

Participation of Community Leaders towards Development in Nongprue municipality Banglamung Chonburi

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Introduction

Community development is a learning process from which all actors' villagers, development officials (both government and non-government), business representatives, and experts will learn and gain experience together as development progresses. True and sustainable development cannot take place through force or order, but it will naturally happen when all actors equally and democratically participate and share their ideas, visions, and responsibilities to steer and implement their community or village development. One approach to create sustainable rural development is through giving the main actors, which means villagers who are living in the community, an equal opportunity to think and plan their own future. Nowadays the world is regularly changed. Every field of knowledge is also changed so everything must be changed and developed. The important effected changeable factories educational management. The 1999 National Education Act is the fundamental law of Thailand educational management process. It includes rights and duties; educational system national education guidelines; educational administration and management, teachers, faculty staff and educational personnel; resources and investment for education and technologies for education.

In theory, the municipal authorities were self-governing, but in practice municipal government was an administrative arm of the central and provincial authorities. The Ministry of Interior had effective control over municipal affairs through the provincial administration, which had the authority to dissolve municipal assemblies and executive councils. Moreover, such key officials as the municipal clerk and section chiefs were recruited, assigned, and retired by the ministry, which also had the power to control and supervise the fiscal affairs of the perennially deficit-ridden municipalities. Until 1985 Bangkok's governor and assemblymen were appointed by the central government. In November of that year, however, for the first time an election was held as part of the constitutionally mandated effort to nurture local self-government. This law affected educational reform the main factor which leads to effective school reform is the administrator. The successful administrator must have several strategies, one of these is leadership. The most popular and effective style of leadership nowadays is transformational leadership. People's participation in community affairs has been considered an important rural development policy, initiated since the establishment of the National Rural Development Program (NRDP) in the fifth National Economic and Social Development Plan in 1982. It was commonly understood that the rural administration system was created toward the transition from top-down to bottom-up planning system. The system also established a bottom-up planning structure where rural development plans would initially be formulated by people at the village level. During the past years, efforts to strengthen people's participation in village planning and community development have often been far from desirable. Many rural administration obstructions, such as highly centralized controls of the line agencies, lack of a practical approach to strengthen people's participation, and no commitment to integrate people into community development, were encountered. In 1994, the new Tambol Council Law was passed, which marked a major effort to decentralize decision-making power to people. A challenging question, now, is not only how to set up and strengthen this local self-governing body, but also how to ensure that people will democratically participate in decision-making processes and can effectively control the Tambol Council. Villagers are usually willing to cooperate with one another to satisfy their mutual interests and needs. They may be inhibited from doing so owing to obstructions in communications or for other reasons, such as lack of opportunity or favorable circumstances. But it can be assumed that the people's will to participate in the betterment of the community is ever present and that it will find expression spontaneously or through outside stimulation. Therefore, it is important to find a practical approach to help enhance and provide opportunity for people to participate effectively and democratically. Village participants, however, must include both men and women who represent all interest groups in the village, such as village leaders, various women groups, business groups, farmers, and disadvantaged groups. While including representatives from various groups is important, female participants in village development planning enriches the processes. The previous TDRI project on "Women's Organizing

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Abilities" found that women's voices and concerns in the community are equally important to community development and welfare as most women reflected needs to initiate social, education, health, food and environmental projects, while most men pay more attention to economic, agricultural, and infrastructural development. Combining both sides' needs and concerns creates a more balanced community development plan.

Participating in of community leader

The meaning of participation

William Erwin (1976 : 138) , gives the defines participation as the procedure that gives people comes into participate in the administration develops when share to think , share decide solve a problem of oneself to use the creativity and the expert of people to cooperate using science with regards to appropriate in something that solve can correspond to the pleasure . Dussade Aryuvat and the faculty (1992 : 7) , tell that participation of people chance people aims attends in operation , stand the procedure at the beginning until the procedure ends , may attend in which step the one step or , complete all right , attending has both individual of the group or organization which think conform be responsible accompany for manage the development modifies to go to the direction that wants , by the behavior changes the group or organization for achieve arrive at desirable change. Anong Pattanachuk (refers to, Supap Prasertso. 1992 : 23) gives the meaning keeps that participation of people with regards to people which causes the procedure and the project that people in the countryside can express which the requirement of oneself , the importance rank arrangement attending in the development process and receive the gain from that development using the power the decisions making a decision , a chance gives people has the share in the analysis originates , the meditation judges , sharing to ministers and is responsible in about story differ , affect arrive at people by oneself with regard can make people come into participate in the rural development for solves a problem and bring about the condition of people who can improve thus change leader must admit the community development philosophy that everybody human differs to have something , wish to coexist with others happily , have minister fairly and admit the fact that human can develop , if be likely and have suggest correctly.

