

CHAPTER 2

Theoretical and literature review

This study, namely , “Stagnation of Community Forest Management : A Case Study of Namkian sub-district, Phupiang district, Nan Province”, focused on a documentary anlysis relating to the empirical sutiations in the studied areas under the following concepts focused.

2.1 Natural Ecology

2.1.1 Forest Ecology

2.1.2 Watershed Management

2.2 Community Culture

2.2.1 Community Base

2.3 Political Ecology

2.4 Criticizing the previous description of body of knowledge

In this study the researcher has tried to study the background of the persuasion of the true knowledge about the theoretical idea of resource management in term of an epistemology which deals with “the origin, characteristic, duty and the validity of knowledge” The Royal Institute. (2000:34)

When connected with this study, the researcher is interested to learn about the persuasion of the true knowledge, the issues that “How does each set of the resources management knowledge in Thai society happen? Does it is based on a philosophy or any types of visions? Sophita (2000: 10) explains the methodology used in the study, both quantitative and qualitative way. It has its epistemological dimension because the method, which used to collect and analyze data, is the truth of knowledge and reflects that. *“How do we look at what we consider to be the empirical truth / knowledge?* It could be viewed that the knowledge has already been existed and it has been used in the research or created for a research. Thing which is called the truth or knowledge is

subjective or objective (Subjective or objective). How do we know that what we have come up with is correct and reliable? What we have got from a research with a group of the population in a certain period of time, how does it apply to other demographic group and how does the research method have any epistemological issues in each field?

Many scholars have described the attitude behind the persuasion of knowledge and truth in the same way as in epistemology. For instance: Eoseewong (2000); Intumarn (2004); Tienviharn et al. (2004); Valaisathien (2005) and Gan Janapan (2006) have explained that when referring to "Knowledge" in general which have already studied. Most people tend to believe and accept that knowledge as a conclusion without any doubts. It could be a belief, a situation, a person or an object. A researcher might define it or any theory has already been defined because things do not have meaning in themselves. Man gives the definition of rules and values for practicing toward that. It affects emotions, behavior and social life.

Therefore, the definition of "knowledge" that human accept as a truth. It does not exist in nature or society. However, it comes from the imagination or concept in a certain period Ganjanapan (2006: 4). The knowledge creators who stand on different set of philosophy, they will produce the same knowledge differently Intumarn (2004:9).

The knowledge productions of the scholars in the same topic often result the practical ways differently because a set of knowledge always give a power to a certain group of people. Therefore, the knowledge is filled with diversity and it does not always reflect the truth. (Valaisathien, 2005: 17 cited in Paiboon; 2001) The knowledge and the truth is not the same, the knowledge is something that man know which mostly not the truth is. When they go back to ask the question, why man gives their interest to the knowledge and the truth? The answer is the different understanding of knowledge and truth of human which can be applied in different conditions. It also leads to the definition of the life, society and the world differently Kupratakul (2002 & Valaisathien (2005).

The acquisition of knowledge and truth of scholars in each school is based on the main paradigm of knowledge searching. It means a belief system that indicates "what" should be done and "how" to achieve something which is called the truth. It

cannot be avoid a question, “How do the nature of world and the nature of knowledge/truth are required the truth/ knowledge and aspirant (Researchers). Bhothisita (2004: 65) or in other words, the paradigm gives definitions to things which control the understanding to things in another layer. So, in the knowledge persuasion of scholars who create the research methodology based on paradigm and belief and build up research on how the world vision and the researchers’ belief toward the understanding and the interpretation of things.

Similarly to John W. Creswell from *Mixed Methods Research: state of the Arts (What Has Developed In The Mixed Methods)* has mentioned about the importance to the view the world or main paradigm in the research; the research must understand the world views and paradigm, which is the basic philosophy of the researcher to seek knowledge in the four paradigms;

1. Post positivism is based on the knowledge that came from the determinism, reductionism, empirical observation and measurement, and the theory verification.
2. Constructivism is based on understanding, multiple participant meanings, social and historical construction, and theory generation.
3. Advocacy and Participatory is based on knowledge of the political concept, empowerment and issue oriented, collaboration and change oriented.
4. Pragmatism focus on consequences of actions aimed to solve the problem is a hub (problem centered), collecting information for various methods (pluralistic) and focus on the practice in the real world.

From the synthesis papers, it gives a background understanding of the persuasion of knowledge/truth. The production of knowledge is based on experience, attitude, and belief which are behind the producers of knowledge. When the background of attitude is perceived as such, it can be seen that the knowledge production of scholars in each school on the topic, "Forest Resources Management" only. Scholars have different views on several dimensions. For example; dimension of wealthy and utility of use, the dimension of the balance of ecosystems and

biodiversity, and the dimension of the dependence and the benefits in living, etc. Each scholars holds and tries to protect a set of their own paradigm mainly.

By principle of the unity of land, water, forest resources which are closely linked together as ecology. Resource management in one part will affect other parts of the chain and it cannot be avoided. Suwan (2004). Similarly to Prabhudhanitisarn (2007) reflects an opinion about resources management and ecosystems in Thai society in the past that there were ways in management and resolution. They focused on the management of resources base; soil, water and forest. And they were separated to analyze in specific dimension. For instance, it focused on only trees that could be seen in forest management and it did not connect with the ecological system, which included soil, water, biodiversity and life style. It was a management in divisions in term of the problems' description, the methodology, and regulations which had been hold the same way. For example; community laws, community rights, and the accessibility and the utilization of technology in divisions.

In the dimensions of the problem, the management of natural resources, and the biological diversity were not separated from the soil resource, water resource, forest resource and human resources in watershed ecology or in certain region. They were connected to each other. One of the changes would affect the whole system. Besides, this way of thinking and practices of those who were involved, they each had their own thinking foundation to link the thinking foundation of science and social science. And they had often been explained separately into the each expertise and focused on high-level theory which was called (Mono Discipline). It could not reach to the truth and a holistic connection Prabhudhanitisarn (2007) and it was an ignorance to mention about the connected relation as in details in figure1.

