

Problems and Conditional Factors Created the Learning Process based on Approach of Temple and Civil State to Establish the Happiness and Strength Community

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ABSTRACT

The civil state refers to people, communities, and civil society playing an important role in local, social, and national development, referring to the concept of managing and developing the country actively and continuously applying the principles of public participation at all levels or that every part of society, both the government and the public sector continuously join as a partner for national development. Therefore, this research paper aims to study problems and conditional factors of communities in building a learning process according to the approach of Temple and civil state to create happiness for the strength of the community. This research was a qualitative research that studied community in Dong Fah Huan Botanical Garden area, Ubon Ratchathani Province. The data were collected from in-depth interviews with 12 key informants, and 15 participants in small group discussions, which were obtained using a purposive method. The data was analyzed by using content analysis and writing descriptive narratives. The research found that (1) community problems consisted of transportation inconvenience, lack of water supply in dry season, lack of knowledge and use of modern technology in agriculture, problem of access to natural resources, household debt, lack of Occupation outside the farming season, good local wisdom culture, villagers begin to disappear. (2) The conditional factors that lead to learning include strong leadership, shared goals, gaining support from both public / private / and civil society organizations, community organizations that drive activities, have strong social and cultural capital, and the community's ability to adapt to the external environment.

Keywords

Problems, conditional factors, strong communities, Dong Fah Huan

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Introduction

The influence of globalization from the past to the present is an important condition that contributes to the changing dynamics of Thai society in various dimensions. This affects both social and community levels down to the system of production, consumption, and the daily lifestyle of the individual. Especially in the dimensions of rural Thai society, it can be said that there has been a significant change in infrastructure, infrastructure, as well as the increasing opportunities and life choices of individuals. Such development dynamics have resulted in the face of today's rural Thai community characterized by a blend of modern and traditional society that retains certain identities under modernity (Kanokwara Phuangprayong and Sanit Noonin, 2018). In particular, national development following the mainstream development approach aimed at making the country transformed into an industrial system, focusing on overall economic growth, has ignored the importance of rural

communities where many communities face various problems. But there are still a number of communities able to adapt and set their own development options, substituting for self-indulgence in line with development practices established from outside the community. These communities create certain conditions and processes to respond to the economic, social, political, and cultural situations that invade outside the community. Many communities have become strong communities. The key point is what is a strong community measure, and what are the factors that made those communities stronger in the midst of external crises and changes?

The strengthening the community and society as a solid foundation of the country is therefore an alternative to the community and society to formulate development approaches to meet the needs of the community, the development of community strength must begin with foundations established by the community by the community. This is because communities may have different strengths, different physical or economic

environments, social, cultural, customs, traditions, livelihoods, and sufficiency. Therefore, the strength of the community should be the community itself which reflects common problems and solutions as is true, and in building a community to be stronger, the development of the learning process is therefore important that it can be considered as another strategy to strengthen the community (Naphaporn Hawanon, 2007) as the same results of Watcharaporn Jantanukul and Sanya Kenaphoom (2020A) found that the Social and Cultural Capital to be goods and services for raising the foundational economic in lower northeastern region found that; (1) the principle of transforming the Social and Cultural Capital to be goods and services were; the Ownership establish (private sector operations), the competition promoting, define the role of the state as just a supporter, not an operator, and take "the identity" to create "the excellence products and services". In addition, the local traditions of each province which are classified according to the category of local wisdom heritage are as follows. 1) the Social practices, Rituals, and Festive Events including the traditions and the annual festivals. 2) The Traditional craftsmanships were the fabric piping and fabric products, the wickerwork, the woodwork, and the metalwork. 3) The Knowledge and Practices Concerning Nature and the Universe, including food and nutrition, and the natural resource management for conservation and sustainability. And 4) the Performing Arts were the performing arts and local shows (Watcharaporn Jantanukul and Sanya Kenaphoom (2020B)).

The strengthening the learning process in accordance with the Approach of Temple and Civil State to Establish the Happiness and Strength Community is the integration of learning in a common network, which has a temple as the main institution of the community that acts as a spiritual center, a learning center, a community center, or as a link to cultural traditions. The civil was people living in the community are the owners of the community, and all members of the community must have awareness and learn to help build their own community into a livable community. And the state or government that has relations with the people in the area, whether it is a local government organization, district health promotion hospital or other agencies involved in

the treatment of suffering for the people, well, happy by Providing security, safety for life, body, and property, when the temple, civil and state network partners join together to develop the community into a learning community. If the community has a problem, they can work together to find the root cause of the problem, find a solution together, it is a learning process, a mechanism and a development partner to drive the community's learning activities, making the community stronger, self-reliant.