Thus participation is very important in the development because the way will have to come to which news side condition event requirement information and the attitude of necessary locality build was the speed of the framework and the project development all, with regard to participation in the analysis a problem, and plan development will cause the feeling is owner of the activity development more.

Characteristic of Community Leader Participation

Joamsak Pintong (refers to, Tavetong Honkvevut .1984: 272-273) get present participation in step from education partfield experience in Thailand that there is all 4 the step also, participation in problem seeking and the cause of a problem of the rustic, the first step important most if people still don't understand a problem and seek the cause of a problem with oneself, the activity differs at advantage don't originate the truth has already. People in the countryside is person stay with a problem and know a problem of oneself best but a problem of oneself is not clear until will have others come to help guide give to see a problem and the cause of a problem of oneself distinct, increasingly, thus an officer or extremely development then compared as a mirror that reflect to give the rustic sees a problem and have to analyze a problem with himself, participation in planning proceeds the activity. The step that is necessary because an officer is extremely development to want works in quantity manner will be impetuous manage to plan with oneself to follow to be when torn an officer, the rustic cannot manage, can plan with oneself the hardship then that a role of an officer and extremely will develop in with regard to push forward to give countryside. People help each other to plan with one because the rustic generally have a little education but do not try give the rustic has participated in this step already. A chance that the rustic has to study and develop oneself in planning operate , disappear , an officer is extremely development can restraint one's mind that the education no matter any must begin from easy difficulty from the level of education receiver from knowledge level and the ability of education participation to give the investment and work practice , although the rustic will poor and lack the resource but there is the resource that can come into participate in the investment and can work because at least the rustic , there is the labor of oneself , can attend , sharing will invest and work to make the rustic are careful heal the activity that do to go up because will have feelings share in the possession. Besides the sharing works with oneself of the rustic, get to learn proceeding activity closely when see the advantage, can proceed that activity has next with oneself. The participation in following and the evaluate workers are the step that are significant because the following

tear to evaluate the work, the participation will rustic of people naturally no assesses with oneself that how is the work that do to go that receive the usefulness receives the advantage or not And proceeding activity will be the same kind in a chance next, will meet the hardship because the rustic no assess with oneself understand thoroughly that good?

Summarize mark the principle, the character and the step of participation in this, apply in the research this time is the development likes model to participate in give precedence was built community Tumbol Tangmo development transfers to a principle by community alms come into participate in the development for born learning will have and can manage to develop next by mention participating in the character differ, share in the meeting, share in the opinion, share coordinate activities, share responsible the project, share persuade a neighbor, share sacrifice the equipment, share sacrifice the labor, share sacrifice gold money, share follow up the project, etc.

The procedure of community leader participation

Participation rely to the procedure, the way and the procedure think that are pleasing and create something in important in base regards to learning process of a human development, from the educational meets, there is person that take an interest study the idea about analysis for develop the learning process of moderately both of human in Thailand and the foreign countries for the idea about analysis for develop the learning process of a human, there is psychologist thinker and the technocrat differs get study keep which summarize the idea of a person differs get as follows.

Ausubel (refers to Parechat Valaistaer and the faculties, 2000 : 184) explain that learning have the meaning (Meaningful Verbal Learning) can happen if that learning can affect with the something that has to come to before thus concept idea alms to the student before substance instruction anything will help a bridge or three students car structure leads the substance and the thing that study new go to affect can (hold, seize) an island, make learning happens heavily the meaning part. Ster Sternberg (refers to Parechat Valaistaer and the faculties, 2000 : 184-185) have presented 3 arrow theories (Triarchich Theory) compose the theory digests 3 the parts, the theory digests a side confiscates the social (Contextual Subtheory) which explain arrive at way intelligence pertaining to ability confiscates social and the culture of a person and the theory digests experience side (Experiential Subtheory) at explain arrive at of the experience that have to build wasp way intellect ability and the theory digest procedure side think (Componential Subtheory) ability way intelligence pertaining to procedure accident thinks which correspond Piaget (refers to Parechat Valaistaer and the faculties, 2000 : 184) that have to explain way intelligence development that be regard to the clash is related to between a person and the environment by a person tries to adjust oneself by use the procedure absorbs (Assimilation) and the procedure adjusts oneself suit (Accommodation) by the attempt fines the knowledge, the though originally with new environment which make a person is in the condition has equilibrium can adjust oneself to suit the environment, the procedure aforementioned is the procedure develops way intelligence structure of a person.