Context phenomenon

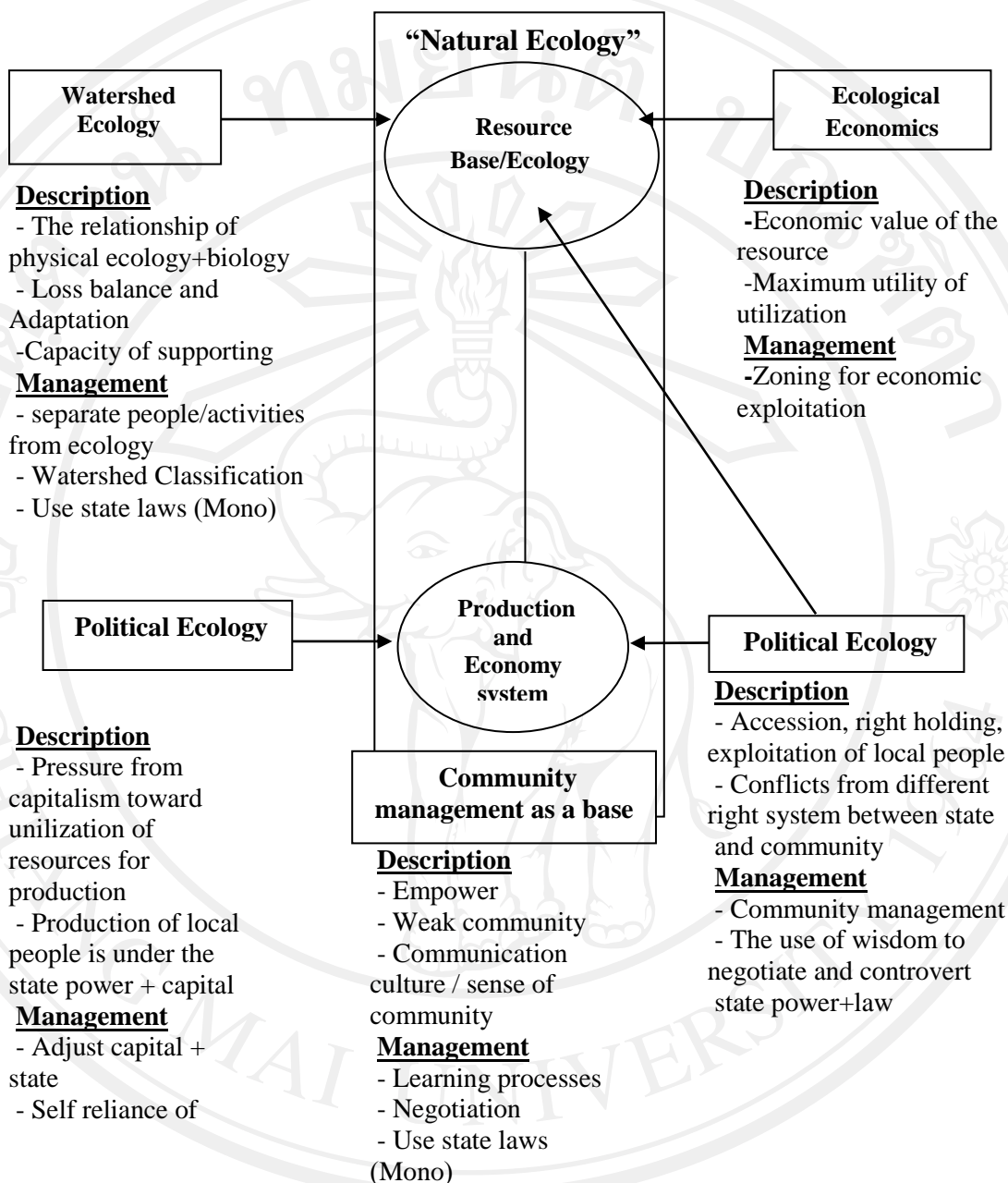


Figure 2.1 Guidelines to explain each branch of knowledge in the management of natural resources in Thai society

If consider the management of natural resources in 5 paradigms as shown in figure 1 in term of Ontological Paradigms, there are 1) the management of ecological

resources in the basin, 1.1) 1.2 Forest Ecology) watershed ecology, 2) resource management, ecological politics. 2.1) democratic rights. 3) management of cultural resources in a community 3.1) by community-based resource management, 4) resource management in economic, political, and 5) management of natural resources in economics.

From figure 2.1, it is the evidence that the explanations for the management of natural resources of each paradigm often describe the management in the only single point and in accordance with their views at most. However, how do we distinguish the substantial difference of knowledge to describe a paradigm for resource management in Thailand? The researcher will focus on the first three paradigms to find a connecting point of theory that may be absence of the actual practice of interaction between humans and the ecosystem as followings;

2.1 Natural Ecology

The person who initiated using the word “Ecology” is Ernst Haeckel and has defined Ecology that is the study of the utilization of other things in nature, save to maintain equilibrium of the system. A research to the relationship of all the animals on the environment, which is organic and inorganic material objects, or ecology is derived from Greek is “Oikos” which means house and “Logos” which means the study, as ecology mean the study of habitual residence of organisms.

Ecology is a part of the biology and rather dependency and knowledge from a twig subjects. Odum (1971) has pointed out to see the relationship between subjects ecological and social studies, which will be subject to, be learned basic science, such as bacterial, botanical zoology academic forestry and fisheries, where the scope of interest of activist began to study the organisms to keep organisms level in the house (organisms). This means living organism, or each side of each type (individual)

Normally ecologists often divide ecology into two groups: 1) autecology and 2) synecology.

Autecology is the branch of ecology that deals with the biological relationship between an individual organism or an individual species and its environment.

Synecology is the study of the ecological interrelationships among communities of organisms. For example; the study of structural characteristic, growth, and distribution of plant society which Odum (1971) has divided synecology as community ecology.

There is another system that is widely used in the branch of ecology; it is divided by type of organisms such as ecology of plants, ecology of animals, ecology of insects, and ecology of aquatic animals. It is also classified according to the type of environment, such as marine ecology, freshwater ecology, terrestrial ecology, range ecology, wildlife ecology, forest ecology Ruengpanich (2541:4).

The Ecological Natural Resource studies are mostly the patterns structure of the use of natural resources each type of physical in each category of natural resource base such as water, land and forest the composition of the physical systems house and a series of biodiversity. Reungpanich (1998) and kotsenee (2009) state this can be divided into the nature, it is the result was not bad at least activists each party can set themselves down to the way that they're handed approached. They can set up to suit different kinds of organisms or group of the need to be given Ruengpanich (2003: 10).

However, in this study, the researcher main focus of ecological forest and ecological basin are as follows:

2.1.1 Forest Ecology

The forest in Thailand can be divided into two kinds of forests, evergreen forest and deciduous forest.

1) An evergreen forest is a forest consisting entirely or mainly of evergreen trees that retain green foliage all year round and can be divided into 4 types mentioned.

1.1) Tropical evergreen forest is a forest area in the monsoon area all year round with high rainfall and moist soil. Tropical evergreen forests are found on the plains and high mountains and are scattered in the North and South. They can be divided according to moisture and height of the terrain as below;

(1) Tropical rainforest is commonly known as the largest rainforest in the east coast province. Common feature is the dense jungle with various types of trees; iron wood, Shorea Leprosula Miq./Shorea curtisii Dyer,

Neobalanocarpus heimii (King) P.S.Ashton, *Parashorea stellata*, *Mesawa*, *Palaquium obovatum*, etc.

(2) Dry evergreen forest can be found on the plains or valleys and above the sea level is about 300-600 meters. The rainfall is between 1,000-1,500 mm. There are various types of trees such as *Mesawa*, *Dipterocarpus alatus*, *Walsura trichostemon*, *Hydnocarpus ilicifolius* King, etc.

(3) Hill evergreen forest is found in the north at altitudes of over 1,000 meters above sea level. In other regions they are found in areas of high altitudes. It can be found in the highlands of the north and somewhere in the central and the northeastern of Thailand. Rainfall is between 1,000-2,000 mm.

1.2) Coniferous Forest is found in altitudes of over 700 meters above sea level. The coniferous forest is found in abundance in the north. To a lesser degree they can be found in the central region and the northeast. Sometimes this forest can be found at the altitude of 200-300 meters above sea level.

1.3) Swamp Forest is native to areas where freshwater floods over land for a long period of time. Rainfall is no less than 2,000 mm. a year. The soil in these areas tends to absorb water poorly. The swamps of the south are covered with water almost all year round and are usually densely populated. The peat of the south can be classified into two types: the Samet Swamp named so because the samet tree dominates the area while the other type of swamp is characterized by a presence of a large variety of trees such as *Intanin* with vines growing on the forest floor.

1.4) Beach Forest is a low density evergreen forest. It is found in areas where the sea washes up on to the land. The important type of vegetation includes the sea pine and other woods. Weeds and vines tend to grow on the forest floor and along the edge of the mountains that jut into the sea Ruangpanitch (2003: 175-180).

2) Deciduous forests. This type of forest is characterized by the falling of leaves of the forests at about the same time during the dry season. When the rains arrive the forest will burst into life with new leaves and flowers. The forest floor plants will also grow rapidly giving the forest a lush look. This type of forest can be divided into three types; 1) Mixed deciduous forest is generally characterized as sparse forest which composes of medium trees and these are open and not dense 2)

Deciduous dipterocarp forests are found in both the plains and the high hill which are sandy and gravel 3) Savanna Forest is a forest that arise from natural forests after the other forests were destroyed. Soil is degraded and trees cannot grow back, so grasses are replaced Ruangpanitch (2003: 175-180). And Phara (2007: 47-48)

Reungpanich (2003: 184) forestry resources in order to satisfy the needs of human beings in two preconditions: 1) to be a producer, a benefit directly from the forest 2) The defense and maintain the balance of nature such as help control weather control the flow of water sources of rivers flood relief to lessen the severity of the storm prevention land crash a housing is the source of genetic of wild animals, plants and animals and the rest and recreation as well as to help maintain the natural environment.

