2) Yala</td>
<td>( \bar{X}_3 = 3.48 )</td>
<td>0.922</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
<td>( \bar{X}_3 = 0.328^* )</td>
<td></td>
</tr>
</tbody>
</table>

To accompany when feeling lonely and to entertain

<table>
<thead>
<tr>
<th>Uses of a Radio for an Emotional Purpose</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To get a good mood/feeling and to release emotion</td>
<td>( \bar{X}_1 = 3.86 )</td>
<td>0.945</td>
<td>( F_2 = 3.689^* )</td>
<td>0.026</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
</tr>
<tr>
<td>1) Pattani</td>
<td>( \bar{X}_2 = 3.65 )</td>
<td>0.952</td>
<td>( \bar{X}_3 = 0.320^* )</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) Narathiwat</td>
<td>( \bar{X}_3 = 3.54 )</td>
<td>0.979</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.15, it showed that there were at least two provinces of the three SBP had a difference in using a radio for releasing emotion and for accompanying when feeling lonely at the statistical significance level of 0.05 (\( F_1 = 7.364 \) and \( F_2 = 3.689 \)).
From comparing the differences of each pair, it was found that the youth in Pattani and Yala had a difference in using a radio for getting good mood/feeling and for releasing emotion (difference of $\bar{X}=0.430$) at the statistical significance level of 0.05 and Pattani youth used it for this purpose higher than Yala. ($\bar{X}_1=3.91$, $\bar{X}_2=3.58$). Besides, the youth in Pattani and Narathiwat had a difference in using a radio for getting good mood/feeling and for releasing emotion (difference of $\bar{X}=0.328$) at the statistical significance level of 0.05 and Pattani youth used it for this purpose higher than Narathiwat. ($\bar{X}_1=3.91$, $\bar{X}_2=3.48$).

From comparing the differences of each pair, it was found that the youth in Pattani and Yala had a difference in using a radio for accompanying when feeling lonely (difference of $\bar{X}=0.320$) at the statistical significance level of 0.05 and Pattani youth used it for this purpose higher than Yala. ($\bar{X}_1=3.86$, $\bar{X}_2=3.54$).

From the analysis, the finding is in accordance with the hypothesis that the youth in different provinces: Pattani, Yala, and Narathiwat, use a radio for a particular purpose differently.

5.5.2 A Comparison of the Youth’s Uses of a Radio for Gratifying Their Needs Classified by Provinces (Three Provinces)

The youth’s uses of a radio for gratifying their needs classified by provinces were shown in Table 5.16

<table>
<thead>
<tr>
<th>Uses of a Radio for Gratifying their Needs</th>
<th>$\bar{X}$</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To search for a role model from media</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>$\bar{X}_1=3.66$</td>
<td>0.958</td>
<td>F=16.766*</td>
<td>0.000</td>
<td>$\bar{X}_1&gt;\bar{X}_2=0.461^*$</td>
</tr>
<tr>
<td>2) Narathiwat</td>
<td>$\bar{X}_2=3.20$</td>
<td>0.864</td>
<td></td>
<td></td>
<td>$\bar{X}_1&gt;\bar{X}_3=0.656^*$</td>
</tr>
<tr>
<td>3) Yala</td>
<td>$\bar{X}_3=3.01$</td>
<td>0.968</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note: *at the statistical significance level of 0.05

From Table 5.16, it showed that the youth’s use of a radio for searching for a role model from media classified by provinces (Pattani, Yala, and Narathiwat) was different between at least two provinces at the statistical significance level of 0.05 (F=16.766).

From a paired F-test of the use of a radio for searching for a role model from media, it was found that the use of radio of the youth in Pattani and Narathiwat was different (differences of $\bar{X}=0.461$). The youth in Pattani used it at the high level ($\bar{X}_1=3.66$) while the youth in Narathiwat at the moderate level ($\bar{X}_2=3.20$). Besides, it was found that the use of radio of the youth in Pattani and Yala was also different at the statistical significance level of 0.05. (Differences of $\bar{X}=0.656$). The youth in Pattani used it at the high level ($\bar{X}_1=3.66$) while the youth in Yala at the moderate level ($\bar{X}_3=3.01$).

From the analysis, the finding is in accordance with the hypothesis that the youth in different provinces: Pattani, Yala, and Narathiwat, use a radio for a particular purpose differently.

5.5.3 A Comparison of the Youth’s Uses of a Radio for Gratifying Social Needs Classified by Provinces (Three Provinces)

The youth’s uses of a radio for gratifying social needs in terms of conducting a social daily activity classified by provinces were shown in Table 5.17
Table 5.17  The Youth’s Uses of a Radio for Gratifying Social Needs Classified by Provinces

<table>
<thead>
<tr>
<th>Uses of a Radio for Gratifying Social Needs</th>
<th>$\bar{X}$</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To conduct a social daily activity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Pattani</td>
<td>$\bar{X}_1=$3.59</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Narathiwat</td>
<td>$\bar{X}_2=$3.30</td>
<td>1.112</td>
<td>F=7.385*</td>
<td>0.001</td>
<td>$\bar{X}_1&gt;\bar{X}_3=0.508*$</td>
</tr>
<tr>
<td>- Yala</td>
<td>$\bar{X}_3=$3.01</td>
<td>1.062</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.16, it showed that the youth’s use of a radio for conducting a social daily activity classified by provinces (Pattani, Yala, and Narathiwat) was different between at least two provinces at the statistical significance level of 0.05 (F=7.385).

From a paired F-test of the use of a radio for conducting a social daily activity, it was found that the use of radio of the youth in Pattani and Yala was also different at the statistical significance level of 0.05. (Difference of $\bar{X}=0.508$). The youth in Pattani used it at the high level ($\bar{X}_1=3.59$) while the youth in Yala at the moderate level ($\bar{X}_3=3.01$).

From the analysis, the finding was in accordance with the hypothesis that the youth in different provinces: Pattani, Yala, and Narathiwat, used a radio for a particular purpose differently.

5.5.4 A Comparison of the Youth’s Uses of a Radio for Releasing Stress Classified by Provinces (Three Provinces)

The youth’s uses of a radio for gratifying social needs in terms of releasing stress classified by provinces were shown in Table 5.18
Table 5.18  The Youth’s Uses of a Radio for Releasing Stress Classified by Provinces

<table>
<thead>
<tr>
<th>Uses of a Radio for Releasing Stress</th>
<th>(\bar{X})</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To release stress</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>(\bar{X}_1=3.76)</td>
<td>0.994</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) Yala</td>
<td>(\bar{X}_2=3.63)</td>
<td>0.980</td>
<td>(F_1=3.271^*)</td>
<td>0.039</td>
<td>(\bar{X}_1&gt;\bar{X}_3=0.325^*)</td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>(\bar{X}_3=3.43)</td>
<td>1.081</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To free oneself from a social order</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>(\bar{X}_1=3.45)</td>
<td>1.128</td>
<td>(F_2=5.868^*)</td>
<td>0.003</td>
<td>(\bar{X}_1&gt;\bar{X}_3=0.492^*)</td>
</tr>
<tr>
<td>2) Yala</td>
<td>(\bar{X}_2=3.14)</td>
<td>1.175</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>(\bar{X}_3=2.95)</td>
<td>1.176</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To enjoy some cultures presented by the media</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>(\bar{X}_1=3.87)</td>
<td>1.022</td>
<td>(F_3=8.735^*)</td>
<td>0.000</td>
<td>(\bar{X}_1&gt;\bar{X}_2=0.445^*)</td>
</tr>
<tr>
<td>2) Yala</td>
<td>(\bar{X}_2=3.42)</td>
<td>.961</td>
<td>(\bar{X}_1&gt;\bar{X}_3=0.492^*)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>(\bar{X}_3=3.38)</td>
<td>1.129</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.18, it showed that the youth in different provinces (Pattani, Yala, and Narathiwat) used a radio for releasing stress, i.e. for releasing stress, freeing oneself from social order, and enjoying some cultures presented by the media, etc. differently between at least two provinces at the statistical significance level of 0.05 (\(F_1=3.271\), \(F_2 =5.868\) and \(F_3=8.735\)).

From a paired F-test of the use of a radio for releasing stress, it was found that the use of radio of the youth in Pattani and Narathiwat was different at the statistical significance level of 0.05. (The difference of \(\bar{X}=0.325\)). The youth of both Pattani and Narathiwat used it at the high level (\(\bar{X}_1=3.76\), \(\bar{X}_3=3.43\))
From a paired F-test of the use of a radio for freeing oneself from a social order, it was found that the use of radio of the youth in Pattani and Narathiwat was also different at the statistical significance level of 0.05. (The difference of $\bar{X}=0.492$). The youth in Pattani used it at the high level ($\bar{X}_1=3.45$) while the youth in Narathiwat at the moderate level ($\bar{X}_3=2.95$).

From a paired F-test of the use of a radio for enjoying some cultures presented by the media, it was found that the use of radio of the youth in Pattani and Yala was different at the statistical significance level of 0.05. (The difference of $\bar{X}=0.445$). The youth in both Pattani and Yala used it at the high but the youth in Pattani used at the higher degree than Yala ($\bar{X}_1=3.87$, $\bar{X}_2=3.42$). The use of radio of the youth in Pattani and Narathiwat was different at the statistical significance level of 0.05. (The difference of $\bar{X}=0.492$). The youth in both Pattani and Yala used it at the high but the youth in Pattani used at the higher degree than Narathiwat ($\bar{X}_1=3.87$, $\bar{X}_3=3.38$).

From the analysis, the finding is in accordance with the hypothesis that the youth in different provinces: Pattani, Yala, and Narathiwat, use a radio for a particular purpose differently.
5.6 A Comparison of the Youth’s Uses of a Radio for Gratifying Their Own Needs Classified by Age (Three Age Groups)

5.6.1 The Youth’s Uses of a Radio for Gratifying Their Own Needs Classified by Ages were Shown in Table 5.19

Table 5.19 The Youth’s Uses of a Radio for Gratifying Their Own Needs Classified by Age

<table>
<thead>
<tr>
<th>Uses of a Radio for Gratifying Their Own Needs</th>
<th>$\bar{X}$</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To enhance a self-confidence</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) 14-16 years old</td>
<td>$\bar{X}_1=3.58$</td>
<td>0.893</td>
<td>F=4.386*</td>
<td>0.013</td>
<td>$\bar{X}_1&gt;\bar{X}_3=0.325*$</td>
</tr>
<tr>
<td>2) &gt;16-19 years old</td>
<td>$\bar{X}_2=3.31$</td>
<td>0.915</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) &gt;19-24 years old</td>
<td>$\bar{X}_3=3.20$</td>
<td>0.976</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.19, it showed that the youth used a radio for gratifying their own needs in terms of enhancing a self-confidence classified by three age groups (14-16, older than 16-19, and older than 19-24 years old) was different between at least one age group at the statistical significance level of 0.05 (F= 4.386).

From a paired F-test of the use of a radio for enhancing a self-confidence, it was found that the use of radio of the youth aged 14-16 and older than 19-24 years old was different at the statistical significance level of 0.05. (The difference of $\bar{X}=0.375$). The youth aged 14-16 years old used it at the high level ($\bar{X}_1=3.58$) while those aged older than 19-24 years old used it at the moderate level ($\bar{X}_3=3.20$).

From the analysis, the finding is in accordance with the hypothesis that the youth of different age use a radio for a particular purpose differently.
5.6.2 A Comparison of the Youth’s Uses of a Radio for Releasing Stress
Classified by Age (Three Age Groups)

The youth’s uses of a radio for releasing stress by enjoying some cultures presented by the media classified by ages were shown in Table 5.20

Table 5.20 The Youth’s Uses of a Radio for Releasing Stress in Terms of Enjoying some Cultures Presented by the Media Classified by Age

<table>
<thead>
<tr>
<th>Uses of a Radio for Releasing Stress</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To enjoy the cultures presented by the media</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) 14-16 years old</td>
<td>( \bar{X}_1 = 3.81 )</td>
<td>1.038</td>
<td>F=4.006*</td>
<td>0.019</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 = 0.402^* )</td>
</tr>
<tr>
<td>2) &gt;16-19 years old</td>
<td>( \bar{X}_2 = 3.57 )</td>
<td>1.059</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) &gt;19-24 years old</td>
<td>( \bar{X}_3 = 3.41 )</td>
<td>1.054</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.20, it showed that the youth’s use of a radio for enjoying the cultures presented by the media in terms of enhancing a self-confidence classified three age groups (14-16, older than 16-19, and older than 19-24 years old) was different between at least one age group at the statistical significance level of 0.05 (F= 4.006).

From a paired F-test of the use of a radio for enjoying the cultures presented by the media, it was found that the use of radio of the youth aged 14-16 and older than 19-24 years old was different at the statistical significance level of 0.05. (The difference of \( \bar{X}=0.402 \)). Both age groups used it at a high level but the youth aged 14-16 years old used it at a higher degree ( \( \bar{X}_1=3.81, \bar{X}_3=3.41 \)).

From the analysis, the finding is in accordance with the hypothesis that the youth of different age use a radio for a particular purpose differently.
5.7 A Comparison of the Youth’s Uses of a Radio for Getting a Feeling
Classified by Education Level (Three Level Groups)

The youth’s uses of a radio for getting a feeling classified by education level were shown in Table 5.21

Table 5.21 The Youth’s Uses of a Radio for Getting a Feeling Classified by Education Level

<table>
<thead>
<tr>
<th>Uses of a Radio for Getting A Feeling</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F-test</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>To get good moods/feeling and to release an emotion</td>
<td>( \bar{X}_1 = 3.96 )</td>
<td>0.937</td>
<td>F=4.287*</td>
<td>0.015</td>
<td>( \bar{X}_1 &gt; \bar{X} )</td>
</tr>
<tr>
<td>1) Lower Secondary</td>
<td>( \bar{X}_1 = 3.96 )</td>
<td>0.937</td>
<td>F=4.287*</td>
<td>0.015</td>
<td>( \bar{X}_1 &gt; \bar{X} )</td>
</tr>
<tr>
<td>2) Undergraduate/Higher Vocational</td>
<td>( \bar{X}_2 = 3.64 )</td>
<td>0.948</td>
<td>( \bar{X}_3 = 3.54 )</td>
<td>0.867</td>
<td>( \bar{X}_3 = 0.418* )</td>
</tr>
<tr>
<td>3) Upper Secondary and Vocational</td>
<td>( \bar{X}_3 = 3.54 )</td>
<td>0.867</td>
<td>( \bar{X}_3 = 0.418* )</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.21, it showed that the youth’s use of a radio for getting a feeling classified three education-level groups (lower secondary, upper secondary/vocational, and undergraduate/high vocational level) was different between at least two level groups at the statistical significance level of 0.05 (F= 4.287).

From a paired F-test of the use of a radio for getting a feeling, it was found that the use of radio of the youth at lower and upper secondary/vocational level was different at the statistical significance level of 0.05. (The difference of \( \bar{X} = 0.418 \)). Both age groups used it at a high level but the youth at the lower secondary level used it at a higher level (\( \bar{X}_1 = 3.96 \), \( \bar{X}_3 = 3.54 \)).

From the analysis, the finding is in accordance with the hypothesis that the youth of different education level use a radio for a particular purpose differently.
5.8 The Youth’s Needs of Radio Programs in the Three SBP: Broadcasters, Program Format, Program Content, and Broadcast Time

5.8.1 The Youth’s Needs of Radio Broadcasters was Shown in Table 5.22

<table>
<thead>
<tr>
<th>Needs of Radio Broadcasters</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Youth/Teenagers</td>
<td>3.55</td>
<td>1.008</td>
<td>High</td>
</tr>
<tr>
<td>2. Adult</td>
<td>3.67</td>
<td>0.912</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.61</strong></td>
<td><strong>0.784</strong></td>
<td><strong>High</strong></td>
</tr>
</tbody>
</table>

From Table 5.22, it showed that the youth in all three provinces needed radio broadcasters at the high level (\( \bar{X} = 3.61 \)). From classifying into individual age, the youth need both teen/young and adult broadcaster at the high level (\( \bar{X} = 3.67 \) and 3.55) respectively.

5.8.2 The Youth’s Needs of Radio Formats were Shown in Table 5.23

<table>
<thead>
<tr>
<th>Needs of Radio Format</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Radio Talk</td>
<td>3.09</td>
<td>1.089</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. Conversation</td>
<td>3.22</td>
<td>1.028</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. Interview</td>
<td>3.19</td>
<td>1.041</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. Discussion</td>
<td>2.97</td>
<td>1.005</td>
<td>Moderate</td>
</tr>
<tr>
<td>5. Documentary</td>
<td>3.21</td>
<td>0.909</td>
<td>Moderate</td>
</tr>
<tr>
<td>6. Radio Magazine</td>
<td>3.34</td>
<td>0.954</td>
<td>Moderate</td>
</tr>
<tr>
<td>7. News</td>
<td>3.43</td>
<td>1.035</td>
<td>High</td>
</tr>
<tr>
<td>8. Event Narration</td>
<td>3.32</td>
<td>1.073</td>
<td>Moderate</td>
</tr>
</tbody>
</table>
Table 5.23 (Continued)

<table>
<thead>
<tr>
<th>Needs of Radio Format</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. Consulting/ Q &amp; A</td>
<td>3.63</td>
<td>1.003</td>
<td>High</td>
</tr>
<tr>
<td>10. Song/Music</td>
<td>3.71</td>
<td>1.018</td>
<td>High</td>
</tr>
<tr>
<td>11. Radio Drama/Play</td>
<td>3.11</td>
<td>1.298</td>
<td>Moderate</td>
</tr>
<tr>
<td>12. Variety/Miscellaneous</td>
<td>3.24</td>
<td>1.061</td>
<td>Moderate</td>
</tr>
<tr>
<td>13. Non-Fiction or Edutainment Drama</td>
<td>3.38</td>
<td>1.061</td>
<td>High</td>
</tr>
<tr>
<td>Total</td>
<td>3.30</td>
<td>0.667</td>
<td>Moderate</td>
</tr>
</tbody>
</table>

From Table 5.23, it showed that the youth in three SBP need radio formats in general at the moderate level \((\bar{X}=3.30)\). From classifying into an individual radio format, it was found the youth needed a song/music program the most at the high level \((\bar{X}=3.71)\). Followed by a Q & A program \((\bar{X}=3.63)\) and news \((\bar{X}=3.43)\), the youth needed at the moderate level. The least two needed radio formats at the moderate level were “radio talk” \((\bar{X}=3.09)\) and “discussion” \((\bar{X}=2.97)\).

5.8.3 The Youth’s Needs of Radio Content

1) The Youth’s Needs for Knowledge Content was Shown in Table 5.24

Table 5.24 The Youth’s Needs of Radio Content in Knowledge Programs

<table>
<thead>
<tr>
<th>Needs of Knowledge Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Laws</td>
<td>3.33</td>
<td>1.020</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. Politics</td>
<td>3.24</td>
<td>1.080</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. Democracy</td>
<td>3.28</td>
<td>1.068</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. Language</td>
<td>3.65</td>
<td>1.061</td>
<td>High</td>
</tr>
<tr>
<td>5. Learning Subjects</td>
<td>3.40</td>
<td>1.091</td>
<td>High</td>
</tr>
<tr>
<td>6. Environment/Natural Resources</td>
<td>3.53</td>
<td>1.022</td>
<td>High</td>
</tr>
<tr>
<td>7. New Technology</td>
<td>3.36</td>
<td>1.104</td>
<td>High</td>
</tr>
</tbody>
</table>
Table 5.24 (Continued)

<table>
<thead>
<tr>
<th>Needs of Knowledge Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Media Literacy</td>
<td>3.66</td>
<td>1.018</td>
<td>High</td>
</tr>
<tr>
<td>9. Health</td>
<td>3.52</td>
<td>1.037</td>
<td>High</td>
</tr>
<tr>
<td>10. Religion</td>
<td>3.75</td>
<td>0.974</td>
<td>High</td>
</tr>
<tr>
<td>11. General Knowledge</td>
<td>3.47</td>
<td>1.018</td>
<td>High</td>
</tr>
<tr>
<td>12. Tradition</td>
<td>3.53</td>
<td>0.985</td>
<td>High</td>
</tr>
<tr>
<td>13. ASEAN Community</td>
<td>3.61</td>
<td>0.961</td>
<td>High</td>
</tr>
<tr>
<td>14. Domestic/International Tourism</td>
<td>3.27</td>
<td>1.056</td>
<td>Moderate</td>
</tr>
<tr>
<td>15. Tips</td>
<td>3.46</td>
<td>1.014</td>
<td>High</td>
</tr>
<tr>
<td>16. History Of Celebrities</td>
<td>3.29</td>
<td>0.996</td>
<td>Moderate</td>
</tr>
<tr>
<td>17. Drugs</td>
<td>3.54</td>
<td>1.172</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.46</strong></td>
<td><strong>0.683</strong></td>
<td>High</td>
</tr>
</tbody>
</table>

From Table 5.24, it showed that the youth in three SBP needed knowledge content in general at the high level \( (\bar{X}=3.46) \). From classifying into the individual subject, it was found that the youth needed the content on religion the most \( (\bar{X}=3.75) \), followed by media literacy \( (\bar{X}=3.66) \), language \( (\bar{X}=3.65) \), ASEAN community \( (\bar{X}=3.61) \), drugs \( (\bar{X}=3.54) \), environment/natural resources and general knowledge \( (\bar{X}=3.55) \) respectively. The least needed content was democracy \( (\bar{X}=3.28) \) and politics \( (\bar{X}=3.24) \).
Table 5.25 The Youth’s Needs of News Program Content

<table>
<thead>
<tr>
<th>Needs of News Program Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Current Situation/Society</td>
<td>3.70</td>
<td>0.993</td>
<td>High</td>
</tr>
<tr>
<td>2. Education</td>
<td>3.66</td>
<td>0.990</td>
<td>High</td>
</tr>
<tr>
<td>3. Sports</td>
<td>3.46</td>
<td>1.054</td>
<td>High</td>
</tr>
<tr>
<td>4. Children and Youth</td>
<td>3.50</td>
<td>1.025</td>
<td>High</td>
</tr>
<tr>
<td>5. Entertainment</td>
<td>3.65</td>
<td>1.003</td>
<td>High</td>
</tr>
<tr>
<td>6. Politics</td>
<td>3.34</td>
<td>1.143</td>
<td>Moderate</td>
</tr>
<tr>
<td>7. Current Situation of Three SBP</td>
<td>3.36</td>
<td>1.148</td>
<td>High</td>
</tr>
<tr>
<td>8. Local News</td>
<td>3.77</td>
<td>1.027</td>
<td>High</td>
</tr>
<tr>
<td>9. Science and Technology</td>
<td>3.35</td>
<td>1.037</td>
<td>Moderate</td>
</tr>
<tr>
<td>10. Weather Forecast</td>
<td>3.56</td>
<td>1.811</td>
<td>High</td>
</tr>
<tr>
<td>11. Foreign Affairs</td>
<td>3.38</td>
<td>0.108</td>
<td>High</td>
</tr>
<tr>
<td>12. Problems and Danger in the Society</td>
<td>3.84</td>
<td>1.035</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.55</strong></td>
<td><strong>0.738</strong></td>
<td><strong>High</strong></td>
</tr>
</tbody>
</table>

From Table 5.25, it was found that the youth in three SBP needed content in the news program in general at the high level (\( \bar{X} = 3.55 \)). From classifying the individual content of news, it was found that the most needed news content was problems and danger in the society (\( \bar{X} = 3.84 \)), followed by local news (\( \bar{X} = 3.77 \)), current situation/society (\( \bar{X} = 3.70 \)), education (\( \bar{X} = 3.66 \)), and entertainment (\( \bar{X} = 3.65 \)). Most of the news content was needed by the youth at the high level, except the content on science and technology and politics at the moderate level and needed the least by the youth (\( \bar{X} = 3.35 \)) and (\( \bar{X} = 3.34 \)) respectively.
3) The Youth’s Needs of Content in Entertainment Programs were Shown in Table 5.26

**Table 5.26** The Youth’s Needs of Content in Entertainment Programs

<table>
<thead>
<tr>
<th>The Youth’s Needs of Content in Entertainment Programs</th>
<th>Χ</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Modern Thai (New-Style) Songs</td>
<td>3.59</td>
<td>1.102</td>
<td>High</td>
</tr>
<tr>
<td>2. Local/Country Songs</td>
<td>3.03</td>
<td>1.295</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. Local Artist’s Songs</td>
<td>3.34</td>
<td>1.183</td>
<td>Moderate</td>
</tr>
<tr>
<td>4. Tales/Fables</td>
<td>3.27</td>
<td>1.075</td>
<td>Moderate</td>
</tr>
<tr>
<td>5. Games/Quizzes</td>
<td>3.18</td>
<td>1.067</td>
<td>Moderate</td>
</tr>
<tr>
<td>6. Urban/Modern Songs/Old Songs</td>
<td>2.93</td>
<td>1.259</td>
<td>Moderate</td>
</tr>
<tr>
<td>7. Universal/Western Songs</td>
<td>3.38</td>
<td>1.153</td>
<td>High</td>
</tr>
<tr>
<td>8. Religious Songs</td>
<td>3.72</td>
<td>1.011</td>
<td>High</td>
</tr>
<tr>
<td>9. Synopsis/Criticism of Films, Drama, Series</td>
<td>3.14</td>
<td>1.205</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3.28</td>
<td>0.777</td>
<td>Moderate</td>
</tr>
</tbody>
</table>

From Table 5.26, it showed that the youth in three SBP needed content in entertainment programs in general at the moderate level (Χ=3.28). From classifying into individual entertainment content, it was found that the youth needed content on religious or faith songs the most (Χ=3.72), followed by Thai modern songs (Χ=3.59) and modern western songs (Χ=3.38) respectively at the high level. The least needed content was urban or Thai modern songs/old songs (Χ=2.93) at the moderate level.
4) The Youth’s Needs of Content in PR Programs were Shown in Table 5.27

**Table 5.27** The Youth’s Needs of Content in PR Programs

<table>
<thead>
<tr>
<th>Needs of Content in PR Programs</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interesting Activities</td>
<td>3.27</td>
<td>0.866</td>
<td>Moderate</td>
</tr>
<tr>
<td>(1) Sports Tournaments</td>
<td>3.22</td>
<td>1.173</td>
<td>Moderate</td>
</tr>
<tr>
<td>(2) The Youth’s Contest</td>
<td>3.35</td>
<td>1.039</td>
<td>Moderate</td>
</tr>
<tr>
<td>(3) The Youth’s Training</td>
<td>3.24</td>
<td>1.061</td>
<td>Moderate</td>
</tr>
<tr>
<td>(4) Creative Activities</td>
<td>3.25</td>
<td>0.976</td>
<td>Moderate</td>
</tr>
<tr>
<td>2. Activities Related to Students</td>
<td>3.52</td>
<td>1.103</td>
<td>High</td>
</tr>
<tr>
<td>3. Activities in a Community</td>
<td>3.23</td>
<td>1.094</td>
<td>Moderate</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.34</strong></td>
<td><strong>0.846</strong></td>
<td>Moderate</td>
</tr>
</tbody>
</table>

From Table 5.27, it was found that the youth in three SBP needed content in PR program in general at the moderate level (\( \bar{X} = 3.34 \)). From classifying into individual activity, it was found that the youth needed content on PR of student-related content the most (\( \bar{X} = 3.52 \)) at the high level. The rest was needed at the moderate level and the least needed content was PR on community activities (\( \bar{X} = 3.23 \)).

5) The Youth’s Needs of Content in Social Programs were Shown in Table 5.28

**Table 5.28** The Youth’s Needs of Content in Social Programs

<table>
<thead>
<tr>
<th>Needs of Content in Social Programs</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Relationships at a Proper Age</td>
<td>3.43</td>
<td>0.951</td>
<td>High</td>
</tr>
<tr>
<td>2. Gender Identity</td>
<td>3.35</td>
<td>1.018</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. Social Identity</td>
<td>3.51</td>
<td>0.920</td>
<td>High</td>
</tr>
<tr>
<td>4. Career Path</td>
<td>3.56</td>
<td>1.015</td>
<td>High</td>
</tr>
</tbody>
</table>
From Table 5.28, it showed that the youth in three SBP needed the content in social programs in general at the high level \( \bar{X}=3.57 \). From classifying into individual topics, most of them were needed at the high level. The content on
“the youth’s problems” was needed the most (\(\bar{X}=3.70\)), followed by life skills (\(\bar{X}=3.69\)), the youth promotion in the area (\(\bar{X}=3.68\)), family/intimate partners in family (\(\bar{X}=3.67\)) problem-solving (\(\bar{X}=3.61\)), studies and concentrated area of study and a self-discipline training (\(\bar{X}=3.59\)), mottos/proverbs/well-known sayings (\(\bar{X}=3.58\)), violence against children and youth (\(\bar{X}=3.57\)), career path (\(\bar{X}=3.56\)), and crisis report (\(\bar{X}=3.54\)) respectively. For a crisis report, almost all content was needed at the high level and the most needed content was stability and safety in the area (\(\bar{X}=3.75\)) and harmony creation (\(\bar{X}=3.72\)).

6) The Youth’s Needs of Content on the Youth’s Physical Condition were Shown in Table 5.29

Table 5.29 The Youth’s Needs of Content on the Youth’s Physical Condition

<table>
<thead>
<tr>
<th>Needs of Content on the Youth’s Physical Condition</th>
<th>(\bar{X})</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Physical Healthcare</td>
<td>3.68</td>
<td>0.907</td>
<td>High</td>
</tr>
<tr>
<td>2. Sex and Physical Changes</td>
<td>3.61</td>
<td>0.942</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.64</strong></td>
<td><strong>0.827</strong></td>
<td><strong>High</strong></td>
</tr>
</tbody>
</table>

From Table 5.29, it showed that the youth in three SBP needed the content on the youth’s physical condition in general at the high level (\(\bar{X}=3.64\)). From classifying into an individual topic, it was found that the content on “physical health care” and “sex and physical changes” was needed at the high level (\(\bar{X}=3.68\) and \(\bar{X}=3.61\)) respectively.
7) The Youth’s Needs of Content on the Youth’s Mental Condition were Shown in Table 5.30

Table 5.30 The Youth’s Needs of Content on the Youth’s Mental Condition

<table>
<thead>
<tr>
<th>Needs of Content on the Youth’s Mental Condition</th>
<th>X</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Confidence Assurance</td>
<td>3.59</td>
<td>0.932</td>
<td>High</td>
</tr>
<tr>
<td>2. Morality</td>
<td>3.71</td>
<td>0.916</td>
<td>High</td>
</tr>
<tr>
<td>3. Ethics</td>
<td>3.91</td>
<td>0.949</td>
<td>High</td>
</tr>
<tr>
<td>4. Good Attitudes Towards Ways of Living</td>
<td>3.78</td>
<td>0.983</td>
<td>High</td>
</tr>
<tr>
<td>5. Self-emotion Management</td>
<td>3.71</td>
<td>0.975</td>
<td>High</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.74</strong></td>
<td><strong>0.791</strong></td>
<td><strong>High</strong></td>
</tr>
</tbody>
</table>

From Table 5.30, it showed that the youth in three SBP needed the content on a mental condition in general at the high (X=3.74). From classifying into individual topics, it was found that the most needed content was ethics (X=3.91), followed by good attitudes towards ways of living (X=3.78), morality and self-emotion management (X=3.78), and confidence assurance (X=3.59) respectively.

5.8.4 The Youth’s Needs on the Presentation of a Radio Program

The youth’s needs on the presentation of a radio program in terms of the type of language, speaking style, and language style were shown in Table 5.31.

Table 5.31 The Youth’s Needs on the Language Presentation

<table>
<thead>
<tr>
<th>Needs on the Language Presentation of a Radio Program</th>
<th>X</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Type of Language</td>
<td>3.66</td>
<td>0.786</td>
<td>High</td>
</tr>
<tr>
<td>1.1 Clear and Easy-to-Understand Words</td>
<td>3.77</td>
<td>0.901</td>
<td>High</td>
</tr>
<tr>
<td>1.2 No Rude Words</td>
<td>3.72</td>
<td>0.960</td>
<td>High</td>
</tr>
</tbody>
</table>
From Table 5.31, it showed that the youth in three SBP needed the language presentation of a radio program in general at the high level (\(X=3.66\)). From classifying into individual language dimensions, it was found that the youth needed all dimensions of language presentation at a high level. They needed clear and easy-to-understand words the most (\(X=3.77\)), followed by no rude words (\(X=3.72\)) and the use of a dialect or native language (\(X=3.67\)). Besides, it was found that in terms of the use of a native language or a dialect, the youth needed the use of Malay dialect at the higher level than southern dialect (\(X=3.64\) and \(X=3.50\)) and higher than central Thai language (\(X=3.38\)) respectively.

In terms of a talking style, the youth's needs, in general, was at a high level (\(X=3.69\)). From classifying into individual style, they needed a speaking style with a sincere tone of voice the most (\(X=3.79\)) and a speaking with informal and friendly style (\(X=3.62\)) respectively.

Regarding a language style, the youth's needs, in general, was at a high level (\(X=3.68\)). From classifying into individual language style, they needed a unique style

### Table 5.31  (Continued)

<table>
<thead>
<tr>
<th>Needs on the Language Presentation of a Radio Program</th>
<th>(\bar{X})</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.3 Central Thai Language</td>
<td>3.38</td>
<td>1.127</td>
<td>High</td>
</tr>
<tr>
<td>1.4 Local/Native Language/Dialect</td>
<td>3.67</td>
<td>1.000</td>
<td>High</td>
</tr>
<tr>
<td>1.4.1 Southern Dialect</td>
<td>3.50</td>
<td>0.907</td>
<td>High</td>
</tr>
<tr>
<td>1.4.2 Malay Dialect</td>
<td>3.64</td>
<td>0.989</td>
<td>High</td>
</tr>
<tr>
<td>2. Talk Style</td>
<td><strong>3.69</strong></td>
<td><strong>0.875</strong></td>
<td>High</td>
</tr>
<tr>
<td>2.1 Informal and Friendly Talk</td>
<td>3.62</td>
<td>0.984</td>
<td>High</td>
</tr>
<tr>
<td>2.2 Sincere Tone of Voice</td>
<td>3.79</td>
<td>0.919</td>
<td>High</td>
</tr>
<tr>
<td>3. Language Style</td>
<td><strong>3.68</strong></td>
<td><strong>0.811</strong></td>
<td>High</td>
</tr>
<tr>
<td>3.1 Informal Language</td>
<td>3.69</td>
<td>0.886</td>
<td>High</td>
</tr>
<tr>
<td>3.2 Arousing Language</td>
<td>3.66</td>
<td>0.950</td>
<td>High</td>
</tr>
<tr>
<td>3.3 Unique Style</td>
<td>3.70</td>
<td>0.951</td>
<td>High</td>
</tr>
</tbody>
</table>
the most \((\bar{X}=3.70)\), followed by informal style \((\bar{X}=3.69)\), and arousing style \((\bar{X}=3.66)\) respectively.

### 5.8.5 The Youth’s Needs on Broadcast Time of a Radio Program

1) Length of a Program

The youth’s needs on the length of a radio program were shown in Table 5.32.

<table>
<thead>
<tr>
<th>Needs on the Length of Time</th>
<th>(\bar{X})</th>
<th>S.D.</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 30 minutes</td>
<td>3.40</td>
<td>1.078</td>
<td>High</td>
</tr>
<tr>
<td>2. One Hour</td>
<td>3.65</td>
<td>0.909</td>
<td>High</td>
</tr>
<tr>
<td>3. More Than One Hour</td>
<td>3.47</td>
<td>1.006</td>
<td>High</td>
</tr>
<tr>
<td>4. Depending on Program Format and Appropriateness</td>
<td>3.87</td>
<td>0.995</td>
<td>High</td>
</tr>
<tr>
<td>Total</td>
<td>3.59</td>
<td>0.720</td>
<td>High</td>
</tr>
</tbody>
</table>

From Table 5.32, it showed that the youth in three SBP needed the length of a radio program in general at the high level \((\bar{X}=3.59)\). From classifying into an individual length of time, it was found that the youth thought the length of time of a radio program depended on the program format and its appropriateness \((\bar{X}=3.87)\), followed by one hour \((\bar{X}=3.65)\), more than one hour \((\bar{X}=3.47)\), and 30 minutes \((\bar{X}=3.40)\) respectively.
2) Broadcast or Airtime

The youth’s needs on broadcast or airtime were shown in Table 5.33.

### Table 5.33 The Youth’s Needs on the Broadcast Time

<table>
<thead>
<tr>
<th>Needs on Broadcast Time</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. The Broadcast Time During the Weekdays</strong> (Monday – Friday)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Early Morning (05.00-8.00 AM.)</td>
<td>91</td>
<td>23.69</td>
</tr>
<tr>
<td>1.2 Late Morning (08.01-11.00 AM.)</td>
<td>77</td>
<td>20.05</td>
</tr>
<tr>
<td>1.3 Noon (11.01 AM -1.00 PM.)</td>
<td>61</td>
<td>15.88</td>
</tr>
<tr>
<td>1.4 Afternoon (1.01-4.00 PM.)</td>
<td>39</td>
<td>10.15</td>
</tr>
<tr>
<td>1.5 Evening (4.01- 7.00 PM)</td>
<td>39</td>
<td>10.15</td>
</tr>
<tr>
<td>1.6 Night (7.01-10.00 PM.)</td>
<td>51</td>
<td>13.28</td>
</tr>
<tr>
<td>1.7 Late Night (After 10.00 PM)</td>
<td>26</td>
<td>6.77</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td><strong>2. The Broadcast Time During the Weekends</strong> (Saturday and Sunday)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Early Morning (05.00-8.00 AM.)</td>
<td>83</td>
<td>21.6</td>
</tr>
<tr>
<td>2.2 Late Morning (08.01-11.00 AM.)</td>
<td>98</td>
<td>25.52</td>
</tr>
<tr>
<td>2.3 Noon (11.01 AM -1.00 PM.)</td>
<td>43</td>
<td>11.19</td>
</tr>
<tr>
<td>2.4 Afternoon (1.01-4.00 PM.)</td>
<td>59</td>
<td>15.36</td>
</tr>
<tr>
<td>2.5 Evening (4.01- 7.00 PM)</td>
<td>27</td>
<td>7.06</td>
</tr>
<tr>
<td>2.6 Night (7.01-10.00 PM.)</td>
<td>38</td>
<td>9.89</td>
</tr>
<tr>
<td>2.7 Late Night (After 10.00 PM)</td>
<td>36</td>
<td>9.37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>384</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From Table 5.33, it showed that the youth in three SBP needed the broadcast time during the weekdays (Monday-Friday) in general as follows: 1) early morning (5.00-8.00 AM.) (23.69%), 2) late morning (8.01-11.00 AM.) (20.05%) and
3) noon (11.01 AM. - 1.00 PM.) (15.88%) The least needed broadcast time was late night (after 10.00 PM.) (6.77%).