Unless, the idea has above-mentioned already by Guilford (refers to, Parechat Valaistaer and the faculties, 2000: 184) explains that the human ability composes 3 dimensions.

1. Side substance dimension (contents) means the material and the data that use to mass media such as, picture, sound, symbol, the language and the behavior.

2. Side dimension takes action (operations) means the procedure differs at a person uses in the thought for example the acknowledgement and understand (cognition) remembering the analysis is like model. A significance bird, the analysis is like model the one sense and value assessment.

3. Side produce dimension (products) means of the analysis which might have the character is the division (unit) be the group or the gang of the thing differs (classes), be the relation (relation), be the system (system), be modifying picture (transformation) and applicability (implication) way analysis ability of a person is from dimension side substance integration and a side take action to reach with.

For Dharma (1999: 4), to present the idea and the principle about story analysis for develop the learning process and develop the intellect keep as follows.

1. The happiness of a human is born from knowing lives is correct both of build with oneself and others.
2. Knowing live correctly, be knowing speaks to think be pretend.
3. The analysis is or the correct analysis is the junction where administrates all way of life performs to guide and control.

4. Procedure behaviors think to be the thing that can develop, train by use the procedure that call that the education is for all that make factor is born come to have 2 the points as follows :

1) The external factor or call that the big for example teacher, parents, friends, mass mediums, etc. which basically the development oneself base by it must live big before beginning.

2) The internal factor for example is the analysis, the ability a person knows to stare , know consider all thing follows ginseng condition something , compose 4 the parts, the analysis appreciately the truth , the analysis heavily the procedure while , not confused , reasonability analysis and the analysis heavily the aim.

From the meaning of the way ,the procedure think , be the thing will to can happen in person level and the crowd , in the sense of the community development that hold on the philosophy and the principle give precedence to build wasp person development and the environment of a person by the procedure share to think , share do , share take the gain ,Yuwat Wutmaetee (1984 : 24), assemble with rural development line new strategy has changed from the system commands from above (top down) come to the procedure thinks to decide , separation practice will below way technique to will apply in the development has 3 the techniques (Parechat Valaistaer and the faculties, 2000 : 132-145) can summarize as follows.

The learning process likes to participated

The idea about learning for locality development

Pravet Vasri (1999 :45-46) , think the permanence of the local society and all social depend on having organization the community and the learning process of organization community people happen by the procedure that a person in the community come to meet consult again and until again appear a leader as its nature may be go up , there is organization administration , there is problem analysis , diagnose a problem , analyze the choice , and decide the choice has been correct , thus the idea in resource human for the development that lasts long to have an element that is the heart of 3 points permanences , (Pravet Vasre . 1999 : 52-57) be :

1. Community organization of villagers, make the administration manages continuously, by villagers for villagers makes to develop the latency of oneself goes up continuously for solve the poorness and the community.
2. The knowledge means the knowledge that about side history community, geography, and animal, plant in the locality, occupation, culture, technology, a problem and the trend correct.
3. The learning process of the community about problem analysis, diagnosing problem differs in the community has fast and last long.

From the idea can sum up that the development that last long (Sustainable Development) , will depend on learning of people and the community is important procedure element reinforce the knowledge give with the community then the important role in the development and lead the social is born the development modify creately , develop of the economy and of the social of the country efficiently (Parechat Valaistaer and the faculties, 2000 : 171) for Dharma(2541 : 12-64) , get mention the education and the development study with human development are born the intellect that , learning is development training lives of a human who is total up 3, behaviour side , mind side and intellect side.

