Path to Create the Democracy Ways of Self-Governance in the Ethnic Communities in Thailand's North-Eastern Region

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Abstract

The study aimed to take lessons and experience from the community forest management methods of three ethnic communities namely, Phu Tai, Tai Lao and Tai Kui, and to study the guidelines of forest resource management among ethnic communities in the Northeastern region of Thailand, based on the on self-management democracy in communities. The researcher used qualitative research methodology in the three major ethnic communities in the Northeast, namely: 1) the Phu Tai ethnic community residing in the community forest, Nong Hang, Kalasin; 2) the Tai Lao ethnic communities residing in Phu Kham Noi Community Forest, Sawawat, Khon Kaen, and 3) the Tai Kui ethnic communities residing in the Don Pu Ta Baan Arlue Forest Village, Sum Rong Taab, Surin. The researcher conducted the documentation analysis and field research by participatory observation and in-depth interviewing the key informants who are involving in community forest management in each area amount total 30 peoples. All the data were analyzed by using the content analysis model and compare the case studies' information for providing to the conclusion of the descriptive research results. The research findings were as follows: 1) based on the lessons learned and experiences from community forest management methods used as case studies, the self-management in democratic way can be summarized into four patterns as follows: 1) protective democratic, 2) direct democracy, 3) participatory democracy, and 4) discussed democracy. However, there is no single model used to analyze self-management in democratic way of ethnic communities as the case studies of this research. There are the needs of the development of participatory democracy with the integrated democratic practices. As well as the management of community forest in the selected ethnic communities can be characterized by values and features of democratic practices into seven forms. These are the unique features of the hidden democracy in the community forest management process. In addition, community forest management is developed as a part of learning process of democratic practices as the mentioned seven principles based on community culture. Lastly, the management of forest resources among the ethnic communities in the Northeastern region are based on self-management with democratic principles in line with the two practices. These mechanisms lead to the concept of responsibility, citizenship, and the creation of community-based roles in terms of self-management. This will lead to the establishment of a democratic pathway that is appropriate to the local community, which contributes to the stability and security of the national democratic system.
Keywords: Democracy Ways, Self-Governance, Ethnic Communities, Community Forest Management, Thailand's North-Eastern Region

Introduction

To understand the democratic way of life of any social group. It is necessary to understand the way of life, behavior and personality of the people who live in that culture, which are considered as a group of citizens to strengthen the power of the nation. Especially, in the

present, the ethnic people have developed their own culture to protect environment. Thus, to determine a policy or adopt a concept by each ethnic community that considers as the primary ideology that all members of the sovereign state should follow. There are discrepancies between the parties and the parties. The nature of the relationship between the state and the community. They are attached to each other and their power relationships through laws and policies that the state determines and enforces in social order. However, the power relationships are not monopolized by the state. If the community is strong enough to negotiate with the state power. It opens the space for people or groups in the community to step in to play a role with the state, or may play a greater role than the state in defining the law or policy. In this issue, Chaianan Samutvanij (2011: 1) states that the relationship between the state and society or community is usually a power relationship especially in modern society. This relationship is often expressed in the form of policy power, that is, the state often claims monopoly power, the definition and enforcement of policies that affect groups in sub-societies. Scattered in various places at the same time, the public has a social system that relies on a network of relationships to manage some of the power that exists between them. It is the power to push or negotiate with the state to pursue a harmonious social policy or to respond to its interests. In this issue, Yos Santasombat (2000: 107-109) points out the issue of conflict by explaining the conflict between law and tradition. The problem is the gap and the lack. The way of life of the people and the local community, one of which is called "traditional rights" and the other side include policies and laws, as well as administrative measures including the violates defeat community rights and customary practices of local communities. It results in conflict and violence in the use of state power to enforce the law or called. "Legal Rights" and the extension of state power through land resource control. It provides a clearer understanding of the origins and development of a centralized resource management system, deprivation of community rights and discourage the distribution of resources to local communities.