For the broadcast time during the weekends (Saturday and Sunday), the youth needed 1) late morning (8.01-11.00 AM.) (25.52%), 2) early morning (5.00-8.00 AM.) (21.61%), and 3) afternoon (1.01-4.00 PM.) (15.36%). The least needed broadcast time was evening (4.01-7.00 PM.) (7.0%).

5.9 A Comparison of the Youth’s Needs on Radio Programs, Classified by Sex

5.9.1 The Youth’s Needs on a Broadcaster Classified by Sex were Shown in Table 5.34

Table 5.34 A Comparison of the Youth’s Needs on Radio Programs, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on a Broadcaster</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1) Youth/Teenager</td>
<td>3.42</td>
<td>1.017</td>
<td>3.64</td>
<td>0.994</td>
</tr>
<tr>
<td>2) Adult</td>
<td>3.75</td>
<td>0.862</td>
<td>3.62</td>
<td>0.942</td>
</tr>
<tr>
<td>Total</td>
<td>3.58</td>
<td>0.689</td>
<td>3.63</td>
<td>0.841</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Youth/Teenager</td>
<td>2.127*</td>
<td>0.034</td>
</tr>
<tr>
<td>2) Adult</td>
<td>1.281</td>
<td>0.201</td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.34, it showed that male and female youth in three SBP had different needs on a radio broadcaster at the statistical significance level of 0.05. Both male and female youth needed a radio broadcaster in general at the higher level but female youth needed at the higher degree than male (X = 3.42 and X = 3.64).

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular type of radio program differently.
5.9.2 The Youth’s Needs on a Program Format, Classified by Sex, as Shown in Table 5.35

Table 5.35 A Comparison of the Youth’s Needs on a Program Format, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on a Program Format</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. Radio Talk</td>
<td>3.26</td>
<td>0.944</td>
<td>2.98</td>
<td>1.163</td>
</tr>
<tr>
<td>2. Conversation</td>
<td>3.35</td>
<td>0.899</td>
<td>3.13</td>
<td>1.098</td>
</tr>
<tr>
<td>3. Interview</td>
<td>3.28</td>
<td>0.921</td>
<td>3.13</td>
<td>1.111</td>
</tr>
<tr>
<td>4. Discussion</td>
<td>3.05</td>
<td>0.809</td>
<td>2.92</td>
<td>1.114</td>
</tr>
<tr>
<td>5. Documentary</td>
<td>3.30</td>
<td>0.779</td>
<td>3.14</td>
<td>0.983</td>
</tr>
<tr>
<td>6. Radio Magazine</td>
<td>3.41</td>
<td>0.847</td>
<td>3.29</td>
<td>1.017</td>
</tr>
<tr>
<td>7. News</td>
<td>3.52</td>
<td>0.981</td>
<td>3.36</td>
<td>1.066</td>
</tr>
<tr>
<td>8. Event Narration</td>
<td>3.59</td>
<td>0.956</td>
<td>3.13</td>
<td>1.107</td>
</tr>
<tr>
<td>9. Quiz/ Game</td>
<td>3.78</td>
<td>0.947</td>
<td>3.54</td>
<td>1.029</td>
</tr>
<tr>
<td>10. Song/Music</td>
<td>3.72</td>
<td>0.990</td>
<td>3.71</td>
<td>1.038</td>
</tr>
<tr>
<td>11. Radio Drama/Play</td>
<td>3.15</td>
<td>1.234</td>
<td>3.09</td>
<td>1.014</td>
</tr>
<tr>
<td>12. Miscellaneous</td>
<td>3.30</td>
<td>1.014</td>
<td>3.19</td>
<td>1.092</td>
</tr>
<tr>
<td>13. Non-Fiction Drama</td>
<td>3.40</td>
<td>0.982</td>
<td>3.37</td>
<td>1.113</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.40</strong></td>
<td><strong>0.579</strong></td>
<td><strong>3.24</strong></td>
<td><strong>0.714</strong></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.35, it showed that male and female youth in three SBP needed a radio format in general differently. Male youth needed it at the high (X = 3.40) while female youth needed it at the moderate level (X = 3.24). From classifying into an individual format, it was found that male and female youth needed four program formats differently as shown below from the most needed format.
Both male and female youth needed “Quiz program” at the high level but male youth needed it more than female. \( (\bar{X} = 3.78 \text{ and } \bar{X} = 3.54) \), followed by “event narration” at the high level \( (\bar{X} = 3.59) \) and female needed it at the moderate level \( (\bar{X} = 3.13) \), “conversation” at the moderate level and male youth needed at the higher degree than female at the statistical significance level of 0.05. \( (\bar{X} = 3.35 \text{ and } \bar{X} = 3.13) \) For a “conversation” program, both male and female youth needed it at the moderate level but male youth needed it at the higher degree than female \( (\bar{X} = 3.26 \text{ and } \bar{X} = 2.98) \).

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular type of radio program differently.

### 5.9.3 A Comparison of the Youth’s Needs on Program Content, Classified by Sex

1) The needs on knowledge content of a radio program

**Table 5.36** The Youth’s Needs on Knowledge Content, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on Knowledge Content</th>
<th>Male ( (n=153) )</th>
<th>Female ( (n=231) )</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \bar{X} )</td>
<td>S.D.</td>
<td>( \bar{X} )</td>
<td>S.D.</td>
<td></td>
</tr>
<tr>
<td>1. Laws</td>
<td>3.34</td>
<td>0.988</td>
<td>3.32</td>
<td>1.042</td>
</tr>
<tr>
<td>2. Politics</td>
<td>3.36</td>
<td>1.092</td>
<td>3.16</td>
<td>1.067</td>
</tr>
<tr>
<td>3. Democracy</td>
<td>3.37</td>
<td>1.006</td>
<td>3.21</td>
<td>1.105</td>
</tr>
<tr>
<td>4. Language</td>
<td>3.63</td>
<td>1.019</td>
<td>3.67</td>
<td>1.089</td>
</tr>
<tr>
<td>5. Learning Subjects</td>
<td>3.36</td>
<td>1.076</td>
<td>3.44</td>
<td>1.101</td>
</tr>
<tr>
<td>6. Environment/Natural Resources</td>
<td>3.50</td>
<td>1.007</td>
<td>3.55</td>
<td>1.034</td>
</tr>
<tr>
<td>7. New Technology</td>
<td>3.48</td>
<td>0.981</td>
<td>3.28</td>
<td>1.173</td>
</tr>
<tr>
<td>8. Media Literacy</td>
<td>3.54</td>
<td>0.889</td>
<td>3.43</td>
<td>1.069</td>
</tr>
<tr>
<td>9. Health</td>
<td>3.65</td>
<td>0.942</td>
<td>3.44</td>
<td>1.089</td>
</tr>
<tr>
<td>10. Religion</td>
<td>3.64</td>
<td>1.019</td>
<td>3.68</td>
<td>1.019</td>
</tr>
<tr>
<td>11. General Knowledge</td>
<td>3.59</td>
<td>0.914</td>
<td>3.49</td>
<td>1.029</td>
</tr>
<tr>
<td>12. Tradition</td>
<td>3.70</td>
<td>0.932</td>
<td>3.79</td>
<td>1.001</td>
</tr>
</tbody>
</table>
Table 5.36 (Continued)

<table>
<thead>
<tr>
<th>Needs on Knowledge Content</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$\bar{X}$</td>
<td>S.D.</td>
<td>$\bar{X}$</td>
<td>S.D.</td>
</tr>
<tr>
<td>13. ASEAN Community</td>
<td>3.68</td>
<td>0.893</td>
<td>3.56</td>
<td>1.002</td>
</tr>
<tr>
<td>14. Domestic/International Tourism</td>
<td>3.39</td>
<td>1.068</td>
<td>3.19</td>
<td>1.043</td>
</tr>
<tr>
<td>15. Tips</td>
<td>3.41</td>
<td>0.984</td>
<td>3.49</td>
<td>1.034</td>
</tr>
<tr>
<td>16. History of Celebrities</td>
<td>3.38</td>
<td>0.889</td>
<td>3.24</td>
<td>1.059</td>
</tr>
<tr>
<td>17. Drugs</td>
<td>3.70</td>
<td>1.165</td>
<td>3.43</td>
<td>1.168</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.51</strong></td>
<td><strong>0.665</strong></td>
<td><strong>3.43</strong></td>
<td><strong>0.695</strong></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.35, it was found that male and female youth in three SBP needed knowledge content in general at a high level but with no statistically significant difference. From classifying into individual topics, a male and female youth had different needs in two topics at the statistical significance level of 0.05: drugs and health. For content on drugs, both sexes needed it at the high level but male youth needed it higher than female ($\bar{X} = 3.70$ and $\bar{X} = 3.43$). For content on health, both sexes needed it at the high level and male needed it higher than female as well.

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular content of a radio program differently.

2) The youth’s needs on news content of a radio program were shown in Table 5.37
Table 5.37  The Youth’s Needs on News Content of a Radio Program, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on News Content</th>
<th>Male</th>
<th>Female</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(n=153)</td>
<td>(n=231)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
<td></td>
</tr>
<tr>
<td>1. Current Situation/ Society</td>
<td>3.84</td>
<td>1.003</td>
<td>3.61</td>
<td>0.977</td>
</tr>
<tr>
<td>2. Education</td>
<td>3.69</td>
<td>0.975</td>
<td>3.65</td>
<td>1.002</td>
</tr>
<tr>
<td>3. Sports</td>
<td>3.67</td>
<td>0.959</td>
<td>3.32</td>
<td>1.091</td>
</tr>
<tr>
<td>4. Children and Youth</td>
<td>3.63</td>
<td>0.945</td>
<td>3.42</td>
<td>1.072</td>
</tr>
<tr>
<td>5. Entertainment</td>
<td>3.73</td>
<td>0.993</td>
<td>3.60</td>
<td>1.008</td>
</tr>
<tr>
<td>6. Politics</td>
<td>3.47</td>
<td>1.104</td>
<td>3.25</td>
<td>1.162</td>
</tr>
<tr>
<td>7. Current Situation of Three SBP</td>
<td>3.60</td>
<td>1.096</td>
<td>3.21</td>
<td>1.157</td>
</tr>
<tr>
<td>8. Local News</td>
<td>3.90</td>
<td>1.008</td>
<td>3.69</td>
<td>1.033</td>
</tr>
<tr>
<td>9. Science and Technology</td>
<td>3.37</td>
<td>1.051</td>
<td>3.34</td>
<td>1.029</td>
</tr>
<tr>
<td>10. Weather Forecast</td>
<td>3.74</td>
<td>2.510</td>
<td>3.44</td>
<td>1.125</td>
</tr>
<tr>
<td>11. Foreign News</td>
<td>3.53</td>
<td>1.112</td>
<td>3.27</td>
<td>1.095</td>
</tr>
<tr>
<td>12. Problems and Danger in the Society</td>
<td>3.96</td>
<td>0.986</td>
<td>3.77</td>
<td>1.062</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.68</strong></td>
<td><strong>0.735</strong></td>
<td><strong>3.46</strong></td>
<td><strong>0.728</strong></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.37, it showed that male and female youth in three SBP needed news content in general at a high level but needed it differently at the statistical significance level of 0.05. Male youth needed it more than female (\( \bar{X} = 3.68 \) and \( \bar{X} = 3.46 \)). From classifying into individual topics, it was found that male youth and female had different needs on four topics at the statistical significance level of 0.05: current situations, sports, situations in three SBP, and foreign news. For all of these news contents, male youth needed them at the high level while female at the
From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular content of radio program differently.

3) The youth’s needs on entertainment content of a radio program, classified by sex was shown in Table 5.38

Table 5.38 A Comparison of the Youth’s Needs on Entertainment Content of a Radio Program, Classified by Sex

<table>
<thead>
<tr>
<th>Needs of Entertainment Content</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. Thai Modern (New-Style) Songs</td>
<td>3.82</td>
<td>0.983</td>
<td>3.44</td>
<td>1.151</td>
</tr>
<tr>
<td>2. Local/Country Songs</td>
<td>3.22</td>
<td>1.252</td>
<td>2.91</td>
<td>1.311</td>
</tr>
<tr>
<td>3. Local Artist’s Songs</td>
<td>3.52</td>
<td>1.083</td>
<td>3.22</td>
<td>1.233</td>
</tr>
<tr>
<td>4. Tales/Fables</td>
<td>3.33</td>
<td>1.026</td>
<td>3.23</td>
<td>1.106</td>
</tr>
<tr>
<td>5. Games/Quizzes</td>
<td>3.34</td>
<td>0.988</td>
<td>3.07</td>
<td>1.105</td>
</tr>
<tr>
<td>6. Urban/Modern Songs/Old Songs</td>
<td>3.15</td>
<td>1.217</td>
<td>2.78</td>
<td>1.267</td>
</tr>
<tr>
<td>7. Universal/Western Songs</td>
<td>3.49</td>
<td>1.133</td>
<td>3.30</td>
<td>1.162</td>
</tr>
<tr>
<td>8. Religious Songs</td>
<td>3.70</td>
<td>1.020</td>
<td>3.73</td>
<td>1.007</td>
</tr>
<tr>
<td>9. Synopsis/Criticism of Films, Drama, Series</td>
<td>3.15</td>
<td>1.234</td>
<td>3.13</td>
<td>1.187</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.43</strong></td>
<td><strong>0.769</strong></td>
<td><strong>3.20</strong></td>
<td><strong>0.773</strong></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.38, it showed that male and female youth in three SBP needed the entertaining content in a radio program in general differently and male youth needed it at the high level (X = 3.43) while female at the moderate level (X = 3.20). From classifying into individual topics, the needs on entertainment content of
male and female youth were different in five topics at the statistical significance level of 0.05. 1) Thai modern songs: Both sexes needed them at the high level but male youth needed them higher than female (\( \bar{X} = 3.82 \) and \( \bar{X} = 3.44 \)). 2) “Local artists’ songs: male youth needed them at the high level (\( \bar{X} = 3.52 \)) and female at the moderate level (\( \bar{X} = 3.22 \)). 3) Games and competition: both sexes needed them at the moderate level but male youth needed them higher than female (\( \bar{X} = 3.34 \) and \( \bar{X} = 3.07 \)). 4) Urban or old songs: both sexes needed them at the moderate level but male youth needed them higher than female (\( \bar{X} = 3.22 \) and \( \bar{X} = 2.91 \)), and 5) Local/country songs: both sexes needed them at the moderate level but male youth needed them higher than female (\( \bar{X} = 3.15 \) and \( \bar{X} = 2.78 \) respectively.

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular content of radio program differently.

4) The youth’s needs on public relations (pr) content of a radio program, classified by sex was shown in Table 5.39

### Table 5.39  A Comparison of the Youth’s Needs on PR Content of a Radio Program, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on PR Content</th>
<th>Male</th>
<th>Female</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(n=153)</td>
<td>(n=231)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>( \bar{X} )</td>
<td>( \bar{S.D.} )</td>
<td>( \bar{X} )</td>
<td>( \bar{S.D.} )</td>
</tr>
<tr>
<td>1) Interesting Activities</td>
<td>3.44</td>
<td>0.742</td>
<td>3.15</td>
<td>0.921</td>
</tr>
<tr>
<td>1.1 Sports Tournaments</td>
<td>3.54</td>
<td>1.020</td>
<td>3.00</td>
<td>1.221</td>
</tr>
<tr>
<td>1.2 The Youth’s Contest</td>
<td>3.50</td>
<td>1.007</td>
<td>3.25</td>
<td>1.050</td>
</tr>
<tr>
<td>1.3 The Youth’s Training</td>
<td>3.40</td>
<td>0.934</td>
<td>3.14</td>
<td>1.127</td>
</tr>
<tr>
<td>1.4 Creative Activities</td>
<td>3.34</td>
<td>0.882</td>
<td>3.19</td>
<td>1.030</td>
</tr>
<tr>
<td>2) Activities Related to Students</td>
<td>3.52</td>
<td>1.083</td>
<td>3.52</td>
<td>1.118</td>
</tr>
<tr>
<td>3) Activities in a Community</td>
<td>3.40</td>
<td>1.022</td>
<td>3.12</td>
<td>1.128</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.46</strong></td>
<td><strong>0.778</strong></td>
<td><strong>3.26</strong></td>
<td><strong>0.881</strong></td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05*
From Table 5.39, it showed that male and female youth in three SBP needed the public relations content in a radio program in general differently and male youth needed it at the high level \((\overline{X} = 3.46)\) while female at the moderate level \((\overline{X} = 3.26)\). From classifying into individual topics, the needs on entertainment content of male and female youth were different in two topics at the statistical significance level of 0.05. 1) Interesting activities: male youth needed them at the high level \((\overline{X} = 3.44)\) and female at the moderate level \((\overline{X} = 3.15)\). Under this category, male youth needed the content on “sports tournaments” and needed “the youth’s training” higher than female \((\overline{X} = 3.54 \text{ and } \overline{X} = 3.00)\) and \((\overline{X} = 3.40 \text{ and } \overline{X} = 3.14)\) respectively, and 2) Activities in a community: male youth needed them at the high level \((\overline{X} = 3.15)\) but female at the moderate level \((\overline{X} = 3.12)\) respectively.

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular content of radio program differently.

5) The youth’s needs on the social content of a radio program, classified by sex were shown in Table 5.40.

**Table 5.40**  A Comparison of the Youth’s Needs on the Social Content of a Radio Program, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on Social Content</th>
<th>Male ((n=153))</th>
<th>Female ((n=231))</th>
<th>(t) (\text{Sig})</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Relationships at a Proper Age</td>
<td>(\overline{X} = 3.61), (S.D. = 0.905)</td>
<td>(\overline{X} = 3.31), (S.D. = 0.964)</td>
<td>(3.020^*), 0.003</td>
</tr>
<tr>
<td>2. Gender Identity</td>
<td>(\overline{X} = 3.53), (S.D. = 0.918)</td>
<td>(\overline{X} = 3.23), (S.D. = 1.064)</td>
<td>(2.983^*), 0.003</td>
</tr>
<tr>
<td>3. Social Identity</td>
<td>(\overline{X} = 3.61), (S.D. = 0.859)</td>
<td>(\overline{X} = 3.45), (S.D. = 0.953)</td>
<td>1.762, 0.079</td>
</tr>
<tr>
<td>4. Career Path</td>
<td>(\overline{X} = 3.59), (S.D. = 0.935)</td>
<td>(\overline{X} = 3.53), (S.D. = 1.066)</td>
<td>0.588, 0.557</td>
</tr>
<tr>
<td>5. Studies and Concentrated Field of Study</td>
<td>(\overline{X} = 3.63), (S.D. = 0.931)</td>
<td>(\overline{X} = 3.57), (S.D. = 1.052)</td>
<td>0.534, 0.593</td>
</tr>
<tr>
<td>6. Life Skills</td>
<td>(\overline{X} = 3.69), (S.D. = 0.975)</td>
<td>(\overline{X} = 3.49), (S.D. = 0.983)</td>
<td>1.971, 0.049</td>
</tr>
<tr>
<td>7. The Youth’s Problems</td>
<td>(\overline{X} = 3.65), (S.D. = 1.048)</td>
<td>(\overline{X} = 3.55), (S.D. = 1.174)</td>
<td>(^*0.848), 0.379</td>
</tr>
</tbody>
</table>
Table 5.40 (Continued)

<table>
<thead>
<tr>
<th>Needs on Social Content</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>8. Violence Against Children and Youth</td>
<td>3.67 1.044</td>
<td>3.54 1.137</td>
<td>1.151</td>
<td>0.250</td>
</tr>
<tr>
<td>9. Rescues</td>
<td>3.59 0.990</td>
<td>3.59 1.046</td>
<td>0.989</td>
<td>0.323</td>
</tr>
<tr>
<td>10. Problem-Solving</td>
<td>3.78 0.980</td>
<td>3.50 1.103</td>
<td>2.604*</td>
<td>0.010</td>
</tr>
<tr>
<td>11. Rights</td>
<td>3.59 0.870</td>
<td>3.50 1.075</td>
<td>0.827</td>
<td>0.389</td>
</tr>
<tr>
<td>12. Family and Intimate Partner in a Family</td>
<td>3.71 0.952</td>
<td>3.64 1.041</td>
<td>0.633</td>
<td>0.527</td>
</tr>
<tr>
<td>13. Self-discipline Training</td>
<td>3.60 0.848</td>
<td>3.67 1.008</td>
<td>0.177</td>
<td>0.865</td>
</tr>
<tr>
<td>14. Savings</td>
<td>3.72 0.862</td>
<td>3.68 1.059</td>
<td>0.355</td>
<td>0.723</td>
</tr>
<tr>
<td>15. Mottos/Proverbs/Well-known Saying</td>
<td>3.72 0.869</td>
<td>3.67 1.007</td>
<td>0.525</td>
<td>0.600</td>
</tr>
<tr>
<td>16. The Youth’s Promotion in the Area</td>
<td>3.62 0.987</td>
<td>3.55 1.066</td>
<td>0.659</td>
<td>0.510</td>
</tr>
<tr>
<td>17. Crisis Report</td>
<td>3.56 0.707</td>
<td>3.53 0.714</td>
<td>0.383</td>
<td>0.693</td>
</tr>
<tr>
<td>(1) Preparation for Facing a Crisis</td>
<td>3.54 0.960</td>
<td>3.49 1.075</td>
<td>0.395</td>
<td></td>
</tr>
<tr>
<td>(2) Ways to Cope with a Crisis or Disaster</td>
<td>3.31 0.829</td>
<td>3.32 0.906</td>
<td>0.191</td>
<td>0.848</td>
</tr>
<tr>
<td>(3) Mental Care and Rehabilitation of the Affected</td>
<td>3.47 0.828</td>
<td>3.49 0.922</td>
<td>0.201</td>
<td>0.841</td>
</tr>
<tr>
<td>(4) Ways of Life in a Multicultural Society</td>
<td>3.55 0.898</td>
<td>3.43 0.940</td>
<td>1.198</td>
<td>0.232</td>
</tr>
<tr>
<td>(5) Harmony Creation</td>
<td>3.75 0.847</td>
<td>3.71 0.932</td>
<td>0.429</td>
<td>0.668</td>
</tr>
<tr>
<td>(6) Stability and Safety in the Area</td>
<td>3.77 0.900</td>
<td>.73 0.945</td>
<td>0.410</td>
<td>0.682</td>
</tr>
<tr>
<td>(7) Ways of Establishing an Understanding</td>
<td>3.57 0.944</td>
<td>3.56 0.906</td>
<td>0.061</td>
<td>0.951</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.64 0.665</strong></td>
<td><strong>3.52 0.772</strong></td>
<td><strong>1.599</strong></td>
<td><strong>0.111</strong></td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05
From Table 5.40, it showed that male and female youth in three SBP needed the entertaining content in a radio program in general not differently. From classifying into individual topics, the needs on social content of male and female youth were different in four topics at the statistical significance level of 0.05. 1) Problem-solving: Both sexes needed them at the high level but male youth needed them higher than female (\( \bar{X} = 3.78 \) and \( \bar{X} = 3.50 \)). 2) Life skills: Both sexes needed them at the high level but male youth needed them higher than female (\( \bar{X} = 3.69 \) and \( \bar{X} = 3.49 \)). 3) Relationships at a proper age: male youth needed them at the high level (\( \bar{X} = 3.61 \)) but female at the moderate level (\( \bar{X} = 3.31 \)). 4) Gender identity: male youth needed them at a high level (\( \bar{X} = 3.53 \)) but female at a moderate level (\( \bar{X} = 3.23 \)) respectively.

From the analysis, the finding is in accordance with the hypothesis that the youth of different sex need a particular content of radio program differently.

6) The youth’s needs on the content of the youth’s physical condition content of a radio program, classified by sex, as shown in Table 5.41.

### Table 5.41  A Comparison of the Youth’s Needs on the Content of the Youth’s Physical Condition, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on the Content of the Youth’s Physical Condition</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \bar{X} )</td>
<td>( \bar{X} )</td>
<td>S.D.</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. Physical Healthcare</td>
<td>3.74</td>
<td>3.65</td>
<td>0.879</td>
<td>0.842</td>
</tr>
<tr>
<td>2. Sex and Physical Changes</td>
<td>3.67</td>
<td>3.56</td>
<td>0.842</td>
<td>1.002</td>
</tr>
<tr>
<td>Total</td>
<td>3.71</td>
<td>3.60</td>
<td>0.788</td>
<td>0.851</td>
</tr>
</tbody>
</table>

**Note:** *at the statistical significance level of 0.05

From Table 5.41, it showed that male and female youth in three SBP needed the content about the youth’s physical condition in a radio program, both in
general and in individual topics, not differently at the statistical significance level of 0.05.

From the analysis, the finding rejects the hypothesis that the youth of different sex need a particular content of radio program differently.

7) The youth’s needs on the content of the youth’s mental condition content of a radio program, classified by sex, as shown in Table 5.42.

**Table 5.42** A Comparison of the Youth’s Needs on the Content of the Youth’s Mental Condition, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on the Content of the Youth’s Mental Condition</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td>X</td>
<td>S.D.</td>
</tr>
<tr>
<td>1. Confidence Assurance</td>
<td>3.58</td>
<td>0.886</td>
<td>3.61</td>
<td>0.963</td>
</tr>
<tr>
<td>2. Morality</td>
<td>3.66</td>
<td>0.960</td>
<td>3.78</td>
<td>0.842</td>
</tr>
<tr>
<td>3. Ethics</td>
<td>3.95</td>
<td>0.876</td>
<td>3.88</td>
<td>0.995</td>
</tr>
<tr>
<td>4. Good Attitudes Towards Ways of Living</td>
<td>3.85</td>
<td>0.887</td>
<td>3.73</td>
<td>1.041</td>
</tr>
<tr>
<td>5. Self-emotion Management</td>
<td>3.69</td>
<td>0.962</td>
<td>3.71</td>
<td>0.985</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3.77</strong></td>
<td><strong>0.715</strong></td>
<td><strong>3.72</strong></td>
<td><strong>0.838</strong></td>
</tr>
</tbody>
</table>

*Note:* *at the statistical significance level of 0.05

From Table 5.42, it showed that male and female youth in three SBP needed the content about the youth’s mental condition in a radio program, both in general and in individual topics, not differently at the statistical significance level of 0.05.

From the analysis, the finding rejects the hypothesis that the youth of different sex need a particular content of radio program differently.
5.9.4 A Comparison of the Youth’s Needs on a Program Presentation, Classified by Sex

A comparison of the youth’s needs on a program presentation, classified by sex, was shown in Table 5.43.

Table 5.43 A Comparison of the Youth’s Needs on a Program Presentation, Classified by Sex

<table>
<thead>
<tr>
<th>Needs on a Program Presentation</th>
<th>Male (n=153)</th>
<th>Female (n=231)</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>S.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1. Type of Language</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Clear and Easy-to-Understand Words</td>
<td>3.70 0.807</td>
<td>3.64 0.773</td>
<td>0.798</td>
<td>0.425</td>
</tr>
<tr>
<td>1.2 No Rude Words</td>
<td>3.80 0.884</td>
<td>3.74 0.913</td>
<td>0.562</td>
<td>0.575</td>
</tr>
<tr>
<td>1.3 Central Thai Language</td>
<td>3.74 0.958</td>
<td>3.71 0.963</td>
<td>0.242</td>
<td>0.809</td>
</tr>
<tr>
<td>1.4 Local/Native Language/Dialect</td>
<td>3.67 0.999</td>
<td>3.66 1.004</td>
<td>0.104</td>
<td>0.917</td>
</tr>
<tr>
<td>1.4.1 Southern Dialect</td>
<td>3.60 0.915</td>
<td>3.43 0.897</td>
<td>1.845</td>
<td>0.066</td>
</tr>
<tr>
<td>1.4.2 Malay Dialect</td>
<td>3.47 1.007</td>
<td>3.32 1.139</td>
<td>1.291</td>
<td>0.197</td>
</tr>
<tr>
<td><strong>2. Talk Style</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Informal and Friendly Talk</td>
<td>3.64 0.991</td>
<td>3.61 0.981</td>
<td>0.336</td>
<td>0.737</td>
</tr>
<tr>
<td>2.2 Sincere Tone of Voice</td>
<td>3.79 0.861</td>
<td>3.79 0.957</td>
<td>0.002</td>
<td>0.998</td>
</tr>
<tr>
<td><strong>3. Language Style</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Informal Language</td>
<td>3.64 0.832</td>
<td>3.72 0.920</td>
<td>0.845</td>
<td>0.398</td>
</tr>
<tr>
<td>3.2 Arousing Language</td>
<td>3.63 0.931</td>
<td>3.69 0.964</td>
<td>0.614</td>
<td>0.540</td>
</tr>
<tr>
<td>3.3 Unique Style</td>
<td>2.71 0.986</td>
<td>3.70 0.930</td>
<td>0.089</td>
<td>0.929</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3.68 0.660</td>
<td>3.68 0.693</td>
<td>0.126</td>
<td>0.900</td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05
From Table 5.43, it showed that male and female youth in three SBP needed a satisfactory program presentation in a radio program, both in general and in individual topics, not differently at the statistical significance level of 0.05.

From the analysis, the finding rejects the hypothesis that the youth of different sex need a particular presentation of radio program differently.

5.10 A Comparison of the Youth’s Needs on Knowledge Content in a Radio Program Classified by Provinces (Three Area Groups)

The Needs on Program Content Classified by Provinces

1) The youth’s needs on knowledge content in a radio program, classified by provinces, were shown in Table 5.44.

Table 5.44 The Youth’s Needs on Knowledge Content in a Radio Program, Classified by Provinces

<table>
<thead>
<tr>
<th>Needs on Knowledge Content</th>
<th>X</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religion</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>X1</td>
<td>3.88</td>
<td>1.040</td>
<td>F1</td>
<td>4.562*</td>
</tr>
<tr>
<td>2) Yala</td>
<td>X2</td>
<td>3.55</td>
<td>1.067</td>
<td>F2</td>
<td>4.337*</td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>X3</td>
<td>3.55</td>
<td>0.912</td>
<td>F3</td>
<td></td>
</tr>
</tbody>
</table>

**Drugs**

<table>
<thead>
<tr>
<th>Needs on Knowledge Content</th>
<th>X</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Pattani</td>
<td>X1</td>
<td>3.71</td>
<td>1.205</td>
<td>F1</td>
<td>4.337*</td>
</tr>
<tr>
<td>2) Yala</td>
<td>X2</td>
<td>3.61</td>
<td>1.172</td>
<td>F2</td>
<td></td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>X3</td>
<td>3.30</td>
<td>1.108</td>
<td>F3</td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05
From Table 5.44, it showed that the youth’s needs on knowledge content on religion and drugs of the youth in Pattani, Yala, and Narathiwat were different between at least two area groups at the statistical significance level of 0.05 ($F_1 = 4.562$ and $F_2 = 4.337$).

From a paired F-test of the needs on knowledge content on religion, it was found that the youth in Pattani and Yala needed knowledge content on religion at the high level but the youth in Pattani needed it higher than those in Yala ($X_1 = 3.88$, $X_3 = 3.55$; differences of $X = 0.332$) at the statistical significance level of 0.05.

From a paired F-test of the needs on knowledge content on drugs, it was found that the youth in Pattani and Narathiwat needed knowledge content on drugs differently at the statistical significance level of 0.05. The youth in Pattani needed it at the high level but the youth in Narathiwat needed it at the moderate level ($X_1 = 3.71$, $X_3 = 3.30$; differences of $X = 0.412$) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different provinces need the radio program content differently.

2) The youth’s needs on news content in a radio program, classified by provinces, were shown in Table 5.45.
Table 5.45 The Youth’s Needs on News Content in a Radio Program, Classified by Provinces

<table>
<thead>
<tr>
<th>Needs on News Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Situation in Three SBP</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>( \bar{X}_1 =3.81 )</td>
<td>1.155</td>
<td>F(_1) =18.257*</td>
<td>0.000</td>
<td>( \bar{X}_1 &gt; \bar{X}_2 =0.523* )</td>
</tr>
<tr>
<td>2) Narathiwat</td>
<td>( \bar{X}_2 =3.23 )</td>
<td>1.021</td>
<td>F(_1) =18.257*</td>
<td>0.000</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 =0.820* )</td>
</tr>
<tr>
<td>3) Yala</td>
<td>( \bar{X}_3 =2.99 )</td>
<td>1.119</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Local News</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>( \bar{X}_1 =4.06 )</td>
<td>1.010</td>
<td>F(_2) =8.230*</td>
<td>0.000</td>
<td>( \bar{X}_1 &gt; \bar{X}_2 =0.398* )</td>
</tr>
<tr>
<td>2) Yala</td>
<td>( \bar{X}_2 =3.66 )</td>
<td>0.941</td>
<td></td>
<td></td>
<td>( \bar{X}_1 &gt; \bar{X}_3 =0.477* )</td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>( \bar{X}_3 =3.59 )</td>
<td>1.069</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.45, it showed that the youth’s needs on the content about situations in three SBP and local news of the youth in Pattani, Yala, and Narathiwat were different between at least two area groups at the statistical significance level of 0.05 (F\(_1\) =18.257 and F\(_2\) =8.230).

From a paired F-test of the needs on the content on situations in three SBP, it was found that the youth in Pattani and Narathiwat needed the content on situations in three SBP differently (difference of \( \bar{X} = 0.523 \)). The youth in Pattani needed the content at the high level but the youth in Narathiwat needed it at the moderate level (\( \bar{X}_1 = 3.81, \bar{X}_2 = 3.23 \)) at the statistical significance level of 0.05.

From a paired F-test of the needs on the content on local news, it was found that the youth in Pattani and Yala needed it differently at the statistical significance level of 0.05 (difference of \( \bar{X} = 0.398 \)). Both area groups needed it at the high level but the youth in Pattani needed it higher than those in Yala (\( \bar{X}_1 = 4.06, \bar{X}_2 = 3.66 \)). Besides, it was found the youth in Pattani and Narathiwat needed it differently at
the statistical significance level of 0.05 (difference of $\bar{X} = 0.477$). Both area groups used it at a high level but the youth in Pattani needed it higher than those in Yala ($\bar{X}_1 = 4.06$, $\bar{X}_2 = 3.59$) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different provinces need the radio program content differently.

3) The youth’s needs on entertainment content in a radio program, classified by provinces, were shown in Table 5.46.

**Table 5.46** The Youth’s Needs on Entertainment Content in a Radio Program, Classified by Provinces

<table>
<thead>
<tr>
<th>Needs on Entertainment Content</th>
<th>$\bar{X}$</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Local/Native Songs</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>$\bar{X}_1 = 3.79$</td>
<td>1.070</td>
<td></td>
<td></td>
<td>$\bar{X}_1 &gt; \bar{X}_2 = 0.570^*$</td>
</tr>
<tr>
<td>2) Yala</td>
<td>$\bar{X}_2 = 3.22$</td>
<td>1.220</td>
<td>$F_1 = 4.562^*$</td>
<td>0.011</td>
<td>$\bar{X}_1 &gt; \bar{X}_2$</td>
</tr>
<tr>
<td>3) Narathiwat</td>
<td>$\bar{X}_3 = 3.01$</td>
<td>1.122</td>
<td></td>
<td></td>
<td>$\bar{X}_2 = 0.781^*$</td>
</tr>
<tr>
<td><strong>Faith/Religious Songs</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Pattani</td>
<td>$\bar{X}_1 = 4.02$</td>
<td>1.031</td>
<td>$F_2 = 9.086^*$</td>
<td>0.000</td>
<td>$\bar{X}_1 &gt; \bar{X}_2 = 0.453^*$</td>
</tr>
<tr>
<td>2) Narathiwat</td>
<td>$\bar{X}_2 = 3.57$</td>
<td>1.017</td>
<td></td>
<td></td>
<td>$\bar{X}_1 &gt; \bar{X}_2$</td>
</tr>
<tr>
<td>3) Yala</td>
<td>$\bar{X}_3 = 3.56$</td>
<td>0.920</td>
<td></td>
<td></td>
<td>$\bar{X}_2 = 0.461^*$</td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.46, it showed that the youth’s needs on entertainment content of local/native songs and faith/religious songs of the youth in Pattani, Yala, and Narathiwat were different between at least two area groups at the statistical significance level of 0.05 ($F_1 = 4.562$ and $F_2 = 9.086$).
From a paired F-test of the needs on the content on local/native songs, it was found that the youth in Pattani and Yala needed the content on local/native songs differently (difference of $X = 0.570$). The youth in Pattani needed the content at the high level but the youth in Yala needed it at the moderate level ($X_1 = 3.79$, $X_2 = 3.22$) at the statistical significance level of 0.05. Besides, it was found that the youth in Pattani and Narathiwat needed the content on local/native songs differently (difference of $X = 0.781$). The youth in Pattani needed the content at the high level but the youth in Narathiwat needed it at the moderate level ($X_1 = 3.71$, $X_3 = 3.01$) at the statistical significance level of 0.05.

From a paired F-test of the needs on the content on faith/religious songs, it was found that the youth in Pattani and Narathiwat needed it differently at the statistical significance level of 0.05 (difference of $X = 0.453$). Both area groups needed it at the high level but the youth in Pattani needed it higher than those in Narathiwat ($X_1 = 4.02$, $X_2 = 3.57$). Besides, it was found the youth in Pattani and Yala needed it differently at the statistical significance level of 0.05 (difference of $X = 0.461$). Both area groups used it at a high level but the youth in Pattani needed it higher than those in Yala ($X_1 = 4.02$, $X_2 = 3.56$) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different provinces need the radio program content differently.

