

บทความที่ :

Article :

3



Community Cultures & Citizenships
Enhancement Process for Delivering
Public Service at Local Community Level
วัฒนธรรมชุมชนกับกระบวนการเสริมสร้างความเป็น
พลเมืองในการให้บริการสาธารณะ
ในระดับชุมชนท้องถิ่น

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บทคัดย่อ

บทความชิ้นนี้มีวัตถุประสงค์เพื่อต้องการอธิบายปัจจัยสำคัญที่ส่งเสริมกระบวนการเสริมสร้างความเป็นพลเมืองในการขับเคลื่อนการจัดทำบริการสาธารณะบนพื้นฐานของวัฒนธรรมชุมชน เพื่อนำไปสู่การจัดบริการสาธารณะที่เหมาะสมกับวิถีวัฒนธรรมชุมชน ซึ่งจะสามารถพัฒนากระบวนการบริหารปกครองตนเองของชุมชนท้องถิ่นให้เกิด 1) การสร้างความรับผิดชอบ, 2) การสร้างความเป็นพลเมือง และ 3) การสร้างภาคประชาสังคม ขึ้นในชุมชนท้องถิ่น และทำให้โครงการภาครัฐที่นำบริการสาธารณะเข้าไปปฏิบัติในระดับชุมชนท้องถิ่น หากจะเกิดประสิทธิภาพและประสิทธิผลจะต้องได้รับการร่วมตัดสินใจจากประชาชนในท้องถิ่นด้วย ดังนั้นภาครัฐที่เกี่ยวข้องควรเปิดโอกาสให้ชุมชนท้องถิ่นได้มีการนำวิถีวัฒนธรรมชุมชนมาใช้เป็นเครื่องมือในการบริหารจัดการกิจกรรมการให้บริการสาธารณะ เพื่อนำไปสู่การสร้างความเป็นพลเมืองในชุมชนท้องถิ่นให้เกิดขึ้นตามไปด้วย

คำสำคัญ: วัฒนธรรมชุมชน; การให้บริการสาธารณะ; พลเมือง

Abstract

The article aimed to explain the important factors, which have supported the citizenships enhancement process for delivering public service based on the community culture at local community level. Towards the public service management suited with the ways of community culture for supporting to self-governance development, consist with 1) accountabilities building, 2) citizenship building, and 3) civil society movement building. After these have affected to public projects implementation at the local community, which must also depend on the co-decision making of peoples at the local community. Therefore, the public agencies should to open the people 's opportunities for bringing the community culture is used an efficiency administrative tools such as the community cultures, which can build the citizenships in public service delivery at the local community.

Keywords : Community Culture; Public Service; Citizenship

Introduction

At present, it is generally known that Thailand has been facing problems concerning politics and democratic governance. People from different parties are not willing to compromise or try to obtain an understanding on the basis of “democratics” in a harmonious manner (Samudavanija, 2011). Therefore the impression of public service delivery in Thai democratic society is generally perceived in “black and white”, as manifested in political crises during the past decade, resulting in political stability in public service being questioned. Many parties, from individuals to political institutions, have pitched in and tried to find the underlying cause of the failure of the public service in democracy regime which has been used to govern the nation since B.E. 2475 (1932) and made many observations in various fields, as well as existing socio-cultural structure, as the underlying causes of the problems in this nation’s public service. Looking back in history prior to the establishment of public service in democracy regime. Thai society was composed of people from different communities and cultures, branching out as per geographical contexts and affiliated communities, which later merged into “Thai culture” or the culture of this nation in the present time. By the same token, political principles of the people are also comprised of different perceptions derived into the foundation of this nation’s politics. Hence, when national government faces a crisis regarding mutual understanding on the subject of public service in democracy regime that makes all individuals get along as citizens of this nation’s democratic government in equality and harmony despite differences in viewpoints and perceptions, basic understanding and

means to improve knowledge of politics and governance through social management are of essence, as well as fostering community cultures as developmental core. (Akahat, 2015) Communities, or social units naturally-formed through system of dependence, cohesion, and unity, should be allowed to participate and determine their own political orientation or encouraged to apply their cultural elements to develop a social management scheme that is suitable for their social conditions as a part of this nation, with support and understanding from people of different cultures under democratic government of this nation (Akahat, 2017 : 87 – 88).

The process of creating and passing on a culture to the present time is shaped by the way of life of that particular group of people, in conjunction with their history and circumstances. The same can be said for communities under the public service delivery in democracy regime in the present day; the way of life, behaviour, and personality of groups of individuals must be acknowledged, since the study of democratic way of life in Thailand up to this point still lacks understanding of basis of human life in a society built on community culture variation that derives into a democratic society of Thailand in the present time. The researcher had an observation that we should understand the democratic life based on community cultures, which lacks basic knowledge of democratic life based on multi- community culture or the major culture of the people resided in the community for create public service, since the developmental issues of thai community in the past were caused by policy-making of the governments at the seat and progressed into national problems in various aspects (Samutwanich, 1980). These were partly caused by the government forcing thoughts, beliefs and practices onto the

people and communities as a part of the discourse on development scheme.