It is also well known that Thailand has opened the country to the development of capitalist economics in accordance with the National Economic Development Plan No. 1 in 1961. Thailand has been facing the deterioration of forest resources, focusing on centralized management through power. State-owned agencies but day by day the intensity of the problem is growing, but at the same time system. The "community forest" that the villagers in the local community cover many cures. The basic principle of forest management is to recognize that forests are a common right of the community. Local community members have a common understanding of the rights and duties of managing and utilizing forests simultaneously. Community awareness is the basis of the development of customs, practices and rules governing the management and utilization of forests as they are belonging to the community as livelihood resources. However, the rights and powers of communities in forest management have not been recognized for their legal status. In addition, they can not facilitate the management of forests in community-based initiatives due to the lack of community forest land ownership. Seeing traditional thinking about Thai forest resource management based on the belief of state control or state ownership of all-natural resources. Natural resources will be exhausted because no one cares, and each user will try to take advantage of that resource as much as possible. This may lead to the uncertainty future of the natural resource utilisation, the concept is called the tragedy of the commons always used for explaining the cause and effect of this issue (Hardin, 1968). Later, Elinor Ostrom (1990) has challenged such traditional knowledge by pointing out that empirical reality is very different from traditional knowledge, because traditional knowledge is the assumption about individuals and situations where individuals are too narrow is that resource users are in an uncertain environment. Ostrom has continually shown that the community ownership system can be used as a part of the natural resource management, which requires some universal

rules and find out the institutional characteristics of the community. Resource users successfully manage resources which will create the durable and sustainable natural resource management. This is called the 'Design Principle' which is known as a new perspective that has made by Ostrom (1990, 2010) to emphasize that community-based resource management is possible. It is better if the management and rules of management are handled by the voluntary resource user because local people can work together to achieve a common goal for all parties when they have a chance to talk and participate. They are also the resource users who have ecological knowledge of the ecosystem and know other users of resources. Thus, it is possible to design acceptable and well-adapted rules for local contexts. However, it is not always necessary for community resource management to be efficient or effective. The focuses of Ostrom's research are what are the key factors that make resource management available to the community and other resource users. Ostrom's contribution to academia is not just a framework for analysis and lessons learned. The case study is only the following but Ostrom also proposed a framework for analyzing and predicting institutional change of the resource user community.

From the controversial Issues in Resource Management in Communities as well as creating a new model for collaborative resource management that appears in the above ideas, the researcher has attempted to link the contexts in the study area as follows: 1) the Phu Tai ethnic community residing in the community forest, Nong Hang Sub-District, Kusin Narai District, Kalasin Province; 2) the Tai Lao ethnic communities residing in Phu Kham Noi Community Forest, Sawawat Sub-District, Muang District, Khon Kaen Province, and 3) the Tai Kui ethnic communities residing in the Don Pu Ta Baan Aree Forest Village, Sum Rong Taab Sub-District, Sum Rong Taab District, Surin Province. The process of natural resource management is complex conditions due to the multi-faceted relationships among ethnic groups with different local institutions at the regional level. Based on these three case studies, it is an interesting resource management model to create a collaborative management model that leads to create the suitable rules for resource management resulting from discussions, exchanges, and practices by various actors in the area, demonstrating respect and learning as a cultural trait for one's local community. They must openly accept and understand the difference as a reasonably priced citizen. It is the freedom of thought and the equality of people in society to lead to the creation of a self-managing democratic style of the local community.

Objectives

1. To take the lessons and experience from community-based forest management practices of the Tai Lao, Phu Tai and Tai Kui communities for creating a model of self-management democracy to use in the local ethnic communities in the Northeastern Thailand.

2. To investigate the management of forest resources in the three selected ethnic communities in the northeastern Thailand based on their self-management practices.
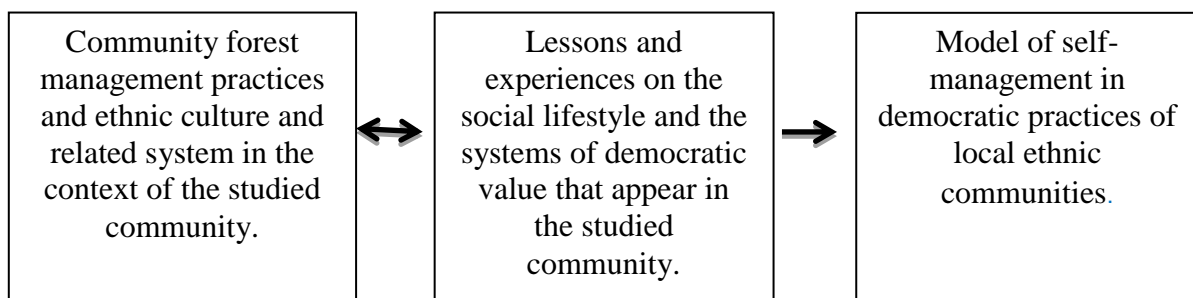
Scope of Research

1. The content; the researcher reviewed the related literatures of the theory of community and community culture (Natsupa, 2014; Boonpanya, 2010), Theory of Democracy and the Making of a Democratic Society (Wantana, 2012, 2014; Dahl, 1998), Concepts of democracy and self-management of the community (Puangngam, 2010; Laotummatat, 2010; Denhartd & Denhartd, 2008) and the concepts of community forest resource management (Kanjanapan, 2000, 2001; Ostrom, 1990, 2010), as well as other related research. The bridge to the acquired information can explain the phenomenon and analyze the theoretical development that has arisen from this research.