### 5.11 A Comparison of the Youth’s Needs on Social Content in a Radio Program Classified by Age (Three Age Groups)

The Needs on Program Content Classified by Provinces

The youth’s needs on social content in a radio program, classified by ages, were is shown in Table 5.47.
From Table 5.47, it showed that the youth’s needs on social content of the youth in Pattani, Yala, and Narathiwat were different between at least two age groups at the statistical significance level of 0.05 (F1=5.458, F2=3.442 and F3=4.994).

From a paired F-test of the needs on the content on the youth promotion in the area, it was found that the youth of older than 16-19 years old and 14-16 years old needed the content on the youth promotion in the area differently (difference of $\bar{X} = 0.444$). The youth of 16-19 years old needed the content at the high level but the
youth of 14-16 years old needed it at the moderate level ($\bar{X}_1 = 3.69$, $\bar{X}_2 = 3.25$) at the statistical significance level of 0.05.

From a paired F-test of the needs on the content on ways of living in a multicultural society, it was found that the youth of older than 19-24 years old and 14-16 years old needed the content on ways of living in a multicultural society differently (difference of $\bar{X} = 0.311$). The youth of older than 19-24 years old needed the content at the high level but the youth of 14-16 years old needed it at the moderate level ($\bar{X}_1 = 3.55$, $\bar{X}_3 = 3.24$) at the statistical significance level of 0.05.

From a paired F-test of the needs on the content on stability and safety in the area, it was found that the youth of older than 19-24 years old and 14-16 years old needed it differently at the statistical significance level of 0.05 (difference of $\bar{X} = 0.387$). Both area groups used it at the high level but the youth of older than 19-24 years old needed it higher than those of 14-16 years old ($\bar{X}_1 = 3.86$, $\bar{X}_2 = 3.47$) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different ages need the radio program content differently.

5.12 A Comparison of the Youth’s Needs on Program Content Classified by Education Level (Three Level Groups)

1) The youth’s needs on news content in a radio program, classified by education level were shown in Table 5.48.
Table 5.48  The Youth’s Needs on News Content in a Radio Program, Classified by Education Level

<table>
<thead>
<tr>
<th>Needs on Program Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political News</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Undergraduate/High Vocational</td>
<td>( \bar{X}_1 = 3.65 )</td>
<td>1.140</td>
<td>F=3.381*</td>
<td>0.036</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
</tr>
<tr>
<td>2) Lower Secondary</td>
<td>( \bar{X}_2 = 3.49 )</td>
<td>0.985</td>
<td></td>
<td></td>
<td>( \bar{X}_1 \neq \bar{X}_2 )</td>
</tr>
<tr>
<td>3) Upper Secondary/ Vocational</td>
<td>( \bar{X}_3 = 3.24 )</td>
<td>1.155</td>
<td></td>
<td></td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.48, it showed that the youth’s needs on news content about the political news of the youth of lower secondary, upper secondary/vocational, and undergraduate/high vocational, was different between at least two level groups at the statistical significance level of 0.05 (F = 3.381)

From a paired F-test of the needs on the content about political news, it was found that the youth at the high vocational/undergraduate level and at upper secondary/vocational level needed the content on political news differently (difference of \( \bar{X} = 0.413 \)). The youth at the high vocational/undergraduate level needed the content at the high level but the youth at upper secondary/vocational level needed it at the moderate level (\( \bar{X}_1 = 3.65, \bar{X}_3 = 3.24 \)) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different education level need the radio program content differently.

2) The youth’s needs on entertainment content in a radio program, classified by education level, were shown in Table 5.49.
Table 5.49  The Youth’s Needs on Entertainment Content in a Radio Program, Classified by Education Level

<table>
<thead>
<tr>
<th>Needs on Entertainment Content</th>
<th>( \bar{X} )</th>
<th>S.D.</th>
<th>F</th>
<th>Sig</th>
<th>Paired Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith/Religious Songs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1) Undergraduate/High Vocational</td>
<td>4.03</td>
<td>0.926</td>
<td>4.555*</td>
<td>0.011</td>
<td>( \bar{X}_1 &gt; \bar{X}_3 )</td>
</tr>
<tr>
<td>2) Upper Secondary/ Vocational</td>
<td>3.84</td>
<td>0.970</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Lower Secondary</td>
<td>3.59</td>
<td>0.885</td>
<td></td>
<td></td>
<td>( \bar{X}_3 = 0.442^* )</td>
</tr>
</tbody>
</table>

Note: *at the statistical significance level of 0.05

From Table 5.49, it showed that the youth’s needs on faith/religious songs of the youth of lower secondary, upper secondary/vocational, and undergraduate/high vocational, was different between at least two level groups at the statistical significance level of 0.05 (\( F = 4.555 \))

From a paired F-test of the needs on the content about faith/religious songs, it was found that the youth at a high vocational/undergraduate level and at the lower secondary level needed the content on faith/religious songs differently (difference of \( \bar{X} = 0.422 \)). The youth of both education levels needed faith/religious songs at the high level but the youth at the high vocational/undergraduate level needed the content higher than the youth at the lower secondary (\( \bar{X}_1 = 4.03, \bar{X}_3 = 3.59 \)) at the statistical significance level of 0.05.

From the analysis, the finding is in accordance with the hypothesis that the youth of different education level need the radio program content differently.
CHAPTER 6

THE EXPECTED YOUTH RADIO PROGRAMS UNDER THE INSURGENCY IN THREE SOUTHERN BORDER PROVINCES AND MECHANISMS ENABLING SUSTAINABLE YOUTH RADIO PROGRAM

From studying the expected youth radio programs under the insurgency in three southern provinces and mechanisms enabling sustainable youth radio programs, the findings were summarized as follow:

6.1 The Expected Youth Radio Programs under the Insurgency in Three Southern Border Provinces (SBP)
   6.1.1 Broadcast Policies
   6.1.2 Broadcasters
   6.1.3 Program Format
   6.1.4 The Expected Radio Content
   6.1.5 Presentation
   6.1.6 Broadcast Time

6.2 Mechanisms Enabling Sustainable Youth Radio Programs
   6.2.1 A Support from the Governmental Sector, Local Offices, Community Leaders, Station Administrators/Executives, and Educational Institutions
   6.2.2 Program Networks
   6.2.3 Advertisements in a Program
   6.2.4 An Additional Channel for a Program
   6.2.5 A Participation of Listeners and Concerned People
6.1 The Expected Youth Radio Programs under the Insurgency in Three Southern Border Provinces (SBP)

6.1.1 Broadcast Policies

Radio broadcasting of youth programs was under the policies of the National Broadcasting and Telecommunications Commission (NBTC), especially governmental radio stations and experimental operating enterprises station in the category of public service and community service. One of the policies was “no advertisement or income earning.”

From such a policy of NBTC, it caused a restriction, especially the expenses for a broadcaster and participating youth, affecting the development of programs and the quality of the programs.

Some stations can survive because they have some NGOs to support for their budgets, especially for the programs for children, youth, and women in the area. Some of our broadcasters are volunteers without being paid. Some have been working for many years because of their love in this job. (Representative of civil society in Pattani, No. 1, focus group, personal communication, December 9, 2017)

Accordingly, NBTC should unlock a prohibition of having advertisements or getting financial supports for producing programs for youth of the experimental operating enterprise stations in the category of public service and community service. To wait for only a donation will be insufficient for the survival of a program and for developing a program.

The government issued a policy to promote a youth program so they should support it as well, not just order it or never give anything. They should not just force us to do and leave out so the station has to find our own budget. Then, the government comes to inspect us and we still have to submit all documents, which is unfair for people who work for it.” (Representative of a radio broadcaster in Pattani, No. 3, focus group, personal communication, December 9, 2017)
6.1.2 Broadcasters

From the interview and focus group interview, the samples suggested that the station should have youth and adult broadcasters working together to give an opportunity for the youth to practice their skills and have some experiences by having a professional adult broadcaster to supervise the youth.

The station can change from a single broadcaster to a pair of broadcasters by having an adult to guide the youth’s information and words before broadcasting. (Representative of youth listener, Yala, No. 1, focus group, personal communication, December 16, 2017)

The age of a broadcaster should depend on the program content and an appropriate content of the program for each age should be considered.

...For religious content, if we want the youth to listen to it, it should be an adult Ustaz to broadcast a program. However, in spite of religious matter, the presentation should not be serious. Some stories are for teenagers and adults may not understand it so we should have the youth to broadcast the program. Therefore, it is a matter of a design to see for whom the content is appropriate and who should be a broadcaster. (Representative of youth listener, Narathiwat, No. 3, focus group, personal communication, December 2, 2017)

Besides, the interviewees suggested that a broadcaster should be familiar with the area. The more people in the area know a broadcaster, the more people will follow a program.

Mostly, listeners will listen to DJ they know, especially well-known DJs in the area. Therefore, to have a famous broadcaster will make a program more popular. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 6, 2017)
Moreover, a broadcaster should possess some distinguishing characteristics, i.e. knowledge in problem-solving, a support for peace, professionalism, knowing their duties and roles clearly.

A broadcaster should have some special characters, i.e. an ability in talking to help people relaxed, an expertise in problem-solving, an ability in offering solutions or illustrating some examples to solve a problem, professionalism, having specific knowledge, etc. (Representative of youth, Pattani, No. 1, focus group, personal communication, December 9, 2017)

Besides, their duty as a broadcaster, he or she should be good at creating a peace, and harmony without causing any disharmony, including being able to help listeners to solve a problem. We must be the youth’s shelter. However, in order to access the youth successfully, broadcasters require a training for enhancing their potential until they are good at their work. (Representative of civil society, Pattani, No. 1, focus group, personal communication, December 9, 2017)

A broadcaster should be a role model and a good example in problem-solving, including being professional and realizing that his or her duty is for a society.” (Representative of radio broadcaster, Pattani, No. 3, focus group, personal communication, December 9, 2017)

The findings from the focus group interview accorded with the finding from the survey interview, which found that a broadcaster should be knowledgeable about youth and skillful in communications (31.6%)

In short, the suggestions on the expected broadcasters were as following:

1) Age dimension: a program should have both young and adult broadcasters because broadcasters of different ages can make a program more colorful and interesting. Besides, an adult broadcaster can train a young broadcaster to become a professional broadcaster in the future.

2) Qualification dimension: a broadcaster should have experiences in youth works, understand content and information to be presented, and understand the
audience in the area. A broadcaster should possess communication skills and attracting presentation techniques for drawing listeners’ attention with a unique and memorable personality within a limited time.

3) Professionalism: a broadcaster should have a deep and well-rounded knowledge in the subjects for conveying to listeners.

4) Peace: a broadcaster should have a major role in finding peaceful and sustainable solutions for solving a problem with virtue and ethics.

Therefore, a station should develop a broadcaster who has no knowledge and expertise in broadcasting a youth program to have an opportunity to have an ability and skills towards more professionalism.

6.1.3 Program Format

The expected format of radio programs for the youth from the point of view of the interviewees should be integrated or mixed or with a variety of formats as follow:

1) An informal program with a variety of formats: conversation, interview, etc. in which a broadcaster and listeners can interact to one another about information or activities continually through different communication channels, i.e. Facebook Live, Youtube Live, phone-in, etc.

Personally, an integrated program with different formats can draw more attention from listeners. Especially, it makes the youth not feel bored or restrained. Importantly, the station should try to develop some new technology, i.e. Facebook Live, YouTube, etc. to enhance a communication between a broadcaster and listeners. Besides, it makes a program livelier and more colorful. (Radio broadcaster, Pattani, personal communication, September 28, 2016)

2) A conversational program that induces the youth’s participation. A station might persuade the youth’s parents to participate in a program as well. A youth program should be easy to understand with interesting and amusing content.
If a station really wants to develop its programs, it should let the youth be a part in the program. By doing so, the youth themselves and their friends will be more interested. If we only let them think without any participation in the program, they will just listen through. However, if we let them play games, do any activities in the program, express their ideas, or even jointly broadcast a program, they will feel delighted and want to listen to it despite no substantial content. Actually, everybody should be involved, both the youth and their parents so that adults can listen to the youth’s opinions. (Representative of radio broadcaster, Yala, No. 2, focus group, personal communication, December 16, 2017).

3) An integrated program of conversation and interview broadcast by the youth. When teenagers talk to their listeners of the same age, communication will be more open, more understanding, and more receptive than adults do.

The effective program is a program in which all the youth can participate in the activities of the area. We worked with them before and knew well that a number of young volunteers are willing to jointly report, provide information, and present good things in their area. This can stimulate them to make it happen in their own area. For example, they might report that today there is a construction of a dam in this district and persuade youth listeners to join the activity by a phone-in to share with others what they will do or have done. It is a fun. Their friends will listen so will their parents. By this way, we do not broadcast alone. (Representative of radio broadcaster, Yala, No. 1, focus group, personal communication, December 16, 2017).

Besides, it was suggested that a broadcaster should be free in their thinking and selecting a program format because he or she knows the best to which kind of program his or her listeners respond positively the most. It might be a particular format or an integrated format but the activities should be varied, i.e. conversation, special guests, games, and rewards, etc. The variety of a program can interest the youth listeners increasingly. The important focus of a youth radio program...
is to provide the youth’s participation at several periods of a program or at one particular period to exchange their ideas with a broadcaster so a two-way communication should be emphasized.

I don’t think that we should specify which format is suitable for the youth but let a broadcaster have a freedom to decide by himself or herself as he or she knows the best what type of listeners they are. Anyway, the content should not be serious nor too academic. What we can do is to mix several types of programs into a program so that the youth can interact with us. Besides, it should not have a too strict format. (Representative of civil society, Pattani, No. 2, focus group, personal communication, December 9, 2017).

From the survey questionnaire, parts of the youth suggested that a radio program for the youth under the insurgency in three SBP should be a “variety of formats”, i.e. conversation talking about ways of living affected by the insurgency, a psychological healing, interesting activities, etc. (25%). Besides, they suggested, “a radio tour” to heal the affected people, i.e. financial support for community activities, donations, and “outdoor programs” to survey information at the affected area to access the problems of a community (15%). The types of a program the youth needed the most were songs, quizzes, news, and creative social activities respectively.

In short, the suggestions for what a program format should be were summarized as follows:

1) A broadcaster should use any particular format of a program but should do according to the content appropriately with a focus on interesting content for the youth in the area. A program should be integrated with a variety of formats, similar to a radio magazine that is diverse in both formats and presentation methods. Each period of a program should contain a variety of format with diverse content, i.e. conversation and interview. A broadcaster can broadcast a program by himself or herself or by the youth. Particularly, a great importance should be given to the youth’s participation at different periods or at a particular period to let the youth exchange their ideas.
2) A program format should emphasize an opportunity for a participation in the area, i.e. a radio program tour to heal the affected people. For instance, a financial support for organizing community activities, a donation for the affected area, an outdoor program, etc. to explore information in the area and to access information and problems of a community.

3) The station should contain a program that helps to release stress to respond to the needs of the youth listeners, such as songs, quiz, news, and social creative activities.

6.1.4 The Expected Radio Content

From the point of view of broadcasters, youth listeners, and all concerned, the following content was suggested:

1) Health: the content about sexual health should be presented by inviting guests with specialized knowledge, i.e. doctors, psychologists, etc. to share their knowledge with the youth and their parents.

   Besides, the content on health should emphasize the following:
   
   (1) a care of physical and sexual health by emphasizing information for both male and female youth as they need health content at a high level.

   (2) a presentation about health by letting all concerned participate in exchanging their experiences via a program, i.e. a specialized expert (doctors, psychologists), youth, their parents, etc.

2) Drugs: The content on solving drugs problems should focus on

   (1) how to avoid or to protect the youth from the drugs rather than theoretical content.

   (2) an inspiration for the youth.

   (3) knowledge about drugs, especially for male youth because male youth have a tendency towards drug addiction more than female youth.

3) Education: The content should be appropriate to the ages of children and the youth. For instance, for late secondary students of grade 10-11, the content may cover how to prepare for their studies and reading tips while for those of grade 12 should be the content about an entrance examination and the selection of the future area of studies or of a faculty for future study.
Besides, it was suggested that the content on education should emphasize a training in the area, a scholarship application, and appropriate content for children and the youth at each range of ages.

4) Language: It was suggested that a youth program should present a learning of a dialect or native language and promote a knowledge of various languages, i.e. English, native languages or dialects (Malay dialect, Jaey Heay or Cea-He), ASEAN languages.

Sometimes, a program is not necessarily always theoretical but it can contain a various languages teaching and spoken language. I used to listen to a program teaching the Chinese language but also containing English and Thai. Similarly, we should teach central Malay and translate it into Thai and English as a kind of knowledge for the youth as well. This will also promote the study of ASEAN languages to comply with ASEAN policies. (Representative of the youth, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)

Therefore, a program should present a language teaching or insert a knowledge of languages during a program by highlighting dialects (Malay dialect, Jaey Heay or Cea-He) and universal languages, i.e. English and ASEAN languages.

5) Religion. A youth program should present some commonalities and differences of principles and practices of different religions to let the youth see how to co-exist peacefully among cultural differences.

We can adapt religious content that seems to be boring to be more interesting. For instance, we raise up some easy principles of both Buddhism and Islam to let them see the differences but with a harmony. This induces them to see that in spite of different ideas, we can still co-exist among these differences. There are still a plenty of amusing stories that can interest children. (Representative of youth, Yala, No. 1, focus group, personal communication, December 9, 2017).

In addition, the presentation of religious content should accord with the needs of the youth in three SBP since, from the study, it was found that they needed
such content highly. The content should emphasize traditions, beliefs, morality, and ethics, including similarities and differences of religious practices of different religions for a peaceful co-existence.

6) ASEAN Community: The content on ASEAN community that is expected is the movement of each country in ASEAN and should be presented increasingly.

7) Politics: The expected political content is a provision of knowledge on politics and a stimulation of the youth’s learning on politics that relates to general people, political movement news, and democratic principles.

8) Tourism: A program should present foreign tourism but emphasize domestic tourism by presenting various tourist attractions of the area.

9) Media Literacy: The content should present how to protect the youth from a risky current media, how to analyze good and bad points of media, and how to prevent harassment and cyberbullying, including media literacy.

In presenting the knowledge on media literacy, the content should cover an interpretation, a classification of media content, and tips of media exposure.

10) Science and Technology: A youth program should present new science and technologies.

11) Interesting Events: A youth program should present interesting events in Thailand and in foreign countries.

12) Sports: A youth program should emphasize sports news, knowledge of interesting sports and kinds of sports close to the youth, especially male youth.

13) Creative Social Activities: A station should open an opportunity for the youth to participate in broadcasting a program by letting them presenting an activity and interviewing other youth. It should provide an experience leading to an inspiration, motivation, awareness, and creativity, including leading them to see the good things in their area. However, the content must be updated, i.e. it should be an activity in the area in which listeners can participate and that interests the youth in the area. Additionally, a program should present information on the activities in their community so that the youth are aware of their self-value, know their roles, and their
proper behaviors. Besides, this will help them to learn others’ experiences out of the area for a comparison.

For me, the program that can induce the youth to listen does not contain only knowledge nor entertainment but should attract the youth to join in the activities in the program for helping to develop a society or to join in a community's activities. For instance, to visit people in a community is a good thing to do. Formerly, it is easy to call them to join in by broadcasting through a radio program. However, nowadays there are a few good things. Besides, people dare not to come out to join in an activity because distant areas are quite dangerous but some are lazy and have no volunteer spirit. Another important thing is to present information on other areas as well so that children and youth can learn and use it to develop their own area. (Representative of youth listener, Narathiwat, no. 3, focus group, personal communication, December 16, 2017)

The above findings accord with the survey interview. 20.3% of the respondents suggested that a program should contain the content that enhanced the youth’s love for their hometown.

In short, the presentation of the content on creative social activities should be or do the following:

(1) Present a voluntary activity for developing a society/the area with the content arousing the youth’s awareness and inspiring them to love and desire to develop their hometown.

(2) Open an opportunity for the youth to broadcast a program, i.e. jointly presenting a program, interviewing other youth in the area for a training, creating an inspiration,

(3) Motivation, awareness, and creativity, and presenting activities in their own area and other areas for common learning. However, the content should accord with the uses of the youth, which is to accumulate their experiences

(4) Update the presented content.
14) Life-skill enhancement: A program should contain the following content:

1) An adaptation when facing a world outside the area.
2) Relationship skills in marriage and family.
3) A two-way communication to let the youth call in for a consultation or for a conversation with experienced guests who might be a youth exemplar by using case studies as a conversation issue, either a failure or a success. The sharing of problems and solutions can enhance the youth’s perspectives and can provide some suggestions for them to apply in their real life.
4) A supplementary activity beyond a program broadcasting, i.e. a potential training for the youth to enhance their life skills.

15) Family Relationship. A program should provide content about being a good consultant for the youth in a family, creating a good relationship in a family to prevent other intervening problems, such as drugs, and providing content of relationships appropriate for the age of the youth’s listeners.

From the survey interview, 16.6% of respondents suggested that a program should contain the content that creates good relationships in a family to prevent other intervening problems, i.e. drugs.

16) The Youth’s Behavioral Modification or Development. A program should present a modification of the youth’s behaviors in good ways, i.e. stopping a corruption, quitting all bad allurements, being cautious of improper dressing, etc. Good characteristics of the youth should be enhanced while emphasizing the content about proper relationships for each period of ages, a creation of a desirable social identity and self-discipline.

17) Situations of the Youth’s Problems.

1) Motorcyclist gangs situation. A program presenting the situation and problems caused by motorcyclist gangs should add the content about creating the youth’s awareness of their self-value and their proper roles and duties.

2) Premature mothers. A program should present the sexual problems, especially premature pregnancy, in the area as urgent problems to be solved, including presenting the roles of parents’ upbringing of their children.
From the survey questionnaire, the respondents suggested that a program should have a consultation content to reply to the youth's questions and problems (25%).

Accordingly, a program should present content about the problems the youth are facing nowadays, i.e. motorcyclist gangsters, premature pregnancy, sexual behaviors, bullying behaviors, measures for preventing the youth’s fights, a consultation on the youth’s problems, problems solving, and violence against children and the youth.

18) Entertainment.

From the survey interview, the respondents suggested that under the insurgency or crisis, the content should be entertainment to help listeners be relaxed from the stress, i.e. competitions for rewards, etc.

The presentation of entertainment was suggested as following:

1. Present creative and relaxing songs while avoiding a song about heartbreaking and songs relating to adultery.

2. Summarize good content and substance of the songs that help the youth to be aware and be able to apply the content from songs in their life.

3. Present songs about faith, i.e. Anasyid, which is a song for admiring the Islamic god with good content and Islamic practices, modern Thai songs, modern western songs, local artists’ songs, games, and competition.

19) Multicultural Society. From the study, it was found that the society in three SBP is multicultural. Therefore, a program should present the content helping the youth to learn about differences of each religion that reflects an identity of people. Besides, content with religion-related useful and necessary for children and the youth should be provided as a guideline for their ways of living.

Religious principles or teachings can be inserted into the presented content in a program by making an easy understanding through various ways, i.e. motivating the youth towards a harmony and see everybody as friends, letting the youth see good deeds of one another, and strengthening their morality.

From the survey interview, the respondents suggested having the content on cultural diversity (20.3%) and on good views and beauty of the three SBP (12.5%).
In short, the multicultural content in a program should contain the following:

1. The content for learning the differences of each religion and useful content as guidelines for children and the youth for their ways of living, religious principles towards a harmony and a peaceful co-existence.
2. A pride in cultural diversity in the area and good views towards the beauty of three SBP.

20) Situations in Three Southern Border Provinces (SBP).

From the point of view of interviewees from an in-depth interview and focus group interview, the content about the situations in three SBP in each stage should contain the following:

1. Warning of a danger

From the survey questionnaire, the respondents suggested that a program should contain the content on the preparation for coping with a crisis, i.e. if a bombing happens in the area, what should they do? Besides, the content should include other disasters, i.e. floods, fires, riots, etc. (33.3%)

In short, the content during a warning period should be the following:

1.1) Present more content about a warning of a danger in the insurgency that responds to the youth’s needs by warning receivers to be more careful for themselves and for their surrounding people under an emergency situation. A program can use a conversation, short documentary programs, or short clips to supplement the presented content.

1.2) Present the content about a preparation for coping with the unrest situations and other crises, i.e. how to deal with a bombing in the area or what to do during other emergency situations, i.e. fires, floods, chaos, etc.

2) Information on Insurgency: From the focus group interview and interview, a broadcaster should present more needed information, i.e. how to report about a suspected object at a certain place to protect children, youth, and other people, how to analyze information and exercise media literacy, etc. The content should be concentrated on practical guidelines under the insurgency rather than a leading-opinion information. A program should provide some knowledge for the
youth to protect themselves from what is happening and to be aware of scrutinizing information from any online or social media based on actual events, not on rumors due to the rapid dissemination of information on online media, which might cause a confusion and stress from receiving the distorted or false information.

From the survey interview, youth respondents suggested that content on the surveillance and safety caution (15%)

In short, a program during the insurgency should contain the following content:

(2.1) for information on insurgency, a program should present how to report a suspected object, media literacy, safety in the area, and practical guidelines during the insurgency or crisis.

(2.2) a program should not focus on leading opinions but focus on the creation of an awareness to scrutinize data from online media, based on actual events, not on the rumors.

(3) Healing: From the opinion of interviewees, a youth radio program should present content to heal mental condition of the people affected directly and indirectly by the insurgency or crisis, i.e. activities for soothing, encouraging, and supporting the affected people, etc. However, the healing should be adapted to respond to the needs of the youth rather than to comply with the governmental specified policies.

From the survey interview, a radio program during the healing period should present the content about a healing or rehabilitation policies of the affected people in crisis areas, i.e. psychological healing, creative activities of the youth and the affected people (16.6%)

In short, the content to be presented in a program during the healing period should contain the following:

(3.1) Content for healing the mental condition of the affected people, both directly and indirectly.

(3.2) Content illustrating positive angles of the area for stimulating the youth’s love and desire to develop their hometown.
(4) The Content Presentation. From the interview and focus group interview, it was found that the presentation of program content should be as following:

(4.1) to insert content in a program and during the insurgency, a broadcaster should report the information in Real Time.

(4.2) to make the content different from content presented by other mass media and the information should come from direct sources in the area and the content should be a consultation and an open space for the youth to express their ideas fully during the program. However, the information must be actual information from the area that a broadcaster experiences directly by himself or herself or from networks in the area. The presentation must be discreet and well rounded. Information should be screened to prevent a misunderstanding or an imitation.

(4.3) to present other content, besides insurgency content, to release stress, i.e. songs, positive information, etc.

(4.4) to report actual situation to listeners urgently for proper preparation to cope with a coming crisis, including presenting preventive information through knowledge in various aspects, i.e. skills in supervising children and the youth under the insurgency, which will not cover only the unrest situation or crisis but also concurrent problems in the area, such as drugs, etc.

The above suggestions accord with the findings from the survey interview. 20.3% of the respondents suggested that an immediate brief news should be inserted during a program when a crisis or any risky event occurs in order to let listeners know the situation timely. Good news should be presented more than bad news (25%) and the presented information must be accurate and true (8.3%).

6.1.5 Presentation

From the findings on presentation of youth radio programs, the suggestions for types of language used, speaking style, and language style were as following:

6.1.5.1 Types of the language used

Most interviewees suggested that a broadcaster should use types of language to respond to listeners’ needs and aptitude as the main criteria. Some suggested to use a variety type of spoken language used in a program and can access
every group of listeners (33.3 %), including considering communication contexts, i.e. Malay dialect, used by most of the people in the area who are Muslims. Besides, central Thai should be used for target groups who listen to the Thai language. A combination of both central Thai and Malay dialect is also suggested to access more listeners, especially for parents who cannot listen to Thai. Besides, Malay dialect or southern dialect can be used to make a program lively and to let the youth have a chance to learn the local language.

6.1.5.2 Speaking Style

From the interview, it was suggested that a broadcaster can add more liveliness into a program through an amusing conversation and friendly atmosphere. It might be a teasing between broadcasters or between a broadcaster and the youth participant. This can also make the youth feel relaxed and trust a broadcaster.

The use of funny words or jokings, including a teasing word of a broadcaster, i.e. speaking in Central Thai with native southern accents, can make listeners remember a broadcaster and a program easily. In addition, it plays a role of making a broadcaster to identify or to be the same group as the listeners and thus makes them to follow a program.

When I was young, I liked a couple of DJs. They talked in a strange way, i.e. speak Central Thai with a dialect's accents. Sometimes, this makes the children feel that we are in the same group. We say something funny and sometimes it is not a correct language grammar or syntax but children remember and follow our program. (Representative of radio broadcaster, Yala, No. 2, focus group, personal communication, December 16, 2017)

From the survey interview, the youth suggested that a broadcaster should use an amusing language and insert some updated jokes. (25%). Some of them suggested that a broadcaster should emphasize a sincere talk, i.e. showing an understanding and a willingness to help or to find solutions for their problems (23.3%), and should tell the truth without a distortion. (21.6%)
In short, for the expected speaking style, a broadcaster should

1) add some liveliness in his or her speaking with informal climate
2) use an amusing speaking style with updated jokes
3) Talk with sincerity or with a sincere tone
4) Tell the truth with no distorted fact.

6.1.5.3 Language Style. From the survey questionnaire, it was suggested that a broadcaster should have a unique language style, which is easy to remember, i.e. having his or her own catchwords or catchphrases, using informal language etc. (30.3%). Some suggested that broadcasters should have a good image in their language style, such as no rude words (25%).

6.1.6 Broadcast Time

The findings were divided into two parts: the length of a program and broadcast days and time as follows:

6.1.6.1 Length of a program.

From the focus group interview, interviewees suggested that the length of time for a program during daytime should be 30 minutes to one hour. If a program presents too much content, nobody will listen to it so some songs or other activities can be inserted during the program. For nighttime, it should be around two hours but use a variety of formats depending on listeners’ characteristics, i.e. studying youth focus on listening to songs, not formal content.

6.1.6.2 Broadcast days and time.

From the interview and focus group interview, the findings can be categorized into three groups:

1) Broadcast days and time for the youth in the formal education system.

The good time during the weekdays (Monday-Friday) for them should be the time before they go to school (6.00-8.00 AM) and after class (4.00-7.30 PM) and 8.00-10.00 PM.

The good time during the weekends (Saturday-Sunday) for them should be 9-12 AM because some youth wake up late and have not listened to a
radio yet and after 9.00 PM because some youth will study and spend time in a useful way by listening to a radio.

For the youth, who are still studying in the formal education, the best time for the weekdays or Monday-Friday is 6.00-8.00 AM before going to school. After class, they will listen to a radio again and listen again late at night. For the weekends or Saturday-Sunday, it might be 9.00 AM to noon because if they will not go out, they will stay home. However, afternoon time is not so good because they have other activities and will not listen to a radio. They will listen again around 9.00 PM. They listen to songs. (Representative of youth radio listeners, Narathiwat, No. 3, focus group, personal communication, December 2, 2017)

2) Broadcast days and time for the youth out of the education system.

For the youth who do not study in the formal educational system, the best time should be after 9.00 PM every day until 1.00-3.00 AM of the next day.

From my broadcasting experience, I found that the youth who are not in the formal educational system does not listen to a radio like studying youth. They will not listen during the daytime because they have to work or do something else. However, at night they will listen every night from 9.00 PM. Some young people listen for a long time up to 1.00-3.00 AM. These youths do not sleep. They listen to music and songs at night. (Representative of radio broadcaster, Narathiwat, No. 3, focus group, personal communication, December 2, 2017)

3) Friday. Friday is a special day of the week in which males are required to pray and listen to religious teachings at a mosque in the afternoon. Therefore, 11.00-12.00 AM is the rest time and the time that people will listen to a radio the most.
Before noon on Friday should be the day and time the youth listen to a radio because every Friday, all radio stations will announce to remind people of a praying time. I noticed that during this time, a lot of people listen to a radio, both children and adults. Some parents will turn on a radio to wait for a warning announcement, and then they will go to a mosque. In Tadika Schools, they also turn on a radio and wait for male youth to go to a mosque. That is why we moved our program to Friday because a large number of people listen to a radio. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)

From the survey interview, the youth needed to listen to a radio as follows: During the weekdays (Monday-Friday), 5.00-8.00 AM (23.69 %), 8.01-11.00 AM (20.05 %), and 11.01-13.00 AM (15.88 %). During the weekends (Saturday-Sunday), 8.01-11.00 AM (25.52 %), 5.00-8.00 AM (21.61 %), and 13.01-16.00 PM (15.36 %)

In short, from the findings the expected broadcast days and time were as following:

1) For the youth in formal education
   Monday-Friday: 6.00-8.00 AM, 4.00-7.30 PM, and 8.00-10.00 PM
   Saturday-Sunday: 9.00-12.00 AM and after 9.00 PM up to late night.

2) For the youth out of formal education
   Monday -Sunday: after 9.00 PM and 01.00-.03.00 AM of the next day.

3) Friday 11.00-12.00 AM (Pray day)
6.2 Mechanisms Enabling Sustainable Youth Radio Programs

6.2.1 A Support from the Governmental Sector, Local Offices, Community Leaders, Station Administrators/Executives, and Educational Institutions

1) A support of governmental offices: the National Broadcasting and Telecommunications Commission (NBTC), the Department of Public Relations of Thailand, and Southern Border Provinces Administration Center (SBPAC) should support the policies of the youth radio programs. To illustrate this, NBTC should enforce a definite stipulation of radio broadcasting for youth programs in the Act, including an examination to see if the broadcasting complies with such stipulation. Besides, all of these offices should provide budgets for organizing a development of youth radio programs, of radio staffs, and of activities for youth in the area.

Governmental offices, namely NBTC, should specify clearly its policies in the Act that the supported program is really a youth program. Everybody must comply with it and an examination must be conducted. We miss a real examination. Some stations will follow the rules but some do not. They have only names or titles but do not broadcast a real youth program. In addition, only requirements may not be sufficient, but financial support is also needed. In other words, it cannot work by only orders without budgets. All activities require money. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017)

Government offices, especially Central offices such as NBTC or the Department of Public Relations, should give a budget for developing a broadcaster and concerned personnel of a station, i.e. a training, a continual activity project for youth, etc. It should not be just a one-time project. After the budget is used up, no continuing activity is supported. Therefore, it is useless for broadcasters and listeners. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017)
NBTC, which is a governmental office, should provide budgets to support radio programs for children and youth because the laws require a radio station to have no advertisements in a program. Accordingly, the government should be responsible for this support for expenses in administrating a radio program for children and youth. (Representative of radio broadcaster, Pattani, No. 3, focus group, personal communication, December 9, 2017).

From the survey, it was suggested that government offices should give a budget for supporting youth radio programs and to push this requirement concretely. (8.3%)

2) A support from concerned offices in the area and community leaders

Concerned offices in the area, such as Provincial Social Development and Human Security Office, Provincial Administrative Organization, Subdistrict Administrative Organization, community leaders or chiefs, or religious leaders, should cooperate with a radio station for youth programs to help solve the youth’s problems in a community and support budgets for organizing activities in a community. A radio station is responsible for disseminating information in the area, opening an opportunity and supporting the youth for a participation in a program. For instance, for some children who cannot join in a program continuously due to expenses obstacles, the concerned offices should support a transportation expense, compensation, rewards, certificates, etc. for motivating the youth participants or broadcasters.

Local offices should support the station that broadcasts a program for children and the youth. (Representative of the youth, Pattani, No. 1, personal communication, December 9, 2017)

Local offices and community leaders should support children and youth in the area to be ready to solve problems by themselves and to broadcast a program in practice. Therefore, these offices and leaders should perform as a motivator
and a supporter of necessary supply seriously. (Representative of civil society, Pattani, No. 1, focus group, personal communication, December 9, 2017)

Local offices, i.e. Provincial Administrative Organization, Subdistrict Administrative Organization, etc. should be able to assist partial budgets. Broadcasters and the youth participants should receive some compensation or rewards, i.e. certificates or plates, for their voluntary work so that they can use in their portfolio to apply for a job or for their future study. They also should receive budgets for their transportation, food, and facilities for organizing a program with high potential and produce it with good quality for children and youth. (Representative of the youth, Yala, No. 2, focus group, personal communication, December 16, 2017)

When the youth help to broadcast a program, we should give them some compensation. Actually, it is not sufficient. For example. Brother Bae from Raman helped to broadcast our program for one hour and we paid him 200 baht for fuel, and another 100 baht for his broadcasting. These kinds of support must be given to them as they help us to develop our program and to share their knowledge with us. When they got no money, they would say ‘never mind’ and said that he felt happy already when we invited him. Accordingly, governmental offices, i.e. Social Development and Human Security Office should provide a budget for producing good media on communication or if the Provincial Administrative Organization and others also support, that would be great. We deserve to get a continual support. (Representative of radio broadcaster, Yala, No 1, focus group, personal communication, December 16, 2017)

In terms of youth broadcasters who voluntarily jointly broadcast a program, they should get some compensation in the form of fuel cost, food, or a certificate as their records for applying for use in future. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017)
3) A support from Station Administrators

Station administrators or directors should specify certain and continual policies, budgets, and action plans for supporting a youth radio program. From the study, the following were suggestions for developing radio broadcasters.

The first person to be developed is the station’s administrator or director. A station director must be open and specify policies that open for us to participate from the beginning. He or she should not be too concerned about rigid regulations. What he or she should do is to adapt the plans to be more practical and clearer. Responsibility for a society should be highlighted not the administrative costs or outcome of the operation because the youth is the nation’s future. If we do not prepare for them, starting from mass media in the area, it should not be a good future. Everyone concerned must participate. (Representative of radio broadcaster, Narathiwat, No. 2, focus group, personal communication, December 2, 2017).