Ban Nong Bua Community and Ban Nong Manao Community, Kham Yai Subdistrict, Muang District, Ubon Ratchathani Province is a community located in the area connected to Dong Fah Huan Botanical Garden, and It is also a community in the strategic area for research and academic service of the Faculty of Humanities and Social Sciences, Ubon Ratchathani Rajabhat University. The said community used to live together as a large community of Ban Nong Manao before, then it was split up into another community, Baan Nong Bua Moo 17. Although there is a separation of villages, such communities still have to do joint activities, and come and go through a relationship of friends, especially by sharing resources such as religious activities, where both villages have temples. The same place is the center of the mind. There is Dong Fah Huan forest is a natural resource and has a district health center that shares services for medical care when sick, so this community is suitable for creating a shared learning process that will be a learning center by relying on temples, people, and government agencies as a base to drive community-based learning. But at the same time, in order to build a shared learning process for the community, it is necessary to first study the problems and conditions that are important for the strengthening of the community, which is necessary to understand the problems and needs of the community, knowing the environment, natural resources, traditions, and way of life of the people in the community which is the basis of a community study.

From the aforementioned rational and important principles, the researcher is interested in studying problems and conditions for building a learning process in accordance with the approach of Temple and civil state to create happiness for the strength of the community in Dong Fah Huan Botanical Garden, Ubon Ratchathani Province.

This study is part of a research study entitled “Model for enhancing the environment learning process according to the approach of Temple and the civil state creating happiness for the strength of the community in Dong Fah Huan Botanical Garden area, Ubon Ratchathani Province” This will lead to the creation of a model for the shared learning process of the community.

Research objectives

This research aimed to study problems and conditions of the community in creating a learning process according to the approach of Temple and civil state creating happiness for the strength of the community in Dong Fah Huan Botanical Garden area, Ubon Ratchathani Province.

Research methodology

Research areas: this research was held in the area of Dong Fah Huan Botanical Garden, Ubon Ratchathani Province, Thailand.

The sample in this research, the stakeholder, involved the creation of a learning process based on the approach of Temple and civil state build happiness for 12 people were; 2 community leaders, 4 representatives of community members who have lived in the community for a period of not less than forty years, 2 village scholars, 1 monk, and 3 representatives from government agencies. people. Data was collected by a small group discussion of 15 people using Purposive Samplings.

The content scope: Problems and conditions of the community in building a learning process according to the approach of Temple and civil state, creating happiness for the strength of the community in Dong Fah Huan Botanical Garden area.

Time period: This study was conducted for 12 months between 2019 and 2020.

Research instrument : (1) the interview on problem and condition of a community in building learning process according to the approach of Temple and civil state to build happiness for the strength of community. (2) the participatory and non-participating observations on community rights in the management and use of community forests. Performing rituals and community behaviors or groups of participants in various activities related to building a learning process for the strength of the community.

Data analysis: Data from documents studies and key informant interviewing used the content analysis, the steps are as follows (1) word grouping, (2) explanation, (3) interpretation, and (4) description, then, the composition of words by organizing the pre-and post-nature of the content along with the descriptions of each content and event linking to each other.

Research results

1. the community problems in the Dong Fah Huan Botanical Garden area were found.

1.1. the inconvenient transportation: Due to the road damage according to usage conditions and natural disasters, and the road in Nong Manao village is quite narrow, causing problems when driving in the opposite direction, and roads that are alleyways and alleyways do not have a thorough concrete pouring, making it difficult for people to enter and exit, especially in the rainy season

1.2. Shortage of drinking water in the dry season: Which is the impact of drought, along with changing watershed ecosystems, partly due to the expansion of communities, in addition, there is a lack of structured water development or management, when the summer is dry, but when the rainy season enters the flood, it cannot hold the water.

1.3. Lack of knowledge and use of modern technology in agriculture: Most of the villagers in the area practice farming according to the traditional patterns of their ancestors, some years of which yield a lot, others less according to weather and destiny. It also lacks knowledge and understanding in planning, seed selection, maintenance, harvesting, and distribution, which resulted in ineffective production and a gap in the exploitation of middlemen buying-selling agricultural produce.

1.4. The natural resources Accessment: Forest thing such mushrooms, firewood, rubber tree oil, etc. It occurs in the Dong Fah Huan Botanical Garden and is a National Reserved Forest, covering an area of approximately 2,200 rai, protected by the National Forest Reserve Act 1964. However, the law makes it difficult for villagers to access forest products or use other natural resources, which, if anyone breaks the law, is guilty and punished.