2. Key informants; the research participants are living in the three case study sites. In each case study site, the research participants are selected from 15 to 18 people in each of the three case study sites. They are classified into four groups: 1) Cultural leaders in the community include monks, community leaders, such as community ritual leaders such as northeastern style singer, conjuror, Brahman; 2) The leader of the community is the village headman including local councilors and local administrators 3) Academics who specialize in community and theory of indigenous peoples, and 4) community members who regularly participate in community forest conservation activities.

3. The Case Study Areas; the Study sites are comprised of three communities in the Northeastern, which are well-known for their cultural heritage, cultural identity, and community-based culture. This research aimed to develop a self-management model of local ethnic communities in terms of community forest management. The study site areas are 1) the Phu Tai ethnic community residing in the community forest, Nong Hang Sub-District, Kusin Narai District, Kalasin Province; 2) the Tai Lao ethnic communities residing in Phu Kham Noi Community Forest, Sawawat Sub-District, Muang District, Khon Kaen Province, and 3) the Tai Kui ethnic communities residing in the Don Pu Ta Baan Aree Forest Village, Sum Rong Taab Sub-District, Sum Rong Taab District, Surin Province.

4. Duration of this research; the data collection including the interpretation of field data and data analysis were started from January 2016 and completed within December 2016.

Conceptual Framework

Community forest management practices and ethnic culture and related system in the context of the studied community.	Lessons and experiences on the social lifestyle and the systems of democratic value that appear in the studied community.	Model of self-management in democratic practices of local ethnic communities.

Methodology

The qualitative research methods such as the use of case study techniques were used to obtain the useful information from community members in relation to their culture and social development of community-based forest management. The qualitative research methods were also used as a way of working with the community to provide appropriate and self-reliant public services in the community. The preliminary survey of the community in the northeastern region and the brainstorming were conducted together with the advisory group and the researcher for exploring the self-management and democracy practices of community-based forest management in three selected ethnic communities. In each case, total amount 30 key informants were participated in the in-depth interviewed and conducted as focus group discussion, as well as participant observation in community activities. Content analysis and analysis of comparative discourse from the context of the language were compiled from the comparative discourse analysis and the triangulation of the data to obtain the correct information and to depict the explanation and conclusion of this research.

Results

1. The self-management and democracy practices of community-based forest management in three selected ethnic communities appear to be similar from community awareness about the problems and impacts of destructive forest in their forest. This leads to a major issue that community leaders have demanded and raised the need for conservation and to find ways to manage the forest areas based on community participation. Each community have their own discussion about the joint management among their committee for forest conservation and rehabilitation as part of community activities. It also provides technical support, knowledge, budget and tactics for forest management that are legitimate from outside government agencies. The establishment of community learning networks and community-based forest development activities with government and non-governmental organizations are the important factors to encourage villagers and young people to learn about community forest management.

The community forest management processes are consisted of three stages: operational planning, operating procedures and evaluation process. However, it is found that the difference practice in each selected community. The primary activity or method of operation is the establishment of community organizations for community forest committee who may designate a short-term plan and the long-term plan. For the second step, this stage will be a variety of conservation activities including the different methods of operation in each research area. For the third step, the monitoring and evaluation will be assessed by the villagers and the community forest committee. This stage is a public broadcast in the community which was documented with a clear formal evaluation and the result will be used to improve community-based forest management. The obstacles to managing community forest resources, as found in this study, are: the conflict of old power groups and the new power group in the community, the lack of knowledge about community forest management that has no guideline for setting evaluation guidelines or indicators and the lack of continuous activities in long term and the work of each is not clear, the regulatory enforcement of the organization is unclear, and Local leaders rarely take the importance of community forest management seriously. The decline of reliance the problems and obstacles that led to the less development of management mechanisms for community forest resources management. Thus, the knowledge management in community forest resources including culture, beliefs, leaders, organizations, social groups are important to create inter-disciplinary learning networks in the area and external organizations to protect community forest with the application of knowledge which based on the wisdom and culture of each community.