Besides paying a broadcaster for his or her cost, the station should divide a part of the approved budgets for a broadcaster for the cost of public relations and activity organization cost, i.e. in a rally activity, expenses will be on rewards, certificate, or money. Another activity is a training of DJ on radio broadcasting towards effective DJ. These kinds of activity should be continued and sustainable. It is not that we can get budgets only when we request for it. (Representative of civil society, Pattani, No. 3, focus group, personal communication, December 9, 2017)

All of these are policies of top management. They are their responsibilities. Governmental offices must comply with the plans that are specified for them. However, we are a private organization so we determine our own policies. Of course, we also must comply with the governmental rules and regulations. However, when the laws cannot force us to do, we must do it by ourselves. For instance, we have to look at our program chart to see if it is appropriate for us, for listeners, and for target groups who are children and youth. Therefore, we
will divide our time clearly. We will have adult programs in the morning and afternoon and the youth programs in the evening after their classes. Similarly, we will have programs on Friday because we are a private Tadika school and we have no class on Friday so we broadcast a tutoring program on various subjects on Friday. Besides, we have a program broadcast in the evening too through wire broadcasting. (Representative of civil society, Narathiwat, No. 2, focus group, personal communication, December 2, 2017)

From the survey interview, the youth respondents suggested that a radio station should develop its concerned personnel, i.e. training, specialized short-term activities especially presentation techniques (23.3%), a budget support and a concrete implementation (8.3%).

4) A support from educational institutions in the area

Educational institutions in three SBP that offer a curriculum in Communication or Communication Arts should play a role of developing radio broadcasting for the youth by supporting with their research findings to search for appropriate content for a program and for useful information for developing a radio broadcasting and broadcasters’ skills, including the skills of the interested youth.

I think that educational institutions can be a core support in helping to develop youth radio programs in the area. Firstly, they can provide a training. Secondly, they can conduct a research to search for an appropriate program suitable for a crisis area like our home. (Representative of civil society, Pattani, No. 2, focus group, personal communication, December 9, 2017)

The roles of educational institutions as supporters should be to promote academic content or search for appropriate presentation techniques for children and youth under an insurgency. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017)

From the survey interview, the respondents suggested that the universities teaching in Mass Communication should share their communication
knowledge of children and youth radio programs for radio broadcasters (20.3 %) and the universities in the area should conduct a research project on appropriate radio content for the youth in the area (14.1 %).

### 6.2.2 Program Networks

To establish a network of radio broadcasters should be a collaboration in broadcasting radio programs with various groups, such as radio stations in the area, drug working groups, a civil society on health and child and youth development, hospitals and clinics for teen mothers, Children and the Youth Council, etc. The network is to support information and to be a channel in delivering the message to troubled children and youth via their joint programs and activities. Despite the fact that these alliances have their own work, they still can fulfill one another to make the work more complete. Additionally, the network also covers the police working in the area as another important alliance in surveilling children and youth. The network thus can help to develop a program, a presentation, and a follow-up or evaluation. The collaborative activities can be a regional seminar in which all concerned (i.e. broadcasters, the youth, parents, and civil society representatives) are invited to create radio content and interesting presentation for youth radio programs in each year. The stations should support an activity between broadcasters and listeners and support the publicity of radio programs for the youth. For instance, the Gathering of Radio People Meeting was to publicize, to mobilize the working on youth radio programs and to create a network of listeners of radio programs for the youth. The network comprises various types of listeners, i.e. children and youth, parents, teachers of educational institutions, etc. to draw listeners to participate in developing programs and in determining an operation’s direction.

There must be a network helping for information and supporting a program. What we did was to use a radio station in the area as the center of the network and to connect the broadcasting signals with other offices in the area. The other way is to create an integrated network for warning and giving information through group lines. The network will include all broadcast activities of all areas in the community and connect them with all concerned
offices taking care of the youth in all districts, either red or safe areas. In short, these networks help to give information and activities in the area and try to promote the programs to have more listeners. (Radio broadcaster, Narathiwat, personal communication, September 19, 2016).

We persuaded children to broadcast a program with us. We intend to create a network of all concerned groups, i.e. Children and Youth Council, Ant-Drugs groups, or health groups. We asked them to talk with us and be our guest to talk in a program. Sometimes, we invited some exemplary youth who are not in the formal education system to join in a program. We want them to have a desire for a higher participation. Though they may not be fluent at first, we can train and supervise them. It is a network of a variety and has strong ties. (Representative of radio broadcaster, Narathiwat, No. 1, focus group, personal communication, December 2, 2017).

A networking with other groups, i.e. drugs people, civil society related with children and youth development, health, hospitals or clinics of teen mothers, Children and Youth Council, etc. can help to support information and be a channel to help solve problems of children and youth in the area. Examples of how a network works collaboratively are to invite concerned offices to talk in a program, to develop a working structure to assist one another, etc. These groups have their own work but if they can integrate their work together, it can help to make radio program more complete, especially in the issue of communication in the area. Besides, it can strengthen the power of the network to have higher potentials. (Representative of civil society, Pattani, No. 2, focus group, personal communication, December 9, 2017).

We have a network to help us develop and evaluate the program to see how we can improve the program. If we have representatives of radio broadcasters, the youth, their parents, civil society, etc. for a brainstorm towards an appropriate program and its operation. That will be very interesting and can
truly help us to move forward. (Representative of the youth, Yala, No. 1, focus group, personal communication, December 16, 2017)

Radio stations should enable an activity between broadcasters and listeners. We can try to publicize it like a mobile phone to different schools and communities. Does it sound good? We have our program in our hand so we can offer it to people at the site. We can open for an application for a listener network as well to be more convenient to organize an activity. The network can comprise children, parents, teachers, community leaders, etc. They can be a network helping to drive radio broadcasting and activities for the youth strongly. (Representative of radio broadcasters, Pattani, No. 2, focus group, personal communication, December 9, 2017)

From the survey interview, the respondents suggested that a station should establish a network to organize an activity for evaluating the quality of media and its content, including problems in exposing to radio programs. They suggested that the network should help to examine the presented content via media in parallel to the government’s examination. (12.5 %). A station should support activities between broadcasters and listeners (29.1 %), open an opportunity to express their opinions about the direction of a radio program operation (21.6%), and organize moving or mobile radio activities along schools or educational institutions to publicize and create a database of listeners (12.5%).

6.2.3 Advertisements in a Program

NBTC should improve or amend the laws about prohibiting advertisements in a radio program as a source of providing budgets for operating radio programs for the youth, which is quite costly. Advertisements will be another channel for funds raising to sustain a radio program. Therefore, the government should concern about a reality. Besides their stipulations, the government should have action plans to drive radio programs for the youth towards the desired goal and should not only specify certain laws to enforce it.
According to laws, radio programs for children and youth cannot have advertisements. Personally, I think a program should be supported partly or at least they should give budgets for operating the programs. We are community radio stations without any income. However, every step of work needs costs, i.e. travel costs, information inquiry, a coordination. (Representative of radio broadcaster, Pattani, No. 3, focus group, personal communication, December 9, 2017)

The laws specify clearly that advertisements are prohibited during the radio programs for children and youth. Therefore, we need to create an advertisement that does not violate the laws obviously, such as a PR news of governmental and private activities, i.e. the opening of TK Learning Park, an application for English courses, etc. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017).

Advertisements in radio programs for children and youth should be allowed because all these programs need higher costs for a production and operation than other programs, i.e. an invitation of a guest in a program, information searching, or volunteers whom we must pay for their fuel cost or compensation. However, due to this law, we cannot accept any financial support. Accordingly, there should be some channels to earn an income for producing this kind of program but we may specify which advertisement is possible and impossible. (Representative of the youth, Yala, No. 2, focus group, personal communication, December 16, 2017)

6.2.4 An Additional Channel for a Program

1) To link signal with mainstream media. A radio program for the youth can link with national radio, especially governmental radio, such as Radio Station of Thailand, etc. to open an opportunity for a local broadcaster to be able to operate, present, or talk in a radio program of the mainstream radio to create a network for the youth.
To link signal with mainstream media, the mainstream media should give time and space for local or regional radio programs for the youth alternatively. For example, today we might broadcast Yala station but tomorrow Pattani station. This can induce sustainability and can access more target groups. Consequently, the target groups will not be limited only in Yala or Pattani but people all through the country. (Representative of civil society, Yala, No. 1, focus group, personal communication, December 16, 2017).

2) To present a program on online media. The other way to increase a communication channel of a radio broadcaster and radio program is to present a program on online media, i.e. Facebook Live or YouTube Live. This can access more target groups since some listeners of the program cannot listen to a radio during the official hours but they can follow a program through other channels or Line Official so that broadcasters can communicate with their listeners more. By this way, it emphasizes the use of applications on a mobile phone to increase a channel for listeners to participate and to create a network of the program. Broadcasters and listeners can interact, communicate face-to-face, and can listen to the programs backward, including being able to follow up for feedbacks or responses.

I proposed a channel for presenting a program. I want the radio stations to have information and database for listeners. Then, we can invite them to talk in a program by a two-way and face-to-face communication via social media. Like the first time I did on online media, the sound was occasionally insufficient so I had to do on Facebook Live and Youtube Live too. (Representative of the youth, Pattani, No. 1, focus group, personal communication, December 9, 2017)

We should add a channel for broadcasting a radio program. Besides broadcasting from the station, we should add more various channels, i.e. Youtube Live with new technology. This can help to access children and the youth increasingly. (Representative of youth listener, Pattani, No. 6, focus group, personal communication, December 9, 2017).
From the survey interview, the respondents suggested that radio stations needed to adapt themselves by adding more channels of broadcasting through online media, i.e. Facebook Live, Youtube Live, or other social media. This can help broadcasters and the stations know the number of listeners and their reaction towards the presented programs (33.3 %). The broadcasting should be shared via online media, i.e. Facebook, Official Line, or Instagram. Such information can be in the form of illustration supplementing the text, short audio clips with an interesting issue, or the portrayal of nice epigrams found in a program (25.5 %)

3) To present a program via a broadcast tower

A station should present a program via broadcast tower because a broadcast tower in the area is often used specifically for publicizing news and information of a community. If it can be used to present a radio program for the youth, it will become another channel of communication and can increase the number of the target audience who are people in the area. Mostly, a broadcast tower is located in the center of a community where people often do their activities during their free time. Besides, the youth who join in those activities can listen to a radio program as well

I used to coordinate in the villages of the SBP where there were broadcast towers. I tried to broadcast a radio program through those broadcast towers and observed the behaviors of our target listeners. I saw some kids playing football in the field. They listened to our program in which presented songs, and various kinds of information about the youth. They listened up to the end of the program. Their parents listened too as it is the center of the community. We can really do it. However, it depends on powerful people in a village or in a sub-district, whether they will cooperate or not. Actually, DJs do not want to do it because it is rather complicating and requires a cooperation from these people. (Radio broadcaster, Yala, personal communication, September 30, 2017)

Actually, we can make more uses of a broadcast tower in a municipality or in a village. In some provinces, they present one-hour radio program so that listeners
can know news or information of what happens in their provinces. Could we add it as another channel by asking for a cooperation to broadcast a radio program for the youth and their parents in the area? (Representative of radio broadcaster, Yala, No. 2, focus group, personal communication, December 16, 2017)

From the survey interview, the respondents suggested that radio stations should ask a cooperation from schools and government offices in a community to broadcast a radio program through their broadcasting wires (25%)

4) To have a service or call center under an emergency situation

Radio stations should have a service or call center as a communication channel in surveilling and reporting information to people in the area. It can perform as a central channel with emergency call numbers in case of any happening or crisis without charge.

According to general rules, a radio station should play a role in reporting or publicizing news or establishing a body of knowledge. However, in a crisis, it should adapt its role to function in warning danger or calling for an attention to a situation. In part of broadcasters, they are responsible for surveilling and being a donation center for accepting and delivering financial support or necessary commodities to the affected areas. (Representative of radio broadcaster, Narathiwat, No. 2, focus group, personal communication, December 2, 2017).

An information center should be established so that listeners can call to report news or to warn people in the area. (Representative of civil society, Narathiwat, No. 1, focus group, personal communication, December 2, 2017).

I propose that a station should have a call center to contact without charge, i.e. 1234. A station might ask a cooperation from the Ministry of Transport to have an emergency call number on the KMS (kilometers) signs on the road or on the expressway. The reason is that when any crisis occurs, we can know whom we should call, i.e. SBPAC 1880. NBTC should provide a
communication support. (Representative of the youth, Pattani, No. 1, focus group, personal communication, December 9, 2017)

From the survey interview, the respondents suggested that radio stations should be an information center between people and the government. (16.6 %)

6.2.5 A Participation of Listeners and Concerned People

Listeners and concerned people who have direct experience with any particular issue should participate in a program. Listeners should involve in a program, i.e. as an interviewee narrating his or her direct experience to other listeners, as a new reporter by being a field journalist of a live report from the area, etc. A station should open a channel for the youth to reflect their immediate responses because nowadays time passes so rapidly. Since the popularity of listening to a radio starts to change, a station should adapt itself towards an immediate response through Facebook or Line Official. A survey of listeners’ needs should be conducted to correct and improve a program chart.

We built a group of school students as youth reporters and let them participate in reporting news from the area they were assigned to. After that, they will report to the station. Besides, we let them participate in reporting news through telephone and also through Facebook. (Representative of radio broadcaster, Narathiwat, No. 2, focus group, personal communication, December 2, 2017)

We have activities with listeners’ participation, i.e. youth listeners can jointly report their activity in the area to the station so they are news sources of the area. (Representative of radio broadcaster, Pattani, No. 2, focus group, personal communication, December 9, 2017)

The above findings accorded with the youth's responses in the interview. 33% of the respondents suggested that radio stations should have the youth participate in a program.
CHAPTER 7

SUMMARY, DISCUSSION, AND RECOMMENDATION

The research “Radio Programs for the Youth under the Insurgency in Three Southern Border Provinces” is a qualitative and quantitative research. The objectives are 1) to explore the situation of youth radio programs in three southern border provinces. 2) to study the youth’s radio exposure behaviors, uses, and needs of radio programs at both the overall and group level, and 3) to examine what youth radio programs should be under the unrest situation in three southern border provinces and the mechanisms that will help to develop a sustainable youth radio programs. The samples used in this study were 1) Qualitative research: 48 program tapes from 19 radio stations in three southern border provinces (SBP) broadcasting and recording radio programs for youth during July 2016, 39 radio broadcasters of youth programs, 47 representatives of radio broadcasters, youth broadcasters, youth listeners, Children and Youth Council, scholars or civil society working on children and youth. 2) Quantitative research: 384 youth aged 14-24 years old who listened to a radio program and lived in three SBP, by a sampling of two main stages in three levels. Studied issues in qualitative research: 1) the general situation of radio programs for the youth 2) the expected radio programs for the youth under the insurgency in three SBP and mechanism enabling sustainable radio programs for the youth. Variables in quantitative research 1) Independent variables: living area (three SBP groups), sex (two sex groups), age (three age groups) and education level (three level groups. 2) Dependent variables: radio exposure behaviors, uses of radio, and needs of radio programs. Research tools in qualitative research: a tape recorder, interview guide, record sheets of interviews with broadcasters, and record sheets for a focus group interview. Research tools in quantitative research: questionnaires with closed-ended questions, Likert’s scale, multiple choices, ranking, with free options, and open-ended questions. Data analysis. 1) qualitative research: descriptive analysis 2) quantitative
research: frequency, percentage, means, standard deviation, t-test, One Way ANOVA, Scheffe Method and Cronbach's Alpha Coefficient

7.1 Summary

7.1.1 The Situation of Youth Radio Programs in Three Southern Border Provinces (SBP)

1) Operational Policies.

Radio broadcasting of youth programs of the radio stations in three SBP was under the surveillance and policies of the National Broadcasting and Telecommunications Commission (NBTC), especially governmental stations and experimental stations operating radio broadcasting under the category of public service and community service, which were prohibited to have “advertisements and income earning.” From the study, it was found that there are three types of operational policies for broadcasting radio programs for the youth 1) operating by a support of stations’ director before the enforcement of the government’s stipulations 2) operating by a budget support of broadcasters’ affiliates and 3) operating in compliance with the government’s regulations without a financial support, partly by the stations’ own budget and partly by a voluntary operation without payment.

2) Radio broadcasters

(1) Age of radio broadcasters: (1.1) ages of broadcasting operating a youth program were divided into three groups: adults, youth, and an adult with a youth. (1.2) ages preferred by listeners: (1.2.1) adult and youth broadcasters so that the youth broadcasters can be trained, supervised and advised by a professional broadcaster. (1.2.2) age of a broadcaster depends on the content of a program (2) characteristics of broadcasters from the point of view of focus group interviewees (2.1) be familiar with the area (2.2) have knowledge in solving problems, supporting peace, be professional, and know their duties and roles.

3) Program format

The program formats found the most were radio magazine and conversational programs.
4) Program content found in radio programs contains 20 topics:

(1) Health: preventive guidelines against sickness, health activities, correct eating habits and losing weight.

(2) Drugs: situations and dangers of drugs, types of drugs, a treatment for reducing drugs addiction, roles of radio programs in helping to solve drugs problems, behavioral modification to avoid all bad temptations related with drugs.

(3) Education: educational reformation.

(4) Language: purely language, an insertion of teaching easy language and interesting vocabularies at several parts of a program.

(5) Religion: tradition, belief, morality, and ethics.

(6) ASEAN community: movements of ASEAN nations.

(7) Politics: government’s stipulations and regulations, i.e. Knowledge on public opinions, the regulation of having station administrators inspect radio content from live broadcasting and from backward tapes.

(8) Tourism: domestic and abroad tourism, places, and eminence of each tourist attraction.

(9) Media literacy: guidelines for scrutinizing exposed media for proper interpretation, classification, and consideration of media exposure.

(10) Science and technology: Greenhouse effect, the discovery of a dagger.

(11) Interesting events: local and international events, i.e. news about the death of a young soldier caused by the punishment under the sun, a transformation of the portrait on Canadian bank notes.

(12) Sports: different types of sports, i.e. a football tournament between Thailand and Taiwan

(13) Creative social activities: stars or net idols as volunteers to conduct good deeds or with their social development work, i.e. Natural resources conservation, history of youth exemplars, awareness arousing towards love and desire to develop one’s own hometown.

(14) Life-skill enhancement: a two-way communication to let the youth call in for a consultation or for a conversation with experienced guests who
might be a youth exemplar by using case studies as a conversation issue, either a failure or a success. The sharing of problems and solutions

(15) Family Relationship: the establishment of comfortable and happy family climate, being a good consultant for family members

(16) The Youth’s Behavioral Modification or Development: a modification of the youth’s behaviors in good ways, i.e. stopping a corruption, promoting savings, being cautious of improper dressing, etc.

(17) Situations of the Youth’s Problems: motorcyclist gangsters, premature pregnancy, sexual behaviors, bullying behaviors against children and the youth in the area.

(18) Entertainment: a variety of entertainment for inserting a program: (18.1) non-violent modern Thai songs (18.2) requested modern Thai songs via a phone-in or SMS (18.3) modern Thai, local artists’ and modern western songs (preferred by the youth and local songs, i.e. football cheers, western songs for learning languages (18.4) variety of songs (18.5) Anasyid on faith and good deeds in Islam (18.6) local Malay or dialect (18.7) old songs with good meanings and proverbs to emphasize values and a conservation of old songs (18.8) ASEAN songs (for interpreting their meanings and learning languages) (18.9) quizzes, games, an expression of ideas.

(19) Multicultural Society: learning about differences of each religion that reflected an identity of people, religion-related principles that were useful and necessary for children and the youth as guidelines for their ways of living.

(20) Situations in Three Southern Border Provinces (SBP). (20.1) warning of a danger in the insurgency and preparation for coping with the unrest situations and other crises, i.e. how to deal with suspected objects, (20.2) Information on Insurgency in the area, i.e. a hiding of guns in Narathiwat, and (20.3) Healing: content to heal the mental condition of the people affected directly and indirectly by the insurgency or crisis, i.e. activities for soothing, encouraging, and supporting the affected people, etc.

5) The Content Presentation.

(1) The language used in a program (1.1) The use of Central Thai (1.2) Malays translated into Thai for interviews (1.3) Thai and the targeted language
in language tutoring programs (1.4) the use of Thai with local Malays to make
listeners understand and access a program more easily (1.5) local Malay.

(2) Style of talk: a talk between friends or between adults and
youth.

(3) Language style: (3.1) informal language with a unique style of
a broadcaster (3.2) amusing language according to the content presented and (3.3)
friendly language.

6) Broadcast time

(1) Length of a program: three lengths were found (two hours, one
hour, and thirty minutes)

(2) Broadcast days and time. (2.1) During Monday-Friday, some
stations broadcast youth programs every day but some only 1-2 days weekly (2.2)
during Saturday and Sunday, some stations broadcast youth programs every day but
some broadcast either on Saturday or Sunday.

7) Problems and Adjustment of the programs

(1) Limited information of the area obstructed the presentation of
unrest situations and drugs problems because of a lack of cooperation for gathering
information for presenting news and broadcasting programs.

(2) The presentation of an insurgency in three SBP was controlled
by the governmental sector and determined by listeners.

(2.1) Governmental offices, i.e. Southern Border Provinces
Administrative Center (SBPAC), stipulated some conditions in presenting and
publicizing the unrest situation in SBP. The broadcasting policies were determined by
the Department of Public Relations of Thailand and governmental offices. Besides, a
phone-in was prohibited during a program as it was difficult to control listeners’
expression of ideas. In addition, the government was aware of an allusion that might
cause conflicts in a society.

(2.2) The National Broadcasting and Telecommunication
Commissions (NBTC) inspected and followed the operation of radio stations as
stipulated.

(2.3) A talk on an insurgency in the south was also determined
by listeners.
To adjust their programs, broadcasters 1) opened another channel “behind the microphone” or “Facebook’s inbox” to open for listeners’ opinions, which might not be as lively as a “phone-in” 2) avoided talking or presenting any biased information so information needed to be screened before broadcasting.

(3) The advancement of radio programs was obstructed by the perception that radio was an obsolete media so parts of youth and administrators did not listen to a radio. The ways a radio station adjusted its program were to emphasize the use of new technologies and mobile applications, i.e. Facebook, to increase a communication channel, to let listeners participate in a program, and to establish listeners’ network. In addition, broadcasters and listeners could interact, listeners could listen to a program backward, and a Page of the program was created to disseminate information while listeners pressed "like" to follow and feedback to the program.

(4) Budget limits caused broadcasting problems:

(4.1) No uninterruptible power system (UPS): most radio stations had no UPS causing a power or electricity failure so a broadcasting could not continue.

(4.2) Unusable devices and equipment: most devices and equipment were too old and heavily damaged without being an updated maintenance. Some equipment was lower than normal standards while some equipment was insufficient. Besides, stations lacked a computerized system for an effective online operation.

(4.3) No training: some broadcasters had no skills in speaking and listening, including the use of online devices and online media.

(4.4) Cost of living problems: Most youth volunteered to work in a station without being paid, i.e. for transportation cost, etc. They thus could not help to operate a program continually.

For solving such problems, 1) broadcasters used a part of their regular income from their affiliations for the youth volunteers, i.e. to support for their transportation cost and 2) radio stations tried to find budgets from other sources.
7.1.2 The Research Findings on Radio Exposure Behaviors, Uses of Radio, and Needs of Radio Programs

1) The Research Findings on Radio Exposure Behaviors of the youth in three SBP

(1) the type of media to which the youth in three SBP exposed the most was internet and radio respectively. (2) the channel of radio the youth exposed to the most was radio broadcasting (FM) through mobile phones, online radio, and radio receivers respectively. (3) the place at which the youth listened to a radio the most was at home, in a car, and at school. (4) the type of radio programs the youth listened to the most is from radio broadcasting station (FM) and online station. (5) Time the youth exposed to a radio the most during weekdays (Monday-Friday) was nighttime (7.01-10.00 PM), evening (4.01-7.00 PM), and the length of time the youth listened to a radio the most during the weekdays (Monday-Friday) was 30 minutes -1 hour. (6) Time the youth exposed to a radio the most during weekends (Saturday-Sunday) was late morning (8.01-11.00 AM) and afternoon, and the length of time the youth listen to a radio the most during the weekends (Saturday-Sunday) was 30 minutes -1 hour and 15-30 minutes. (7) the frequency the youth listened to a radio program the most was 1-2 days/week and 3-4 days/week. (8) the activity the youth did the most during their radio exposure was relaxing/ resting and listened to a radio intentionally. (9) the youth kept switching to different waves the most and followed a program intensively. (10) the youth were found to listen alone and listen with other family members the most. (11) for the youth’s interest in participating in a program, the youth had no participation but only listened the most, following by talking with a broadcaster/DJ and joining in a quiz or game respectively. (12) Reasons for listening to a radio were interesting programs, content, and style, the language of a broadcaster/DJ respectively. All of the reasons were at a high level. The reasons for listening at the moderate level were a preference in a broadcaster/DJ and a desire for joining in a quiz/ competing for a reward.

2) Uses of a radio of the youth in three SBP

From the study, it was found that the youth used a radio for the following purposes the most:
(1) The uses for a cognitive purpose: to get information to enhance learning and wisdom during a crisis and to acknowledge what is happening in a society were at a high level.

(2) The uses for an emotional purpose: to accompany them when feeling lonely, to get good mood/feeling and to release emotion, and to stimulate and arouse them to do something, were at the high level.

(3) The use for gratifying their own needs: to accumulate their experiences, was at a high level.

(4) The use for gratifying social needs: to conduct a social daily activity, was at a moderate level.

(5) The use for releasing stress on average was at the moderate level but the uses for releasing and for enjoying some cultures presented by the media were at a high level.

3) A Comparison of the youth’s uses of a radio for a cognitive purpose classified by sex: Male and female

(1) Male and female used a radio for getting an excitement with the happening differently at the moderate level but male youth used for this purpose at the higher degree than female youth.

(2) Male youth used a radio for searching for a role model at a high level while female youth used it at the moderate level; for learning others' perspectives from idea sharing, male at the high level and female at moderate level; and for identifying oneself, both sexes used it at the moderate level but male used at a higher degree than female youth.

(3) Male and female youth used a radio differently for representing some relationships in real life at the moderate level.

4) A Comparison of the youth’s uses of a radio classified by provinces: Pattani, Yala, Narathiwat

(1) The youth in Pattani, Yala, and Narathiwat used a radio for getting good moods/ feeling etc. at the high level but the youth in Pattani used at the higher degree than the youth in the other two provinces. The youth in Pattani and Yala had a difference in using a radio for accompanying when feeling lonely. Pattani youth
used it for this purpose at the higher degree than Yala youth but both used it at the high level.

(2) The youth in Pattani used a radio for searching for a role model from media at the high level while the youth in Yala and Narathiwat at the moderate level.

(3) The youth in Pattani exposed to radio to conduct a social activity at the high level while the youth in Yala used for this purpose at the moderate level.

(4) The youth in Pattani and Narathiwat used a radio for releasing stress and for enjoying some cultures presented in the media at the high level but the youth in Pattani used it at the higher degree than those in Narathiwat. Besides, the youth in Pattani used it for freeing themselves from the social order at the high level while those in Narathiwat at the moderate level.

5) A Comparison of the youth’s uses of a radio classified by age (three age groups).

(1) The youth aged 14-16 years old used a radio for enhancing a self-confidence at the high level while those aged older than 19-24 years old at the moderate level.

(2) The youth aged 14-16 years old and older than 19-24 years old used a radio for enjoying some cultures presented in the media at the high level but the youth aged 14-16 years old used at the higher degree than those aged older than 19-24 years old.

6) A Comparison of the youth’s uses of a radio classified by education level (three level groups)

The youth at lower and upper secondary/vocational education level used a radio for getting good moods/feeling and for releasing emotion at the high level but the youth at lower secondary education level used it at the higher degree than those at upper secondary/vocational education level.

7) The youth’s needs of radio programs in the three SBP

(1) Radio formats. The youth needed a song/music program the most at the high level, followed by a quiz program, and news respectively.

(2) Radio content. (2.1) knowledge: the youth needed the content on religion the most, followed by media literacy, language, ASEAN community, and
drugs respectively. (2.2) news: the most needed news content was problems and danger in the society, followed by local news, current situation/society, education, and entertainment. (2.3) the youth needed content on religious or faith songs the most, followed by Thai modern songs, and modern western songs respectively at a high level. (2.4) the youth needed content on PR of student-related activities content the most at the high level. (2.5) the content the youth needed at the high level was a report of crisis about stability and safety in the area, teenagers' problems, life skills, the youth promotion, family and intimate partner in a family, problem-solving, the selection of future studies, a report on making some understandings under an insurgency respectively. (2.6) physical condition: the needed content of the youth at a high level was physical health care, sex, and physical changes. (2.7) mental condition: the content the youth needed at the high level was ethics, good attitudes towards ways of living, and moral principles respectively.

(3) Program presentation. (3.1) spoken language needed at the high level was easy-to-understand words, no rude words, and using local Malay or dialect. (3.2) speaking style needed at a high level: a sincere tone of voice and a friendly talk. (3.3) language style needed the most was a unique style, informal language, and arousing language. (3.4) age of broadcasters: the youth needed adult more than youth broadcasters.

Both male and female youth needed a radio broadcaster in general at the higher level but female youth needed at the higher degree than male.

(4) Broadcast time (4.1) length of time depending on program formats and the appropriate content, followed by 1 hour long and more than one hour long respectively. (4.2) broadcast time: (4.2.1) during weekdays (Monday-Friday), the best time was late morning (8.01-11.00 AM.), early morning (5.00-8.00 AM.) and noon (11.01 AM-1.00 PM.). (4.2.2) during weekends (Saturday-Sunday), the best time was late morning (8.01-11.00 AM.), early morning (5.00-8.00 AM.), and afternoon (1.01-4.00 PM.) respectively.

8) A Comparison of the youth’s needs on radio programs, classified by sex (male and female)

(1) Radio broadcasters and radio format. Both male and female youth needed a youth radio broadcaster at the higher level but female youth needed at
the higher degree than male. Both male and female youth needed “Quiz program” at the high level but male youth needed it at the higher degree than female.

(2) Program content

(2.1) both male and female needed content on drugs and health at the high level but male youth needed it at the higher degree.

(2.2) both male and female needed content on the current situation at the high level but male youth needed it at the higher degree.

(2.3) Both male and female needed to listen to modern Thai songs at a high level but male youth needed it at a higher degree. Male youth needed to listen to local artists' songs at a high level but female youth at the moderate level.

(2.4) Male youth needed the content on interesting activities, sports tournaments, youth training, and news on community activities at a high level but female youth at the moderate level.

(2.5) Both male and female needed the content on problem-solving for youth and life skills at the high level but male youth needed it at the higher degree. Male youth needed the content on relationships at a proper age at a high level but female youth at the moderate level.

9) A Comparison of the youth’s needs on radio programs, classified by provinces (Pattani, Yala, Narathiwat)

(1) The youth in Pattani and Narathiwat needed news programs and quiz programs at the high level but the youth in Pattani needed them at the higher degree than the youth in Narathiwat while the youth in Yala needed news programs at the moderate level.

(2) A comparison of the youth’s needs on program content, classified by provinces.

(2.1) the needs on knowledge content on the religion of the youth in Pattani, Yala, and Narathiwat was at the high level but the youth in Pattani needed at the higher degree than those in Yala and Narathiwat. The youth in Pattani needed content on drugs at a high level but the youth in Narathiwat needed it at the moderate level.

(2.2) the youth in Pattani needed the content on news of three SBP situations at the high level while those in Narathiwat at the moderate level.
(2.3) the youth in Pattani needed entertainment content on local songs at the high level while those in Yala at the moderate level. Besides, the youth in Pattani, Narathiwat, and Yala needed songs about faith at the high level but the youth in Pattani needed it at the higher degree.

10) A Comparison of the youth’s needs on radio programs, classified by age (three age groups)

The youth aged older than 16-19 years old needed content on the promotion of the youth in the area at the high level while those aged 14-16 years old at the moderate level. Besides, it was found that the youth aged over 19-24 years old needed content on the living in multicultural society at the high level while those aged 14-16 years old at the moderate level. Both the youth aged over 19-24 and 14-16 years old needed content on stability and safety in the area at the high level but the former needed it at the higher degree.

11) A Comparison of the youth’s needs on radio programs, classified by education level (three level groups)

(1) The youth at undergraduate/high vocational education level needed political news at the high level while those at upper secondary/vocational education level needed it at the moderate level.

(2) The youth at undergraduate/high vocational and lower secondary education level needed entertainment content on songs about faith at the high level but the youth at undergraduate/high vocational education level needed it at the higher degree.

7.1.3 The Findings on the Expected Radio Content under an Insurgency in Three SBP and on the Mechanism Enabling Sustainable Radio Programs for the Youth in Three SBP

7.1.3.1 The Expected Radio Content under an Insurgency in Three SBP

1) The expected operational policies

The most expected operational policy in radio broadcasting for the youth was to unlock a ban on advertisements and/or budget support from producing a youth radio program of experimental station operating radio broadcasting
for a public service and for a community service. To obtain only donations was not sufficient for the survival of a station and for the program development.

2) The expected radio broadcasters

The radio broadcasters should have the following qualifications:

Age dimension: both youth and adult should broadcast a program together so that the youth can be trained and advised for professional skills by an adult professional and this can make a program more lively and interesting.

Characteristics dimension: radio broadcasters should have some experiences on youth, are familiar with the area, understand listeners in the area, have communication skills, have unique characteristics, love researching and analysis, are knowledgeable in problem-solving, can develop their unique communication style, and should be professional. Besides, they should be a peacemaker and have important roles in searching for peaceful and sustainable solutions with moral and ethical concerns. They should know clearly their roles and duties.

The development of radio broadcasters: Radio broadcasters who lack knowledge and skills in broadcasting should be trained and have an opportunity to develop their competency and radio broadcasting skills.

3) The expected program format

(1) The format should depend on the appropriateness of the content of a program. Still, it should emphasize interesting content in the area. The program should be a mixture of various formats. It should be similar to a radio magazine containing several parts in different formats with a variety of content. The important thing is to give a prominence to the youth's participation in various parts of a program or at least one part of it should facilitate the youth's exchanges of ideas.

(2) The format should emphasize a participation in the area.

(3) The format should contain content for releasing stress, i.e. songs, quizzes, and news.

The program format was expected to be integrated with a variety of formats (3.3.1) An informal conversational and interviewing program with a communication channel for listeners, i.e. Facebook Live, YouTube Live, Phone-in through which a broadcaster and listener can communication face-to-face or can see
audio and visual components of one another. There should be an experience sharing between an adult and the youth or a favorite guest or celebrity can be invited to talk in a program (3.3.2) a program containing a conversation that provides a participation of the youth and their parents in a program and activities. (3.3.3) A conversational and interview program operated by the youth by presenting activities in the area that the youth can follow and live report (as a field journalist) from the area. (3.3.4) the selection of program format: broadcasters should be independent in selecting their program format because they know the best to which format their target listeners respond positively the most. It was recommended that the youth participate at several parts of a program by emphasizing a two-way communication and integrating a common goal between radio stations and communities in the area.

4) The expected program content

(1) Health: a physical and sexual health care and a participation of all concerned, i.e. medical specialists, psychologists, youth, and parents.

(2) Drugs: learning methods for an avoidance or prevention of drugs rather than academic knowledge, a creation of an inspiration for a drug withdrawal, a two-way communication by letting the youth phone in a program to exchange their opinions, and ways of preventing male youth from drugs.

(3) Education: content suitable for the youth of different ages, training, and a variety of skills.

(4) Language: local language or dialects, and a promotion of learning different languages, i.e. local/local Malay or dialect, Che He, English, and ASEAN languages.

(5) Religion: commonalities and differences of religious practices to focus on a peaceful co-existence among cultural diversity.

(6) ASEAN community: movements of ASEAN nations

(7) Politics: Political content, i.e. government-related political content, political movement news, and democracy.

(8) Tourism: local and foreign tourism.
(9) Media literacy: preventive knowledge on media exposure, advantages, and danger of media, a protection against cyberbullying and media literacy knowledge for parents.

(10) Science and technology: content on new technologies.

(11) Interesting events: local and foreign interesting events.

(12) Sports: methods of sports playing and results of tournaments.

(13) Creative social activities:

(13.1) Volunteers’ activities on developing the area, creative activities, a promotion of the youth in the area, a promotion of youth’s love of their hometown, a creation of awareness to love and develop one’s own hometown up to being a development leader.

(13.2) An opportunity for the youth to broadcast a program, i.e. a joint activity presentation, the interview of the youth with their friends in the area for their common experiential learning.

(13.3) Updated presented information.

(14) Life-skill enhancement:

(14.1) an adaptation when facing an outside world.

(14.2) couple relationships and family

(14.3) a two-way communication for the youth to phone-in for an advice or to talk with an experienced guest, i.e. a failure or success cases and ways of solving.

(14.4) Supplementary activities for enhancing life skills, i.e. a training of the youth’s potentials.

(15) Family relationship: good relationship establishment within a family for preventing other intervening problems, i.e. drugs, etc. and relationships suitable for each age period.

(16) The youth’s behavioral modification: relationships suitable for each age period, a creation of social identity, and a creation of self-discipline.

(18) Entertainment.

(18.1) creative songs or relaxing songs without content about heartbreaking or adultery.

(18.2) a summary of songs to let the youth learn and apply what they learn from songs in their real life.

(18.3) songs about faith, i.e. Anasyid songs, modern Thai, and modern western, local artists' songs, games, and tournaments.

(19) Multicultural society:

(19.1) a learning of religious differences, necessary or vital content for youth and children as their guidelines for living, living in a multicultural society, and a creation of harmony.

(19.2) a pride among cultural diversity, good views, and beauty of three SBP.

(20) Situations in three SBP:

(20.1) warnings:

(20.1.1) warnings of an insurgency responding to the youth's needs, self-care and care for other's safety from emergency through a conversational or short feature program, short clips, etc.

(20.1.2) a preparation for coping with an insurgency and other crises.

(20.2) information of insurgency:

(20.2.1) useful content, i.e. how to report of suspected objects, how to be cautious and cope with it, content on stability and safety in the area including practical guidelines during an insurgency or a crisis.

(20.2.2) practices under the abnormal situations, i.e. no presentation of opinion leading, an awareness in media literacy or from online social media.

(20.3) healing:

(20.3.1) psychological healing for the affected people in the area, both directly and indirectly, i.e. activities for a consolation, an
encouragement or a support by adjusting the content to respond to the youth’s needs, creative activities for the affected people.