Geographers have studied the landscape of Thailand by requiring that high land of more than 700 meters above sea level, upland is between 300-700 meters, lowland is below 300 meters and flat land is a slope of less than 6 percent. Such requirements, in Thailand there are 35 percent of high land, 40 percent of upland, and 25 percent of flat land. The high land areas have important roles as the watershed of the country and they are scattered all regions. There were 17 percent of high lands in the north, 6 percent in the northeastern, 6 percent in the east and the central, and 5 percents in the south.

From the studies and work conclusions of the Office of the National Research (2003), KWRS (1991), Coleman (1953), Satterlund (1972), Black et al. (1991), Herrera et al. (1981) and UNESCO (1980) have said that the area is the source that can provide water to the area in the lower the water flows throughout the year, while the raining season and in the dry season in the area will be covered with forests, especially in tropical forest and if without mulch or no tree covered with soil, apart from the flow of water in the creek will be to be dry in the dry season, in the rainy season will be a flood and/or converted into a flood.

When the rain falls each time, most water are not retained in the pores of the soil or putty to the surface of soil particles. When the number of water is less, in the dry season there is no water supply in the river. The severity of flooding in the rainy season and drought in the dry season are gradually deteriorating across all regions of Thailand.

The invasion destroy forest and the natural resources without a careful and lack of reason, academic, said in other words, it is do not bring the knowledge of the river basin management, applied to the Forest Conservation for the upstream that should be kept in a serious Chankaew (2008: 9)

2.1.2 Watershed Management

1) Watershed Ecosystem

The watershed is one of the areas that have the scope or clear area when compared to the ecosystem, the watershed, is the ecosystem, so you can call a watershed ecosystems. There is no structure is related to water management more important is that the watershed system or a watershed is “open systems” high biodiversity is composed of natural environment and what the man-made, the management systems of ecosystem, and the management structure/composition, in the natural condition or are subject to change in at least Chankaew (2008: 6).

Watershed management is a popular among scholars and forestry appeared in the forest lexical constructions of the Association of scholars Forestry America in 1994, the watershed management of natural resources all that was in the watershed with a focus on the production water to prevent other sources of water and other resources are associated with water as well as to alleviate the flood prevention land crash and the maintenance values the beautiful nature in the related to water. Therefore, the watershed management is part of the management of natural resources or the development and Human Resources Management All that is, in each of the watershed countries to maximize the benefits Reungpanich (2004).

However, Reungpanich said that the watershed management requires basic knowledge of science and main supply Reungpanich (2003: 5) hydrology is a science fields the threshold state physics, with the birth and the distribution of water features, physics, chemistry, transforming the total, and the movement of the water in the soil and underground but the water in the environment, as a matter of meteorology supply, (hydrometeorology).

The objective of the watershed management is 1) to ensure that the water is moderation (optimum quantity) enough to meet the demand is not too much less than 2) to ensure that the water quality in accordance with the demand for (desirable

quality) good quality and clean 3) to ensure that the flow of water, moderation (proper time) 4) to prevent the collapse of the soil erosion accelerated control. Soil is the indicator and the most important absorb and store water as a reservoir if its have a problem, this will definitely affect the quality and quantity time the flow of water. Soil erosion depending on the amount of the light of heavy rain 5) reduction of flood damage, the management in accordance with the principles of the river basin management with the condition that kept the good land covered with. In particular, the forest covered the source of water to maintain good condition forever Reungpanich (2003: 16).

As for the structure and duties of the watershed system in any ecosystem is one that will have to study the structures and the function of the ecosystem which will be different in accordance with the complexity of the each system, which is not like, for the watershed ecosystem is the most important is structure in the form the threshold of the river basin. The structure of the land and forest covered with soil or what the condition of the stream of water system and the other physical characteristics as well as the utilization of land and the industries activities abroad. The man, who lived in the river basin, is important.

The word “Watershed” match many English vocabularies and each word is used accordingly in each discipline and work styles. However, they have similar meanings, for example;

(1) “watershed” is used by watershed management scholars and individuals. It is initiated by scholars who emphasize the forest watershed.

(2) “catchments” is used by scholars of water resource management, water resource engineers who focus on the area of rainfall over the catchment area .

(3) “drainage area” is used by scholars of irrigation engineering, water resource engineering which focus on drainage in the area.

(4) “basin” is used by the management of water resource in a large area and water resource engineering which focus on upstream areas over the catchment areas and areas with drainage .

(5) “hydrological unit” is used by the hydrologists and focus on the area that has a role to control hydrological processes .

(6) “regulators” is used by systematic scientists and focus on the area that consists of a wide variety of things together and serve as regulators to control the relationship between input and output.

(7) “systems” is used by systematic scientists and focus on the area which is concrete or has clear physical boundaries.

(8) “ecosystems” is used by ecologists and focus on the areas where they are used to study ecology which has structure and function.

(9) “resources systems” is used by scholars of resources and focus on the area that is used for the management of natural resources and the environment.

(10) “environmental systems” by scholars of environment and focus on the area which is concrete clearly to plan environmental management.

(11) “health care unit” by scholars of soil and water conservation and focus on the area which pay attention on the conservation of soil and water, natural resources and other resources for human happiness Chankaew (2008: 27) .

In addition, Chankaew (2008) states the meaning ““River Basin, meaning, it may have come from the foundation, “water in the valleys” or “water that flows into the river ”. The low in this is the plain that low or plain, the reason is that the water is Treasure for the most important is to flow from the high down to the low.

2) The Management

From the situation of declining natural resources and the environment started to lack diversity and bio, some almost extinct. As a result, the agency has been involved in planning the use of resources according to the principles of conservation of natural resources and ecology more disciplines have important roles in the planning and management of resources protection and immediate commercial Reungpanich (1998: 17).

It will be seen from the relevant agencies which operate the forestry conservation to be consistent with the principle of conservations; 1) reforestation in forestry plantations, botanical Garden, arboreta and public park 2) implementation of forest protection by using law to declare zoning in the forest area as forbidden areas. People are not allowed to exploit the forests, for example; logging, NTFPs, and animal hunting. Protected forest areas have many forms such as the forest

categorization according to ecology. The policy was made and then launched legislation to create standard for each type of forest management to protect biodiversity resources. Therefore, there are forest conservations such as watersheds conservations, national park, wildlife sanctuary, animal hunting prohibition area and economic forest Ratanalerdnusorn (2007: 88).

Chankaew (2008: 2) discusses the concept of managing “watershed” as designated areas, sustainable use of natural resources is based on the principles of conservation but using the principles of conservation practices which delimit land (land zoning) to perform activities such as development, and must be reserved prior to the use of resources is required to use the principle of conservation, namely to divide the counties group division, define county guidance, etc., have been used to distribute is not valid because different users of natural resources have a different habit. There are several levels of education as a social economic health as body ethnic and cultural differences. There are no regulations to control natural resources in low-lying water; they will not be able to manage watershed to be sustained yields.

Zoning of natural resources is the operating principle of conservative is important that must also have legal prohibition regulations, prohibition measures, and it is a good idea, as the government has defined layers of Thai-land, water quality is grade 1, 2, 3, 4, and 5, which are used to measure land in specific areas, as shown in figure 2.2