Objective

The objective of this study aimed to study a movement process of the public services based on community culture by villagers in Thailand.

Methodology

The authors use many sources such as books, journals, articles and documentaries involved mainly about the movement process of the public services based on community culture by villagers in Thailand.

Results

The findings were concluded as follows:

From community cultures to establishment of community public service, it can be observed that community public service based on community cultures in this study can be collectively deduced from the findings that community cultural practices which can promote the establishment of public service in communities are as follows;

1) Community protective barrier has been formed by cultural practices. That is, community public service is a chain development progression from the circumstance that a community has its cultural practices such as a belief in forefathers or community's holy spirits

who are common ancestors of the people, belief in ancestor spirits who watch over their offspring, and belief in Buddhism which has monks and temples as faith and spiritual centre for the people. These beliefs have evolved into community traditions and practices, so they can become cultural practices of the community. These cultural practices then lead to formation of social network and trust within the society. Participation, sympathy, trust and understanding the people in a community have for one another give them the power to conserve the status of a community and the power to drive their own wheels.

2) Community public service derive from basis of community. That is, community public service as occurred in the communities in this study has been established and prolonged through restoration of community. These practices that restore, protect, or evolve the community make the people have a collective consciousness of who they are and how important their roles are in their respective community. When they have done their parts, they would instil pride in themselves and others around them, developing sense of leadership in every member so they can do community work evidently and become accepted by the others through their skills and abilities working for the community. This is a leadership building process for the community members so they can be elected to serve as official leaders such as village headman, community committee, members or staff of local administration who oversee the community and coordinate with public segments or external parties for community development or support in community affairs. The examples of de facto leaders who play a part in cultural practices are monks, community scholars, Thao Cham, and elders. These are the

ones who initiate practices to teach and pass on the cultures through rites, tradition, and fostering sacredness in many beliefs of the community until they become a protective barrier for the community, making officials see the significance of cultural practices and adopt as a part of community development policy. Hence, community cultural practices can be adapted and used to establish community public service therein.

3) Community public service is a practice of community cultural affairs. That is, community public service is derived from restoration or maintenance of a community through community cultural practices, creating potentials to promote the practices into an instrument or a scheme to aid community affairs, which is evident in terms of public service in work community affairs; driving the community work activities.

From the analysis of each community, community public service is not static or fixed at an extreme like Western public service models, but community public service is a practice of community affairs of certain qualities that should be applied into organisation of public services or implementation of public policies in the community as follows:

1) Building responsibilities – from the interpretation and synthesis of the results, it was found that conducting public affairs in a community with practice of community public service can create executives in the community, being responsible for other community members as representatives of the community who have more duties to carry out. This shows that, if schemes or practices of community public service are incorporated into provision of public services in the community, public policies or projects introduced to the community

would become a part of the people and be taken care of and responsible for in the provision of public services like a person taking care of one another through procedure of public services in the community (Laotummatat, 2010). This will make public projects in the community become mutual responsibilities of both the project owner or public agency and the community being at the receiving end of such project.

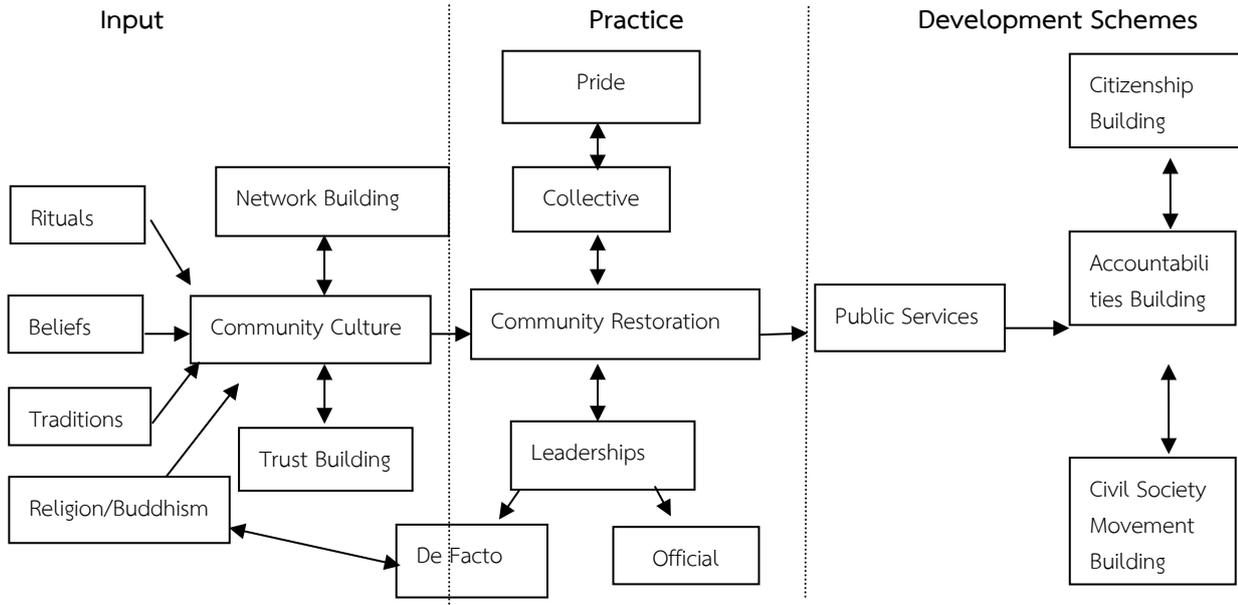
2) Building citizenship - from the interpretation and synthesis of the results, it was found that provision of public services occurred in the communities were activities that posed the people as the receiving party of interest. This demonstrates the spirit of community members who are liberal and know what is best for other members in their community. Putting community spirit in community affairs is considered a principle of citizenship building under democratic governance as it is a government in which the supreme power is vested in the people so they are the owner of the nation. As the owner of the nation, they are entitled to their lives and freedom in their country, same as members of a family or a community perceive that they are the owner of their home or community they live in, so they are entitled to rights and freedom within their home or community to advance their own community on the ground of their cultural practices which are utilised as mechanisms to gain best interests for the community.