(20.3.2) positive information and presentation to stimulate the youth’s love and their desire to develop their hometown.

(20.4) expected content under an insurgency:

(20.4.1) an insertion of needed content during an insurgency, i.e. timely and rapid report of hot news in Real Time.

(20.4.2) presented content from a primary or direct source, which are factual statements from the area. The information must be accurate, correct, and scrutinized thoroughly before being presented.

(20.4.3) a presentation of good news more than bad news to relieve stress, possibly with other positive content, i.e. encouraging songs, positive talks, psychological healing words for the affected people.

(20.4.4) preventive information in a form of knowledge provision, i.e. skills in taking care of children and youth under an insurgency, a concern of other incurring problems or crisis.

5) The expected presentation.

(1) The language used in a broadcasting:

A broadcast language should depend on the needs and the aptitude of listeners as main criteria. A variety of languages should be presented and can be accessible to every ethnic group, i.e. local Malay, etc., and Central Thai to reach all listeners.

(2) Speaking style:

(2.1) lively and enjoyable talk and climate, which might be a teasing between broadcasters to make the youth feel more relieved and trust on a program. Broadcasters should speak with a friendly and sincere tone of voice to create more intimacy.

(2.2) an emphasis on amusing, but updated speaking style.

(2.3) sincere speaking, i.e. empathy, an offer to help, problem solving and solutions.

(2.4) no distortion
(3) Language Style:

(3.1) unique, i.e. popular words in a program, exciting language, etc.

(3.2) reflecting good image by creating credibility, friendly and polite words.

6) The expected broadcast time

(1) The expected length of broadcast time

(1.1) during daytime: 30 minutes to one hour. For during this length, youth still have a concentration and attention in listening to a program, but with a variety of presentation, i.e. an insertion of songs or other activities.

(1.2) during nighttime, it should be around two hours but dividing into several parts of a program, depending on listeners’ characteristics.

(2) The expected days and time of broadcast time

(2.1) for the youth in the formal education system.

The good time during the weekdays (Monday-Friday) for them should be the time before they go to school (6.00-8.00 AM.) and after class (4.00-7.30 PM.) and 8.00-10.00 PM. The good time during the weekends (Saturday-Sunday) for them should be 9-12 AM and after 9.00 PM.

(2.2) for the youth of non-formal education system.

The best time should be after 9.00 PM. every day until 1.00-3.00 AM. of the next day.

(3) Friday. The best time is 11.00-12.00 in which Muslims are required to pray and listen to religious teachings at a mosque.

7.1.3.2 The Mechanism Enabling Sustainable Radio Programs for the Youth in Three SBP.

1) A support from the governmental sector, local offices, community leaders, station administrators/directors, and educational institutions.

(1) A support of governmental offices: the National Broadcasting and Telecommunications Commission (NBTC), the Department of Public Relations of Thailand, and the Southern Border Provinces Administration Center (SBPAC) should support the policies of the youth radio programs. NBTC
should enforce a definite stipulation of radio broadcasting for youth programs in the Act, including an examination to see if the broadcasting complies with such stipulation. Besides, all of these offices should provide budgets for organizing a development of youth radio programs, of radio staffs, and of activities for youth in the area.

(2) A support from concerned offices in the area and community leaders

Concerned offices in the area, such as Provincial Social Development and Human Security Office, Provincial Administrative Organization, Sub-district Administrative Organization, community leaders or chiefs, or religious leaders, should cooperate with a radio station for youth programs to help solve the youth’s problems in a community and support budgets for organizing activities in a community. A radio station should be responsible for disseminating information in the area, opening an opportunity and supporting the youth for a participation in a program. For instance, for some children who cannot join in a program continuously due to expenses obstacles, the concerned offices should support a transportation expense, compensation, rewards, certificates, etc. for motivating the youth participants or broadcasters.

(3) A support from Station Administrators

Station administrators or directors should specify certain and continual policies, budgets, and action plans for supporting a youth radio program. From the study, the following are suggestions for developing radio broadcasters.

(4) A support from educational institutions in the area

Educational institutions in three SBP that have a curriculum in Communication or Communication Arts should play a role of developing radio broadcasting for the youth by supporting with their research findings to search for appropriate content for a program and for useful information for developing a radio broadcasting and broadcasters’ skills, including the skills of the interested youth.

2) Program networks

To establish a network of radio broadcasters is a collaboration in broadcasting radio programs with various groups, such as radio stations in the area,
drug working groups, a civil society on health and on child and youth development, hospitals and clinics for teen mothers, Children and the Youth Council, etc. The network is to support information and to be a channel in delivering the message to troubled children and youth via their joint programs and activities. Despite the fact that these alliances have their own work, they still can fulfill one another to make the work more complete. Additionally, the network can also cover the police working in the area as another important alliance in surveilling children and youth. The network thus can help to develop a program, a presentation, and a follow-up or evaluation. The collaborative activities can be a regional seminar in which all concerned (i.e. broadcasters, the youth, parents, and civil society representatives) are invited to create radio content and interesting presentation for youth radio programs in each year.

The stations should support an activity between broadcasters and listeners and support the publicity of radio programs for the youth. For instance, the Gathering of Radio People Meeting was to publicize, to mobilize the working on youth radio programs and to create a network of listeners of radio programs for the youth. The network comprises various types of listeners, i.e. children and youth, parents, teachers of educational institutions, etc. to draw listeners to participate in developing programs and in determining an operation’s direction.

3) Advertisements in a program

NBTC should improve or amend the laws that prohibited having advertisements in a radio program as a source of providing budgets for operating radio programs for the youth, which is quite costly. Advertisements will be another channel for funds raising to sustain a radio program. Therefore, the government should concern about a reality. Besides their stipulations, the government should have action plans to drive radio programs for the youth towards the desired goal and should not only specify certain laws to enforce it.

4) An additional channel for a program

(4.1) To link signal with mainstream media. A radio program for the youth can link with national radio, especially governmental radio, such as Radio Station of Thailand, etc. to open an opportunity for a local broadcaster to be able to operate, present, or talk in a radio program of the mainstream radio to create a network for the youth.
(4.2) To present a program on online media. The other way to increase a communication channel of a radio broadcaster and radio program is to present a program on online media, i.e. Facebook Live or YouTube Live. This can access more target groups since some listeners of the program cannot listen to a radio during the official hours but they can follow a program through other channels or Line Official so that broadcasters can communicate with their listeners more. By this way, it emphasizes the use of applications on a mobile phone to increase a channel for listeners to participate and to create a network of the program. Broadcasters and listeners can interact, communicate face-to-face, and can listen to the programs backward, including being able to follow up for feedbacks or responses.

(4.3) To present a program via a broadcast tower
A station should present a program via broadcast tower because a broadcast tower in the area is often used specifically for publicizing news and information of a community. If it can be used to present a radio program for the youth, it will become another channel of communication and can increase the number of the target audience who are people in the area. Mostly, a broadcast tower is located in the center of a community where people often do their activities during their free time. Besides, the youth who join in those activities can listen to a radio program as well.

(4.4) To have a service or call center under an emergency situation
Radio stations should have a service or call center as a communication channel in surveilling and reporting information to people in the area. It can perform as a central channel with emergency call numbers in case of any happening or crisis without charge.

5) A participation of listeners and concerned people
Listeners and concerned people who have direct experience with any particular issue should participate in a program. Listeners should involve in a program, i.e. as an interviewee narrating his or her direct experience to other listeners, as a new reporter by being a field journalist of a live report from the area, etc. A station should open a channel for the youth to reflect their immediate responses because nowadays time passes so rapidly. Since the popularity of listening to a radio starts to change, a station should adapt itself towards an immediate response through
Facebook or Line Official. A survey of listeners’ needs should be conducted to correct and improve a program chart.

7.2 Discussion

7.2.1 The Situations of Youth Radio Programs in Three SBP

1) Operational Policies

From the study, it was found that there were three types of operational policies for broadcasting radio programs for the youth (1) operating by a support of stations’ director before the enforcement of the government’s stipulations (2) operating by a budget support of broadcasters’ affiliates and (3) operating in compliance with the government’s regulations without a financial support, partly by the stations’ own budget and partly by a voluntary operation without payment. Radio broadcasting of youth programs of the radio stations in three SBP was under the surveillance and policies of the National Broadcasting and Telecommunications Commission (NBTC), especially governmental stations and experimental stations operating radio broadcasting under the category of public service and community service, which are prohibited to have “advertisements and income earning.” In 2013, NBTC required all radio stations to contain children and youth programs in the stations’ program chart. However, for a production of radio broadcast operated by the government, the government had full power in controlling the media and was a direct budget supporter by having some governmental offices responsible for it. The advantage was the government could stipulate some criteria in producing a program so a program was expected to yield public benefits. However, a radio station under the surveillance of the government may fail, like other radio stations that needed to depend on their own budgets, because of low motivation for a production so it lacked a flexibility or adaptability as required by the government. Fortunately, it was found that directors of some radio stations saw the importance of developing children and youth to have knowledge and enjoyment and support a program for them to express their ideas and competence via a program before being required by the government. Still, in practice, government sectors were influential in the operation of radio stations.
that affected three main aspects in radio broadcasting: a change of main missions, income management, and operational policies of stations.

2) Radio Broadcasters

From the findings, (1) three age groups were found: adult, youth, and adult and youth. (2) preferred broadcasters from focus group interviews were (2.1) youth and adults broadcast a program together so that the youth could be trained and advised to get skills from professional broadcasters. (2.2) the age of a broadcaster depended on program content. This accords with the study of Pannaporn Paiboonwattakij (2011, pp. 37-57), which found that in most of the youth radio programs in the upper north, youth and adults broadcast a program together. This accords with the study entitled, “An Analysis of Radio Programs for Children, Youth, and Parents,” broadcast in Bangkok and neighboring provinces, which found that parts of programs were broadcast by adults and youth (Saowanee Chatkeaw, 2009, pp. 22-25). On the other hand, the study of Sonthaya Chongpunnimit (2005, Abstract), found that most broadcasters were youth aged 18 years old, followed by youth aged 17 years old studying at grade 11, and youth at vocational and high vocational education level respectively.

Besides, from the study, it was found that expected characteristics of radio broadcasters of youth programs should be familiar with people in the area and have knowledge in problem-solving. They should support peace and be professional who know well of their duties and role. The findings accord with some previous studies that illustrated that the broadcasters of youth programs should have desirable characteristics. Sumon Yusin (2000, pp. 114-117), Narong Chuennirun (n.d.), and Supang Nanta (2010, p. 61) found that radio broadcasters should be creative, open, tactful, curious, good listeners, and responsible for the program and listeners. They should learn listeners’ needs and taste, be able to analyze a problem and find a solution, be able to control self-emotion, know how to select a story to be presented, be able to create unique identity and impression, and be able to develop their competence and concepts to be in accordance with journalists’ codes of ethics. Ones of the ethics are to give importance to morality and ethics, be fair for all parties in case of conflicts, not to take sides, not to present harmful information, hold on righteousness, independence, fairness, humanity, and morality. (Joompol Rodcumdee,
This accords with the concept of Ross Howard (Howard, 2008, pp. 6-7) stating that the roles of reporters during a conflict are “Solution Building” by trying to summarize and report the solutions for a problem instead of emphasizing repeated discourses on trouble. Especially, it should be a search of solutions under a crisis, including an insurgency and other crisis in the area, which might occur to the youth. Therefore, broadcasters should have knowledge in problem-solving because some youth have no maturity in learning, have wrong values, nor can they distinguish between what is good and what is bad. Accordingly, knowledge provision, correct advice, and a proper guidance for fixing the mistakes are parts of solutions under a crisis. Besides, a broadcaster should promote a peace. This accords with the study of Aruneewan Buaniaw and Charinrat Somlok (2011, pp. 45-55), which found that media should present facts and opinions, including entertainment content that creates peace, love, and harmony to replace an aggression, violence, and exploitation and bias of people in the society.

3) Program format

From the findings, two formats of the program were found: radio magazine and conversational or talk program. This accords with the concepts of Napaporn Achariyakul and Teerarak Posuwan (2003a, pp. 316-322), which found that a talk program and radio magazine program are ones of the formats broadcast in radio. In addition, it accords with the point of view of Joompol Rodcumdee (2009, p. 61) and The Association of and Children, Youth, and Family Media (2012, pp. 12-15), that appropriate formats for youth may be like those for adults. A conversational Pannaporn Paiboonwattanakij (2011, pp. 37-57), which found that most youth programs are a conversation with listeners or between broadcasters of two people up. A song is often inserted during a conversation.

From the focus group interview, the program format is expected to be integrated with a variety of formats 1) An informal conversational and interviewing program with a communication channel for listeners, i.e. Facebook Live, YouTube Live, Phone-in through which a broadcaster and listener can communication face-to-face or can see audio and visual components of one another. There should be an experience sharing between an adult and the youth or a favorite guest or celebrity can be invited to talk in a program 2) a program containing a conversation that provides a
participation of the youth and their parents in a program and activities. 3) A conversational and interview program operated by the youth by presenting activities in the area that the youth could follow and live report (as a field journalist) from the area. From this finding, the important suggestion was "to enhance the youth's participation." This suggestion was in accordance with the opinions of the youth in three SBP who viewed that a program should be an integrated program with a variety of formats, one of which was a conversational program. Examples of a conversational format were talks on ways of living in the area that was affected, psychological healing, and interesting activities (25%), Another format suggested was moving radio programs or radio on tour (12.5%). This accords with the study of Nutrada Wongnaya (2009, pp. 26-30), which found that the youth needed to participate in a program. The suggested format of a program can be a mixture of several formats in one same program, i.e. conversation, interview, etc. depending on the availability of each period of time to use a mixed format and on the style of a program whether it is suitable for a mixed format or not.

Another finding was that broadcasters should be independent in selecting their program format because they know the best to which format their target listeners respond positively the most. It was recommended that the youth participate at several parts of a program by emphasizing a two-way communication and integrating a common goal between radio stations and communities in the area. This accords with the concept of Singhal (2001, as cited in Parichart Stapitananonda, 2006, p. 24) who proposed a participative communication as a way to create an interaction and to induce a change towards an awareness of potential promotion at an individual, group, and regional group level in a program. This supports the concept of Kanjana Kaewthep (2009, p. 43) who identified three levels of participation. The level of participation found in youth radio programs was at the level of “Sender/Producer/Co-producer/Performance”. Namely, listeners had an opportunity to participate in the production process, i.e. as a guest in a program, a news source, an agenda setter. From the concepts of Kanjana Kaewthep, Kanittha Ninpueng, and Rattikan Jenjad (2013, p. 171), a participative communication induces listeners’ common feeling, action, or experiences and leads to a sense of belonging to the program, especially the program that contains relevant and useful information for all
concerned. A participative communication is thus a major tool in driving a youth radio program towards sustainability.

4) Program Content

From the findings, twenty topics of radio program content were found: health, drugs, education, language, religion, ASEAN community, politics, tourism, media literacy, science and technology, interesting events, sports, creative social activities, life-skill enhancement, family relationship, the youth’s behavioral modification, the youth’s problems situation, entertainment, multicultural society, and situations in three SBP. This indicates that youth programs contain a variety of content possibly due to different aptitude in presenting different content of each broadcaster, i.e. some broadcasters are good at health and education subjects. Besides, since broadcasters are both regular staffs on duty at the stations and volunteers, i.e. youth, scholars, civil society representatives, religious teachers etc. so the content presented is various according to their interest and professional skill. This accords with the concept of Wanpen Phisalapong (1993, pp. 214-222) believing that mass media is an educational instrument through which their audience can learn at their convenience towards continuing and lifelong education. Mass media also play a role in introducing guidelines and transmitting knowledge that helps children to learn and have a creativity. This is in accordance with the guidelines of The Association of Children, Youth, Media (n.d, p. 40) that propose that a creative broadcast radio is responsible for presenting good content, either in the form of entertainment or features, via learning content. This enables the youth to have wider perspectives beyond what they are taught in class and to encourage a continuing education by self-learning. This also accords with the study of Weerapong Polnigongit (2012, pp. 85-86) on radio broadcasting content in Australia and found that parts of presented content about youth often related with knowledge on the environment, art, and culture, including current situations. Saowanee Chatkeaw (2009, pp. 22-25) studied on radio programs on children, youth, and family in Bangkok and neighboring provinces and found that a part of the presented content was knowledge in various fields of study, language skills (Thai and English), and surrounding knowledge. On the other hand, Chitapha Sookplam and Pongsin Prompitak (2013, pp. 1-5) found that radio station presented content related to knowledge, i.e. laws and politics for youth,
general news on children and youth, and local news on the youth of adjacent provinces.

In addition, from the findings, it was found that youth radio programs also presented entertainment in various forms, i.e. modern Thai songs, requested modern Thai songs, anasyid (songs about faith), local Malay, etc. In spite of being inserted during the programs, these kinds of entertainment reflect some uniqueness. Naturally, each broadcaster is experienced or prone towards different kinds of entertainment, i.e. different kinds of songs, etc. Additionally, although listeners are youth, they are different in sex, age, and education level. Therefore, their interest in exposing to certain kinds of entertainment is different accordingly. For instance, female listeners may prefer modern Thai songs and modern western songs while male listeners expose to nasyid songs or local songs. This finding agrees with the concept of Hurlock (1973, pp. 22-25) and Chitapha Sookplam and Pongsin Prompitak (2013, pp. 17-24) that the youth are interested in recreation, i.e. competition games, etc. with different favorite content. Furthermore, Saowanee Chatkeaw (2009, pp. 22-25) found that parts of the presented content in youth radio programs focus on entertainment, i.e. songs, games, tales, or short stories. Similarly, Pannaporn Paiboonwattanakij (2011, pp. 37-57) found that youth programs gave a high space for string songs rather than other types of songs. Songs were inserted periodically during a talk in the programs and encouraged the youth to participate largely in a program, i.e. quizzes, games for rewards, etc. These findings are supported from the findings from survey questionnaires that the youth in three SBP needed entertaining content at the high level, namely songs about faith were needed the most, followed by modern Thai songs, and modern western songs respectively.

In addition, this study also found content of creative social activities, life-skill enhancement, family relationship, the youth’s behavioral modification, the youth’s problems situations (i.e. a movement against corruptions, bad allusion, saving, etc.), multicultural society, and situations of three SBP (i.e. an observation and preparation to cope with some suspected objects, etc.) Such findings are congruent with the concept of Panthip Kanjanajittra Saisunthorn (2004) that media can play a role of an immunizing agent for children, youth, and family in three ways. Namely, 1) media can mobilize a social current in eradicating or resolving a crisis that can yield a
negative impact on the well-being and human rights of children, youth, and family. 2) Media can cultivate children and youth to have an embedded belief and courage towards a self-defense against any life crisis. 3) Media can socialize children's family and teachers to catch up with any crisis that will incur misery and violate the rights of children and youth. The Association of Children, Youth, and Family Media (n.d., p. 40) proposed further that radio broadcasting should present some parts of the content to enhance life-skills or skills of understanding others, ways of living, friend relationship, self-emotional management, understanding of social differences, peaceful co-existence, judgment without coercion and violence, understanding of others' different standpoints, and accepting mutual differences. Besides, the skills include creativity, critical thinking, information classification, and socializing skills. The content on youth's problems found in this study accords with the study of Pannaporn Paiboonwattanakij (2011, pp. 37-57), which found the presentation of youth's problems: unlawful assembly, nightlife, fighting, premature pregnancy, drugs, and human trafficking; and content on problem-solving, i.e. rape prevention, a stop of drugs addiction, socializing (choosing friends, girl/boyfriend), etc.

5) Program Presentation

From the findings, (1) types of language used. Five types of languages used in a program were found: Central Thai is commonly used. For interviewing people in the area, the Malay language was used, depending on the aptitude of interviewees and then translated into Thai. For language teaching, Thai was used for a conversation and particular target languages were used for teaching and communicating. Some programs used Thai and Malay while local Malay was used to helping local people understand and access the programs more easily. (2) Style of talk: a talk between friends, i.e. teasing, straightforward, sincere, etc. and between adults and youth were found. (3) Language style: the following style was found: an informal language with a unique style of a broadcaster, amusing or exciting language according to the content presented, and friendly language.

Joompol Rodcumdee (2009, pp. 10-11, 61) proposed that a radio broadcaster should concern components in producing a program for children and youth, i.e. for spoken language, they need to think of the target listeners. For example, if the target group is children, the language used must be clear, easy to understand,
and polite or can be local language. For speaking style, it should be like talking to friends with a tone of voice expressing a sincerity. This suggestion is in accordance with the study of Pannaporn Paiboonwattanakij (2011, pp. 37-57), which found that in radio programs for youth in the upper north, local language or dialects, i.e. Lanna, Tai, etc. were used. Besides, the finding on speaking style accords with the study of Saowanee Chatkeaw (2009, pp. 22-25), which found that a radio program for youth emphasized informal language. For language used in three SBP, it should be noted that most people are Muslims and use Jawi or local Malay (Melayu) as their principal and communicative language. Although people in three SBP, especially young generation, can use Thai, they use it only for an official contact. Therefore, to help larger groups of people access a program, a variety of languages should be used.

6) Problems and Program Adjustment

From the finding, it is found that the presentation of program content on unrest situations in three SBP was controlled by the following:

(1) Governmental offices, i.e. Southern Border Provinces Administrative Center (SBPAC), stipulate some conditions in presenting and publicizing the unrest situation in SBP. The broadcasting policies were determined by the Department of Public Relations of Thailand and governmental offices. Besides, a phone-in was prohibited during a program as it would be difficult to control listeners’ expression of ideas. In addition, the government was aware of an allusion that might cause conflicts in a society.

(2) The National Broadcasting and Telecommunication Commissions (NBTC) inspected and followed the operation of radio stations as stipulated.

(3) A presentation on an insurgency in the south was also determined by listeners.

For an adjustment, broadcasters opened another channel “behind the microphone” or “Facebook’s inbox” to open for listeners’ opinions, which might not be as lively as a “phone-in,” and avoided talking or presenting any biased information so information was screened before broadcasting.

Under these requirements, radio broadcasters were a mediator between the government and programs’ listeners. Consequently, it caused a difficulty for them.
If they presented any information that dissatisfied influential people in the area, it was harmful to them. On the other hand, if they presented a somewhat useful information for insurgents, the governmental officers would interpret such information as helping the insurgents. Broadcasters thus became tongue-tied. This can thus intervene with the fact and one main principle of peace communication, as mentioned by Kanjana Kaewthep (2002, pp. 443, 500-502), that a peaceful communication must be fair or provides equal opportunity to access information without political or cultural barriers. According to Ross Howard (Howard, 2008, pp. 8-9), one main role of mass media in reporting peaceful news is to be a communication channel or a mediator between conflicting parties. However, often it is used by one party only. Therefore, to educate or to witness any conflicting event, it needs to know the conditions and restrictions of each party before a harmony can be created. From the study, it was found that radio broadcasters did not get cooperation from people in the area, including the youth, as it should be. Besides, they were watched over by both influential people and government officers who prohibited the presentation of content related with an insurgency. From parts of the research entitled, “The Effect of the Use of Broadcasting Radio on the Problems of Violence in Three SBP,” of NBTC, it showed that some radio broadcasters of public service were afraid to receive a heavy bounce from the government agents relating to national stability and insurgents. Therefore, community radio broadcasters avoided presenting some issues, i.e. stability, equity, or anything relating to violence. This finding accords with the opinion of a representative of radio broadcasters in the focus group interview.

SBPAC prohibits talking about any insurgency. This is the radio format of governmental radio programs that allows no disclosure. Sometimes when we do a program, we wish we could be able to report any news that we want. It should be open for us to have a freedom in presenting news about the crisis. If we could not reveal something we should do or warn people, we are not media.
The suggestions found in this study that the presentation must be neutral without taking side nor any violence and must be screened before broadcasting are congruent with the concept of Ross Howard (as translated by Walakkamol Changkamol, 2008, pp. 8-9). Howard states that one main role of media for peace is to encourage a balance of power, to negotiate, and to be neutral without any prejudice. Media must bring about a good balance and give importance to all parties in order to listen to their appeals and find solutions properly. All of these are what all radio broadcasters should do.

7.2.2 The Research Findings on Radio Exposure Behaviors, Uses of Radio, and Needs of Radio Programs

7.2.2.1 The Research Findings on Radio Exposure Behaviors of the Youth in Three SBP

From the study, it is found that the type of media to which the youth in three SBP expose the most is internet (72.4%), television (67.4%), and radio (62.2%) respectively. The channel that the youth exposed to radio the most is radio broadcasting (FM) through mobile phones (71.1%) and radio receivers (33.1%). The place at which the youth listen to a radio the most is at home (82.8%). Type of radio the youth listen to the most is from radio broadcasting station (FM) (82.3%). This indicates that radio is still a kind of media to which the youth in three SBP expose and they listen to a radio on a mobile phone the most. The Internet is the most exposed media because it becomes an indispensable media due to its convenience and due to its ability to access a radio program through various channels rapidly. Saowanee Chatkeaw (2009, pp. 42-50) proposes that besides, radio programs can be transmitted through radio broadcasting, they can be presented through Live Radio in the form of Online Radio via websites. The distinguishing feature of online radio is its presentation through Live Web Cam from which listeners can listen to any program backward or it can be a radio on demand. Additionally, listeners can request for songs and have a prompt and rapid interactive conversation. Namely, it can respond to their needs in human communication. Human beings use technologies for a communication to confirm their status and to establish relationships with others in a society. The reason why the youth listen to a radio at home the most might be that most youths have to
spend their lives at home, which is different from adults who need to work in their offices. This finding accords with the study of Marti, Gutierrez, Ribes, Monclus, and Martinez (2010, pp. 67-77), which found that the youth listened to a radio at home the most (70.4%) because radio broadcasting (FM) still possessed high fidelity and satisfied listeners’ needs.

7.2.2.2 The Research Findings on the Youth’s Uses of Radio

1) From the study, it is found that the youth use a radio for a cognitive purpose of the youth in three SBP: to get information to enhance learning and wisdom and to acknowledge what is happening in a society during a crisis, is at the high level. They use a radio for acknowledging events during a normal situation at a moderate level. This use is in accordance with the concept of McQuial (1987, p. 73) that listeners expose to information from a radio for uses, i.e. information about environmental issues, what is happening in a society, suggestions and practical guidelines for applying in their daily life, opinions facilitating their choices in decision-making or responding to their curiosity, and information used for their education.

The reason why the listeners use radio for acknowledging events during a normal situation at the moderate level while during a crisis at the high level is very common. This is because they should focus more on what will be dangerous for their life. This conforms to the findings from the study of Suthida Nguanda et al. (2016, p. 8), which found that the subjects used a radio to acknowledge information during a normal situation and during a crisis. The use during a crisis was at the high level because it is necessary to know due to the situation in three southern border provinces that faced insurgencies frequently. People were afraid and felt insecure in their properties and lives. They had high anxiety and stress in their daily life because uncertainty and conflicts were witnessed. Accordingly, it is necessary for them to know information during a crisis for their caution and adaptation. Nevertheless, a crisis does not mean only risky situations in three SBP but also other disasters, i.e. blackout, floods, etc.

2) From the study, it is found that the youth use a radio for releasing stress and for enjoying cultures presented by the media at the high level. This finding harmonizes with the concept of McCombs and Becker (1979, pp. 50-52) and McQuial (1987, p. 73), which state that receivers use media partly to gratify their needs
for an entertainment, enjoyment, temporary withdrawal from a society, a pleasure with cultures, and emotional release. Besides, it accords with the concept of McClung, Pompper, and Kinnally (2007, pp. 103-119) that young people use a radio partly for excitement, enjoyment, entertainment, and emotional release. From the study of Saowanee Chatkeaw (2009, pp. 22-25), the youth aged 12-25 years old exposed to a radio for an enjoyment, amusement, stress release, and an accompanying. Sometimes, they listen to forget or step out from problems, to get information for an update and for an adaptation in daily life, to know social movement, i.e. entertainment circle, etc. On the other hand, the study of Amorn Nimpattanapol (2008, pp. 70-130) found that the subjects used a radio interactive program for loneliness and stress release, including for entertainment and pleasure.

3) From comparing the use of radio of the youth classified by age, it was found that the youth aged 14-16 years old and older than 19-24 years old used a radio for enjoying cultures presented in a program at the high level. However, the youth aged 14-16 years old used it at a higher degree at the statistical significance level of 0.05. This result is in line with the study of Rattanit Rodcharoen (2005, Abstract), which found that subjects were gratified and used a radio for a pleasure and emotional release the most and community radio listeners at Khao Thong Sub-district (Tambon) with different ages had different gratification and used a radio program differently. Besides, from the study of Amorn Nimpattanapol (2008, pp. 70-130), it was found that teenagers with different ages used a participation from a radio interactive program differently. The reason why the youth aged 14-16 years old used a radio for pleasure and enjoyment at the higher degree than those aged over 19-24 years old might be that the latter is stepping into an early age of an adult, which is the starting period for working and for earning their lives for a long term.

7.2.2.3 The Research Findings on the Needs on Radio Programs

1) From the study, it was found that the youth needed the following formats at a high level: songs, quizzes, and news respectively. The reason why the needs towards song programs were at a high level probably because the main role of radio is an entertainment media to release stress from work or daily life. This finding harmonizes with the concept of McQuial (1987, p. 73) and Joseph R. Dominick (1993, pp. 48-53) that the receivers expose to media for an entertainment purpose in
order to escape or avoid facing problems, to release their emotion, and to have aesthetic enjoyment. This also accords with the concept of Hurlock, E. B. (1973, pp. 22-25) and Chaweewan Sukphanphotharam (1984, pp. 17-24) that one major interest of the youth in exposing to media is “Recreational Interest.” This also is in line with the study of Santi Kitipimol (2007, pp. 80-120) and Chai Paricaga et al. (2010, pp. 50-80), which found that the youth samples needed songs and consulting programs at the high level. Similarly, the Project of Program Development for Children, Youth, and Family (2008, pp. 7-19) found that the Q&A or consulting program was the most needed program at the high level while the needs on news program were at the high level as well. According to McQuial (1987, p. 73), receivers need information from mass media in order to know events related with themselves, to know current situations around them, including current situation of a society and of the world. On the other hand, Joseph R. Dominick (1993, pp. 48-53) points out that the needs on the use of mass media partly is to get information to gratify human fundamental needs or to gratify human curiosity, including the needs of social belonging. Therefore, they need to expose to information via mass media and one of them is a news program. This accords with the study of Santi Kitipimol (2007, pp. 80-120) which found that youth subjects needed news content the most while the study of Chularat Bussabong (2012, Abstract) found that the youth samples needed news programs at the high level.

2) Regarding the needs on program content, the following results were found:

Religion: the content on religion was needed the most at the high level because, in three SBP, most population are Muslims: Pattani 86.82% (Pattani Provincial Office, 2015), Yala 71.4% (Yala Provincial Office, 2016), and Narathiwat 82% (Narathiwat Provincial Office, 2014). Ways of living and activities of most Thai-Muslims in these regions comply with religious teachings and traditions. The distinctive feature of Islam is an integration of religion and education into one core culture. As Islam is Muslims’ way of living and determines their social practices, this motivates the youth towards needs on religious content at the high level more than any other content. Besides, it might come from their parents' cultivation by letting their children listen to a religious program consistently. Muhamadkhoiree Sakaree, one of radio broadcaster representatives from Yala said in the focus group interview,
Concerning Radio Station at the mosque in the Yala city and Moral Message Radio Station, as I observed people’s listening in the village, the youth’s parents will turn on a radio to let their children listen during their dinner or when they prepare to pray in the evening.

News: the youth needed news at the high level, i.e. news on social problems, on warning dangers in a society, local news, and current situations respectively. This result harmonizes with the concept of McCombs and Becker (1979, pp. 51-52) that people often expose to any information to gratify their own needs. On the other hand, people need to communicate to enable them to decide what to do in their daily life. This helps them to expand their ideas towards surrounding circumstances and events. Besides, they need information for a conversation or for talking to others. In addition, the youth needed to know about news on social problems, dangers in a society, local news, and current situations at the high level possibly because of unrest situation in three SBP so this makes people more aware and be more cautious. In addition, an insurgency in the area causes people to be injured or killed. These people are directly affected people by an insurgency, so does a society. From the study of Chanita Promthongdee (2012, pp. 24-25) and Suwara Kaewnui and Supaporn Phanatnashee (2015, pp. 1-3), it was found that the effects caused by a violent situation made the youth miss an opportunity for connecting their relationships and had less common activities. People lived on their own with fear. Accordingly, this induced the youth to search for information about social problems and risks in order to prevent themselves from the possible happening both in a normal situation and in crisis. Moreover, it was found that the youth also needed local news at a high level because it involves something close to them or to the community. The exposure to such content enables them to share and transmit the message to their parents. As one of the radio broadcasters expressed his idea during the focus group interview:

News in the community is very important. When the youth know it is about their community, they will want to listen to it as it is something around them. They want to know what has happened or will happen in their community.
Entertainment: Some specific kinds of entertainment was needed at a high level. Namely, they were songs about faith, modern Thai songs, and modern western songs respectively. The reasons why songs of faith were needed the most were that most youths in three SBP are Muslims. Ways of living and activities of most Thai-Muslims in these regions comply with religious teachings and traditions. Islam is Muslims' way of living and determines their social practices. Although it is not specified clearly in the religious scriptures that listening to songs is prohibited, religious teachers will explain that it is useless. However, if they are songs about faith, i.e. Anasyid (or Nasayid), it is acceptable. Anasyid (or Nasayid) is a kind of song related to faith and good deeds in Islam and complies with religious scripture. Besides, Anasyid contains no content on adultery nor violence but emphasizes only good deeds and focuses on the faith of the god only. However, for general listeners, especially the youth, they need to listen to other kinds of songs, i.e. modern Thai or western songs, at the high level as well for an entertainment and for inspiration purposes. As stated in the concept of Joseph R. Dominick (1993, pp. 48-53) that human beings need an entertainment for enjoyment and emotional release. Besides, McQuial (1987, p. 73) states that the needs on entertainment are for an escape, for avoiding facing some problems, for a relaxation, for experiencing genuine culture or aesthetic pleasure, for using up one’s time, and for an emotional release.

Social Issues: the content the youth needed at the high level was a report of crisis relating to the regional stability and safety, teen problems, and life skills respectively. The youth needed a report of crisis because an insurgency or unrest situation in three SBP has started since January 2004 causing a high number of injuries and death. People in the area have faced losses of both properties and lives from the use of violence. In terms of social effect, it causes the youth to have fewer interactions with others and less common activities. Besides, the mobilization and development of a community is delayed and faces difficulties because people live separately and are full of distrust. (Chanita Promthongdee, 2012, pp. 24-25; UNICEF (Thailand), 2014; Suwara Kaewnui & Supaporn Phanatnashee, 2015, pp. 1-3). Besides, it was found that the youth needed content on teen problems and life skills at the high level because they are at reproductive age and it is necessary for them to learn about life and co-existence in a society as Phirakan Kai-nunna (2015, pp. 53-54).
stated that radio broadcasting plays a part in determining people’s perception frame. Therefore, information provision can stimulate a society to be aware of the problems of children and youth and to find ways to prevent or resolve them.

3) The Research Findings on Program Presentation

From the study, it was found that (3.1) spoken language needed at the high level was local Malay, higher than southern language. (3.2) speaking style needed at the high level was an informal talk between friends. Such finding can be explained clearly that local Malay is used widely in the SBP for communicating in a society up to present. The use of local Malay language in three SBP can identify people’s identity, ethnicity, and collectivism. Besides, a dialect or Jawi language used in communication does not mean only a social interaction but reflect the tight relations among Malay or Melayu people. Although new generations of them can use Thai, the influential language and used in their daily life is still Jawi or local Malay (Natthaphong Thepjaree, 1991, p. 18; Chalisa Makphanthong, Sukuma Kooyai, & Prathana Kannaowakul, 2002, pp. 45-46; Kittip Sombat, Nongphan Phirianupphong, & Sayan Ardnarong, 2004, p. 33). This finding also accords with the study of Siangfon Rattanaphrom (2002), which found that Thai-Muslims exposed to Malaysian radio programs 28.7% and the program they exposed to the most was Malaysian songs programs. In addition, from the study on the factors affecting radio exposure, it was found that language was one major factor. Accordingly, language is a condition of people's radio exposure in three SBP since it is a tool in communication and enables listeners to understand. Besides, a language is a factor for listeners' selection of their radio exposure and drives them to search for any media or program that can respond to their needs. This harmonizes with the opinion of a radio broadcaster in Narathiwat who gave an interview as follows:

When we broadcast in Thai, we kept wondering why not so many people called in. However, if we talked in Malay, people called in. Therefore, we decided to ask for our listeners’ opinion. Some youth said they could understand but they dared not to call in to say something amusing because they did not learn Thai so their Thai was not so fluent and they felt ashamed.
This illustrates that if we know our listeners, we will know which language they prefer. Language is thus a major factor for a program.”

For the style of talk, the style the youth needed at the high level was a talk between friends. This accords with the study of Mutita Suthena (2012, pp. 65-66), which found that the youth preferred a broadcaster who could talk in an informal and friendly style. Therefore, this shows that listeners will select media that they can understand.

4) The Research Findings on a comparison of the youth’s uses of a radio classified by sex.