The importance of the learning process for the development

Learning lifetime process for a human has used the latency of the self in the development has the organization and the technocrat present the opinion keep many the points such as woman project development committee studies for the community (Parechat Valaistaer and the faculties, 2000: 210) told that the learning process is learning from starting ministers TRUE by try to solve a problem that happen in the real life. The activity is proceeding this happen for respond to build wasp the remedy and correspond production pattern of the community then the power propels is born forces observance of precepts power of learning (Pongpelai Leidvecha,1998 : 7), think the learning process is that make human importance has the latency in the development , can stay among the change and can rely on oneself , learning process , be procedure bases that culture tradition and the locality which no separate between learning and way of knowing life and substance practice and the artfulness learn to unit (Pravet Vasre, 1999 : 31), thinks to learning student process is supposed to 3 points objectives.

1. Learn for one,
2. Learn for the thing outside that is related to with oneself though near and far.
3. Learn for the interaction between the self, the thing outside and the relation helps.

While Nete Aisrewong (refers to Male Preksavade, 1998 : 69), have tricked that the education closely is the learning process that is the procedure as its nature may be in passing on knowledge and the experience in the living of the self (Terawut Sanacom , 1998 : 8-18) , get conclude the research of abundantly row about story from in Divid Meatew to the public, the procedure reinforces the community vigorously that indicate that important element of social vigorous people and can use to be standard in strength measurement of social people. The learning process of the community which the thing that us learn and change the shuffle and the other when get into trouble happen the learning process and the shuffle between a person in the community and the public make us know for what we eager to know which might not know get alone the learning process of the community not listening to proposals the data only people has to understand the viewpoint builds wasp a problem that the other presents to get into trouble problem some that us will cannot know alone and can know when , there is learning afore-mentioned then is giving a chance gives people fixes or define problem public issue also (Jatjomnong Kitiwiraty, 1989 : 123-127) , get tell that , education alms is the procedure that causes the change that desires to go up in human behaviour that will have the change in the sense of the knowledge , skill side , for example the skill in the analysis and the name of the angles referred to in Thai astrology in doing and attitude side or the thing that us has feelings.

Besides (Wichit Nentasuven and the faculty , 2000 : 115-116) , think the community must build the learning process that is belong to the community by oneself , give born learning goes up everywhere , do not imprison bite with the substance , time , place , the gender and the age , by give a chance give villagers has learnt to accompany with , there is the procedure exchanges the knowledge and relay the experience between villagers , community organization , within limits in the nature , person resource , art and cultural. The tradition has and the folk wisdom with regard to the community come in to have a role in building learning process regard the important factor that encourage are born learning that correspond the way of life because , be learning that base to is from the community , which , there is an element of 3 type learnings for example:

1. Person, compose a wellinformed or, villagers philosopher, community leader or, organization, and who omniscient.
2. Especial inside community knowledge experts compose the knowledge that is folk knowledge technical source wisdom from experience community outside, and the organization has collected and develops to go up.
3. The resource means hand material crow such as fund, real estate, forest, source of water or animal and the produce of the community.

From the idea and the importance of the learning process for the development aforementioned have can to summarize the main point 3 a side are ,

1. Learning side , in learning for the development should is learning lifetime character by emphasize the learning process that is learning for does , learning for is , and learning for coexist , by have important objective , be , learn for oneself , learn for the thing outside that is related to with oneself and learn for the interaction and the thing outside
2. The practice side, when, there is learning then to is born the knowledge to the student by lead the knowledge comes to inherit minister change the way differs, neither will the ceremonial , tradition , popularity is person , locality culture , life way , there is learning and the practice homogeneously and have the procedure exchange with others who have view different point go out
3. The lead to learning process change cause the change continuously, and rather permanent in about of the knowledge, attitude, and the skill,

By the idea and the importance of the learning process that have emphasized to give people and the community learn by the procedure afore-mentioned will bring about to knowledge development of the community like model total up and lead this knowledge goes to use for the change develop next permanently.

Village Development Experiences and Thai Rural Development

Real changes within a community occur when men and women look within themselves to find their own ways to solve problems, plan their future, and take part in the development process. Thus, a community development plan must be initiated by the people within a particular community. In Thailand, the bottom-up planning principle has always been stated in rural development policy and plans, as appears in the National Economic and Social Development Plan. The Fifth Plan, for the first time, created a rural

development management and planning structure from the national to village levels to carry out such a policy. From past experience, however, the level of participation by villagers in village development planning and decision-making processes has been less than desirable. Instead, village development needs and plans have normally been formulated and initiated by several village leaders and government officers who decided for all villagers. As a result, most villagers paid little attention to community development projects, especially projects that have a long term impact such as social, educational, and environmental projects. At present, the perspective among villagers, in fact, indicates that community development is a government function. Many development projects failed to meet the real needs of villagers or fail to achieve development objectives, and they do not really solve the problems confronted by villagers. Unfortunately, the enormity of financial resources and technical assistance devoted to community development over the past two decades to eradicate poverty and improve the quality of life of rural Thai people has been a waste; many people have raised serious questions about the government's previous efforts and performance. One management obstacle was that there was no practical and simple approach for development officials who were ordered to carry out the people-participated policy for them to use in the field.