1.5. Household debt: Most of the farmers have had debt problems from borrowing for

agriculture, the yield was not as expected due to natural disasters or falling prices, resulting in farmers not having enough income to pay back their debts on time. Several residents owe the start of principal is not much, but the income of the poor, the debt default. In the end, there was no enough money to pay off the debt, resulting in an increase in interest rates and accrued interest.

1.6. Lack of additional occupations outside the agricultural season: The lack of a fixed occupation has led to the lack of opportunities to develop and generate income for their households or communities, since the completion of the agricultural season, most villagers who do not trade or work in the city will become unemployed, especially the middle-aged group to the elderly, who do not have a supplementary occupation, resulting in absenteeism, and lack of income, resulting in poverty.

1.7. The good local culture and folk wisdom has begun to disappear: Due to the lack of interest from the younger generation, some traditions have to be adjusted according to the state policy, such as the Bun Bang Fai tradition (Rocket festival) etc. The younger generation also turned their attention to karaoke, music parades, and the dress changed with the times, wearing sarong or Thai cloth dress has started to fade away and less, remaining only the old people in the community that are still in use.

2. The conditions in the community to create a learning process under the approach of Temple and civil state to create happiness for the strength of the community are as follows:

2.1. The community has strong leaders: Because in community development, if a community has good leaders, knowledge and understanding of community development, and has leadership qualities, it can drive the community to develop and lead the community to its goals effectively.

2.2. The community is targeted together: By having the same goal, group members have a consistent direction of action towards a common goal by establishing rules used as a collaborative framework for community engagement.

2.3. The community is supported by both government, private and civil society organizations: Because each community has its own ability to handle their own problems, sometimes some community problems require

outside competencies under cooperation and support in budget, knowledge, and personnel from outside organizations.

2.4. There is a community organization that drives the activities: Community development groups such as occupation groups, housewives, savings and welfare groups, etc., in order to provide the power to drive activities and lead to expanding performance, building bargaining power, and create a paradigm, a vision, and open up new perspectives. Therefore, by exchanging knowledge, abilities and experiences, it will also increase the opportunity to solve problems and develop the capacity of the community.

2.5. The community has strong social and cultural capital: Because the strong and stable foundation is the good social and cultural capital that exists in the community, it can knowingly immune to rural communities in the face of globalization, and able to survive and develop to strength in the environment of the community

2.6. Adaptation of the community to the external environment: Adaptation is the learning process for the survival of the community in order to prepare for the transformation of society in the digital age. The community will be able to adapt and learn to solve problems according to the situation.

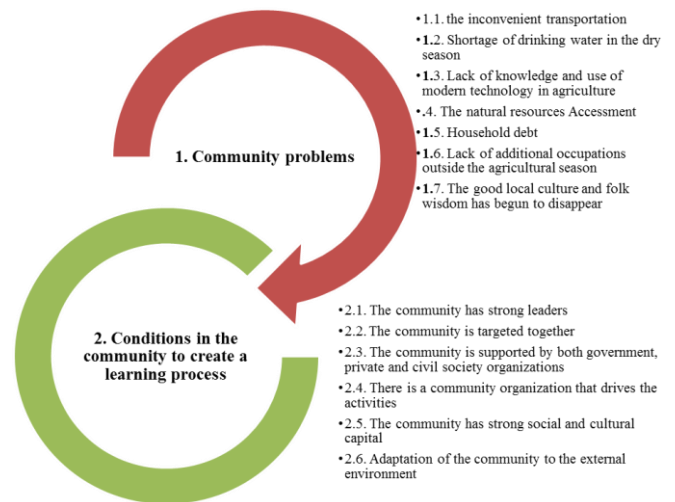


Figure 1: The community problems in the Dong Fah Huan Botanical Garden : the conditions in the community to create a learning process under the approach of Temple and civil state to create happiness for the strength of the community

Discussion

The results of the study of problems and conditional factors for building a learning process under the approach of Temple and civil state to create happiness for the strength of communities in Dong Fah Huan Botanical Garden area, there is issue can be discussed as follows.