It was found that male and female youth in the three SBP had no difference in using a radio for an overall cognitive purpose. From classifying into individual purposes, both male and female youth needed to know about drugs and health at the high level but male youth needed it at the higher degree than female youth at the statistical significance level of 0.05. To know the kind of content the youth need is a good news for developing the youth's potential. The reason male youth needed information about drugs and health more than female youth might be because male youth have more opportunity to involve with drugs either in an urban or rural area, including cigarettes, marijuana and other drugs in different forms. However, for other cognitive content, i.e. politics, language ASEAN community, tourism, drugs, ceremonies and beliefs, media literacy, etc., no difference was found. The good point that the youth in three SBP pay attention to drugs is that the youth can see the ultimate result of drug addiction and what should be avoided or rejected. Importantly, the use of drugs can lead to a terrorism. Therefore, a radio station should apply the findings from this research to adapt their content to respond to the needs of the youth, including learning about health. As summarized in a concept, a radio broadcast functions as a provider of what listeners need and expect to respond to the needs of all involved. (Prasit Thong-oon, 1999, p. 164 and Sumon Yusin, 2000, pp. 335-336). Another important thing is to apply the results of the study as guidelines for a socialization, as Arnett (1995, pp. 519-531) and Blumler and Katz (1974, p. 174) pointed out that the youth use media because of their socialization needs and personal needs.
5) The Research Findings on a Comparison of the Youth’s Needs Classified by age (three age groups)

Parts of the study found that the youth aged 16-19 years old needed content on the promotion of the youth at the high level while those aged 14-16 years old needed it at the moderate level. This reflects a difference in maturity and social needs. Namely, the youth aged 16-19 years old gives more importance because of their older age. In fact, the content involving the promotion of youth is related with an opportunity for children and youth in three SBP to operate a program for the youth of non-formal education in a community that might have an effect on the youth's development. The needs may come from "an expectation" to gain the benefits they expect. From the study of Charatsri Hansomwong (1980, Abstract), it was found that the receivers of different ages had different expectation and satisfaction in listening to radio programs. The other study by Pattaya Ruengrengdkulrit (2003, pp. 83-111) found that the subjects with different ages had different radio exposure behaviors and gratification.

6) The Research Findings on a Comparison of the Youth’s Needs on Program Content, Classified by age (three age groups)

From the study, it was found that the youth at undergraduate/high vocational education level needed content on social issues, general news, and political news at the high level, while those at late secondary and vocational education level at the moderate level. This might be because at the late secondary education level is the period of studying all types of subjects but under a full support from their family. On the other hand, the youth studying at undergraduate or high vocational education level are studying preparatory subjects towards their future career, their start-up, and their own responsibility. When their needs are different, the frequency and exposure time to radio programs are different accordingly. This finding is supported by the study of Ladda Kanbunchan (2010, pp. 79-110), which found that the subjects with different education level had different exposure behaviors, frequency, and length of exposure time.
7.2.3 The Findings on the Expected Radio Content under an Insurgency in Three SBP and on the Mechanism Enabling Sustainable Radio Programs for the Youth in Three SBP

7.2.3.1 The Expected Radio Programs under an Insurgency in Three SBP

1) The expected radio broadcasters

The radio broadcasters should have the following qualifications:

(1) Age dimension: both youth and adult should broadcast a program together so that the youth can be trained and advised for professional skills by an adult professional.

(2) Characteristics dimension: radio broadcasters should have some experiences on youth, are familiar with the area, understand listeners in the area, have communication skills, have unique characteristics to be memorable, love researching and analysis, are knowledgeable in problem-solving, and can develop their unique communication style,

(3) They should be professional.

(4) They should be a peacemaker and have important roles in searching for peaceful and sustainable solutions with moral and ethical concerns.

(5) The development of radio broadcasters: Radio broadcasters who lack knowledge and skills in broadcasting should be trained and have an opportunity to develop their competency and radio broadcasting skills.

From the findings, it is noted that for a present radio broadcasting, besides, the content and knowledge conveyed, another important thing is a radio broadcaster who performs as a connector and coordinator from the station to listeners by transmitting the message as stipulated to accomplish the target objectives and to respond to listeners’ goals. Besides, radio broadcasters play a role in both entertainment and knowledge or reporting information. Furthermore, they should play a role in enhancing knowledge exchange, developing the youth’s wisdom, and raising a cooperation between radio broadcasters and listeners in the area. This accords with the concept of Ross Howard (as translated by Walakkamol Changkamol, 2008, pp. 6-7) that another role of a mass media in the conflicting situation is “solution building.” Mass media must try to summarize and report what can be solutions for a problem
instead of presenting redundant discourses on problems or troubles. The solution building should include a process for inquiring solutions. It should be noted that a crisis does not include only an insurgency or unrest situation but also other possible severe problems that might occur to the youth. Hence, radio broadcasters need to have a knowledge in problem solving since the youth may not be mature enough to know them. Besides, they might have misleading values but cannot distinguish between what is good or bad. Therefore, knowledge and guidelines provided to help to correct the mistakes or solve their problems will be a part in supporting the solution building process. Another important role is to support peacemaking. This supports by the study of Aruneewan Buanaiw and Charinrat Somlok (2011, pp. 45-55), which found that media should present both facts and opinions in the news, together with a creative entertainment content for creating peace, love, and harmony to replace an aggressive, violent, and competitive climate amidst people in a society.

2) The expected program content

From the study, the expected content of the following issues was found:

Multicultural society: radio programs should present identity differences of each group in the area, the acceptance of differences without a bias, the focus on morality and ethics based on religious teachings as a spiritual anchor. From the study of Pannaporn Paiboonwattanakij (2011, pp. 37-57), it was found that radio content broadcast in the upper north aimed to specific-group listeners, i.e. ethnic groups (on education, an acquisition of Thai citizenship, culture of ethnic groups, etc.), novices, and different of local language or dialects (Lanna, Tai, Chong, Karen, etc.). In the article of Phirakan Kai-nunna (2015, pp. 11-46) analyzing a radio program called, “Warm Parents and Warm Family,” it illustrated that to live happily in three SBP, radio programs put an emphasis on the content about a multicultural society. This might be because the unique nature of these three provinces comprises different socio-cultural groups: Thai-Muslims, Buddhists, and Thai-Chinese. Therefore, in a multicultural society, it is necessary to enable people of different culture and life patterns to live together in harmony by paying respect to other cultures while being proud of their own culture. From presenting such content, it can lead youth listeners to understand that cultural differences are not obstacles for a
peaceful co-existence. Besides, it can reduce an intergroup bias, discrimination, and disrespect to other different people. On the contrary, it enables them to value a cultural diversity.

Creative Social Activities: The content should contain an enhancement of life skills. This suggestion accords with the concept of Panhip Kanjanajittra Saisunthorn (2004) that to use a media as a tool is like an immune injection for children and youth. Partly, media can socialize them to have a strong belief and courage to take themselves out of life crisis by themselves. This concept harmonizes with the finding from this study that the youth in three SBP needed content on life skills and the youth's promotion at a high level. This is because the most necessary thing at present is the development of the youth, namely their particular skill or expertise. To provide a creative social activity can draw the youth's attention and pull out their diverse potential to be shared for learning and this can help develop a society in the future.

A Warning in Emergency Situations: This content was suggested to be broadcast by the use of a talk, short documentary features, short clips, and information provision about an insurgency to warn people about a danger and create their awareness. The finding is supported by the concept of C. R. Wright (1986) that the main role of mass media in a crisis is to surveillance what is happening in a society and report it to people. Naturally, under a crisis, people will depend on mass media to know and follow the news. Another role is to communicate and connect people towards a common understanding. Furthermore, from the concept of Sermsiri Nindam (2007, p. 54), mass media play a role of analyzing and interpreting what kind of effect an occurring crisis will have on individuals and the society, including suggesting guidelines for their safety.

A Healing: From this study, it was suggested that radio programs should contain activities that help encourage and support the affected people to have more skills and to motivate them to join some creative activities. According to C. R. Wright (1986), the main role of mass media during a crisis is to entertain and inspire. In other words, mass media need to play a role in responding to their listeners’ psychological condition and in healing their mentality. This statement accords with the concept of Ross Howard (as translated by Walakkamol Changkamol, 2008, pp. 8-
that a part of the roles of mass media in reporting news about peace is to be a sphere for an emotional outlet. Any conflict can be relieved or dissolved if there are some spaces or channels for all concerned to release their grief or anger. Mass media can be such a sphere in opening an opportunity for any party to communicate instead of a battle on the road. Conflicts then can be resolved before becoming a violence.

Regarding ways of healing and enhancing life skills for the affected people in three SBP, it was found in the article entitled, “Lessons Learned: Alternative Media for Southern Border Amidst Smoke of Conflicts” (Phirakan Kai-nunna, 2011, pp. 25-36). The article proposed that the civil society and local media in the area performed to mobilize people in the community to support the development of the potential of women, children, and youth, including those affected from an insurgency. Such mobilization opened a space via radio programs to provide knowledge for them in order to transcend their losses towards resolute encouragement.

3) The expected program presentation

From the study, the following was suggested: radio programs should insert hot news or breaking news in a program promptly and immediately. The information must be from a direct source in the area. The presentation of news should be accurate, correct, examined, and screened thoroughly before being presented. They should present good news more than bad ones and might present other content as well, i.e. encouraging songs, positive words, healing statements for the affected people. Preventive guidelines should be presented through knowledge provision. The finding accords with the concept of C. R. Wright (1986) that the main role of mass media in a crisis is to surveillance what is happening in a society and reports it to people. Naturally, under a crisis, people will depend on mass media to know and follow the news. This statement is in line with the study of Suthida Nguanta, Teerapong Pentsri, and Abdul Mubin U-Seng (2016), which found that during a crisis, i.e. floods, insurgency, etc. people exposed to PSU Radio Station 107.25 MHz in Pattani before other sources because the station had continuing reports on the situation that enabled them to catch up with what happened and occurring crisis.

Besides, it was suggested that radio programs should have a different presentation from other media; especially their content should be different from other media to avoid repetitive news but should focus on information from a
direct source in the area. This might be because, under a crisis, people need accurate and correct information and they need the involvement of local people in presenting news or information to confirm the news reported to them. According to Clause (1968, as cited in Kanjana Kaewthep, 1998, p. 190), to listen to opinions of those concerned in a crisis, it should be a two-way communication to make common understanding of what happened and to know the needs of the affected people. In addition, according to Kanjana Kaewthep (2000, pp. 184-185), broadcast radio is still a high potential media in creating "public sphere" by connecting people together and establishing a harmony among various groups in the area to encourage a participation. To create common understanding in three SBP is thus very crucial. Therefore, radio broadcasting should open an opportunity for youth and people in the area to express their ideas or report situations in the area. This will lead to a communication on ones' own hometown and enhances a climate towards peace in the area. However, it should be realized that there should be an examination and screening of information before broadcasting as well. According to Kanjana Kaewthep (1998, p. 190), media should not communicate about a crisis too rapidly or too rigidly and be more cautious of affirmation from any involvement in the situation. Besides, for the suggestion of having other content, i.e. positive news, mental healing, etc., in parallel with news on an insurgency, C. R. Wright (1986) proposes that mass media should entertain and inspire their audience to respond to their mental condition, i.e. grief, anxiety, despair, etc., towards an enjoyment and stress release.

7.2.3.2 The Mechanism Enabling Sustainable Radio Programs for the Youth in Three SBP

1) A support from all concerned parties:

Radio programs for youth need to be supported by the government, local offices, community leaders, station directors or administrators, and education institutions. From the study, it was found that the support of a radio program could enhance a genuine working cooperation. Clear policies could promote concerned organizations towards a cooperation leading to a top-level administrator's decision. This kind of cooperation enables a direct authority to those who have direct knowledge and competence. It is obvious that the accomplishment of radio programs require a serious and continual support from the governmental sector local offices,
community leaders, station directors or administrators, and educational institutions in the area. It is an effort in creating a participation towards common agreement in helping to develop radio programs for youth. According to the concept of participative communication of Singhal (2001, as cited in Parichart Stapitanonda, 2006, p. 24), a participative communication is a process in which individuals or institutions have a dynamic consultation to induce an interaction and changes in a direction that makes people aware of a potential creation of something. This definition accords with the concept of Kanjana Kaewthep (2009, p. 43) that the important thing of a participative communication is a drive towards a participation at the policymaker/planner level. This level comprises planning, specifying all communication policies in a community, content stipulation, proper format, timing specification, administrative system structure, participation in developing action plans, and other related policies. The support from this level enables a genuine program production and administration and leads to a support from people in the area. This accords with the study of Chalisa Makphanthong (2004, pp. 70-85), which found that in developing a community radio program, it was necessary to get a participation of three levels. The first level is a group participation (a communication between those who are interested in or understand the same subject), which is a horizontal communication. The second level is a community participation to establish a participative climate. The third level is the participation of parents at provincial and local level. This is to connect parents with people in the area to ensure a smooth operation.

2) The creation of program network:

A part of this study found networks of some radio stations, i.e. networks among radio stations in the area, civil society working on health and the development of children and youth, etc. These networks are for supporting information, being a channel in transmitting a message to the troubled children and youth via a program, and coordinating for a joint activity. Besides, there were networks for developing, presenting, and following a program. It was suggested in the study that a station should support a program in which radio broadcasters and listeners can work together. The other suggestions were to support a publicity of youth radio programs and a co-working of radio station networks. Such suggestions accord with the opinion of Phirakarn Kai-nunna (2011, pp. 25-36), which stated that there was a
mobilization on the part of civil society and local media in the area, especially the consolidation of community radio as a community network. This network plays a role in supporting the development of the potential of women, children, youth, and the affected people by creating a public sphere via a radio program. Examples of some programs of the networks are i.e. the program, “Voice of Southern Border Women” organized by the Network of Civic Women for Peace (NCWP); the program “Uniting Dreams to One Heart” organized by Communication Group with People for Spiritual Strengthening.” Networking operation means an exchange of learning and experiential knowledge towards common planning and activities leading a group synergy to accomplish the effectiveness of those activities. In other words, networking is a mechanism supporting an examination of youth radio programs. This is an integral part of a process that brings about a quality program with a serious and fair examination.

3) Advertisements in a Program:

From the study, it was found that NBTC should improve or revise the law that banned advertisements in the youth program as a channel for budget raising. In fact, in producing a program, it was rather costly and the station could call for advertisements as a way to get budgets for operating and developing the programs, especially due to limited budgets of the community stations and low compensation for radio broadcasters. Worse than that, some radio broadcasters were not paid at all. Besides, the stations had to bear a number of expenses, i.e. travel costs of volunteers or participants, administration cost, etc. From the point of view of people working for a community radio station, they still worked because of their spirit and good intention for developing children and youth to be future valuable human resources of a family, community, and the nation. To face a reality, the government should allow youth radio programs to have advertisements as their sponsorship but with non-profit orientation so radio stations should submit their accountancy report to prove this. By doing so, advertisements can be another channel in supporting youth radio program development.
Our program is voluntary and gets no payment nor travel cost. All through these 20 years, I have broadcasted ‘Social Window’ program at MCOT radio station without salary. For a provincial radio broadcasting, we had to pay for the airtime. Over 10 years ago, the Harmony Project let university teachers broadcast the program; however, these teachers had no time to do so we were assigned to replace them without salaries. We, three broadcasters, help to broadcast just for merits and we have broadcast the program consistently since then. Mostly, we provide knowledge. We do not exactly like it but we think it is our duty.

Actually, we can simply resolve this problem by allowing youth programs to have advertisements as their income. The advertisements might be public relations of organizations or offices without profit orientation. By doing so, we can help the programs to survive.

This suggestion accords with the study of Aruneewan Buanisaw and Charinrat Somlok (2011, pp. 45-55) entitled, “The Overview Study of the Roles and Operations for Empowering Radio Potentials in Creating Peace in Five Southern Border Provinces: Satun, Songkhla, Pattana, Yala, and Narathiwat.” The study found that community radio stations in these five provinces needed to be supported in various dimensions, i.e. capital, equipment, etc. including clear information for using in a program, i.e. news, articles, CD, creative sports, including personnel with specialized expertise.

From the study, it was found that besides an inspiration in organizing a youth radio program in spite of a ban in advertisements that buoyed up a radio broadcaster's persistence, his or her willingness, and voluntary spirit together with a support at different phases of a program were another important mechanism. A support for broadcasting equipment, a financial support from people in a community, and different kinds of supporting projects and activities in helping to develop a broadcaster’s potential were some examples of the supports. For instance, the project entitled "The Development of Radio Networks Potential for Children, Youth, and Family in Lower Southern Provinces” was to increase the effectiveness of the children
and youth programs by enlarging more spaces for good media or broadcast radio in the lower southern provinces. However, such support was just temporary. Furthermore, despite the effort in creating a network as another supporting factor, the failure was caused by insufficient budgets, which made the old networks disappear. (Phirakan Kai-nunna et al., 2012, pp. 10-20).

4) Additional channels for presenting a program.

From the study, it was suggested that radio stations should increase channels for presenting a program by (1) Linking a signal with mainstream media for presenting a youth program in the national central radio station, especially government radio stations. (2) Presenting a program through online media in order to access more target audience by emphasizing the use of various kinds of applications on mobile phones to increase a channel. (3) Presenting a program via broadcast tower or wires (4) Establishing a service center or information center (or call center) for supporting information during an emergency by connecting with Radio Broadcasting Station as a communication media for people to verify and acknowledge news and information.

The concept of creating a participation with mainstream media reflects the fact that though most of youth radio programs are governmental media and under the supervision of the government, parts of the operation process should provide an opportunity of out of the state to participate. The possible level of participation is to be a co-broadcaster of a program, either in the form of being guest speakers or in transmitting through various networks in the area. Therefore, the state's operation should be open to working with relevant networks. Importantly, it is essential to establish a mechanism and system for enhancing a co-working. This can be considered as a promotion and facilitation for an empowerment of radio broadcasting for youth from the expansion of a participation to include wider sectors and more local offices and organizations towards an effective operation.

Regarding increasing channels for radio programs, especially via online media, such as Facebook Live, YouTube Live, or Line Official, this idea accords with the concept of Kanjana Kaewthep (2002, pp. 443, 500-502) that a component in communication for peace is the availability of appropriate technological growth for a particular society. Namely, a communication for peace needs to have
technological advancement that can transmit information widely without time and space restraints, including being able to reduce some noises to prevent some misunderstanding. The stations should yield a high production level that can disseminate to receivers inclusively and in compliance with Radio Broadcasting for Peace Plans. The report on community radio situations in southern border provinces of Deep South Watch (DSW) in 2015 specified that new media technologies were a solution for a radio production. Conversely, due to some restraints stipulated in the announcement of National Council of Peace and Order, some community radio could not broadcast their programs so they needed to adjust them to be digital broadcasting to respond to the communication needs of Smart Phone users and to be another alternative for receivers at distant or different areas. (Samatcha Ninpat & Nureesun U-Seng, 2016, pp. 1-3). Such finding is in accordance with the finding of this study on radio exposure behaviors of the youth in three SBP, which found that internet was the most exposed media by the youth, followed by television, and radio respectively. For exposing to radio programs, the youth exposed through internet and radio receivers respectively. This illustrates that the youth often use an internet while listening to a radio program. Accordingly, to have a broadcasting in parallel on Facebook Live and YouTube Live should add channels and enlarge listener numbers, especially youth listeners. Besides, they should use social media in promoting a radio program to make the youth in the area know the program. The nature of Live in Facebook enables a live broadcaster broadcast immediately. In front of the Page of live programs, a reminder message keeps visible for stimulating listeners’ attention. Listeners can access by a two-way communication and can convey their feedback or comments immediately.

We do not have only radio as audio-media, but we also have online media because we realize that now children do not listen to a radio program from a radio receiver anymore. Therefore, we needed to adjust to using online. It helps us to access more listeners. Especially, in the distant area, people can receive our program by an internet, i.e. through Facebook Live. The advantage is that he can reflect his needs into our program instantly. Accordingly, we built a page for disseminating our information and people sent us feedback
without leaving their home nor spending money on calling to a program. They do not need to come to see a broadcaster face-to-face nor taking a risk for leaving at night. Especially, during an insurgency, they can stay at home exposing to our program. In the old days, teenagers liked to come to see a DJ in the mid of the night. Now, they can see Live and can see a broadcaster's face and interact with him or her right away. That's it.

From the aforementioned, a radio increases a channel for presenting its youth program via the use of online media because youth nowadays have adapted their media exposure behaviors from traditional media, i.e. to use mobile phones and internet to replace a radio receiver. Besides, under an insurgency, receivers can communicate with a radio broadcaster without leaving their home for their safety in life and property. Consequently, radio needs to develop itself to respond to the era of the borderless globe via live broadcasting and listeners can listen backward via the internet and applications. It is remarkable that the youth in three SBP still expose to radio programs but change the form of their radio-listening behaviors through digital technology instead of listening through a radio receiver like in the former days. Consequently, radio stations and broadcasters emphasize the use of technology, i.e. the use of applications like Facebook Live, and create their Page for their disseminating information and news so that the youth can follow the program and press “like.” These increasing technologies add a channel for listeners to participate and can respond back through Line Official. Accordingly, the brand page of radio programs or stations in Facebook opens a channel for the youth to reflect their needs. Besides, it helps to explore the needs of listeners on radio programs and to improve or revise their program chart. Therefore, it is what should be supported to take place in the area.

For the suggestion towards an additional channel through a broadcasting tower or wires in a community, this is aimed to increase the number of target listeners in the area. The suggestion accords with the survey findings of Center for Conflict Studies and Cultural Diversity (CSCD) in 2010, which found that the media for getting information the most is TV, followed by radio, media from a Mosque, people in a community, tea shops, friends’ talk, and broadcasting towers
respectively. Namely, they mostly expose to media in their community mainly. (Thitinob Komolnimi, 2014, p. 5) The result accords with the study of Nuwan Thapthiang (2007, Abstract), which found that broadcasting towers were an effective channel in disseminating information to all groups equally. Most of the information is about the government's appointments and news. It is noted broadcasting towers still play a significant role for a community and they are the important channel for disseminating information from the three SBP to communities. Since broadcasting towers are mostly located in the center of the community or village where activities are organized, they are counted as a tool in community communication. The youth who join in the activities can thus listen to a radio program as well.

I used to coordinate in the villages of the SBP where there were broadcast towers. I tried to broadcast a radio program through those broadcast towers and observed the behaviors of our target listeners. I saw some kids playing football in the field. They listened to our program in which presented songs, and various kinds of information about the youth. They listened up to the end of the program. Their parents listened too as it is the center of the community.

This reflects that broadcasting towers are specialized media used for a community development and playing a role of central media of a community. They are another channel transmitting to the target audience who are a youth in a community or village who do not listen to a radio program from either radio receiver or internet.

As for a suggestion that a disaster warning center should be established in the area as a center for inspecting and reporting information by connecting with radio stations. It is also a central media for communicating with people. Its advantage is its ability to connect to experimental stations operating radio broadcasting in communities before communicating widely to general people. A disaster-warning center should serve the governmental mission to prevent any mistake of information or an overriding of the permitted scope of news presentation. Nevertheless, experimental stations operating radio broadcasting in a community should also balance the governmental information with the information from networks.
in the area to keep the neutrality without a bias against others. This kind of news presentation occurs from a cooperation of many concerned offices. This is in accordance with the concept of Ulmer and Seeger (2007, pp. 33-45) that a crisis communication needs a cooperation from all concerned offices for considering a problem together openly and for coordinating assistance to solve the problems.

5) A participation of listeners and all concerned.

Listeners and those concerned with direct experiences should participate in a program in various forms, i.e. giving an interview, narrating their experiences or telling their stories in a program, joining in reporting news (as a field journalist reporting live from the area), etc. Besides, a program should provide a channel for the youth to reflect their needs instantly. It should be noted that the increasing popularity in radio listening might come from the youth’s needs of their instant reflection on Facebook or Line Official. At the same time, it helps to explore the youth's needs on radio programs and suggestions for improving programs or a program chart. The opening of a participation on the part of the youth, parents, and scholars in a radio program at radio station or via online is also offered in the concept of Singhal (2001, as cited in Parichart Stapitanonda, 2006, p. 24) that a participative communication as a way to create an interaction and to induce a change towards an awareness of potential promotion at individual, group, and regional group level in a program. This supports the concept of Kanjana Kaewthep (2009, p. 43) who identifies three levels of participation. The level of participation found in youth radio programs is at the level of “Sender/Producer/Co-producer/Performance”. Namely, individuals have an opportunity to participate in the production process, i.e. as a guest in a program, a news source, an agenda setter. From the concepts of Kanjana Kaewthep, Kanittha Ninpueng, and Rattikan Jenjad (2013, p. 171), a participative communication induces listeners’ common feeling, action, or experiences and leads to a sense of belonging to the program, especially the program in which the youth in the area play a part contains relevant and useful information for all concerned. A sender and receiver can have a role shifting from being merely a listener to be a radio organizer or broadcaster.
I tried to persuade to change a program format. First, we tried to work in the field. We let the youth be representative of field journalists and report events happening in the area. For example, one time I asked a boy who was playing a football for an anti-AIDS project to interview people they know or to narrate their stories. Everybody wants to hear his or her voices. They want to listen to their stories.

This shows that participative communication is thus a major tool in driving a youth radio program towards sustainability.

### 7.3 Recommendations

#### 7.3.1 Policy Recommendations

From the study, it was found that experimental stations operating radio broadcasting. Especially, community radio stations had major roles in organizing a youth radio program and in accessing the youth in three southern border provinces, considering from radio exposure behaviors, uses, and needs of the youth. On the other hand, budgets for voluntary participation in a program were limited; radio broadcasters had low income, etc.

1) National Broadcasting and Telecommunications Commissions (NBTC) and other concerned governments should reconsider the classification of projects and activities based on program content, broadcasters, youth broadcasters, and program networks of radio stations in three southern border provinces. Particularly, they should consider the suggested resolution from this study, "the prohibition of advertisements in a program should be reconsidered if it should remain or adjusted to respond to the actual social condition."

2) NBTC and other governmental offices responsible for policy implementation should let the Provincial Administrative Organization (PAO) determine guidelines for supporting the operation of community radio stations in the area and for sponsoring their operations for youth programs because such organization connects with various governmental offices with several missions at different levels.
3) The administrators of governmental radio stations should allow local radio broadcasters to present their programs via mainstream or central radio station to create listeners’ networks. Besides, they should establish some communication channels without charge, i.e. a central call center, etc.

4) Universities offering programs in Mass Communication should promote a case study or have more research on radio programs according to areas of interest, problematic situations, or periods of time so that the findings from the study can be applied to improve youth radio programs.

7.3.2 Recommendations for Broadcasting Youth Radio Programs

1) Radio stations and broadcasters should consider applying and improving the program formats suggested in this study: integrated or mixed radio programs with different formats and content at a different part of the program by emphasizing the youth's participation. Besides, other needed radio programs found in this study are those for releasining stress, i.e. song or music programs, consulting or Q & A programs, and news program.

2) Broadcasters were suggested to contain and emphasize the following content in youth radio programs:
   Health: physical and sexual health care, and roles or participation of concerned people (specialists, youth, parents).
   Drugs: preventive guidelines rather than academic knowledge.
   Education: local language or dialects and a promotion of learning various languages, i.e. local Malay, English, and ASEAN languages.
   Religion: commonalities and differences in religious practices of each religion.
   ASEAN community: movements in ASEAN nations.
   Politics: political news and democracy
   Tourism: both local and abroad
   Media literacy: useful content to learn media literacy
   Science and technology: new technologies
   Interesting events: events in both local and foreign countries.
   Sports: methods and results of the matches or tournaments
Creative social activities: voluntary activities in the area, the promotion of creative activities in the area, and an encouragement for the youth to participate in and present the activities.

Life-skill enhancement: an adjustment when facing outside world, love and family relationship skills, a two-way communication or consultation between the youth and experienced guests.

Family relationship: the establishment of good relationships.
Behavioral Modification: proper relationships at different ages
Youth’s problematic situation: problems solving and resolutions.
Entertainment: creative songs and a summary of content from songs
Multi-cultural society: Differences of each religion for creating an understanding; living in a multi-cultural society; and establishing a harmony, a pride in cultural diversity, and beauty of three SBP.

For the content on “situations in three SBP,” programs should emphasize a danger or disaster warning, a caution for oneself and people around, and a coping preparation. The content should be presented in an informal conversation, through short documentary programs or short clips. The following content at each stage should be provided.

During an insurgency: a report of suspected objects and ways of coping
After an insurgency: a healing for the affected people, either directly or indirectly, mental rehabilitation, creative activities, and positive content.

The presentation of the content should be brief but emphasize hot news or timely and rapid report with accurate and correct information from the sites. Besides, good news should be presented more than the bad ones.

3) Radio station directors and the affiliation of broadcasters should support the dissemination of the youth programs through various channels besides from radio receivers, i.e. via the internet, applications, social online like Facebook YouTube, and Line.

4) Radio broadcasters should transmit the findings on the youth's gratification of radio programs to general listeners to argue that none listens to a radio. In fact, the youth in three SBP still listen to a radio through radio receiver while most of them listen from the internet and mobile phones.
5) Due to the results of this study regarding the development of personnel working with radio programs for youth, the administrators of radio stations and of schools that provide a training for broadcasting professionals should plan with those concerned to establish projects and activities. The action plans should identify what should be done, to what extent it should be done, and which radio stations should be assigned. The collective plans can integrate all collaborations for developing radio programs from the community and by the community.
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APPENDICES
APPENDIX A

BIBLIOGRAPHY RADIO PROGRAM CASSETTES
**BIBLIOGRAPHY**

**RADIO PROGRAM CASSETTES**

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<th>Name of Program</th>
<th>Province</th>
<th>Name of Radio Station</th>
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<td>July 11, 2016</td>
<td>Yalannanbaru</td>
<td>Yala</td>
<td>MCOT Radio, Yala.</td>
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<td>2. Addeen Tulyapong</td>
<td>July 12 and 18, 2016</td>
<td>ATTAR Students</td>
<td>Narathiwat</td>
<td>ATTAR Radio Station</td>
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<td>3. Amah Sani</td>
<td>July 12, 2016</td>
<td>Rumayosuokarae</td>
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<td>4. Arisah Teemung</td>
<td>July 18, 2016</td>
<td>Libutan Wanita</td>
<td>Yala</td>
<td>Suara Kita Radio Station</td>
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<td>5. Asikan Hayeewang</td>
<td>July 14, 2016</td>
<td>ATTAR Students</td>
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<td>8. Danish Makeh</td>
<td>July 10, 2016</td>
<td>To Be Number One</td>
<td>Narathiwat</td>
<td>Radio Station of Thailand, Narathiwat</td>
</tr>
<tr>
<td>10. Hayatee Solaso</td>
<td>July 10, 2016</td>
<td>Rumayosuokarae</td>
<td>Yala</td>
<td>Suara Kita Radio Station</td>
</tr>
<tr>
<td>11. Kateena Deetripetch</td>
<td>July 26, 2016</td>
<td>Spoken Language (Phasa Phatee)</td>
<td>Narathiwat</td>
<td>ATTAR Radio Station</td>
</tr>
<tr>
<td>12. Kuroyhan Nimeng</td>
<td>July 7, and 9, 2016</td>
<td>ASEAN World View (Lokathat ASEAN)</td>
<td>Pattani</td>
<td>PSU Radio Station</td>
</tr>
<tr>
<td>Name of Broadcaster</td>
<td>Date of Interview</td>
<td>Name of Program</td>
<td>Province</td>
<td>Name of Radio Station</td>
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</tr>
<tr>
<td>13. Madpendi Waebaka</td>
<td>July 25, 2016</td>
<td>Best Music</td>
<td>Narathiwat</td>
<td>Yala Rajabhat University Radio Station for Education</td>
</tr>
<tr>
<td>14. Mareepeng Hayeesaleh</td>
<td>July 15 and 22,</td>
<td>Warm and Happy Family without Drugs for Nara People (Krob Krua Oonjai Phue Kon</td>
<td>Narathiwat</td>
<td>Radio Station of Thailand, Narathiwat</td>
</tr>
<tr>
<td></td>
<td>2016</td>
<td>Nara Sodsai Hang Klai Ya Septik)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Masura Yasaree</td>
<td>July 19 and 25,</td>
<td>Around Vocational College (Rob Rua Archeewa)</td>
<td>Narathiwat</td>
<td>Radio for Education and Career Development Narathiwat Vocational College</td>
</tr>
<tr>
<td></td>
<td>2016</td>
<td></td>
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</tr>
<tr>
<td>16. Muhamadkhoiree Sakaree</td>
<td>July 22, 2016</td>
<td>Southern Border Youth (Yaowachon Khon Chai Dan Tai)</td>
<td>Pattani</td>
<td>SBPAC Radio Station</td>
</tr>
<tr>
<td>17. Naitee Benyapa</td>
<td>July 13, 2016</td>
<td>Relaxing Tours in ASEAN (Tiew Bai Bai Nai ASEAN)</td>
<td>Narathiwat</td>
<td>Radio Station of Thailand, Command Center at southern border provinces, Royal Thai Police</td>
</tr>
<tr>
<td>18. Nasjamee Sa-a</td>
<td>July 16, 2016</td>
<td>Hot Sound (Sound Sab)</td>
<td>Yala</td>
<td>Radio MCOT, Yala</td>
</tr>
<tr>
<td>19. Nukulhayatee Patan</td>
<td>July 23, 2016</td>
<td>Social Time</td>
<td>Narathiwat</td>
<td>ATTAR Radio Station</td>
</tr>
<tr>
<td>20. Nureenah Yamasari</td>
<td>July 23, 2016</td>
<td>Innocent Teens (Wai Sai Wai Teen)</td>
<td>Yala</td>
<td>Radio Station of Thailand, Yala</td>
</tr>
<tr>
<td>22. Pattama Salika</td>
<td>July 14, 2016</td>
<td>Creative Thinking Teens (Wai Kid Wai Sang San)</td>
<td>Narathiwat</td>
<td>912 Radio Station</td>
</tr>
<tr>
<td>Name of Broadcaster</td>
<td>Date of Interview</td>
<td>Name of Program</td>
<td>Province</td>
<td>Name of Radio Station</td>
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<tr>
<td>Pornpimol Urairat</td>
<td>July 16, 2016</td>
<td>Tutor on Air</td>
<td>Pattani</td>
<td>PSU Radio Station, Pattani Campus.</td>
</tr>
<tr>
<td>Prachaya Rungrueng</td>
<td>July 20 and 25,</td>
<td>Bright and Safe Teens (Smart Sai Sai Smart</td>
<td>Pattani</td>
<td>Radio Station of Thailand, Pattani</td>
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<td></td>
<td>2016</td>
<td>Plod Phai)</td>
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<tr>
<td>Ratchanee Binyusoh</td>
<td>July 18, 2016</td>
<td>Miscellaneous Knowledge (Saraphan Kwamroo)</td>
<td>Narathiwat</td>
<td>ATTAR Radio Station</td>
</tr>
<tr>
<td>Ratchanee Binyusoh</td>
<td>July 22, 2016</td>
<td>Let &amp; Learn</td>
<td>Narathiwat</td>
<td>ATTAR Radio Station</td>
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<tr>
<td>Rukoiyah Tayeh</td>
<td>July 16, 2016</td>
<td>Youth Today</td>
<td>Pattani</td>
<td>Moral Message Radio Station</td>
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<tr>
<td>Sabrina Mamah</td>
<td>July 4, 2016</td>
<td>White Station: Free of Drugs Station</td>
<td>Pattani</td>
<td>Radio for Education and Career Development Pattani Vocational College</td>
</tr>
<tr>
<td>Sabrina Mamah</td>
<td>July 6, 2016</td>
<td>White Station: Free of Drugs Station</td>
<td>Pattani</td>
<td>Radio for Education and Career Development Pattani Vocational College</td>
</tr>
<tr>
<td>Saowalak Wannuchit</td>
<td>July 22, 2016</td>
<td>Sunshine Audio Relations (Siang Sumpan Tawan Chai)</td>
<td>Narathiwat</td>
<td>Champion Radio Station</td>
</tr>
<tr>
<td>Sarawut Jawisut</td>
<td>July 15 and 21,</td>
<td>Social on Air</td>
<td>Pattani</td>
<td>Comm Sci Radio</td>
</tr>
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<td></td>
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<tr>
<td>Name of Broadcaster</td>
<td>Date of Interview</td>
<td>Name of Program</td>
<td>Province</td>
<td>Name of Radio Station</td>
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<tr>
<td>33. Sarimah Deraoe</td>
<td>July 27, 2016</td>
<td>Darunsat’s Care and Junior FDA</td>
<td>Pattani</td>
<td>Darunsat Radio Station</td>
</tr>
<tr>
<td>34. Suwanna Dorlohmah</td>
<td>July 22, 2016</td>
<td>Bahasa Pagi</td>
<td>Yala</td>
<td>Radio Station of Thailand, Yala (Malay language)</td>
</tr>
<tr>
<td>35. Umart Ismaai</td>
<td>July 15 and 22, 2016</td>
<td>Pure Wave of Teens (Kluen Sai Wai Teen)</td>
<td>Narathiwat</td>
<td>Radio Station of Thailand, Narathiwat.</td>
</tr>
<tr>
<td>36. Worawetpisit Yodsiri</td>
<td>July 24, 2016</td>
<td>The Classroom</td>
<td>Yala</td>
<td>Yala Rajabhat University Radio Station for Education</td>
</tr>
<tr>
<td>37. Yuthapong Longkaew</td>
<td>July 2, 8, and 25, 2016</td>
<td>Good Kids of SBPAC</td>
<td>Yala</td>
<td>SBPAC Radio Station</td>
</tr>
</tbody>
</table>
QUESTIONNAIRE

YOUTH RADIO PROGRAMS UNDER THE INSURGENCY IN THREE SOUTHERN BORDER PROVINCES OF THAILAND

Instruction

The questionnaire is one of the research tools used for gathering information for the study of a student towards a doctoral degree in the School of Communication Arts and Management Innovation, National Institute of Development Administration (NIDA). Your kind cooperation for a complete response to this questionnaire will be highly appreciated and all your responses will not be revealed and kept as a secret. The findings from this study will be presented in an overall response only.

This questionnaire comprises five parts:

Part 1: Demographic data of respondents
Part 2: Radio exposure behaviors
Part 3: Uses of radio
Part 4: The youth’s radio program needs
Part 5: Opinions and suggestions

Thank you very much for your kind cooperation herewith.

____________________

Athitaya Somlok
Doctoral Student in the field of Communication Art and Innovation
School of Communication Arts and Management Innovation
National Institute of Development Administration
QUESTIONNAIRE

RADIO PROGRAMS FOR YOUTH UNDER THE INSURGENCY
IN THREE SOUTHERN BORDER PROVINCES

PART 1: Demographic data of respondents

**Instruction:** Please read the following questions about your demographic data and mark √ in □ or ○ for your choice in reality. Please kindly reply to all questions.