For the synthesis of the factors that led to the successful management of the community forest resources of the selected ethnic communities, the success of community forest management was found to be the strength of community leaders, culture and beliefs of the Community Forest Management (the practices). Encouraging public participation activities in four stages is the development of the problem through the planning, practice and monitoring. In addition, the local participation and empowerment are important variables that can contribute to local engagement in conservation through the belief, culture in community, community leader, community organization as well as local knowledge and experience of community-based forest including forest utilisation and wildlife management. There are the needs of the support from government agencies to decease the pressure from outside the community to take advantage of the forest.

2. Take lessons and experience from community forest management methods of the Tai Lao, Phu Tai and Tai Kui communities to create a model of self-management and democracy practices, which can be applied in the local ethnic communities for their community-based forest management in the Northeastern Thailand. Considering the characteristics of self-management and democratic practices in each studied ethnic community the management of

forest resources in Northeastern Thailand. The three ethnic communities held the different cultural backgrounds which can be considered as the features of democracy practices relating to the principles of individual rights and liberties, principles of consent, principles of sovereignty or self-government, principles of equality, principles of equality, principles of public policy and rational principles.

However, the characteristics of self-management and democracy practices of each community based on the resurrection or preservation through the culture of the community and their willingness to continue. In addition, the power of the community is the important factor to raise the level of community participation as a tool or way to work in community-based conservation. This has led to the emergence of a significant democratic process in driving community forest management by taking each community lesson and their experience to apply. However, the democratization of the community is not rigid or no one of the extreme types, such as the democratic model in the West. However, the community's democracy practices are a significant part of community-based conservation within each community. The characteristics of each community's democratic approach should be used to adjust the management of forest resources in the community or the implementation of government policies into the community, which can be summarized as follows:

1) Protective Democracy: This type of democracy is a way to raise community-based immunity, by creating a community culture, is a common perception of all community members to cope with impacts of community culture or defends the management mistakes of formal leaders and other community members. This type of democracy aimed to accept and believe in the way that the community can develop community. Unlike the defending democracies in Western societies that have established the rule of law and the system of representation, they serve to protect the interests of the individual. Thus, democratic protectorates for the community are developed from a democratic, community-based way of life. According to the study, the aim is to build a community culture system to bring the conservation development in various aspects that occur within community or bring the development into the community to become part of the community's culture.

2) Direct Democracy: This type of democracy is the selection of representatives, representatives or committees of the community to do public events. The focus of this democracy is on the leadership that must be proven to be recognized as the provider with their true sacrifice and being a knowledgeable person as capable person to create the project for public. This practice can lead the peace of society including brotherhood and integrity with the goal of carrying out the activities of a community based on their culture.

3) Participatory Democracy: This type of democracy aims to encourage community members solve their problems through participatory process of their own work, according to the interests and aptitudes of each person. This will be able to analyze problems from experience data or the work of the community at their disposal. It can be used as a guideline to solve problems within the community. This is a way to give everyone the opportunity to comment as well as conduct their brainstorming with reason and experience to cope their problems. There are exchanges between groups to discuss all topics which can be used in the participative decision-making by focusing on the respectful and honorable treatment.

4) Deliberative Democracy: This type of democracy is a regular meeting to rearrange a division of responsibilities within the community. There is transparency in the work of the group among the vocalists are those who have the knowledge. Creativity and the old system is the commentator. It is divided into subsystems, coordinates and conducts the exchange of views to the members thoroughly. The activities are consistent with the interests and necessity of community members in the end, and encourage the community members to join in all activities.

3. The guidelines of forest resource management for ethnic communities in the Northeast were created and based on the self-management and democracy practices in the community. It can be deduced from the study results that the cultural individualities of each community that promote the characteristics of democracy in the indigenous ethnic communities in the Northeastern Thailand are as follows.

1) Local communities have built their self-protection with a strong community-based culture. The community democracy is developed as a significant process to continue the community's initiatives based on their culture. The community cultures contain with the belief in the ancestral spirit house or the sacred things of the village, and the common ancestors of the people in the community. Additionally, the significant of community belief are also include the belief in the ancestor's spirits who protect the children and the belief in Buddhism, which has monks and temples, is the center of community spirit and the faith of the people. From community beliefs, this leads to the traditions and rituals of the community or members of the community, such as the 12th traditional rituals of the Tai Lao and the Phu Tai and the tradition of praying tribute to the Ta Kui in which these traditions are inherited through the respect and sanctity of the ritual community. There are monks, novices, community leaders, or elders in the community who are considered as natural leaders in their duties of healing, restoration and succession, so that they can be used as a cultural trait in the community. The culture of the community leads to the creation of social networks and the creation of social trust as well as lead to the formation of cooperation of each community members. This factor also makes the community condition a viable and powerful one.