To correct this problem, a new approach to involve people in community development must be considered. One way is to bring all interest groups together to plan democratically their future, solve their own problems and undertake community development with some financial and technical assistance from outsiders; then true development may take place. The project introduced a village planning model, using the A-I-C approach, to involve people in community development processes from the beginning, which is planning the development.

- **Appreciation session (A)** comprised two sub-sessions: analysis of the village reality (sharing ideas and discussing the village's situations, success stories, problems, and development opportunity) and conception of an ideal village for the future (creating a shared vision of their desirable village situation).

- **Influence session (I)** served to identify the best development activities or projects to achieve the ideal development state agreed upon during the appreciation session. Villagers were asked to define rationales and consequences from each development activity and then set their own development priorities.

- **Control session (C)** served to transform development needs and ideas into actions. Villagers formulated their own action plan by identifying key participants or villagers to oversee projects, planning activities, defining resources, and setting time-frames: all details necessary to implement their ideas. Enthusiasm to implement development activities was strongly developed during this session. Development activities were strongly developed during this session. The A-I-C approach is a planning technique which can be used to stimulate interest and raise development awareness among villagers. To use the A-I-C approach, three major things are needed.

- Skilled and experienced moderators who understand the A-I-C approach and concepts to conduct the workshop at the village level.

- Village stakeholders or representatives of different interest groups to participate in village workshop.

- Follow-up actions by development officials upon conclusion of the workshop, who may help provide technical or financial support for some village development projects.

At present, the Tambol Council Law will allow local people to decide and manage their own resources and community. To establish a local administrative body that is sensitive to the people's needs, and is democratic and effective, village planning functions must be strengthened. Villagers must become actively involved in deciding their development directions and overseeing their own community development. If villagers become actively involved, they can monitor the progress of all development projects and control the Tambol Council themselves.

Tambon Nongprue is one of eight Sub-district of Amphoe Banglamung, Chonburi. Located in the central area of the municipal district office Banglamung Banglamung District, 9 km away that the area is 45.54 square kilometers. The contact zone boundary Pattaya distance of 10 km of existing community centers around the area Nongprue Moo 1, Moo 6, and current conditions is the lagoon basin is rich in early practice. Is called a roll call home that Nongprue. Villagers living located in more than 200 years, together with evidence that can confirm the time from the state church is the oldest temple in Nongprue. Created by father elephant. Tambon Nongprue that people still respect the original current. Tambon

Nongprue area. Is fertile and suitable for agriculture. Lmhgwi vie with marshland communities serve as the lifeblood ever since. Days long years to have people living in the zone district, Nongprue increased. Even extend out to the crowded west to Pattaya Beach. When the Vietnam War. U.S. set to quarter. In the garage rat. G. I. American soldiers through the beach area of Pattaya's passion for the beautiful beaches. Is a rest camp when the battle space. Pattaya Beach made famous call to emanate from around the world meanwhile. Developing a major tourist attraction of Thailand. Year 2521 has been held up as a management "Pattaya," the divided territories combined area of Tambon Nongprue took the part. Along Sukhumvit Road area farther east 900 meters along the phase space remains have been raised as a "Municipal Nongprue" today.

Conclusion

Many development thinkers and practitioners have been pondering over community participation for the last two to three decades – some even called the 1980s the decade of participation. To a large extent the current decade of social movements, non-government organizations (NGOs) and community based organizations (CBOs), is a manifestation of organized community participation. By analyzing the dynamics of community participation, particularly in the South African urban upgrading context, nine obstacles and impediments ('plagues') are exposed which serve to illustrate participatory development as a complex and difficult, though essential and challenging endeavor. Twelve draft guidelines ('commandments') are also presented in trying to address these obstacles associated with participatory development.

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