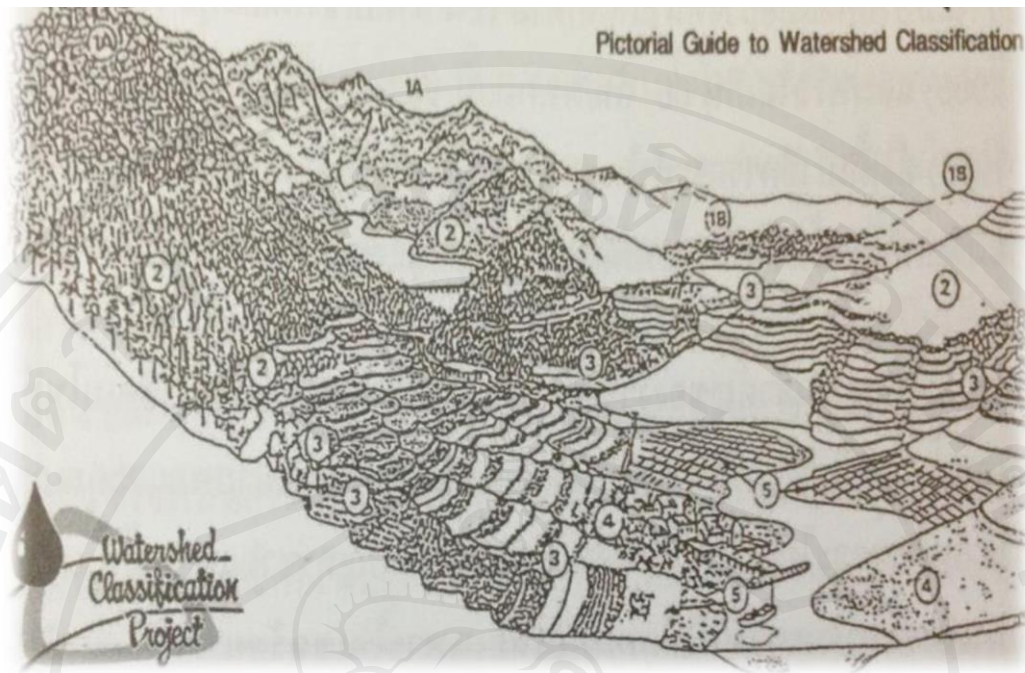


Figure 2.2 The Characteristics of land use according to watershed classification

Source: Chankaew (2008)

- 1A Watershed quality level 1: Covered by watershed conserving forest
- 1B Watershed quality level 2 : Not covered by watershed conserving forest
- 2 Watershed quality level 2 : Wood manufacturing forest, non agricultural activity
- 3 Watershed quality level 3 : Wood forest and orchards
- 4 Watershed quality level 4 : Field crop and uphill
- 5 Watershed quality level 5 : Rice field and low land

Watershed management is an important task of water resource development: there is concept vision on conserving, sourcing and controlling water so that people can have water to consume in enough quantity and good quality. In the case that forest has been destroyed, water that is not kept in the soil is often cause water lack in drought season and too much water in rainy season will cause flood especially in tropics area. Watershed managers need to build a dam to keep water replacing land that cannot keep it. The dam may be abolished if there is land development that

improves land to keep water. However building a dam to keep water to use can acknowledge that there is water to use all the time and also make sediment water become cleaner.

Watershed management is something about land management: to enhance land's potential as there are several things in a land. It needs to be planed clearly where it should be used and for what. The reason of management is that soil erosion will wash down nutrient and soil to lower land. Apart from destroying internalities, it can damage externalities. Thus, there is classification of watershed area according to conservation criteria for example elevation classes, slope classes, landform classes, land classification, rainfall classes or isohyetal zones and watershed classification. Chankaew (2008:4)

Vision of watershed management has pointed the significance and the need of having efficient watershed management otherwise there will be a chance of lacking water and natural resource. With this reason, government has put her effort to conserve watershed by classifying watershed in the country. Although it is just regulation launching by the cabinet, it can help decrease headwater sources of the country.

Besides, government also prescribe development policy in every process; forest, agriculture, industry, tourism, rural, education, health care and transportation to be developed in each watershed. Thus, the area is classified to be 25 watershed and most of the watershed have the word 'river' under the area.

Academically, the boundary and size of watershed can be small or large depending on many factors such as landscape, budget, academic's need, policy etc. But scoping the boundary and area of this watershed correctly following to objectives, the planer needs to know about watershed and management well otherwise the mistake on planning will occur. Chankaew (2008:23)

3) Academic Discussion

The study of ecological resource management/ watershed management explains on the relation of ecology physically and biologically and the imbalance and adaptation of ecology including the capability on serving. But the management on it may have the missing of relation and the researcher has studied the argument on

theology of academics like Ganjanapan (2000) Eoseewong (2000) Wasi (2002) Thai Research Fund (2004) Boonkhamyaeng (2005) Eoseewong (2005) Sukwong (2007) which can be summarized for 4 aspects as followings:

(1) Most natural resource management focus on separate people and activities from ecology by classifying watershed and use the power of government's law like what Ganjanapan (2543) has explained that the study on the issue has hypothesis that it is unbelievable that people can live with nature sustainably. Thus, the management does not focus or accept on community's norm although community has had relationship with forest for a long time. That is why the study looks over the significance of community on resource management participation. Ganjanapan (2000)

(2) Forest management has brought western theories to apply with the area and the theories was not acknowledged by the current people living in the forest. If there would be some inhabitants in a forest, they must be allowed by the government. Eoseewong (2000 :34) This is like what the Word Resource Institute or WRI mentioned on Thai natural management that “ although Thailand was not occupied by western colonialism but Thai elites have accepted the western concepts fully on forest management ” Lynch and Talbott (1995: 46)

(3) The process of natural management policy planning of government is often made without participating of the people in any decision. Local people do not have an opportunity to access natural resource which is their base factor of living Thai Research Fund (2547)

In addition, according to Eoseewong mentioned on Thai people's participation in natural resource management, there are problems like power passiveness and the failure of the political system. However, an important factor to be able to participate is knowledge. As long as knowledge definition is still the knowledge of western style, local people would not only have the power of knowledge but to participate as well in the management. Eoseewong (2000 : 30)

Centralization of the government makes forest be under government's control. It has both the good and bad points when forest is announced to be the administration's boundaries and scopes. Without true information, this will make local people living near the forest become invaders. And now there are 11 million of them. Sukwong (2007:14 referred from Lynch and Talbott,1995)

Meanwhile, the occupants in several groups and societies became more complicated as in fact, forests in Thailand and Asia are habitats of diverse ethnicities for generations. Boonkhamyaeng (2005)

(4) Management process is in single way, separation, or blow some part to be bigger following to specialization. On the other hand, specialization has a good point that the study is in depth which help to find the cause of each activity clearly.

This theory is still missing the other important issue. When we focus only what involved us and leave other things that actually depending on each other; when we are thinking separately, you would manage things apart and it can lead to crisis inevitably. Wasi (2002:49) In development process, it is hard to use only one single theory to have a regulation or criteria on natural resource management for the whole country. Eoseewong (2005)

2.2 Community culture theory

2.2.1 Natural resource management in terms of cultural community

“Community Culture” is a theory that mainly focus on promoting and believing in local people’s potential who will get the result of development and see if they can recover and maintain themselves and their own community’s relation which is called “culture” or not. For the development according to the community culture, local people can respond to any issue and can find their own solution for themselves. Mukdavijit (2005:2)

The theory has occurred in Thai society in around 2520’s (B.E.) presented by the Non government developing organization. Some academics who has experience about rural development work and the method has emerged in Thai society in around 2520s B.E. or around 1979s which was presented by the non-government development organization and some academics that has experience on rural development work and it was lifted up to be the main concept of the aforementioned. Boonpunya (2006 : 17) Then, in 1981, the concept had became clearer. During that time, there was a seminar of ‘Thai culture and rural development work’ at Sawangkaniwas under the patronizing of the Catholic Council for development of Thailand. The main ideas of the seminar conference are 1) pointing out the significance of culture on rural development 2) presenting the experience of rural

development based on rural culture as an important tool from experience of private developers (for example, Brother Nipoj Tienwiharn)

The seminar conference is a part to make the concept of recovering and progressing rural culture and development became the discussion and experience exchange. The experience of the development following the method was presented and pointed that it was unrealistic but a method that can be applied in practical way. Anyway, it still needs to depend on specializing, learning and long experience of developer and local people. Mukdaviji (2005: 15)

To analyze an important factor that build the concept that influence the emergence of community culture, it is found that there are 3 involved factors : (1) the affect from the change of Christian explanation from the 2nd Vatican conference (1962 – 1965) that the popes from all over the world had made the new agreement on explaining the religion that Christians and the Church need to relate to the secular world and participate on solving human problem, as well as accepting the belief and culture of locals without the need of declaring themselves as Christians. Besides, the church needs to be the server, not the other way around. This change has an effect to the priests to have a role on changing societies in several religions including Thailand. (2) The increasing international aid to non-government development organization and (3) the awakening of scholars and activists in Thailand from the situation after October 14th, 1973 and the awareness of threatening to capitalists to the locality, and see that the said village community still maintains strong in culture. Boonpunya (2549)