1. Living Area: Province
   - □ Pattani
   - □ Yala
   - □ Narathiwat

2. Sex
   - □ Male
   - □ Female

3. Age
   - □ 14-16 years old
   - □ older than 16-19 years old
   - □ older than 19-24 years old

4. Status (Please select only one choice of your present status)
   4.1 ○ Studying (please specify the level of your studying)
      - □ lower secondary (grade 7-9)
      - □ Upper secondary (grade 10-12)/vocational
      - □ High vocational/undergraduate/bachelor’s degree
      - □ Higher than bachelor’s degree
      - □ Others (please specify)..........................
   4.2 ○ Occupation (please specify the kind of profession)
      - □ hireling
      - □ governmental official
      - □ company/state enterprise employee
      - □ farmer
      - □ entrepreneur
      - □ others (please specify)..........................
   4.3 ○ Both studying and working
PART 2: Radio exposure behaviors

**Instruction:** Please read the following questions about your demographic data and mark ✓ in □ or ○ for your choice in reality. Please kindly reply to all questions.

1. The media to which you expose in daily life (more than one choice can be applied).
   - □ TV
   - □ Radio
   - □ Internet
   - □ Print Media
   - ○ Others (please specify)

2. The channel through which you listen to a radio program. (More than one choice can be applied)
   - ○ Terrestrial radio broadcast (FM) (please specify)
     - □ Radio receiver
     - □ Car radio
     - □ Mobile phone
     - □ MP3 player
     - ○ Others (please specify)
   - ○ Online radio (please specify)
     - □ Internet
     - □ Applications on a mobile phone
     - ○ Others (please specify)
   - ○ Podcast or cassette/ radio recorder (please specify)
     - □ Mac/PC
     - □ iPhone/ iPad/Tablet
     - ○ Others (please specify)

3. The place for listening to a radio (more than one choice can be applied)
   - □ At home
   - □ In a car
   - □ On a bus/public transportation
   - □ School/educational institute
   - □ At a friend’s or an acquaintance’s house
   - ○ Others (please specify)

4. The type of radio to which you expose (more than one choice can be applied)
   - □ Radio broadcasting FM
   - □ Community radio broadcasting (FM)
   - □ Online radio
   - □ Podcast (cassette/ radio tape recorder)
   - ○ Others (please specify)

5. Radio exposure time during the weekdays (Monday-Friday) (more than one choice can be applied)
   - □ Morning (05.00-8.00 AM.)
   - □ Late morning (08.01-11.00 AM.)
   - □ Noon (11.01 AM- 13.00 PM.)
   - □ Afternoon (1.01-4.00 PM.)
   - □ Evening (4.01-7.00 PM)
   - □ night (7.01-10.00 PM.)
   - □ Late night (after 10.00 PM)
   - ○ Others (please specify)
6. Length of radio exposure time during the weekdays (Monday-Friday) (more than one choice can be applied)
   - Less than 15 minutes
   - 15-30 minutes
   - 30 minutes-one hour
   - 1-2 hours
   - 2-4 hours
   - more than four hours
   - Others (please specify)

7. Radio exposure time during the weekends (Saturday-Sunday) (more than one choice can be applied)
   - Morning (05.00-8.00 AM.)
   - Noon (11.01 AM- 13.00 PM.)
   - Evening (4.01- 7.00 PM)
   - Night (7.01- 10.00 PM.)
   - Late night (after 10.00 PM)
   - Others (please specify)

8. Length of radio exposure time during the weekends (Saturday-Sunday) (more than one choice can be applied)
   - Less than 15 minutes
   - 15-30 minutes
   - 30 minutes-one hour
   - 1-2 hours
   - 2-4 hours
   - More than four hours
   - Others (please specify)

9. The overall or average frequency of radio exposure per week
   - 1-2 days/week
   - 3-4 days/week
   - 5-6 days/week
   - Every day
   - Others (please specify)

10. Activities while listening to a radio (more than one choice can be applied)
    - Listening to radio only by purpose
    - Reading
    - Leisure/resting
    - Listening while talking to others
    - Doing homework
    - having a hobby
    - Doing household work
    - Using/playing internet
    - Working (occupation)
    - Others (please specify)

11. Radio listening behaviors (more than one choice can be applied)
    - Follow a program intensively
    - keep switching to different waves
    - Stay with a program but switch during advertising
    - Others (please specify)

12. Listening companion (more than one choice can be applied)
    - Listen alone
    - Listen with parents
    - listen with other family members
    - Listen with friends
    - Others (please specify)
13. Interest in a program participation (more than one choice can be applied)
   □ Just listening   □ calling to share an idea or experience in a program
   □ Playing games/quiz □ an idea-expression via SMS
   □ A phone-in to talk with a broadcaster □ an idea-expression via online chats
   □ Others (please specify) ...........................................

14. Reasons for listening to a radio (please specify the number on the dashed lines
(........) in order of importance. Number 1 is the most important reason, and 2, 3, 4, are
the next important reasons respectively)
   ........Interesting program and content       ........Style/language of a broadcaster/DJ
   ........Joining in a game or quiz.           ........Favor in a broadcaster/DJ
   ........Others (please specify) .......................

15. The degree of interest in particular parts of a radio program
   15.1 Interesting program and content
       ○ Not at all  ○ low  ○ rather low  ○ moderate  ○ rather high  ○ high
   15.2 Style/language of a broadcaster/DJ
       ○ Not at all  ○ low  ○ rather low  ○ moderate  ○ rather high  ○ high
   15.3 Joining in a game or quiz
       ○ Not at all  ○ low  ○ rather low  ○ moderate  ○ rather high  ○ high
   15.4 Favor in a broadcaster/DJ
       ○ Not at all  ○ low  ○ rather low  ○ moderate  ○ rather high  ○ high
PART 3: The Uses of Radio

**Instruction:** Please read the statement on your uses of radio in the left column and mark ✓ to illustrate your level of uses. (Please mark only one choice but on every statement)

<table>
<thead>
<tr>
<th>Uses of a Radio</th>
<th>Not at all</th>
<th>Level of Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Very low</td>
</tr>
<tr>
<td>1. For a cognitive purpose</td>
<td></td>
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<tr>
<td>1.1 To acknowledge what is happening in a society, i.e. current situations, current issues in which people are interested</td>
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<tr>
<td>1.2 To get information to support one’s own idea, i.e. public opinion, self-behave principles during the Ramadan.</td>
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<tr>
<td>1.3 To get information to enhance learning and wisdom during a normal situation, i.e. social, political, economic, local or community news.</td>
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<tr>
<td>1.4 To get information to enhance learning and wisdom during a crisis, i.e. a warning, self-defense guidelines in an unrest situation.</td>
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<tr>
<td>1.5 To compare with information from other media, i.e. comparing weather forecast from a radio with that from the internet.</td>
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<tr>
<td>2. For an emotional or affective purpose</td>
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<td></td>
</tr>
<tr>
<td>2.1 To get an excitement with the happenings, i.e. sports news report</td>
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</tr>
<tr>
<td>Uses of a Radio</td>
<td>Not at all</td>
<td>Level of Uses</td>
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<tr>
<td></td>
<td>Very low</td>
<td>Low</td>
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<tr>
<td>(football, Thai boxing), riots, demonstration, floods, etc.</td>
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<tr>
<td>2.2 To get good mood/feeling and release emotion, i.e. emotional release by the exposed songs, enjoyable songs, enjoyment and good moods from amusing talks of a broadcaster/DJ.</td>
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<tr>
<td>2.3 To stimulate or arouse to do something, i.e. inspiring programs encouraging a desire to develop or participate in a program.</td>
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<tr>
<td>2.4 To accompany when feeling lonely and to entertain, i.e. feeling less lonely from listening to a song, having voices of a broadcaster/DJ to reduce loneliness, being able to request a song to occupy free time.</td>
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<tr>
<td>3. For gratifying one’s own needs</td>
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<tr>
<td>3.1 To enhance a self-confidence and self-value, i.e. to acknowledge timely information to ensure a confidence when talking with others.</td>
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</tr>
<tr>
<td>3.2 To accumulate experiences, i.e. to listen a story-telling from a broadcaster as guidelines for living, for enhancing life skills, etc.</td>
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<tr>
<td>3.3 To get advice for decision-making or an application, i.e. a broadcaster’s suggestions for solving youth’s problems.</td>
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</tr>
<tr>
<td>Uses of a Radio</td>
<td>Not at all</td>
<td>Very low</td>
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</tr>
<tr>
<td>3.4 To search for a role model, i.e. creative activities conducted by guests, actors, artists, or youth models.</td>
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<td></td>
</tr>
<tr>
<td>3.5 To identify oneself, i.e. an identification of a listener through a phone-in to talk with a broadcaster, request a song, chats on a website, such as Facebook, idea-expression on web board of a radio program.</td>
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<tr>
<td>3.6 To learn others’ perspectives from idea sharing, i.e. ideas of guests from an interview program.</td>
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<tr>
<td>3.7 To kill time.</td>
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<tr>
<td><strong>4. For gratifying social needs</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 To establish a relationship with others or to get information as conversational topics, i.e. other listeners, friends, etc. After listening, it helps to understand other people more, to be able to give advice to friends, to understand the youth’s slangs or jargons.</td>
<td></td>
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<tr>
<td>4.2 To respond to friends’ or family member’s suggestion, i.e. some interesting and amusing programs with useful information are recommended by friends or family members.</td>
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<tr>
<td>4.3 To communicate with others, i.e. listening to songs or radio programs</td>
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<tr>
<td>Uses of a Radio</td>
<td>Not at all</td>
<td>Very low</td>
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<tr>
<td>with friends.</td>
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<tr>
<td>4.4 To represent some relationships in real life, i.e. a song request via a radio program to confess one’s love to another person.</td>
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</tr>
<tr>
<td>4.5 To conduct a social daily activity, i.e. listening to a radio regularly while working or doing homework.</td>
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</tr>
<tr>
<td>5. For releasing stress</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1 To release stress</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.2 To forget something for a while, i.e. by doing homework or regular jobs.</td>
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<tr>
<td>5.3 To free oneself from the social order, i.e. strict rules of family or school.</td>
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<tr>
<td>5.4 To enjoy some cultures presented by the media, i.e. Anasyid (songs about faith).</td>
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<tr>
<td>5.5 To avoid paying attention to other people, i.e. avoiding meeting family members, escaping from a society, etc.</td>
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</tr>
<tr>
<td>5.6 To withdraw from a problem, i.e. while quarreling with family members, a youth goes up to his room to listen to a radio.</td>
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</tbody>
</table>
PART 4: The needs of radio programs (program formats, content, presentation, and broadcast time)

**Instruction:** Please read the statement on your needs of radio in the left column and mark ✓ to illustrate your level of needs. (Please mark only one choice but on every statement)

<table>
<thead>
<tr>
<th>Needs of a Radio Program</th>
<th>Not at All</th>
<th>Level of the Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Needed program formats</td>
<td></td>
<td>Very Low Low Moderate High Highest</td>
</tr>
<tr>
<td>1.1 talk program, i.e. talk with listeners on various issues.</td>
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<tr>
<td>1.2 conversation program, i.e. at least two broadcasters talking to each other or to one another.</td>
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<tr>
<td>1.3 interviewing program, i.e. inviting an interesting guest for an interview</td>
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<tr>
<td>1.4 discussion program, i.e. inviting several people to expressing their ideas towards an interesting topic.</td>
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<tr>
<td>1.5 documentary program, i.e. a provision of in-depth knowledge to listeners.</td>
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<tr>
<td>1.6 radio magazine program, i.e. the presentation of various content in one same program, i.e. knowledge, news, entertainment, etc.</td>
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<tr>
<td>1.7 new program</td>
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<tr>
<td>1.8 event-report program, i.e. a live broadcasting of an incident from the site (meeting, seminar, ceremonies, the tradition of a village or community)</td>
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</tr>
<tr>
<td>1.9 consulting or Q&amp;A program, i.e. teenager and family problems, teen love, the youth’s ways of solving their problems, etc.</td>
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<tr>
<td>1.10 song program</td>
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<tr>
<td>1.11 radio drama/play program</td>
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</tr>
</tbody>
</table>
### Needs of a Radio Program

<table>
<thead>
<tr>
<th>Needs of a Radio Program</th>
<th>Not at All</th>
<th>Level of the Needs</th>
</tr>
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<tr>
<td></td>
<td></td>
<td>Very Low</td>
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<td>1.12 a variety/miscellaneous program, i.e. program formats emphasizing various kinds of entertainment and presentation</td>
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<td>1.13 non-fiction drama/edutainment drama, i.e. programs focusing on both knowledge and entertainment</td>
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<td>1.14 creative social activities, i.e. a community visit, youth volunteers, self-development camps, reading promotion activities for youth, etc.</td>
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</table>

### 2. The needs on program content

#### 2.1 Knowledge

<p>| 2.1.1 laws |            |          |      |          |      |          |
| 2.1.2 politics |            |          |      |          |      |          |
| 2.1.3 democracy |            |          |      |          |      |          |
| 2.1.4 language, i.e. Thai, English, Arabian, Malay, etc. |            |          |      |          |      |          |
| 2.1.5 learning subjects, i.e. tutoring on mathematics, social studies, chemistry, etc. |            |          |      |          |      |          |
| 2.1.6 environment/natural resources, i.e. environmental problems in a community |            |          |      |          |      |          |
| 2.1.7 new technologies, i.e. an introduction of computer games, interesting mobile applications, etc. |            |          |      |          |      |          |
| 2.1.8 media literacy, i.e. advertising literacy |            |          |      |          |      |          |
| 2.1.9 health, i.e. Mers Virus, benefits of sports playing. |            |          |      |          |      |          |
| 2.1.10 religion, i.e. principles of religious practices, important religious days, etc. |            |          |      |          |      |          |
| 2.1.11 general knowledge, i.e. festivals, local history, books |            |          |      |          |      |          |
| 2.1.12 traditions, native or local culture, i.e. Hari Raya |            |          |      |          |      |          |
| 2.1.13 ASEAN community |            |          |      |          |      |          |</p>
<table>
<thead>
<tr>
<th>Needs of a Radio Program</th>
<th>Not at All</th>
<th>Level of the Needs</th>
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<td>Very Low</td>
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<tr>
<td>2.1.14 domestic/ international tourism</td>
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<td>2.1.15 tips, i.e. 10 ways of learning to be smart, 10 ways of DIY, how to save money,</td>
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<td>etc.</td>
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<td>2.1.16 History of celebrities, interesting people</td>
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<td>2.1.17 drugs</td>
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<td><strong>2.2 News</strong></td>
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<tr>
<td>2.2.1 current situation/ society</td>
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<td>2.2.2 education</td>
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<td>2.2.3 sports</td>
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<td>2.2.4 children and youth</td>
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<td>2.2.5 entertainment, i.e. artists, singers</td>
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<td>2.2.6 politics</td>
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<td>2.2.7 current situation of three SBP</td>
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<td>2.2.8 local news</td>
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<td>2.2.9 science and technology</td>
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<td>2.2.10 weather forecast</td>
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<td>2.2.11 foreign affairs</td>
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<td>2.2.12 problems and danger in the society</td>
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<td><strong>2.3 Entertainment</strong></td>
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<td>2.3.1 modern Thai songs, i.e. teenagers’ songs (Indy, Pop, etc)</td>
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<td>2.3.2 local/ country songs</td>
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<td>2.3.3 local artists’ songs, i.e. Malay songs</td>
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<td>2.3.4 tales/ fables</td>
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<td>2.3.5 games/ quizzes</td>
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<td>2.3.6 urban songs/ old songs</td>
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<td>2.3.7 universal/ western songs</td>
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<td>2.3.8 songs about faith and good deeds, i.e. Anasyid</td>
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<td>2.3.9 Synopsis/ criticism on films, drama, series,</td>
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<td>Needs of a Radio Program</td>
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<td>Very Low</td>
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<td><strong>2.4 Public Relations</strong></td>
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<td>2.4.1 interesting activities</td>
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<tr>
<td>(1) Sports tournaments (football, futsal, Sepak Takraw)</td>
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<td>(2) The youth contest, i.e. drawing, music, computer programs invention, dancing, the youth’s skills, etc.</td>
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<td>(3) The youth training, i.e. a training on the youth's morality and ethics, technological skills, occupational training, etc.</td>
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<td>(4) Creative activities, i.e. the construction of check dams, the seminar on the youth’s peace, a dialogue on religious practices, a campaign for safety on the roads.</td>
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<td>(5) Others</td>
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<td>(please specify) ................................................</td>
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<td><strong>2.4.2 Activities related with students, i.e. scholarships, tutoring, a Higher Education orientation, scout camp activities, student exchange programs, etc.</strong></td>
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<td><strong>2.4.3 Community activities news, i.e. the celebration ceremony of city pillar shrine, a visit of the youth and people in a community, etc.</strong></td>
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<td><strong>2.5 Social Issues</strong></td>
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<td>2.5.1 Relationships at a proper age</td>
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<td>2.5.2 Gender identity or the self-concept of one's gender, one's physical changes and learning about sexuality.</td>
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<td>2.5.3 Social identity or the perception of one’s roles in a society and one’s own duties in a society</td>
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<td>2.5.4 Career path</td>
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<td>2.5.5 Studies or concentrated field of</td>
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<td>Needs of a Radio Program</td>
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<tr>
<td>study</td>
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<td>2.5.6 Life skills, i.e. living by experiences, a narration of the youth’s good deeds,</td>
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<tr>
<td>friendship, and love relationship</td>
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<td>2.5.7 The youth’s problems, i.e. love, illegal assembly, nightlife, fighting, premature</td>
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<td>pregnancy, drugs, gambling, and sexual problems</td>
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<td>2.5.8 Violence against children and youth, i.e. the situation of bullying of children</td>
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<td>and youth</td>
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<td>2.5.9 A rescue of the victims, i.e. coping preparations towards floods</td>
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<td>2.5.10 Problem-solving, i.e. a protection against rapes, a stop of drugs addiction and</td>
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<tr>
<td>human trafficking, orphans, and the vulnerable problems</td>
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<td>2.5.11 Rights, i.e. citizenship, education, human rights, children’s and youth’s rights.</td>
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<td>2.5.12 Family and intimate partners in a family</td>
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<td>2.5.13 Saving</td>
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<td>2.5.14 motto, proverbs, and well-known sayings</td>
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<td>2.5.15 The youth promotion in the area, i.e. higher opportunity for children and youth</td>
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<td>in three SBP, an operation of non-formal youth in a community.</td>
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<td>2.5.16 A crisis report</td>
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<td>(1) Preparation for facing a crisis</td>
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<td>Needs of a Radio Program</td>
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<td>Level of the Needs</td>
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<td>(2) Ways to cope with a crisis or disaster</td>
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<td>Very Low Low Moderate High Highest</td>
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<td>(3) Mental care and rehabilitation of the affected</td>
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<td>(4) Ways of living in a multicultural society (a society with a diversity in races, religions, and culture)</td>
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<td>(5) Harmony creation</td>
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<td>(6) Stability and safety in the area</td>
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<td>(7) Ways of establishing an understanding, i.e. safety, propaganda or rumors</td>
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<td>(8) Others (please specify)</td>
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</table>

2.6 Physical condition

2.6.1 Physical health care

2.6.2 Sex and physical changes from teenagers to adults

2.7 Mental condition

2.7.1 Confidence assurance

2.7.2 Morality, i.e. duties for family, being a giver, etc.

2.7.3 Ethics, i.e. loyalty for Allah (qualifications of believers)

2.7.4 Good attitudes towards ways of living

2.7.5 Self-emotion management

3. The Needed Presentation

3.1 Type of language

3.1.1 Clear and easy-to-understand words

3.1.2 No rude words
<table>
<thead>
<tr>
<th>Needs of a Radio Program</th>
<th>Not at All</th>
<th>Level of the Needs</th>
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<td>Very Low</td>
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<td>3.1.3 Usage of central language</td>
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<td>3.1.4 Usage of local language/dialect</td>
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<td>(1) Southern</td>
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<td>(2) local Malay (Jawi)</td>
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<td>3.2 Talk style</td>
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<tr>
<td>3.2.1 Informal and friendly talk</td>
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<td>3.2.2 Sincere tone of voice, i.e.</td>
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<td>straightforward, no pretending</td>
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<td>3.3 Language style</td>
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<tr>
<td>3.3.1 Informal language</td>
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<td>3.3.2 Arousing language</td>
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<td>3.3.3 Unique style, i.e. using teen slangs,</td>
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<td>humorous talk with listeners</td>
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<td>3.4 Age of Broadcasters/ DJs</td>
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<tr>
<td>3.4.1 Youth/ teenagers</td>
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<td>3.4.2 Adults</td>
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<td>4. Length of a youth radio program</td>
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<tr>
<td>4.1 30 minutes</td>
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<td>4.2 1 hour</td>
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<td>4.3 more than 1 hour</td>
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<td>4.4 depending on program formats and</td>
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<td>appropriateness</td>
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5. The Needed Broadcast Time

Instruction: Please specify the number on the dashed lines (........) in order of needs. Number 1 is the most needed time, and 2, 3, 4, 5, 6, and 7 are the next needed time respectively)

5.1 The needed broadcast time during the weekdays (Monday-Friday)

       Morning (05.00-8.00 AM.)       Late morning (08.01-11.00 AM.)
       Noon (11.01 AM- 13.00 PM.)      Afternoon (1.01-4.00 PM.)
       Evening (4.01- 7.00 PM.)        Night (7.01- 10.00 PM.)
       Late night (after 10.00 PM.)     Others (please specify)..............

5.2 The needed broadcast time during the weekends (Saturday and Sunday)

       Morning (05.00-8.00 AM.)       Late morning (08.01-11.00 AM.)
       Noon (11.01 AM- 13.00 PM.)      Afternoon (1.01-4.00 PM.)
       Evening (4.01- 7.00 PM.)        Night (7.01- 10.00 PM.)
       Late night (after 10.00 PM.)     Others (please specify)..............

PART 5: Opinions

Instruction: Please give your additional opinions or suggestions on your needs of radio programs

1. What kind of youth radio programs should be under an insurgency in three southern border provinces? (How do those suggestions help to solve the problems or to heal the affected people both directly and indirectly?)

2. What are important mechanisms enabling youth radio problems in three southern border provinces to be sustainable?

---

Thank you very much for your kind cooperation.
แบบสอบถามเพื่อการวิจัยเรื่อง
รายการวิทยุสำหรับเยาวชนภายใต้สถานการณ์ความไม่สงบในสามจังหวัดชายแดนภาคใต้

คำชี้แจง
แบบสอบถามนี้เป็นเครื่องมือรวมรวมข้อมูลของนักศึกษาหลักสูตรปริญญาดุษฎีบัณฑิต สาขานิเทศศาสตร์และนวัตกรรม คณะนิเทศศาสตร์และนวัตกรรมการจัดการ สถาบันบัณฑิตพัฒนบริหารศาสตร์ จึงใคร่ขอความร่วมมือจากท่านในการตอบแบบสอบถามให้ครบถ้วน คำตอบทั้งหมดของท่านถือเป็นความลับจะไม่นำไปเปิดเผย ผลการวิจัยจะสรุปในภาพรวมเท่านั้น
แบบสอบถามฉบับนี้มีทั้งหมด 5 ตอน ประกอบด้วย
ตอนที่ 1: ลักษณะประชากรของผู้ตอบแบบสอบถาม
ตอนที่ 2: พฤติกรรมการรับสื่อวิทยุ
ตอนที่ 3: การใช้ประโยชน์จากสื่อวิทยุ
ตอนที่ 4: ความต้องการรายการวิทยุของเยาวชน
ตอนที่ 5: ความคิดเห็น

ขอขอบพระคุณในความร่วมมือ ณ โอกาสนี้

(____________________)
นางสาวอาทิตยา สมโลก
nักศึกษาปริญญาเอก สาขาวิชานิเทศศาสตร์และนวัตกรรม
คณะนิเทศศาสตร์และนวัตกรรมการจัดการ
สถาบันบัณฑิตพัฒนบริหารศาสตร์
แบบสอบถามเพื่อการวิจัยเรื่อง
รายการวิทยุสำหรับเยาวชนภายใต้สถานการณ์ความไม่สงบสามจังหวัดชายแดนภาคใต้

ตอนที่ 1: ลักษณะประชากรของผู้ตอบแบบสอบถาม

ค่าชี้แจง: กรุณาอ่านข้อความด้านล่างที่เกี่ยวกับลักษณะประชากรของท่านแต่ละข้อแล้ว
ในกรณีที่มีวิธีการเลือกข้อตกลงให้เลือกข้อที่ท่านต้องการ

1. พื้นที่อาศัย: จังหวัด □ ปัตตานี □ ยะลา □ นราธิวาส
2. เพศ □ ชาย □ หญิง
3. อายุ □ 14-16 ปี □ 17-19 ปี □ 20-24 ปี
4. สถานภาพของเยาวชน (เลือกตอบตามสถานภาพในปัจจุบันเพียงข้อเดียว)
 4.1 กำลังศึกษา (ระดับใดโปรดระบุ)
    □ มัธยมศึกษาตอนต้น (ม.1-3) □ มัธยมศึกษาตอนปลาย (ม.4-6)/ปวช.
    □ ปริญญาตรี □ สูงกว่าปริญญาตรี □ อื่น ๆ (ระบุ).................................
 4.2 ประกอบอาชีพ (ระบุอาชีพ)
    □ รับจ้าง □ รับราชการ □ บริษัทเอกชน/พนักงานรัฐวิสาหกิจ
    □ เกษตรกร □ ธุรกิจส่วนตัว □ อื่น ๆ (ระบุ).................................
 4.3 กำลังศึกษาและประกอบอาชีพด้วย
ตอนที่ 2: พฤติกรรมการรับฟังวิทยุ
คำชี้แจง: กรุณาอ่านข้อความด้านล่างเกี่ยวกับพฤติกรรมการรับฟังรายการวิทยุของท่านแต่ละข้อแล้วกาเครื่องหมาย ✓ ใน □ของข้อนั้นๆ ตามความเป็นจริงและโปรดตอบให้ครบถ้วนถูกต้อง

1. สื่อที่ท่านใช้ในการรับฟังวิทยุ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)
   □ โทรทัศน์  □ วิทยุ  □ อินเทอร์เน็ต
   □ สื่อสิ่งพิมพ์  □ อื่น ๆ (ระบุ)........................

2. ท่านรับฟังรายการวิทยุจากช่องทางใด (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)
   2.1 〇 วิทยุกระจายเสียงภาคพื้นดิน (FM) (ระบุ)
       □ เครื่องรับวิทยุ  □ วิทยุติดรถยนต์  □ โทรศัพท์มือถือ
       □ เครื่องเล่นเอ็มพีสาม  □ อื่นๆ(ระบุ).................................
   2.2 〇 วิทยุออนไลน์ (ระบุ)
       □ อินเทอร์เน็ต  □ แอพพลิเคชั่นในโทรศัพท์มือถือ
       □ อื่น ๆ (โปรดระบุ)................................................
   2.3 〇 พ็อดคาสท์ หรือเทปบันทึกรายการวิทยุ (ระบุ)
       □ เครื่องคอมพิวเตอร์ (Mac/PC) □ อุปกรณ์ต่าง ๆ (iphone/ipad/Tablet)
       □ อื่นๆ (ระบุ)........................

3. สถานที่รับฟังวิทยุ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)
   □ บ้าน  □ รถยนต์  □ รถประจำทาง/รถโดยสาร
   □ โรงเรียน/สถานศึกษา  □ บ้านเพื่อน/คนรู้จัก  □ อื่น ๆ (ระบุ)........................

4. ประเภทวิทยุที่ท่านรับฟัง (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)
   □ สถานีวิทยุกระจายเสียง (FM) □ สถานีวิทยุกระจายเสียงชุมชน (FM)
   □ วิทยุออนไลน์  □ พ็อดคาสท์ (เทปบันทึกรายการวิทยุ)
   □ อื่น ๆ (ระบุ)........................

5. เวลาในการรับฟังรายการวิทยุยามเช้า (เช้า-เย็น) (เลือกตอบได้หลายค่าตอบตามความเป็นจริง)
   □ ช่วงเช้า (05.00-8.00 น.) □ ช่วงสาย (08.01-11.00 น.)
   □ ช่วงเที่ยง (11.01-13.00 น.) □ ช่วงบ่าย (13.01-16.00 น.)
   □ ช่วงเย็น (16.01-19.00 น.) □ ช่วงค่ำ (19.01-22.00 น.)
   □ ช่วงคืน (22.00 น. เป็นต้นไป) □ อื่น ๆ (ระบุ)........................
6. ปริมาณในการรับฟังรายการวันธรรมดา (จันทร์-ศุกร์) (เลือกตอบได้หลายคำตอบตามความเป็นจริง)

☐ น้อยกว่า 15 นาที  ☐ 15-30 นาที  ☐ 30 นาที-1 ชั่วโมง  ☐ 1-2 ชั่วโมง
☐ 2-4 ชั่วโมง  ☐ 4 ชั่วโมงขึ้นไป  ☐ อื่น ๆ (ระบุ)........................

7. เวลาในการรับฟังรายการวันหยุด (เสาร์-อาทิตย์) (เลือกตอบได้หลายคำตอบตามความเป็นจริง)

☐ ช่วงเช้า (05.00-8.00 น.)  ☐ ช่วงสาย (08.01-11.00 น.)
☐ ช่วงเที่ยง (11.01-13.00 น.)  ☐ ช่วงบ่าย (13.01-16.00 น.)
☐ ช่วงเย็น (16.01-19.00 น.)  ☐ ช่วงค่ำ (19.01-22.00 น.)
☐ ช่วงตี (22.00 น. เป็นต้นไป)  ☐ อื่น ๆ (ระบุ).........................

8. ปริมาณในการรับฟังรายการวันหยุด (เสาร์-อาทิตย์) (เลือกตอบได้หลายคำตอบตามความเป็นจริง)

☐ น้อยกว่า 15 นาที  ☐ 15-30 นาที  ☐ 30 นาที-1 ชั่วโมง  ☐ 1-2 ชั่วโมง
☐ 2-4 ชั่วโมง  ☐ 4 ชั่วโมงขึ้นไป  ☐ อื่น ๆ (ระบุ).........................

9. ความถี่ในการรับฟังรายการ/สัปดาห์ (ในภาพรวม)

☐ 1-2 วัน/สัปดาห์  ☐ 3-4 วัน/สัปดาห์  ☐ 5-6 วัน/สัปดาห์
☐ พักรวมทั้งสัปดาห์  ☐ อื่น ๆ (ระบุ)........................

10. กิจกรรมขณะรับฟังวิทยุ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)

☐ ตั้งใจฟังโดยเฉพาะ ☐ อ่านหนังสือ  ☐ ฟังเพลง/ดนตรีเมื่อพัก
☐ ฟังขณะพูดคุยกับผู้อื่น ๆ  ☐ ทำการบ้าน  ☐ ทำงานอดิเรก
☐ ทำงานบ้าน  ☐ เล่นอินเทอร์เน็ต  ☐ ทำงาน(ประกอบอาชีพ)
☐ อื่น ๆ (ระบุ)........................

11. วิธีการรับฟังรายการ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)

☐ ติดตามรับฟังเป็นประจำ  ☐ ทุกวันเปลี่ยนคลื่นไปเรื่อย
☐ รับฟังรายการและจะเปลี่ยนเมื่อเจอโฆษณา  ☐ อื่น ๆ (ระบุ)........................

12. ผู้ร่วมรับฟังรายการวิทยุ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)

☐ พ่อคุณและ ☐ พี่ร่วมกันพ่อแม่  ☐ พี่ร่วมกันในครอบครัว
☐ พี่กันเพื่อน  ☐ อื่น ๆ (ระบุ)........................
13. ความสนใจการร่วมรายการวิทยุ (ตอบได้มากกว่า 1 ข้อ ตามความเป็นจริง)
   ☐ รับฟังเลย ๆ ☐ โทรศัพท์แสดงความคิดเห็น/เล่าประสบการณ์ผ่านทางรายการ
   ☐ เล่นเกมตอบคำถามชิงรางวัล ☐ แสดงความคิดเห็นผ่านทาง SMS
   ☐ โทรศัพท์พูดคุยกับนักจัดรายการ ☐ แสดงความคิดเห็นผ่านทางแชทออนไลน์
   ☐ อื่น ๆ (ระบุ) ..............................................

14. เหตุผลการตัดสินใจรับฟังรายการ (โปรดระบุFailุบหมายเลขบนเส้นประ (.......) เรียงลำดับความสำคัญ
   หมายเลข 1 เป็นเหตุผลที่สําคัญที่สุด หมายเลข 2, 3, 4 เป็นเหตุผลรองลงไป)
   .......รายการและเนื้อหาสนใจ ..........ลีลา/ภาษานักจัดรายการน่าสนใจ.
   .......ร่วมสนุกตอบคำถาม ชิงรางวัล ......ชื่นชอบในตัวนักจัดรายการ.
   .......อื่น ๆ (ระบุ) .................................