2) The process of creating a community-based democratic way of living, that is, community democracy, as it happens in the community, can arise and exist because of the resurgence of community. Community members have a shared sense of who they are and how do they have an important role to the community, as well as when they did that role and they were proud of what happened to themselves and those around them. The creation of leadership in each member of the community, work in the community, self-esteem to accept the local knowledge, skills and work skills of the community are the important for community-based management and the understand their rights to protect their culture and environment. It is a process of creating leadership among the members of the villagers to select the right person to act as the official leader-the village headman, member or local executive. These processes can enable community member to serve the governing body for the village community and contact with the government or outside agencies to coordinate the development and support of community members and their leaders including their culture and social development. The monks, sages and elders (seniors) and ritual leaders can be a significant part of the process of transferring the learning from the ritual culture to protect the local tradition while creating a holiness in faith. The community can develop their resilience for supporting their community's immunity and encouraging the community leaders to realise and include the importance of cultural practices as part of their community development policies. This will lead to the application of cultural practices to create democracy within the community.

3) Community democratic processes are the significant part of community-based culture that results in one-to-one interaction (i.e. community democracy) as a process that continues from communism through the resurgence or preservation of cultural practices. The community's power to raise the community culture can be a tool or a way to help. This makes the phenomenon of democratic the way work is important in driving the activity of the community democracy. The characteristics of individual democratic communities can be used to adjust work in forest management or operations to comply the government policy and regulations which are introduced into their community. Thus, the democratic mechanism has led to a phenomenon for the development of a democratic way of life that is appropriate to the community that uses indigenous cultural traditions to develop themselves as follows:

1) Create Responsibility: the results of the study revealed that public service provision in community by establishing democratic process can create executives in the community to take responsibility for other members of the community. As an increasing of representative of a community with these responsibilities, this shows that public service functions in the community. If the concept or approach of community democracy is used in service, it will make public policy or public-sector projects that take place in the community become part of the people in the community who will pay attention and take responsibility for providing public services, as a citizen is responsible for each other through the process of public service in the community, The process of joint responsibility between the government agencies, project owners and the community is a shared responsibility especially in the term of authorised people who set up the implementation of the conservation project.

2) Generating Citizenship: The study found that public service delivery in the community was an activity that engaged citizens, both as service recipients and as stakeholders in public affairs. It demonstrates the spirit of independent community members and knows what is best for community members by putting the community spirit into work for the community. It is an important principle of creating a citizen of democracy because this regime attaches importance to the people as the owners of the supreme power of the nation. People in the country have ownership of the country. When people own a country, the people are the owners of life and they have the right to freedom in their own country. Similarly, family members or communities have a sense of belonging to their home or community. It is a person who has rights and freedoms in his or her home or community. The development of the community is based on a culture that is designed to maximize the benefits of the community.

3) The Creation Of Civil Society: The results of the study revealed that the public service in the community can create civil society within the community. It is considered by the public service in each community. The process of creating civil society in the community to reflect the ideas and needs of the community. This is a representation between the government and community members. And like the representatives of the two interests, the government and members of the community. To protect public interests, the two parties and a fraction of the large public-sector work by deciding on what happens in the civic community that drives the community serves as a reflection of what the small, turbulent community needs. This will give you a lot of weight and recognition from both the government department or outside the community and members within the community to protect or care for the community's interests created by the culture of the community. This will make community service available to the community, thus, for making it possible for the community to change the structure or outcome of community work to their own satisfaction and to their own small societies.

Discussions

In this study, researcher can bring interesting findings from the findings and discuss the results. According to the study, three communities were selected as the case study, the researcher found that they have 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 characteristics of each community in this study have the potential of community-based conservation, which held the similar results to the research that Boon Panya (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 Pravas Wasi 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. The relationship between relatives is a common understanding of community forest management. When the stream of forest resource conservation focused on creating local community involvement, it was admitted to the local government. The community forest conservation at the villager's level has been taken as part of the project and the development plan of the local government organization. Officially authorized by law, especially the provisions of the 1997 Thai Constitution that have the authority to manage and maintain natural resources and the local environment. It leads to the management of community forest resources by government agencies. The results of this research will be discussed later in this paper, which is about the management of community forest resources, which is based on the concept of Ostrom (1990, 2010). The research findings were shown as follows.