Since then, there had been publication of the works on “community culture” constantly in a big amount. The important works in the first period are Faith in Community power Boonpreng (1984) the Attitude of Culture and Community (Apichat, 1984) Back to the Roots Pongpit (1986) Thai village economic in the past Naksupa (1985) The Cultural and Religious Heritage: creative power in rural community (Kanchana, 1997) the development of village and town. the self-dependent: potential on rural development Kanchana and Kanoksak (1987) the concept of community culture in development task Boontien (1988) “The “Community Culture” School of thought Naksupa (1988)

These works can be divided into 2 types: 1) the work deriving from work experience of non-government development people. Most of the works are publicized in developed society journals and written by the developers themselves, for example the work of Boonpreng, Apichart and Boontien. 2) the work deriving from studying, researching, field researching and data gathering from experience of developers which are the works of Kanchana Kaewthep and Chatthip Nartsupa for instance. During the end of 2520s (1977) and the beginning of 2530s (1987), it is noticeable that having joined and presented the works on community culture by academics like Kanchana and Chatthip more made these kind of the work not only the presentation of developers' experience or description of the villagers' tradition and rituals, but also the gathering and systematizing of the data. (Kanchana and Kanoksak, 1987) Also relating and enhancing the development concept on 'community culture' way to history, economy, society and politic in a wider level Mukdavijit (2005:17)

During the mid to the end of 2530s (1987 – 1996), “community culture” was not limited, only among the developers and some academics, the network of the concept had been a “stream” of the awakening on “community power” that even leading academics in Thai society joined more. For example Chamarik (1994) Chamarik and Santasombat (1993) Santasombat (1991) Eoseewong (1989) Wasi (1990) In one word, it can be said that the awakening on community culture among academics had been continued from populism/ localism which can be traced back to 2490s (1947 – 1956). But on the other side, it can be said that the expansion of community culture is also an important push as well.

The outstanding concept is the decline of a state-led development, as it is seen as the cause of the weakening of community's self-reliance. Wittayaphak (2000) just like Wasi (2003) pointing out that previous development method had destroyed the basement of society, which the local community in general in every aspects or what was called the “culture crisis” Wasi (2003:4) The concrete development concept in community culture way are the development project aims to enable a rural community to be self-reliant, the alternative agriculture or natural agriculture project, village cooperatives in different forms.

Then, when the natural resource and environment problems had became severe in every level (which was seen as a result of state's administration failure on

environment, especially the decade of forest), the community based resource management concept had created its discourse on community forest constantly both among academics, research, seminar conference, non-government development organization and people movement. Wittayaphak (2000)

Non-government organization (NGO) is considered as a significant role player in bring community culture method to apply in rural development since the beginning of 1980s. The early works focuses on agricultural development to help the poor group of people in the rural area. Subsequently, when poverty is involved with the decaying of natural resource and environment more, the non-government then turn their interest in natural resource problem. Quinn (1997) has studied the role of NGO on supporting forest management by community living in the edge of forest by using the concept of community culture as an ideal to fight for the rights in their living land in the forest area.

The organization pointed out that the environment was the living source of the villagers. In the competition era for natural resource that had been severe, non-government organization had an important role with the villagers on protecting the forest from “capitalist” invasion. The role of NGOs in forest management in village level using community culture concept had been outstanding more in the North.

The study with community culture method on community forest management Panichcharoen (1993) Chusit (1995) Jantalert (1989) and Waikam (2004) can be explained in details as followings.

Chamarik and Santasombut (1993) has studied community forest in Thailand (2nd edition) which was the result of the study of community forest in the North leading by Ramitanond, Kanchanapan and Santitha Kanchanapan (1993). The researcher presented the method of community forest study in different dimension such as aforementioned as the public property system, also serve as the cultural ideal. Moreover, community forest as the indigenous wisdom and a potential on resource management, as a network resource management based on watershed ecology system as an area unit and also under the changed structure of economic, society, politic and environment in macro level.

This research has classified the condition of community forest emergence in different ways but suggested that indigenous forest should be a solution for the

decreasing forest area in Thailand as the villagers have their rights to participate in the forest management without a doubt.

The study of knowledge on ecology of the Karen community by Luengaramsri (1992) studies has found that the knowledge on ecology about Karen community is a knowledge system that involves with the production under the agricultural ecological system on rotate farming which is complicated.

It can be classified to be the knowledge of forest, weather, plants, animals and natural protectors. The knowledge could be in the integrated character which is diverse and perplexing. An important basement of ecological knowledge is the vision on cosmology that views human being as a part of nature and environment has its own soul and owner. From the study in Krenghoh village, Mae Jan, Ompang, Tak province that has settled for over 200 years, it was found that the community can conserve the indigenous knowledge system on ecology and maintain it until present day.

In addition, this research also studies the change happening in the community because of the appearance of the state's power in the form of development project, following by marketing economic system in Karen community in Kanjanaburi province. Both two powers of change had an effect to the change of thought and vision in the community on environment including the relationship between men and nature which affects continuously to the natural resource management.

But among the dynamic, the Karen populace under the motivating factors of the community culture movement had responded to the impact and adapted based on their strong culture to maintain their indigenous wisdom on natural resource management.

Passing on the knowledge about forest conservation and management of Karen community has been studied as well on social training process that is different from the learning in modern education system. Panichcharoen (1993) found out that learning from doing is through experience. There are an exchange among families and relatives and pass it on to the next generation.

The training method may be conveyed through poems and rituals of the cultural community like head water spirit sacrifice ritual and/or dam spirit sacrifice for instance. Among the change of community due to impact of external power, villagers had invented new knowledge to resist it in different forms.

It is the same as the study of Chusit (1995) that studied on using villager's indigenous wisdom to conserve forest and ecology system as a solution of draught problem in Thailand. It is found that villagers' wisdom is a method that used on conservation. It is based on living together sustainably and depend on each other among plants, animals and men in the same ecology.

As for the way of life of the Karen people has related to forest for a long time, for example they cut off new born baby's navel and put it in bamboo box hanging on a tree to show the relationship between man and a tree. In their ways of living, they also have gained benefits from the forest as their fundamental factor in their lifestyle. Having seen the benefit of the forest, the love bond between men and forest occurred.

The work of Jantalert (1989) has studied in the topic of forest and significance in the life cycle of Karen on a graveyard of Nomlong village. The study of relationship of life; Karen people and the forest found that the community graveyard management is a way controlled by strong tradition and norm by building a belief that bind their hearts with the environment and with the ancestor's system through the seniority structures in Karen society.

The system is important to the lifestyle in the community. It is a tool that enforces people to live under a rule and the community's regulation as they relate to one another and depend on each other. At the same time, it was also found that in the heart of Karen community, the system still exists in every Karen community (1993:6)

On synthesis work, the lesson in specific area level of private development organization that presented in the national seminar on natural resource management with participation of community and local government has been passed from practical part to policy part and has mentioned on the management process of Huay Hin Lad Nai community which is the Karen community in Banpong, Wieng Papao, Chiang Rai. On the community's potential, it has been stated that the belief and indigenous culture of Karen villagers is considered as a sole of the people to live with natural resource sustainability despite of the changed society and belief. Waikham (2004: 7)

The concept of community culture gives significance to local wisdom which means that the thought system that has been passed or reproduced from ancestors are knowledge from wisdom that reflects from the management with the earth, water and forest together. There is an explanation of local wisdom that it means wisdom that

occurred from learning collecting from long experience of local people that can instruct how to live sustainably and well with men, forest, fish , birds, earth, grasses, wild animals, or nature.

Santasombat (1999) has explained on local wisdom is what each group of people has accumulated, passing on and developed for decades. It is a knowledge that is similar to science as local wisdom derived from evidential studying and has been tested, improved and developed systematically but it is different from science in 2 ways:

Firstly, local wisdom has local specific character. The knowledge is born from social interaction and depending among human being, animals, plants, natural power, land, water and landscape, especially in a certain area. Thus, the wisdom is formed from a clear understanding of relationship of things and livings in the certain ecological system. The deep understanding will lead to the ability in management, adapting, using and developing resource in that community system sustainably.