15. พฤติกรรมการรับสื่อที่สนใจ
15.1 รายการและเนื้อหาสนใจ
   ☐ ไม่สนใจ ☐ สนใจน้อย ☐สนใจค่อนข้างน้อย ☐สนใจปานกลาง ☐สนใจค่อนข้างมาก
   ☐ สนใจมาก

15.2 ลีลา/ภาษานักจัดรายการน่าสนใจ
   ☐ ไม่สนใจ ☐ สนใจน้อย ☐สนใจค่อนข้างน้อย ☐สนใจปานกลาง ☐สนใจค่อนข้างมาก
   ☐ สนใจมาก

15.3 ร่วมสนุกตอบคำถาม ชิงรางวัล
   ☐ ไม่สนใจ ☐ สนใจน้อย ☐ สนใจค่อนข้างน้อย ☐สนใจปานกลาง ☐สนใจค่อนข้างมาก
   ☐ สนใจมาก

15.4 ชื่นชอบในตัวนักจัดรายการ
   ☐ ไม่สนใจ ☐ สนใจน้อย ☐ สนใจค่อนข้างน้อย ☐สนใจปานกลาง ☐สนใจค่อนข้างมาก
   ☐ สนใจมาก
ตอนที่ 3: การใช้ประโยชน์จากสื่อวิทยุ

ค่าขั้นจริง: กรุณาอ่านข้อความด้านล่างข้างเคียงกับการใช้ประโยชน์จากสื่อวิทยุของท่านครั้งละจะแสดงระดับการใช้ประโยชน์ลงในช่องด้านขวามือของข้อนั้น ๆ ตามความเป็นจริงเพียงเครื่องหมายเดียวและกรุณาตอบให้ครบถ้วน

| การใช้ประโยชน์จากสื่อวิทยุ | ไม่ได้ใช้ประโยชน์ | ระดับการใช้ประโยชน์
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1. การใช้สื่อเพื่อให้ความรู้ความเข้าใจ
   1.1 การรับรู้เหตุการณ์ต่าง ๆ ในสังคม เช่น ข่าวสถานการณ์ปัจจุบัน ประเด็นที่เป็นที่สนใจของคนในสังคม
   1.2 การรับข้อมูลต่าง ๆ เพื่อสนับสนุนความคิดเห็นที่ตนมี เช่น การออกเสียงประชามติ หลักการประพฤติตนในช่วงเดือนรอฎอน
   1.3 การรับรู้ข้อมูลต่าง ๆ เช่น เรียนรู้และปฎิบัติต่าง ๆ เช่น ข่าวสถานการณ์ปัจจุบัน เช่น ข่าวที่เกี่ยวกับชุมชน

   (1) รับข้อมูลเพื่อทราบเหตุการณ์รายปกติ เช่น รับฟังข่าวสำคัญ เช่น การเมือง เศรษฐกิจ ข่าวที่เกี่ยวกับชุมชน

   (2) รับข้อมูลเพื่อทราบเหตุการณ์รายภาวะวิกฤติ เช่น ข่าวสารแจ้งเตือนภัยระมัดระวัง

2. การใช้สื่อเพื่อให้อารมณ์
   2.1 ให้ความตื่นเต้นในเหตุการณ์ต่าง ๆ เช่น การรายงานข่าวกีฬา
<table>
<thead>
<tr>
<th>การใช้ประโยชน์จากสื่อวิทยุ</th>
<th>ไม่ได้ใช้ประโยชน์</th>
<th>ระดับการใช้ประโยชน์</th>
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เหตุการณ์การจลาจล การประท้วงสถานการณ์ นั้นท้วม ฯลฯ

2.2 ทำให้อารมณ์ดี สร้างความรู้สึกที่ดี ปลอดปล่อยอารมณ์ เช่น ปล่อยอารมณ์ต่อม เพลงที่ได้รับฟัง เพลงสนุกสนานก็มีความรู้สึกสนุกร่วมด้วย อารมณ์ดี เมื่อฟังรายการที่น่าชื่นชม รายการพูดคุยสนุกสนานก็เกิดความรู้สึกดีตามไปด้วย

2.3 ช่วยกระตุ้นหรือปลุกเร้าอารมณ์ให้กระทำบางอย่าง เช่น รับฟังรายการที่สร้างแรงบันดาลใจ และรู้สึกมีพลังอยากพัฒนาหรืออย่าก็เข้าร่วมกิจกรรมนั้น ๆ

2.4 เป็นเพื่อนแก่หัวใจ ให้ความเพลิดเพลิน เช่น รู้สึกดีเมื่อฟังเพลง พิจารณาจัดรายการรู้สึกดีที่เป็นส่วนหนึ่งในการชอบเพลงของรายการนั้น ๆ

3. การใช้สื่อเพื่อสร้างความต้องการเกี่ยวกับตนเอง

3.1 เสริมสร้างความมั่นใจในตนเอง หรือ สร้างคุณค่าให้กับตนเอง เช่น การรับรู้ข่าวสารทั่วท่างที่ทำให้ได้มั่นใจในการพูดคุยกับผู้อื่น

3.2 เพิ่มพูนประสบการณ์ให้ตนเอง เช่น รับฟังเรื่องเล่าจากนักจัดรายการวิทยุเพื่อเป็นแนวทางในการดำเนินชีวิตของตนเอง เพื่อความรู้ทักษะชีวิต
<table>
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<tr>
<th>การใช้ประโยชน์จากสื่อวิทยุ</th>
<th>ไม่ได้ใช้ประโยชน์</th>
<th>ระดับการใช้ประโยชน์</th>
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<td>3.3 ได้รับข้อมูลน่าต่าง ๆ เพื่อตัดสินใจหรือ ดำเนินปฏิบัติในชีวิตจริง เช่น ติดต่อกับ แก้ปัญหาต่าง ๆ ของเยาวชนจากนักจัดรายการวิทยุ</td>
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<td>3.4 ค้นหาต้นแบบที่ดีจากสื่อ เช่น ฟังรายการวิทยุที่มีจีบันเชิญเชิญบัน การ นักเรียน หรือ เยาวชนต้นแบบที่ตกใจกรมสร้างสรรค์ต่าง ๆ</td>
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<td>3.5 เพื่อการระบุตัวตน เช่น ฟังวิทยุแล้วโทร เข้าไปในรายการเพื่อพูดคุยกับนักจัดรายการวิทยุออนไลน์แล้วขอเพลงหรือส่งข้อความ เช่น ผ่านหน้าจอโทรศัพท์ เพื่อลงความคิดเห็นในรายการวิทยุ</td>
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<td>3.6 เรียนรู้มุมมองต่าง ๆ ของผู้ที่เข้ามาแลบเปลี่ยนความคิดเห็น เช่น ฟังความคิดเห็น ของแขกประจำรายการวิทยุ</td>
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<td>3.7 เพื่อความลับ</td>
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<td>4. การใช้สื่อเพื่อความต้องการทางสังคม</td>
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<td>4.1 ใช้สื่อเพื่อสร้างความสัมพันธ์กับผู้อื่น หรือ ต้องการขอข้อมูลเพื่อใช้สนทนาระหว่างต่าง ๆ เช่น ผู้พิการ ฯลฯ หลังจากฟังรายการวิทยุทำให้เข้าใจผู้อื่นมากขึ้น สามารถให้คำปรึกษา เพื่อให้เข้าใจคิดและรับรู้</td>
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<td>4.2 รับฟังหลังจากฟังหรือคนในครอบครัวบอกว่าน่าสนใจ เช่น รายการที่นักจัดรายการคลื่นหนึ่งพูดให้สนุกสนานและมีสาระความรู้ต้องการ</td>
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<tr>
<td>การใช้ประโยชน์จากสื่อวิทยุ</td>
<td>ไม่ได้ใช้ประโยชน์</td>
<td>ระดับการใช้ประโยชน์</td>
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<td>4.3 รับสื่อเพื่อติดต่อสื่อสาร เช่น พิจพลอย-รายการวิทยุกับเพื่อน</td>
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<td>4.4 ใช้สื่อเพื่อเป็นตัวแทนความสุขพันธ์ในชีวิตจริง เช่น การขอเพลงผ่านทางรายการวิทยุเป็นสื่อแทนใจในการบอกรักเพศตรงข้าม</td>
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<td>4.5 รับสื่อวิทยุเป็นกิจวัตรประจำวัน เช่นฟังวิทยุเป็นประจำขณะทำงานหรือทำการบ้านไปด้วย</td>
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<tr>
<td>5. การใช้สื่อเพื่อผ่อนคลายความเครียด</td>
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<tr>
<td>5.1 พิจพลอยเพื่อผ่อนคลายความเครียด</td>
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<td>5.2 พิจพลอยเพื่อผ่อนคลายความเครียด เช่น การบ้านงานที่ทำประจำ</td>
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<td>5.3 ปลดปล่อยตนเองออกจากกิจวัตรประจำวัน เช่น ความเครียดของครอบครัวหรือโรงเรียน</td>
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<td>5.4 พิจพลอยเพื่อผ่อนคลายความเครียด เช่น เพลงนาฏศิลป์ (เพลงเกี่ยวกับความเศร้า)</td>
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<td>5.5 พิจพลอยเพื่อผ่อนคลายความเครียด เช่น หลีกหนีการพบปะกับคนในครอบครัว หรือโรงเรียน</td>
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<td>5.6 การออกจากปัญหาที่เกิดขึ้น เช่น ทะเลาะกับคนในครอบครัวดินแดนที่มีการวิทยุบ้านเหอ</td>
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ตอนที่ 4: ความต้องการรายการวิทยุ (รูปแบบรายการ เนื้อรายการ วิธีการนำเสนอและเวลาออกอากาศ)

คำชี้แจง: กรุณาอ่านข้อความด้านล่างข้างเคียงกับความต้องการรายการวิทยุของท่านครั้งละข้อ แล้วกำหนดหมายเลข✔ ลงในช่องทางด้านข้างเพื่อตรงข้อนั้นๆตามความเป็นจริงเพียงเครื่องหมายเดียวและกรุณาตอบให้ครบถ้วน

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<thead>
<tr>
<th>ความต้องการรายการ</th>
<th>ไม่ต้องการ</th>
<th>ระดับความต้องการ</th>
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<td>น้อย กว่า</td>
<td>น้อย มาก</td>
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1. รูปแบบรายการที่ต้องการ ต่อไปนี้

1.1 รายการพูดคุยโดยกิจการพูดคุยกับผู้ฟังเรื่องต่าง ๆ

1.2 รายการสนทนา โดยผู้จัดรายการตั้งแต่ 2 คนขึ้นไปเรื่องราวต่าง ๆ มากสนทนากัน

1.3 รายการสัมภาษณ์ คือ การเชิญแขกรับเชิญที่น่าสนใจสัมภาษณ์

1.4 รายการถ่ายทอด คือ ผู้จัดรายการเชิญบุคคลต่าง ๆ มาแสดงความคิดเห็นในเรื่องที่น่าสนใจ

1.5 รายการสารคดี คือ การให้ความรู้เรื่องใด ๆ แก่ผู้ฟังอย่างลึกซึ่ง

1.6 รายการนิยมทางอากาศ คือ การเสนอเนื้อหาหลากหลายในรายการเดียวกัน เช่น ความรู้ข่าว บันเทิง

1.7 รายการข่าว

1.8 รายการบรรยายเหตุการณ์ คือ การเล่าเหตุการณ์ที่เกิดขึ้นภายในอย่างละเอียดจากสถานที่เกิดเหตุการณ์ในเวลาอันนั้น เช่น การประชุม สัมมนา หรือประเพณีหรือเทศกาลในหมู่บ้าน-ชุมชน

1.9 รายการตอบปัญหา เช่น ปัญหาวัยรุ่น-ครอบครัว ความรักวัยรุ่น การแก้ไขปัญหาในชีวิตของวัยรุ่น
ความต้องการรายการ | ระดับความต้องการ
--- | ---
1.10 รายการเพลง | ไม่ต้องการ
1.11 รายการละครวิทยุ | ไม่ต้องการ
1.12 รายการปกิณกะ คือ รายการที่มีรูปแบบเน้นความบันเทิง หลายเรื่อง มีการนำเสนอที่หลากหลาย | น้อยมาก
1.13 รายการสาระละคร คือ รายการที่มุ่งให้ความรู้ความบันเทิงพร้อมๆกัน | น้อย
1.14 รายการกิจกรรมสร้างสรรค์สังคม เช่น กิจกรรมเยี่ยมเยี่ยมชุมชน เยาวชนจิตอาสา ค่ายเยาวชนฝึกฝนพัฒนาตนเอง และกิจกรรมส่งเสริมเยาวชนรักอ่านฯลฯ | ปานกลาง
2.1 ด้านความรู้ | มากที่สุด
2.1.1 กฎหมาย | น้อย
2.1.2 การเมือง | น้อยมาก
2.1.3 ประชาธิปไตย | น้อย
2.1.4 ภาษา เช่น ภาษาไทย อังกฤษ อาหรับ มลายูฯลฯ | ปานกลาง
2.1.5 วิชาต่างๆที่เรียน เช่น การติววิชาคณิตศาสตร์สังคมศึกษา เคมี | มาก
2.1.6 สิ่งแวดล้อม/ทรัพยากรธรรมชาติ เช่น ปัญหาสิ่งแวดล้อมในชุมชน | มาก
2.1.7 เทคโนโลยีใหม่ ๆ เช่น แนะนำเกมส์คอมพิวเตอร์แอพพลิเคชั่นมือถือที่น่าสนใจ | มาก
2.1.8 ความรู้เท่าทันสื่อ เช่น การรู้เท่าทันโฆษณา | มาก
2.1.9 ชุมชน เช่น โรคไวรัสเมอร์ส ประโยชน์จาก การเล่นกีฬา | มากที่สุด
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<thead>
<tr>
<th>ความต้องการรายการ</th>
<th>ไม่ต้องการ</th>
<th>ระดับความต้องการ</th>
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<td>2.1.10 ศาสนา เช่น ปฏิบัติตามศาสนาบัญญัติ รับสั่งสอนทางศาสนาที่ควรรู้</td>
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<td>2.1.11 ความรู้ทั่วไป เช่น เทศกาลต่าง ๆ ประวัติศาสตร์ท้องถิ่น หนังสือ</td>
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<td>2.1.13 ประชาคมอาเซียน</td>
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<td>2.1.14 การท่องเที่ยวในประเทศ-ต่างประเทศ</td>
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<td>2.1.15 เก็งเคล็ดลับ เช่น 10 วิธีเรียนรู้จากการเป็นคนเก่ง 10 วิธีที่ควรรู้จากวิทยาศาสตร์</td>
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<td>2.1.17 ยาเสพติด</td>
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<td>2.2.1 สถานการณ์ปัจจุบัน/สังคม</td>
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<td>2.2.2 ข่าวการศึกษา</td>
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<td>2.2.3 ข่าวกีฬา</td>
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<td>2.2.4 ข่าวทั่วไปเกี่ยวกับกีฬาและกีฬาชนotypic</td>
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<td>2.2.5 ข่าวบันเทิง เช่น ดารา นักแสดง</td>
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<td>2.2.6 ข่าวการเมือง</td>
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<td>2.3.5 เกมและการแข่งขัน</td>
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<td>2.3.6 เพลงสากล/เพลงก๊า</td>
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<td>2.3.7 เพลงสารคดี</td>
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<td>2.3.8 เพลงที่เกี่ยวข้องกับความรักษา การทำความดี</td>
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<td>2.4.1 กิจกรรมที่นำเสนอ</td>
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(1) การแข่งขันกีฬา (ฟุตบอล/ฟุตซอล/เซปัตตะกร้อ)  

(2) การประกวดของเยาวชน เช่น วาดภาพ ดนตรี พัฒนาโปรแกรมคอมพิวเตอร์ ประกวดโครงการเด็ก หรือแข่งขันทักษะเยาวชนในพื้นที่ ฯลฯ  

(3) การฝึกอบรมเยาวชน เช่น อบรมคุณธรรม จริยธรรมของเยาวชน ทักษะทางเทคโนโลยี ฝึกอาชีพ  

(4) กิจกรรมสร้างสรรค์ เช่น พัฒนาลายสีหล่อ น้ำ จัดสัมมนาสติภาพเยาวชน เสนาลักปฏิบัติทางศาสนา การรณรงค์ความปลอดภัยบนท้องถนน  

(5) อื่น ๆ (ระบุ).................................................
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<tr>
<th>ความต้องการรายการ</th>
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<td>2.4.3 ชาวกิจกรรมในชุมชน เช่น งานสมโภช ศาลหลักเมือง การลงพื้นที่เยี่ยมเยียนเยาวชนหรือ ชาวบ้านในชุมชน</td>
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<td>2.5 ด้านสังคม</td>
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<td>2.5.2 อัตลักษณ์ด้านเพศ คือ การรับรู้ว่าตนเองเป็นเพศใด การเปลี่ยนแปลงในร่างกายของตนเอง การเรียนรู้เรื่องเพศวิถี</td>
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<td>2.5.6 ด้านทักษะชีวิต เช่น การใช้ชีวิตจากประสบการณ์ การเล่าเรื่องราวความต้องการของเยาวชน ตัวอย่าง การคบเพื่อน การมีแฟน</td>
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<td>2.5.7 ปัญหาวัยรุ่น เช่น ความรัก การมีสุขภาพดี เพราะกินดี ท้องไม่บวม ยาเสพติด การพนัน และปัญหาเรื่องเพศ</td>
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<tr>
<td>2.5.8 ปัญหาความรุนแรงที่เกิดกันในชุมชน เช่น สถานการณ์การฆ่ากันของเด็กและเยาวชน</td>
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<tr>
<td>2.5.9 การช่วยเหลือผู้ประสบภัย เช่น การเตรียมพร้อมรับมือกับน้ำท่วม</td>
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<tr>
<td>ความต้องการรายการ</td>
<td>ไม่ต้องการ</td>
<td>ระดับความต้องการ</td>
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<tr>
<td>2.5.10 การแก้ไขปัญหา เช่น การป้องกันการถูกข่มขืน การลักลั่นผิดกฎหมาย ปัญหาเด็กกำพร้าและยอนแยก</td>
<td></td>
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</tr>
<tr>
<td>2.5.11 เนื้อหาด้านสภิทิตต่าง ๆ เช่น สิทธิ์ด้านสัญชาติสิทธิ์ด้านการศึกษา สิทธิมุมั่นคง สิทธิ์เด็กและเยาวชน</td>
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<tr>
<td>2.5.12 ครอบครัว คู่คิดภาคีในครอบครัว</td>
<td></td>
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<tr>
<td>2.5.13 การสร้างระบบบริหารจัดการพื้นที่</td>
<td></td>
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<tr>
<td>2.5.14 การประหยัด</td>
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<tr>
<td>2.5.15 ข้อคิดคิดเด่นใจ คำคม</td>
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<tr>
<td>2.5.16 การส่งเสริมเยาวชนในพื้นที่ เช่น โอกาสของเด็กและเยาวชนในพื้นที่ จังหวัดชายแดนใต้ การดำเนินงานของเยาวชนกองทัพบก</td>
<td></td>
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</tr>
<tr>
<td>2.5.17 การรายงานสถานการณ์การวิกฤติ ดังนี้</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) การเตรียมตัวเมื่อต้องเผชิญกับการวิกฤต</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2) แนวปฏิบัติสำหรับระหว่างที่เกิดภาวะวิกฤตหรือภัยพิบัติ</td>
<td></td>
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</tr>
<tr>
<td>(3) การดูแลปลูกฝังหรือการเยี่ยงจิตใจของผู้ที่ได้รับผลกระทบ</td>
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<tr>
<td>(4) การต่างเชิดวิถีในสังคมพหุวัฒนธรรม (สังคมที่มีความหลากหลายทางเชื้อชาติ ศาสนาและความมั่นคง)</td>
<td></td>
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<tr>
<td>(5) การสร้างความสามัคคี</td>
<td></td>
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<tr>
<td>(6) ความมั่นคงความปลอดภัยในพื้นที่</td>
<td></td>
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</tr>
<tr>
<td>(7) การสร้างความเข้าใจด้านต่าง ๆ ได้แก่ความปลอดภัย การโฆษณาชวนเชื่อหรือข่าวลือ</td>
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</tbody>
</table>

**ระดับความต้องการ**

- น้อยมาก
- น้อย
- ปานกลาง
- มาก
- มากที่สุด
<table>
<thead>
<tr>
<th>ความต้องการรายการ</th>
<th>ไม่ต้องการ</th>
<th>ระดับความต้องการ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(8) อื่น ๆ (ระบุ)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.6 ด้านร่างกาย
2.6.1 การดูแลสุขภาพร่างกาย
2.6.2 เพศและการเปลี่ยนแปลงทางร่างกาย จากวัยรุ่นสู่วัยผู้ใหญ่

2.7 ด้านจิตใจ
2.7.1 การส่งเสริมความมั่นใจ
2.7.2 คุณธรรม เช่น หน้าที่ต่อครอบครัว การรู้จักให้
2.7.3 จริยธรรม เช่น การเคารพภักดีต่ออัลลอฮ (คุณสมบัติของผู้ศรัทธา)
2.7.4 การมีทัศนคติที่ดีในการดำเนินชีวิต
2.7.5 การจัดการอารมณ์ตนเอง

3. วิธีการนำเสนอ ที่ต้องการดังต่อไปนี้

3.1 ด้านภาษา
3.1.1 พูดชัดเจน เข้าใจง่าย
3.1.2 พูดไม่หยาบคาย
3.1.3 ใช้ภาษากลาง
3.1.4 ใช้ภาษากิจทั่วไป
   (1) ภาษาไทย
   (2) ภาษามลายูถิ่น (ยาวี)

3.2 สิ่งที่ต้องการให้
3.2.1 พูดเหมือนการพูดคุยกับเพื่อน
3.2.2 นั่งเสียงจริงใจ เช่น ผูกดวงไปตรงมา ไม่แสวง

3.3 ลักษณะการใช้ภาษา
3.3.1 ใช้ภาษาเป็นกันเอง
ความต้องการรายการ

ไม่ต้องการ ระดับความต้องการ

<table>
<thead>
<tr>
<th>น้อยมาก</th>
<th>น้อย</th>
<th>ปานกลาง</th>
<th>มาก</th>
<th>มากที่สุด</th>
</tr>
</thead>
</table>

3.3.2 ใช้ภาษาพื้นเมืองค่านัดติดตาม
3.3.3 มีเอกลักษณ์เฉพาะตัว เช่น สุดศัพท์แสลง

3.4 วัยของผู้ดำเนินรายการ

3.4.1 เยาวชน/วัยรุ่น
3.4.2 ผู้ใหญ่

4. ความยาวรายการ

4.1 30 นาที
4.2 1 ชั่วโมง
4.3 มากกว่า 1 ชั่วโมง
4.4 ชั่วโมงที่ผู้จัดรายการกำหนดและความเหมาะสมของรายการ

5. ความต้องการด้านเวลาออกอากาศรายการ

กรุณาใส่หมายเลข 1 บนเส้นประ (.......) สำหรับความต้องการมากที่สุด และใส่หมายเลข
2,3,4,5,6และ7 สำหรับความต้องการที่รองลงไปตามลำดับ

5.1 เวลาออกอากาศวันธรรมดา (จันทร์-ศุกร์)

.....ช่วงเช้า (05.00-8.00 น.) .....ช่วงสาย (08.01-11.00 น.)
.....ช่วงเที่ยง (11.01-13.00 น.) .....ช่วงบ่าย (13.01-16.00 น.)
.....ช่วงเย็น (16.01-19.00 น.) .....ช่วงค่ำ (19.01-22.00 น.)
.....ช่วงค่ำ (22.00 น. เป็นต้นไป) .....อื่น ๆ (ระบุ)....................

5.2 เวลาออกอากาศ วันหยุด (เสาร์-อาทิตย์)

.....ช่วงเช้า (05.00-8.00 น.) .....ช่วงสาย (08.01-11.00 น.)
.....ช่วงเที่ยง (11.01-13.00 น.) .....ช่วงบ่าย (13.01-16.00 น.)
.....ช่วงเย็น (16.01-19.00 น.) .....ช่วงค่ำ (19.01-22.00 น.)
.....ช่วงค่ำ (22.00 น. เป็นต้นไป) .....อื่น ๆ (ระบุ)....................
ตอนที่ 5: ความคิดเห็น
ค่าชี้แจง: โปรดเสนอแนะความคิดเห็นเพิ่มเติมเกี่ยวกับความต้องการรายการวิทยุ

1. ท่านคิดว่าในสถานการณ์ความไม่สงบสามจังหวัดชายแดนภาคใต้รายการวิทยุสำหรับเยาวชนควรจะเป็นเช่นไร (มีส่วนช่วยในการแก้ไขปัญหา เยียวยาผู้ได้รับผลกระทบทางตรงและทางอ้อมได้อย่างไร)

2. ท่านคิดว่าคลิกใส่สิ่งอย่างไรบ้างที่จะทำให้รายการวิทยุสำหรับเยาวชนพื้นที่สามจังหวัดชายแดนภาคใต้ยั่งยืน

ขอขอบคุณที่กรุณาตอบแบบสอบถาม
APPENDIX C

GUIDED QUESTIONS
Interviewing Guide for Radio Broadcasters

**Topic 1: Program format, content, presentation, and broadcast time.**

<table>
<thead>
<tr>
<th>Issues/Questioning Guide</th>
<th>Information/Answers</th>
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</thead>
<tbody>
<tr>
<td><strong>1. Program Format</strong></td>
<td></td>
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<tr>
<td>1.1 In the past, who determined the policies and guidelines for broadcasting a youth radio program of this station?</td>
<td></td>
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<tr>
<td>1.2 Please give examples of some programs and the related policies.</td>
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<tr>
<td>1.3 What kind of format is used for the programs (as mentioned in 1.2)? How many formats are used nowadays?</td>
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<tr>
<td>1.4 What were the criteria for choosing a format for those programs? (i.e. radio magazine programs, talk programs)</td>
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<tr>
<td>(one program/format)</td>
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<tr>
<td><strong>2. Program content</strong></td>
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<tr>
<td>2.1 Besides the programs mentioned earlier in 1.2, which programs are programs for youth?</td>
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</tr>
<tr>
<td>2.2 From 1.2 and 2.1, please explain the content of each mentioned program. What kind of content is each program contain? How and from where did a broadcaster obtain the information?</td>
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<tr>
<td><strong>3. Program presentation</strong> (From 2.2, the presentation of each program will be questioned to get complete information)</td>
<td></td>
</tr>
<tr>
<td>3.1 What is the program presentation or language style?</td>
<td></td>
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<tr>
<td>3.2 What type of language used in broadcasting (Central Thai, southern dialect, etc.)?</td>
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<tr>
<td>3.3 What is the talk style in the program?</td>
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</table>
### Issues/Questioning Guide

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<table>
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<tbody>
<tr>
<td>3.4 Are broadcasters youths or adults?</td>
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</table>

### 4. Broadcast time

4.1 From 2.1, what is the broadcast time of each program? (comparing with a program chart)

### 5. Other relevant questions beyond the above answers from an interview (if any)

---

### Topic 2: What should youth radio programs be under an insurgency in three southern border provinces? (How can the programs help to solve problems and heal the affected people both directly and indirectly?)

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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1. Under an insurgency or unrest situation in three southern border provinces,</td>
<td></td>
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<tr>
<td>1.1 how should youth radio programs help to solve problems?</td>
<td></td>
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<tr>
<td>1.2 which roles should broadcasters perform?</td>
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<tr>
<td>1.3 what should the station director or administrator support?</td>
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</tr>
<tr>
<td>1.4 what and how should the broadcasters’ affiliation support?</td>
<td></td>
</tr>
<tr>
<td>1.5 are there any other offices that should support? What and how should they support?</td>
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<tr>
<td>2. Other relevant questions beyond the above answers from an interview (if any)</td>
<td></td>
</tr>
</tbody>
</table>
**Topic 3: What are important mechanisms enabling youth radio programs to be sustainable?**

<table>
<thead>
<tr>
<th>Issues/Questioning Guide</th>
<th>Information/Answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To ensure the sustainability of a youth radio program in three southern border provinces,</td>
<td></td>
</tr>
<tr>
<td>1.1 what should be improved? What and how should a program emphasize?</td>
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<tr>
<td>1.2 which roles should broadcasters perform?</td>
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<tr>
<td>1.3 what should the station director or administrator support?</td>
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<tr>
<td>1.4 what and how should the broadcasters’ affiliation support?</td>
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<td>1.5 are there any other offices that should support? What and how should they support?</td>
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<tr>
<td>2. Other relevant questions beyond the above answers from an interview (if any)</td>
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Guided Questions for the Small Group Discussion

“The Youth Radio Programs among the Unrest Situations in the
Three Southernmost Provinces of Thailand”

Place: __________________ Date ________________

<table>
<thead>
<tr>
<th>Guided Questions</th>
<th>Data</th>
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<tbody>
<tr>
<td><strong>Introduction</strong></td>
<td></td>
</tr>
<tr>
<td>1. Greeting/introduction of the research team and self-introduction by the group members</td>
<td></td>
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<tr>
<td>2. Overview of the discussion</td>
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<tr>
<td>2.1 Rationales of conducting the research/research contribution</td>
<td></td>
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<tr>
<td>2.2 Findings from previous studies</td>
<td></td>
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<tr>
<td>2.2.1 The situations of radio programs for youth in the three border provinces</td>
<td></td>
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<tr>
<td>2.2.2 Needs and utilization of radio programs for youth in the three border provinces</td>
<td></td>
</tr>
<tr>
<td><strong>Topic #1: Sustainability of the radio programs for youth</strong></td>
<td></td>
</tr>
<tr>
<td>According to the situations of the radio programs and the needs and utilization, the following issues are discussed</td>
<td></td>
</tr>
<tr>
<td>1. What elements can sustain the radio programs for youth in the three border provinces? (radio formats/contents/presentation methods/broadcasting time)</td>
<td></td>
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<tr>
<td>2. According to the first element (as proposed/discussed), which should be included and how? * Ask the second question to find out all the elements raised in the discussion, facts, and experiences (radio hosts/youth radio hosts/youth audience/professionals or activists in the</td>
<td></td>
</tr>
</tbody>
</table>
### Guided Questions

<table>
<thead>
<tr>
<th>Community)</th>
<th>Data</th>
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<tbody>
<tr>
<td>3. After getting the elements (summarize all of them and identify how each section should deal with them) (radio hosts/ sponsors/ station executives/ relevant organizations/ and audience.)</td>
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<tr>
<td>4. Other emerging questions during the discussion</td>
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</tbody>
</table>

### Topic #2: Radio programs among unrest situations

Due to the benefits of radio stations and the unrest situations in southern Thailand, all the discussion members are requested to respond to the following questions:

1. In normal situations, what should be done regarding the radio formats, contents, presentation methods, and broadcasting time?
2. In unrest situations, what should be done regarding the radio formats, contents, presentation methods, and broadcasting time?
3. Practically, what is a radio station allowed to do? What are restricted?
4. Practically, who or which organization should provide sponsorship for a radio station? Which areas should get sponsorship?
5. How should a radio host collaborate and run the program?
6. Which roles should youth audience take?
7. Emerging areas gained from the interview.
แนวคำตอบการสัมภาษณ์นักจัดรายการ

ประเด็น 1: รูปแบบรายการ เนื้อหารายการ การนำเสนอรายการและเวลาออกอากาศ

<table>
<thead>
<tr>
<th>ประเด็น/แนวคำตอบ</th>
<th>ข้อมูล</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. รูปแบบรายการ</strong></td>
<td><strong>2. เนื้อหารายการ</strong></td>
</tr>
<tr>
<td>1.1 การดำเนินรายการสำหรับเยาวชนของสถานีวิทยุแห่งนี้ช่วงที่ผ่านมาไม่ทราบว่าผู้กำหนดนโยบายหรือแนวทางการจัดรายการเป็นใครบ้าง?</td>
<td>2.1 รายการวิทยุสำหรับเยาวชน (นอกเหนือที่ยกตัวอย่างตามข้อ 1.2) มีรายการอะไรบ้าง?</td>
</tr>
<tr>
<td>1.2 กรุณายกตัวอย่างรายการกับแนวนโยบาย</td>
<td>2.2 เนื้อหารายการ (ตามข้อ 1.2 และ 2.1: ถามครั้งละ 1 รายการเพื่อให้ได้ข้อมูลสมบูรณ์) มีเนื้อหารายการอะไรบ้าง นักจัดรายการมาจากหน่วยงานใดบ้าง?</td>
</tr>
<tr>
<td>1.3 รายการ (ตามข้อ 1.2) ใช้รูปแบบรายการอะไรบ้างและรายการปัจจุบันที่จัดอยู่มีรูปแบบใด?</td>
<td>3. วิธีการเสนอรายการ (ตามข้อ 2.2: ถามครั้งละ 1 รายการจนครบ/หรือได้ข้อมูลสมบูรณ์ครบถ้วน)</td>
</tr>
<tr>
<td>1.4 อยากทราบว่าใช้หลักเกณฑ์ใดในการเลือกรูปแบบรายการนั้น ๆ (เช่นรายการนิตยสารทางอากาศ รายการพูดคุย: ถามครั้งละ 1 รายการ)</td>
<td>3.1 มีวิธีการนำเสนออย่างไร</td>
</tr>
<tr>
<td></td>
<td>3.2 นักจัดรายการใช้ภาษาใดในการจัดรายการ (เช่นภาษาไทยกลาง ถิ่นใต้)</td>
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<tr>
<td></td>
<td>3.3 สิทธิการทำพูดคุยเป็นอย่างไร</td>
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<td>3.4 วัยของผู้ดำเนินรายการ</td>
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<td><strong>3. เวลาออกอากาศ</strong></td>
<td><strong>4. เวลาออกอากาศ</strong></td>
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<td>4.1 รายการ (ตามข้อ 2.1) ออกอากาศช่วงเวลาใดเมื่อสุ่มแผนผังรายการ (ถ้ามี) ตรงกันหรือไม่?</td>
<td>4.1 รายการ (ตามข้อ 2.1) ออกอากาศช่วงเวลาใดเมื่อสุ่มแผนผังรายการ (ถ้ามี) ตรงกันหรือไม่?</td>
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<td>5. คำถามอื่น ๆ ที่เกี่ยวข้องซึ่งได้จากข้อมูลในการให้สัมภาษณ์ (ถ้ามี)</td>
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หมายเหตุ: ข้อมูลที่ให้มาไม่ชัดเจน ขอให้เพิ่มเติมเพื่อให้การสัมภาษณ์เป็นไปได้ที่น่าสนใจและมีประโยชน์มากขึ้น.
ประเด็น 2: ในสถานการณ์ความไม่สงบสามจังหวัดชายแดนภาคใต้รายการวิทยุสำหรับเยาวชนควรเป็นเช่นไร (ควรมีส่วนร่วมช่วยแก้ไขปัญหา เยียวยาผู้ได้รับผลกระทบโดยตรง และผลกระทบทางอ้อม อย่างไร)

<table>
<thead>
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<tr>
<td>1. ท่านคิดว่าจะส่งผลต่อสถานการณ์ความไม่สงบในสามจังหวัดชายแดนภาคใต้อย่างไร</td>
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<tr>
<td>1.1 รายการวิทยุสำหรับเยาวชนควรมีส่วนร่วมช่วยแก้ไขปัญหาอะไรได้บ้าง?</td>
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<td>1.2 นักจัดรายการควรมีบทบาทอย่างไร?</td>
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<td>1.3 ผู้บริหารสถานีควรมีบทบาทอย่างไร?</td>
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<td>1.4 ผู้บริหารต้นสังกัดนักจัดรายการควรมีบทบาทอย่างไร?</td>
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<td>1.5 หน่วยงานต่าง ๆ ควรมีบทบาทอย่างไร?</td>
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<tr>
<td>2. คำถามอื่น ๆ</td>
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ประเด็น 3: กลไกสำคัญที่จะทำให้รายการวิทยุสำหรับเยาวชนสามจังหวัดชายแดนภาคใต้ยั่งยืน

<table>
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<tr>
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<th>ข้อมูล</th>
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<tr>
<td>1. ท่านคิดว่าจะทำให้รายการวิทยุสำหรับเยาวชนในสามจังหวัดชายแดนภาคใต้ยั่งยืนอย่างไร</td>
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<tr>
<td>1.1 รายการต่าง ๆ ควรมีจุดเน้นอะไรบ้าง</td>
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<tr>
<td>1.2 นักจัดรายการควรมีบทบาทอย่างไร</td>
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<tr>
<td>1.3 ผู้บริหารสถานีควรมีบทบาทอย่างไร</td>
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<tr>
<td>1.4 ผู้บริหารที่เป็นต้นสังกัดนักจัดรายการควรสนับสนุนอะไร</td>
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<td>1.5 หน่วยงานต่าง ๆ ควรมีบทบาทอย่างไร</td>
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<tr>
<td>2. คำถามอื่น ๆ</td>
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ประเด็น 3: กลไกสำคัญที่จะทำให้รายการวิทยุสำหรับเยาวชนสามจังหวัดชายแดนภาคใต้ยั่งยืน
แนวทางการสนทนากลุ่ม

การวิจัย
รายการวิทยุสำหรับเยาวชนภายใต้สถานการณ์ความไม่สงบ
ในสามจังหวัดชายแดนภาคใต้

สถานที่: ____________ วันที่ _____________

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<thead>
<tr>
<th>แนวทางการสนทนากลุ่ม</th>
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<tr>
<td>เริ่มต้น</td>
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</tr>
<tr>
<td>1. พักทหารผู้ร่วมสนทนากลุ่ม/แนะนําทีมวิจัย-ผู้ร่วมเวทีแนะนําตนเอง</td>
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<td>2. สรุปสาระสำคัญในการสนทนากลุ่ม</td>
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<td>2.1 การวิจัยและเหตุผลการวิจัย/ประโยชน์ที่ได้รับจากการวิจัย</td>
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<tr>
<td>2.2 ผลการวิจัยที่ผ่านมา</td>
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<tr>
<td>2.2.1 สถานภาพรายการวิทยุสำหรับเยาวชนสามจังหวัดชายแดนภาคใต้</td>
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<tr>
<td>2.2.2 ความต้องการและการใช้ประโยชน์จากรายการวิทยุของเยาวชนสามจังหวัดชายแดนภาคใต้</td>
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ประเด็นสนทนาข้อ1: ความยั่งยืนของการวิทยุสำหรับเยาวชน

จากสถานภาพรายการวิทยุ ความต้องการและการใช้ประโยชน์จากรายการวิทยุของเยาวชน มีประเด็นสำคัญที่ต้องการศึกษา
1. ถ้าจะให้รายการวิทยุสำหรับเยาวชนของสามจังหวัดชายแดนภาคใต้ยั่งยืน ท่านคิดว่าควรมีองค์ประกอบอะไรบ้าง (รูปแบบรายการ/เนื้อหารายการ/วิธีการนำเสนอ/เวลาออกอากาศ)
2. จากองค์ประกอบแรก (ตามที่เสนอ/สนเทศ) ความมีรายละเอียดอะไรบ้าง อย่างไร
แนวทางการสนทนากลุ่ม

*ใช้แนวทางคำถามตามข้อ 2 จนได้องค์ประกอบครบถ้วนตามที่มีการนำเสนอให้ผู้เข้าร่วมสนทนาแสดงความคิดเห็น ข้อเท็จจริง

**ประสบการณ์** (ตัวแทนนักจัดรายการ/นักจัดรายการเยาวชน/เยาวชนที่ฟังรายการ/นักวิชาการหรือประชาสังคมในพื้นที่)

3. จากองค์ประกอบต่างๆ (นักจัดรายการที่ได้มาสรุป, ในทางปฏิบัติ, แต่ละฝ่ายควรทำอย่างไร
(นักจัดรายการ, ผู้สนับสนุน, ผู้บริหารสถานี, หน่วยงานเกี่ยวข้อง, ผู้ฟัง)

4. ถามคำถามอื่น ๆ ที่ได้รับจากการสนทนากลุ่ม

ประเด็นสนทนากลุ่มข้อ 2: รายการวิทยุในสถานการณ์ความไม่สงบ

จากประโยชน์ของสถานีวิทยุ ประกอบกับเหตุการณ์ความไม่สงบในบ้านเรา ใครขอให้ผู้เกี่ยวข้องทุกท่านช่วยเสนอความคิดว่า

1. กรณียังไม่มีเหตุการณ์ไม่ดี อยู่ในภาวะปกติ สถานีวิทยุควรมีรูปแบบรายการ/เนื้อหารายการ/วิธีการนำเสนอ/เวลาออกอากาศอย่างไร

2. เมื่อกิดเหตุการณ์สถานการณ์ความไม่สงบ สถานีวิทยุควรมีรูปแบบรายการ/เนื้อหารายการ/วิธีการนำเสนอ/เวลาออกอากาศอย่างไร

3. ในทางปฏิบัติจริง สถานีวิทยุสามารถทำอย่างไรได้บ้าง? มีข้อจำกัดอะไรบ้าง?

4. ในทางปฏิบัติจริง ควรให้ใคร/หน่วยงานใดสนับสนุนสถานีวิทยุบ้าง? สนับสนุนด้านใดบ้าง?

5. นักจัดรายการควรมีส่วนร่วมและจัดรายการอย่างไร

6. เยาวชนผู้ฟังรายการ ควรมีบทบาทอะไรบ้าง อย่างไร

7. ด้านอื่น ๆ ที่ได้จากประเด็นในการสนทนากลุ่ม
APPENDIX D

ILLUSTRATION OF DATA COLLECTION
Figure D.1  Illustration of Data Collection

Figure D.2  The Researcher with Radio Broadcasters, Yala Province
Figure D.3 The Researcher in the House of Radio Broadcaster, Narathiwat Province

Figure D.4 The Researcher with Radio Broadcasters, Narathiwat Province
Figure D.5  In-depth Personal Communication the Radio Broadcaster, Narathiwat Province

Figure D.6  In-depth Personal Communication the Radio Broadcaster, Pattani Province
Figure D.7  In-depth Personal Communication the Radio Broadcaster, Pattani Province

Figure D.8  Radio Broadcaster, Pattani Province
Figure D.9  Data Collection, Questionnaires

Figure D.10  Data Collection, Questionnaires
Figure D.11  Focus Group Personal Communication, Narathiwat Province

Figure D.12  Focus Group Personal Communication, Narathiwat Province
Figure D.13  Focus Group Personal Communication, Narathiwat Province

Figure D.14  The Researcher with Focus Group Interviewees, Narathiwat Province
Figure D.15  Focus Group Personal Communication, Yala Province

Figure D.16  Focus Group Personal Communication, Yala Province
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Figure D.18 Focus Group Personal Communication, Pattani Province
Figure D.19  Focus Group Personal Communication, Pattani Province

Figure D.20  Focus Group Personal Communication, Pattani Province
Figure D.21 Focus Group Personal Communication, Pattani Province

Figure D.22 Data Collection, Pattani Province
# BIOGRAPHY

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<tr>
<th>NAME</th>
<th>Miss Athitaya Somlok</th>
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<tr>
<td>ACADEMIC BACKGROUND</td>
<td>Bachelor of Arts in Education (Major English) from Prince of Songkla University, Pattani, Thailand in 2005</td>
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<td>Master of Arts (Language and Culture for Communication and Development) from Mahidol University, Bangkok, Thailand in 2008</td>
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<td>PRESENT POSITION</td>
<td>Lecturer, Program in Communication Arts, Faculty of Communication Sciences, Prince of Songkla University</td>
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