1. Transport problems, water shortages, debt problems, occupation, resources, and living culture. The problems that arise in the community are characterized by public utilities and livelihoods, physical and psychological problems that arise from unfinished and inclusive development. These lead to inequality problems that arise in the community that must lead to shared learning between the people, the Temple, and the government sector of what these problems are caused, and how to fix the problem, which was consistent with the research of Russadakorn Vinijkul (2016) found that political development problems in distributing benefits and resources to local people and behavior in order to allocate valuable resources for society, The allocation of aid resources is not timely, and legal gaps are being used to benefit government executives. Moreover, local politicians lack the sincerity of paying attention to the matters that the community has suffered. Consistent with the study of Sasiphat Mekara and Noppachai Fongissra (2017) It was found that the changes taking place in the community are a pattern of changes in the nature of globalization in terms of natural resource management and the environment, the characteristics of social relationships that have changed from the rapid development of transport and technology, Prosperity from development also affected the cultural traditions in the community began to fade, all taking place in the form of rapid development and not meeting the needs of the community, there are unsustainable and incomprehensible forms of development, and development is overly focused on business interests. However, the research results of Sanook Singmart and Sanya Kenaphoom (2020) found that A model that allows communities to join together to conduct business as a corporate entity, with moderate operational flexibility, is "the social enterprise". Driving the community economy as a social enterprise is a key management factor for the maximum benefit of the community, there should be operated as follow; (1) Encourage and support the people in

the community who have needs similarities to jointly establish at least one social enterprise per sub-district by focusing the producing an agricultural product that they have expertise according to the government can support the means of production or capital according to the legal framework. (2) Regional or local governments provide promotion and support at operational levels such as registration of the enterprise network is the center of the enterprise group, acts as the center of the entire supply chain, as well as coordinating with the relevant departments. (3) The central government acts as a mentor to support policy, budget, academic as well as legal supervision. In addition to that, for maximum efficiency, cooperation between the public, private, and community sectors is needed to drive the entire supply chain.

2. The conditions in the community to create a learning process under the approach of Temple and civil state to create happiness for the strength of the community are as follows: Strong leadership, shared targeting communities, community-driven community organizations, strong social and cultural capital, community adaptation to external environmental factors, and supported by both Government, private and civil society agencies. Because these factors are essential elements of a strong community development that can be driven by leadership, shared vision, then there are community organizations that drive community activities that rely on a strong social and cultural capital base, able to adapt to these changes, with support and encouragement from the external organization, which was consistent with the concept of Sanya Sanyawiwat (2012) said that leaders are important in community development, fundamentals that will affect the level of community strength, local wisdom and community culture factors on the strength of the community. The same applies to the concept of Somboon Tumlangka (2013) found that community culture, traditions, beliefs, and rituals inherited from ancestors, local wisdom, community leadership, learning, and transfer of knowledge of the community were factors affecting the strength of the community. And consistent with the concept of Praphan Pakdeekul (2006) It said that cooperation among various departments is an important condition for being a community strengthening mechanism that can effectively manage their own localities as the

same results of SanyaKenaphoom, PhramahaDuangdenThitañāṇo (Tunin), BusaraNiyomves, and Kotchaporn Pathumwan (2020) found that the strong community based on the democratic way in community with 3-dimensional components, including; (1) Democracy understanding: citizens of democratic states must understand the rules and regulations of peaceful coexistence in society by learning about their roles, duties, and freedoms, as well as respect for the freedom of others. (2) Democratic ideology: it is a strong belief in the value of every human being that has value, has the potential to learn, be free, to love, to be generous with one another, and to cooperate to develop society to the benefit of everyone in society. (3) Living a democracy: living the life of a democratic citizen based on equality, freedom, fraternity, and human dignity.

Suggestions

1. Suggestions for the use of research results

1.1 Community problems related to public utilities, livelihood, physical, and psychological traits arise from under-covered management and development. Therefore, solving the problem must rely on government agencies and local government organizations to assist in solving problems that arise with the community. However, for social capital, cultural, and spiritual issues, religious institutions will serve as a source of community spiritual refining, developing roles in the strengthening of social capital through community leaders, villagers, seniors, and All sectors in the community work together to resolve and find solutions together.

1.2 The conditional factors in the community building the learning process for the strengthening of the community are mutually agreed upon as conditions for the strength of the community, these factors will be challenging missions of the network partners; temples, people, and the government sector have to work together to create a place in the community by creating a shared learning process, whether it is learning, creating leadership, building a career group, creating a community strategy, etc.

2. Suggestions for the next research: (1) The community problem should be studied, specifically, the vulnerable group or the disadvantaged in society in order to find ways to

help such as the elderly, the disabled, the children and the youth, etc., (2) There should be a comparative study of the problems between communities of different or similar characteristics in order to exchange knowledge of the problems and find solutions among communities.

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