Secondly, the specific character of local wisdom relates tightly with social dimension and community's right. From the view of the wisdom, every system is formed on the network of social relation among group of people, families, relatives and community with other living things that live together in the local ecological system. The thought on ecology in this aspect is presented through local tales mentioning the relationship between man and other living things binding by bloodline, wedding or alliance in different forms.

2.2.2 Resource management by using community based.

The Constitution in 1997 which expands people's right more that derived from social movement in different dimension both in urban and rural and has been accepted widely as 'civil society movement' has strengthened civil part even more. Achawanijakul (1999:1) The national social and economic development plan, volume 10 (B.E. 2550-2554) has the main doctrine on development that is giving significance to all life learning and promoting Thais to learn constantly, as well as to access cultural knowledge source by opening the area for community to be a learning place for villagers in the community as well as to develop learning process that would get along with the needs of the locals.

The way of local community has based on respecting value and dignity of every man in the country on how he has learned and developed including focused on developing by relating economic, spirit, society, culture, environment and health together in integrated way for balance life. (Prawet Wasi; 2008: 4)

In the same sort of study Pattranukrom has mentioned community knowledge as learning on the problem management and community adaptation. By knowledge called wisdom with integrating of physical, mental and environmental aspect based by culture and focus on more on morality than materialism. Community learning has high dynamics as it is the learned on living and problems with character of cooperation and communication among different people; to reduce conflict as it is as a tool to level up people and community. The knowledge is a development the based on the populace that serves the need of the general public about certain lifestyle that aims to strengthen the aforementioned by using what they have in the community to develop society and country.

Resource management in concept of community culture aims to explain on the strong power of community to build mutual learning process in community management. A specific proposal of this study method, the suggests focus on building good sense and strength, for the community based management on the wisdom system developed from adaptation of community in any change in the form of integrating different methods such as integrated agriculture, agriculture system management, community forest management and watershed network management.

Academic Discussion

At the same time, it sticks to the ideology belief that the morality system has already existed to control the management in community culture. When the morality has been weaken, it just needs to be reproduced to be stronger. So the research has ignored to study how the new community has been formed in what condition when there is not morality. Other than that, this study method has disregarded the dimension of conflict relation both within community and between community and state despite of the power relationship. Ganjanapan (2003)

From the decaying of natural resource and environment that occurred in Thai society, academics from different fields show their interest in natural resource and

environmental problem. Academic studies in different ways have emerged and aim to build sustainable development for natural ecology and human ecology in long run.

However, the study on ontology in 3 aspects on natural resource management mentioning above shows the point of view and difference of knowledge that used to explain of each method from each group of academic. It is found that there are the differences. Previously, natural resource management in Thai society was separately thinking and doing based on belief, power including different study tools. It seems that dimension of relationship has been missing. It is like a blind touching each part of elephant waiting to relate each element together. It is only one part of all the truth.

2.3 Political ecology

Political ecology concept is a critical approach in the study of environment problem that occurred during 1980s. It starts from severely problem on the environment, especially in the third world that is controversial on the decaying environment and the ecological system and role of politics. Political ecology thus emerged as a new approach in studying the relationship between environment problem, political and economic development. Wittayaphak (1996)

The root of political ecology approach is the mixing of political economy considering which is a critical approach and hierarchy mixing with ecology doctrine, changing and adapting among human and natural society, including inside per class in each group in society.

Therefore, the analysis way of political ecology is to explain that the environment problem explanation in the old way; that the cause of environment problem is the population increase, insensible economic and the lack of technology, is not enough anymore. However, it needs to give significance to the interaction between social power and politic toward environmental change Nuemann (1992) or in other words, we need to find social cause in interaction between man and nature that cause environment problems. Blaikie (1985)

Presenting the concept of political ecology changed into the traditional concepts of environmental problems as an interactive approach which focuses on the power relations of the groups in society. Interaction between the structure and individuals and processes that occur and change the environment has been raised to

the meaning or importance Blaikie (1985). Therefore, the concept of political ecology needs to include significant actors or stakeholders for analysis as well.

On applying the political ecology method, academics like Ramitanon and et. (1993) Kanchanapan (2000) Santasombat (2000) Boonkamyueng (2005) believe that expanding power in natural management control under state/government is the cause of problem as the state cannot make it to be practical but even made conflict between the state and community. The problem from expanding power is a part of derogating the right of community management.

So it can be seen that in the early time, political ecology focused more on conflict of power and right in access the resource and seek the way to change condition that will help managing resource fairly and sustainably Ganjanapan (2000)

Subsequently, the work focus on studying the relationship of social movement process of those who get impact from economy and political structure and gave definition including negotiation on power, rights in access of resource via operation and movement process. And opened a stage to show the existing and participating on resource management; for example, movement processing for community forest act as a result of forest area control policy that ignores the diversity, complexity and changing movement of forest control system.

With declaring to expand conserved forest area, regulating the function of a land and launching the right document, if the state still continue to solve the problem by separating community from environment issue, if the problem still exists and it will be hard to solve the latter. Ganjanapan (1996a : 202-219)

Considering the conflict problem on area control following the concept of political ecology, it is found that the main cause of problem is from blocking and ostracize local people from their traditional right and nature's right to settle up in forest area. Besides that, the state also focuses more on controlling area management, limit and reduce potential of forest management among local community. This may lead to the decreasing of forest area, and moreover, expanding state power like that would get resisting in many forms from local ethnics and hill tribal who live in the area. Finally, citizens who lost their benefits would want to oppose and fight for their right in many forms. Boonyaeng (2005)

On to the solution of the problem, the academics have suggested the option by strengthen community's power and changing state's policy and law system to be based on participation promoting and respecting in the difference in society and culture and suggest society to help pushing the new development of regulation in order to open some space for ethnicities in society to participate in resource management, including develop balancing and checking system among power groups in society. Ganjanapan (2000: 24).

This group of academics believe that expanding power to control resource management and make it under the state is the cause of the problem and it turns to have caused more conflict. The work of Ramitanon and (1993) Ganjanapan and Kaosaard (1995) Santasombat (2000) believed that the problem was because of the power expansion that blocked the management's right of community. So, they suggested the solution by returning the right to community and believed in the potential of the general populace in managing community forest.

Another sample is the study of 'Study of Community Management Knowledge, specific in the North' like the study on of community forest in Thailand: development approach 2nd edition led by

Ramitanon, Kanchanpan and Santitha Kanchanapan (1993). Studying area covers 4 villages : Ban Namkrai, Tahwangpa, Nana, where is Tai Lue community, Ban Palan, Maejan, Chiang Rai where is Isan community who escaped draught crisis from Northeast, Ban Mauengngarm, Mae ai, Chiang Mai where is a Karen community and Ban Maeharn, Maesariang, Mae Hong Son which is the Karen community. This research focuses to study the development of relationship between community and forest to get the understanding on pressure towards forest and adaptation of villagers in present society and economy. This study has found that on forest management of community is successful. Communities share the same tradition that are to regulate and to manage the forest in 2 ways: 1) classifying forest according to the belief that each forest has protecting spirits taking care of and the spirit is a symbol of community's power, 2) the right to live in forest which is practiced through practical norm of community. Ramitanon et al. (1993 : 123-124)

The study has insisted the fact and proved that villagers have potential to use and conserve forest, land and water for a long time successfully. Although they found

problems which need to get support from every unit constantly on budget, vat system, plant, technical knowledge, but it needs to understand that the success of community forest depends on the aware of community and simple life. Ramitanon et al. (1993 : 186)

Later on, there is a study on evolution of clearing the land for living in forest area: the study case in upper part of the north by Ganjanapan and Kaosa-ard (1995). It is a study of village in forest area that has difference characters to be a representative of the problem which are local village in national park, hill tribe village in national park and local people and Isaan village in national park. The research presentation starts from physical context of the North which relates to agricultural production system ; plain area, hill and high area. On history, it is classified to be in eras which the research found that the turning point that affects the decreasing of forest in the upper part of the north is also the expansion of growing trading plants for exporting.