3) Building civic sector - from the interpretation and synthesis of the results, it was found that provision of public services in a community can establish civic sector in the community (Puangngam, 2010). In each occurrence of public service, an establishment of civic sector within the community would occur in order to reflect thoughts

and requirements of the community. It is a agent emerged between public sector and members of the community, acting as representative of both parties of interest, which is the public and members of the community, in order to look after public interests for both sides and scale down an enormous public affair into a form of distribution of power in decision-making to occur in civic sector that drives the community so it can reflect what the community, a small part of the government, requires. This will raise awareness from both the public or external party of the community and the members within the community to protect or look after the interests gained through mechanisms of community culture, which will make the provision of public services in the community let the community make a change in their structure or influence the result of an affair to their own interest or the society they reside in.

As a result, from the process of utilising community cultural practice to formulate public service mechanisms , it can be synthesised into knowledge and presented as a create the conceptual framework of public service based on community culture as seen in the diagram below

Diagram 1: the conceptual framework of public service based on community culture by thai villagers



Discussions

In this paper, The authors can bring interesting findings from the findings and discuss the results. According to the study found that the public service based on community culture has a community status that emphasizes the same ethnic identity and can be used to create It is a potential social value. The community members survive and enable their community members to live their way of life on the cultural path of their ethnic group. The charecteristics of each community in this study have the potential of community-based conservation, which held the similar results to the research that Boonpanya (2010) studied in the communities in the Northeastern. In many ethnic communities in the Northeastern, the villagers have a relative relationship in terms of the kinship system influencing the self-governance and peace management in the village. A leader with prestige has been honored in the community. Community members have a harmonious relationship because of their respect for the same ancestor and believe in supernatural things that control the behavior of the people, creating rules that prohibit the right to life together. Formal Including the motto in the faith. Rituals and traditions of the community. These are the founding members of the community as "Being the same person" is shared with generosity in terms of assistance and compromise. In the event of a divisive conflict, there is a mechanism within mediation that judges the system by the elders and the kinship, which is the basis of the conscious community or cultural power. The community is still being existing to develop their strategies to strengthen their community. Ethnic communities used in this case study have a self-

respecting community culture as valuable as Chatthip Natsupa and colleagues (2008) in accordance with Dr. Pravas wasi (1999) has previously suggested that the value of a community culture system is to make the people come together to help each other and to strengthen the members in the form of groups and networks. Especially in ethnic communities, it will create the power to work in the community and drive the community towards real development. In the ethnic communities studied, it was found that the process of setting up a community-based forest management group has been established through community-based processes that are organized and implemented in a community-based way to maintain harmony together.

Applying the community culture to adapt to community public service in Thai village areas, the communities are striving to develop a culture-based community with government agencies. Or the government involved and see the importance. The importance of state access to community activities. It also gives importance to the community as a management tool as it happens. In line with the concept of community and civil society that will lead to the New Public Service of Denhart & Denhart 's theory (2000), government agencies must recognize the ability of the community to adapt for being a part of the leaders of community development. This will lead to the creation of democracy (Akahat, 2016). The use of collaborative mechanisms of community and civil society to solve common problems, as evidenced by the case study within the community, formed a strong civic network to help build the community and social capital. Together with the activities to help create a community that is focused on common consciousness together with

commitment and support of the public sector to support conservation activities that are based on the culture of the community.

Recommendations

1. Creating Public Events: Benefit the public can be created through the work and practice democracy in the community. Government agencies should incorporate community cultural elements into their consideration of the work of community organizations including support for faith-based activities. Community-based rituals and traditions can be a significant part of local participation through the encouragement of community development practitioners or knowledgeable person such community leaders and ritual leaders in such conservation activities. which can be stimulated through the development of community-based democratic processes.

2. Citizenship Responsibility and The Civil Society Movement: ethnic communities should support public events based on their lessons and experience in which appropriate responsibilities for community work, as evidenced by experience in the community. It is necessary to try to create a forum for discussion beforehand to make such a process by selecting the right people to work in various positions in public events that occur in ethnic communities will lead to the process of building community democracy.

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