The researcher also found that joint resource management between the local community and other relevant authorities, especially local government organizations in the area, can be seen. In the case of Khok Pae Community Forest, Nong Hang Sub-District, Muang District, Kalasin Province, and Phu Kham Noi Community Forest, Sawawat Sub-district, Khon Kaen Province. The importance of local government organizations has played an important role in supporting and facilitating the community forest management of the community forest committee established at the village level in the form of a village committee or a group of villagers by supporting the individual who represents the group or the community forest committee who has entered the role of leader of the local government. Therefore, it has led to the issue of mobilizing community forest activities to be in the activity plan and the project of the local government. The two communities are successful in meeting the goals of local communities who want to conserve the forest for their food and community benefits. The other community forest is Doi Pu Ya Forest Park, Samrong Subdistrict, Surin District. It has not led the way to drive the management of the committee in the local government organization or the local government organization does not attach much importance to the operation of the community forest. Forest management focuses on the role of village leaders especially on the village council, to drive and operate on a manageable condition. This community forest is lacking in small areas and has little or no forest-related activity patterns. It is like the forest communities of the other two ethnic groups. If it is possible to create conditions for community forest management as a common resource among indigenous people in the community, the local community as a holistic system of community forest management system consists of the community forest committee. Besides, local government organizations as authorized persons to maintain and maintain community forests in

accordance with the law. It is important to set clear rules in line with the presentation of Ostrom (2010): 1) Allow villagers to use the forest to determine the extent to which they can use and agree on rules that they can or can not do. 2) The community forest committee, as the representative of the local community institution, is responsible for supervising and supervising the use of forest resources. Mobile users benefit from forest resources while maintaining the development of forest management mechanism and 3) local governments should create conditions for budget support including the regulation of rules and the conflict management mechanisms. Layout and management of community forest resources linked to larger systems such as provinces or other local networks.

Applying ethnic community culture to adapt to community forest management in all three areas, these 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 Dehardt and Denhart (2003), 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. 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.

In addition, this research process gives an insight into the democratization of the local community in defining the meaning of the democratic nature hidden in the community. "Do not believe in democracy when it was never there before. The only English that started a stream. We should have a break from the belief that this is possible because there is democracy in the community as the ways we see it. In the process of selecting leaders of the community. Community residents are often having the same relatives and stay together for a long time. "What is he/she going to join or spit into a party of committee to manage their surrounding resources then came the political fight but whenever the top political down to the community and then take the election. It often causes the community to break up. The approach proposed to solve this problem is to find democracy in the form of community culture. Democracy in this way does not require an electoral system. This is due to the process within the community that is consistent. There are some consultations in process until a consensus. We can say that democracy is happening in this community. It can be called democratic in a controversial style, "deliberative democracy". In this research, the knowledge of democracy has been extended to protect democracy, participatory democracy and direct democracy exists as interactions between the community forest management processes as proposed to create citizenship. The responsibility and the occurrence of civil society in the local community as studied.

Recommendations

1. Creating a Democratic Guidelines: The guidelines can be developed through the process of community culture. It should focus on natural leaders or unofficial leaders in society, such as monks, elders, sages, community ritual leaders and other local wisdom to create a community to protect the values culture, which enable them to develop their public and conservation activities in various aspects of the community.

2. 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.

3. Democracy in the work process of the community: The importance of community context in terms of space and culture should be emphasized. The democratization process is appropriate to the area and culture of the community and it is not subject to supervision or control to make changes or adjustments. Such unsustainable management practice would destroy the community-based conservation, which would have a significant impact on national systemic problems.

4. 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.

Suggestions for the Future Research

1. Due to the issues discovered and seen as contributing to the creation of public events. Management of community forest resources has elements of thinking and working processes. Leadership of informal leaders or natural leaders in the community, which involves the selection process of community cultural practices. If the next study is to be done, it should be made clear by the appropriate research methodology.

2. Due to the complex nexus of power relations and community's democratic in practices, there are no clear effectiveness indicators of democratic in practices under the local or community organization. However, there are the social responsibilities that focus on the process of democratic practices. The developmental guidelines should be useful for the development of appropriate indicators of community democracy in Thailand. This research is one of those approaches that will be useful. In the next study, research on the characteristics of community democracy should be conducted to find out the indicators and to build the process of community democratic development as a basis for further development of the Thai political system.

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