On changing villagers' attitude towards forest, it has affected toward the change of relationship between villagers and forestry as villagers do not only see the forest in a physical way but also the culture that covers ideal of power, belief and morality. The original attitude of villagers on forest is that it is the area without power and morals of urban area. On the potential of community in management and conservation of forest, it is also found that there is a settlement called in village's language that the forest that is used and managed as public property.

Although now it is the era of fighting for natural resource which made villagers not stable on products and also encountered problem costs and markets, having hard time to live in the forest through a balanced way and moral system is threaten that they cannot make a living only by farming and those needs to cut a tree to sell, it is still found that villagers in the upper north can show their potential on conserving forest in different ways based on some condition which can be used to analyze and suggest on forest conservation policy.

Even though Ganjanapan and Kaosa-ard have accepted that villagers' thought on forest can be changed all the time, their attitude based on indigenous ideal is not changed (p. 55) Their thought of villagers that is based on forest conservation is obvious among community. The thought is not just untouchable notion. (p. 127) In the

present, the belief is declined but in a certain condition, villagers still passed the thoughts on next generation in their community. The important power in recovering community forest or conserving the old is fighting with external people who invade their area. (p. 129)

Academic Discussion

The resource management in political ecology way aims to explain on accessing to the rights, the uses of this rights by the local people including conflict resolution from different right regime. On management, it is also suggested that the community has a right to manage natural resource. There is an attempt to negotiate to have a change in policy level but the management way may have the dimension of missing relationship that the researcher has studied the theory argument of academics like Bunkamyueng (2005) and Akasing (2000) which state as following.

The concept of political ecology in another aspect also gives significance to structural problem and aims to understand to cultural dimension including analysis politic in micro level. Giving significance following the concept may portray the relationship between state and no-power people or man and forest dimly and miss powerful explanation on the true life problem of non-power people. Boonyaeng (2005)

In the opinion of Ekasing (2543), the study stated that the works in this group is like the works of community culture group that criticizes marketing system as the main cause of natural resource decaying. In addition, there are several works that focuses on providing ownership to the community, for example, in the case of community forest because it believes in the community's potential. It is a way out of this group of academics in a form of 'democratic' system. Aakasingh (2000:196)

From the degeneration of natural resource and environment in Thai society, academics in different fields shows interest in the natural resource and environment problem. As a result, there are academic studies on it emerged and the works aim to get sustainable development in a long run.

From the study on ontology, the third issue should be involved with natural resource management just like the above content. It helps to see the view and difference of knowledge in explanation of each theory.

Previously, natural resource management in Thai society has been in separately think and do on the power in hand including different study tools.

2.4 Criticizing the previous description of body of knowledge

From literature review on community forest management, academics pointed out that the knowledge played an important role in creating knowledge to society through learning process, researching and study systematically and reflects to the true story. It has opened dimension of community on the strength of community culture and potential on community forest management. Also, the knowledge is developed to be sharper on academic to be a part of community forest act to lift up the community's right in culture way and it will become a policy frame to negotiate for the right of community on resource management. It was not successful as mentioned previously.

In the present, economic, social and natural resource crisis has become severe, it made more call for academics' role about the issue. From the study of Bodhitita, it has come to the attention that *'if we survey the social research theology during the previous 2-3 decades, we would find that there is a noticeable movement, especially the text on method to launch to public. Besides aiming to give more details on technic of the method, there are quite some academics show their curiosity on the method'* Bodhitita (2003 : 1) This agrees with Jessor (1996) which stated that *'During this time, sociology has come to the point that need to survey and discuss on its objectives and methodology as its method and learning way is challenged more'*

In a similar way, the research see that in situation changing in Thailand, at least there is the push to have a reviewing of the old situation of the knowledge, especially the concept on power and potential of community in resource management has come in the stream of controversial of sociology widely. There is a discussion, the critics, by choosing to deny and accept, the thought to be strong and turning their interest in question through the practical method on resource management which is in dynamic.

Actually, the researcher does not deny the presentation on potential and successes of community forest management in academic's attitude, but to evaluate the explanation of academics and have them checked with the operation of community in

the first place, I have (researcher) found out that the community in the present times has been changed a lot, but the overall look of community has remained the same. It has affected the conclusion that does not reflect on resource management in a good and dynamic way enough.

Yet, the image presenting the villagers is still not clear and it makes a gap to get distance from the truth and it becomes an unclear spot. The used content to negotiate may not have enough capacity to point out the direction to the society and make the public understand about the dynamic of change and diverse production method.

It is true that in the past, the living of community depends on nature path; earth, water and forest directly. So the explanation on the awareness of community and the knowledge of forest management creation can be explained the situation in the past well as forest has relationship tightly with the survival of community. The community can use and participate on conserving forest because if the forest was destroyed, which is their living source would be damaged as well, it is the villagers themselves that will get the impact.

However, it is under the context of development and interference of capitalism including the arrival of globalization that aims to increase the need of consuming, convenience and making everything easy, fast, instant and everything are goods which can be accessed freely and unlimited. Chiangkul (1999) Even nowadays, capitalism has been adapted to work in active way through the special economic area policy. Law was also provided the power to capitalism and the work of the capital has a movement process that relate to every level from the national to the local politician and deep in to villagers and village headman. Saenakham (2011:103) Capital has the power enough to separate people from each other and from community that used to cooperate to one another strongly and tightly, with consultant system and seniority system and morality system to be weakened and disappeared, even changed to be faster in life, competitive for money and to respond for consuming stream and materialism. It also partly changes the institute in community like temple, school, seniority system which is used to be the dependent to the community weakening. Prabhudhanitisarn (2002:2)

Moreover, civil servant system and the modern development policy that aims to provide the community through populism policy has the efficiency to destroy the community's structure and scatter the general public, by changing it to be a local government organization (Local Administration).

The administration work makes a direction from legal condition and issuing acts to control the management in community make the traditional power system and relationship system in community changed for example the power leader has changed to be the power management system in a new form of village headman, sub –district headman, the minister of Tambon administrative organization and municipality minister. It is the state that makes a community that becomes a part of government and the state has a role to relate village's economy with external capital which aims to make the production process for selling and then capitalize. Hirsch (1990: 198-201) The state also supports the growth of capital Saenakham (2011: 105) and specify the form of village to be a part of rural development structure which followed by villagers. Turton (1990 : 50-53) A clear example from state/government's development operation is the collapse of Fai mine system which is a village organization group that has been strong before. The organizing society that has relationship with water management which is the base structure of Lanna society has been failed because of the invasion of irrigation system from state and above all, rice farming in the present does not need cooperation like in the past. It is not a farming of community but it is a farming of each family in personal land. Eoseewong (2004: 64)

The above phenomenon is a reflection of community's living under pressure of economy, society, culture, politic, environment and power relationship system that has more influence on the lifestyle of community. In this situation, it can affect to the practice of villagers so we often see some groups of villagers decide to think different from the frame that academics have explained.

The truth of community is complicated and relates to many dimensions: interest, conflict, bond, mercy and harmony, but the interpretation and presentation of academics turn to be only a beautiful bond which Tim Forsyth and Andrew Walker (2008) make a notice that 'explanation' of NGO and academics is narrative that 'explain' too easily. They view community in harmonious and integrate with tight culture passing from ancestors and having agriculture system that is not for trading.

Tim Forsyth and Andrew Walker (2008). At this point, sociology academics need to be careful not to generalize but to analyze under a clear context, otherwise they can be used as a thought tool to deceive villagers to conform. Sirichai (2011:143)

The researcher views the community are in ideal side and it might not be seen the structural change in relations among groups in a community and even when there is an observer see that there are communities out there that are different from what academics explained, it can be questions and arguments that make the movement questionable. This can affect the decision of power of the people and they may question in power and potential of villagers if it exists or not. That is the reason that they do not trust enough to let villagers to participate in forest management fully. So community forest act is not continued and the process has been jammed until now.

Apart from that, there are several academics observed the explanation of 'knowledge' that may be the weak point in the propelling community forest act that it may be the communication making the understanding in vision process level and discussion. The mentioned academics are Mukdavijit (1 9 9 5) Kamboonyuen (2001) Ganjanapan (2000) Ekasing (2000) Panya and et al. (2000) Ganjanapan (2001) Eoseewong (2002) Kaiyoonwong and et al. (2002) Eoseewong (2003) Tienwiharn (2003) Wittayapak (2004) Sataanan (2005) Eoseewong (2005) Prabhudhanitisarn (2007) Ganjchanapan (2008) Boonchai (2008) Charoensino-larn (2011) Wankaew (2011) Sirichai (2011) Senakam (2011) Boonnak (2012) Rigg (1991) Rigg (1995) Kitahara (1996) From evaluating the attitude of academics, it is summarized to 7 topics as follows:

- 1) Building 'knowledge' of academic to answer the question of society on movement for community forest act in policy level is not enough and it does not reflect structural problem to society which is a limit of building the knowledge. Eoseewong (2002 : 281) for drafting community forest law. There are academics who study on it and there are research to support. But it turns fail. In this side, the community forest has enough progress but not enough. There must be the expansion of 'knowledge' by turning back to learn all the weak points and find solution at the time. Eoseewong (2003: 76)

However, all research works, tv program, articles and newspaper do not provide that much 'knowledge'. They focus more on the success. Providing not

enough 'knowledge cannot delete prejudice. Previous social movement was not successful on being sincere to politician. Eoseewong (2005) In addition, quite a few academics are still lacking of moral braveness and getting up to problem situation. They do not build 'knowledge' to solve social Kaiyoonwong and et al. (2002) Sometimes they use different language and do not integrate politics and history together. This might be an obstacle on communication and solve the problem together. Rigg (1995) Aakasingh (2543 :143 refer to Bryant (1997 a)

From document analysis, it is summarized the weak points of building knowledge for 4 topics:

1.1) Resource management problem in Thailand is about the lack of knowledge, knowledge building and no use of knowledge to solve problem. Everything moved by interest, occupation and selfishness. This crisis is bigger than other issue. In any society, no matter what level, it cannot get through and move forward in destroying, conflict and violent fighting atmosphere. Sirichai (2011)

1.2) The important issue might be on the knowledge questioning. Andrew Walker has criticized Thai resource movement that 'has limited righteousness/ legitimacy' as the discussed issue are not seen as a big problem but just a certain group in boundary that are in trouble. Wankaew (2011: 30)

In the present, we have a problem that is not about an ordinary politics but the further power than state power. We are in globalization and capitalism era. The problem is then a new problem to explain present phenomenon. Actually, there is the way out but the answer cannot take us out of stronger and wider knowledge. Wankaew (2011 : 31) When the world is in crisis, we get double crisis of lacking knowledge and lacking of understanding public. Those who are close to the problem know that it is crisis but most people are not feeling about it. So we need to set up a question and 'knowledge' together as a challenging issue. Previous lesson have confirmed that the change of state power in the present has changed to problem of thinking way. Wankaew (2011: 35)

1.3) The resource management approach in Thailand is lacking of questioning and in -depth study on indigenous resource management in the country how it is, and what the weak point is both in practical way and theological way. Thus, there is a problem on lacking of knowledge to argue with state resource management

policy. At the same time, resource management is likely to emphasize the success of resource management but overlook the failure cases. Thus, it is hard to make a decision what reason the community management fails and what is the factor of the failure, how to prevent it. Even in case study, it is even hard to find the conclusion. Boonnak (2012: 77)

The superficial knowledge and the lacking of research data make learning culture is not systematic and it seems to be that the science process that is not developed from the past. So it is missing the issue of 'knowledge' seeking. Although, there has been the development of integrated wisdom. Baimai (2000: 7), it is necessary to settle down the base of 'knowledge' more clearly and it is not suggested to be emotional and sensitive. Previously, we have a long experience to understand what is the real reason and can solve the problem but if we do not understand on it truly, crisis would occur again and again. Jomphakdee (2005)

Studying for knowledge in resource management needs to be done carefully. Education on conflict in the present leading to management has a meaning of the right on main base: land, water, forest and cover the context on state right, community's right and personal right. These become the concept that is like a doctrine implanted in the head of researchers so much that there are calls for leaving the doctrine of right and find new point of view to escape the blocking of the old thought. Panya and et al. (2000: 287) referred by (Peters 1997 in Vandergeest 1996a)

1.4) Forest management should be diverse on the right, apart from the right of state, non-government or community. However, there should be the integrating of the right of using and ownership in the form of mutual administration or other forms depending on imagination of involved people Wittayapak (2004: 94)

Besides, there is an interesting issue on right classifying which is seen that each kind of right may have the right provider or right support in different ways for example the first right may allow community to decide to change or give the right to the resource user while other right may need to be screened from many committees.

Classifying right may help the conflict issue between state and community on community right in resource management to be clearer and easier because the question will be changed from 'Will community be allowed to have a

right in management or not?’ to ‘ what right will give to community?’ What right will be screened and considered by state? Boonnak (2012: 83)

2) The way of management and problem solving has separating process aiming to manage the resource basement; land, water and forest and separating to consider in specific part. It is a separating management both on problem explanation although problem dimension of resource management is not separated and human resource in watershed ecology system or a certain area which actually have relation with one another. Changing one thing may affect to the whole system.

Besides, the thought and practical way of involved people relate to the fundamental thought on science and sociology and both are often explained separately. The science aims to explain in a high methodology which is called Mono Discipline that cannot access to the realistic situation and relating to the whole knowledge. Prabhudhanitisarn (2007)

3) The interpretation of the explanation from academics is in ideal way mixing with the real situation, and sometimes it is in normative way which is a result of the objective analysis. The culture and power of community is more of ideal target than the real situation. Kitahara (1996 :77) It is more of an ideal than the real situation and it is even more of middle class ideal than the real culture of villagers. The self-reliance, cooperation and participation image is chosen and presented in a new frame. Rigg (1991) What can help village’s culture to manifest is not the content that the academics tries to reflect, but the way to present and lead the readers to imagine the look of the community. On this part, the villagers’ culture is also a representation that writers create in writing process, not on the reflection of the real rural people. Mukdavijit (1995:1-2) From the document study, the interpretation of academics can be divided to 2 sides:

3.1) The article on culture including sociology article which is not the portrayal of community process like the reflection of a mirror but a representation. It is still the article that was written about villagers, not the villagers wrote it themselves. Charoensino-larn (2011: 149)

What academics has done to make it believable and more legit because the academic articles have specific codes to identify that it is 'academy'. But writing without awareness may lead to totalizing discourse. Moreover, trying to see the problem or presenting the story from the view of the disadvantage will lead to what Paul de Man call 'blind'; it makes them look over some flaws of those disadvantages just because they are poor and it makes the image of article become one-side story with non-criticizing and seen as 'all good'. Charoensino-larn (2011: 155)

3.2) Ignoring to give significance to the real situation which makes knowledge that is produced unrealistic is like destroying the president of the study or what the humanity academics called 'the death of researcher' or 'the death of the hegemony'. Charoensino-larn (2011: 157) Being a part of 'managing the truth' in Thai society of academics is necessary to do under the 3 important conditions that are willing to work more on academy, support the stage for new generation of sociologist and making more academic alliance. Sathanand (2005: 18-19)

4) The situation is dynamic under the context of the development of world capitalism system while the local community is changing quickly but the original description of the community is still in place. As a result, communities are often prevented from participating in social development Ganjanapan (2001: 1). It is necessary to change the way you think and throw oneself out of the trap of binary oppositions that scholars in each discipline are often held. And they have to be open to listen to the views of the community and differentiate and the analysis of different ideas from each other in order to understand the interaction between the idea and the analysis points in the context. Ganjanapan (2001:4).

4.1 In addition, in view of its identity and the learning process, scholars or developers need to consider what do people look at themselves in reality? How do they explain their identities in each region? The villagers should share their own knowledge. The scholars or developers only manage the learning process. Therefore, we will find out that the way of thinking about human being is not the same as we think. The frame of thinking is not the same. For example, the villagers that we call "Karen", they refuse to be called Karen. They are "Pwa Ka Nyaw". Then we raise a question, "What is "Pwa Ka Nyaw"? The villagers explained the meaning

of this word. It is the description of themselves and their body of knowledge is gradually revealed.

One thing that appears from the process to understand the identity of “Pwa Ka Nyaw” is the fact that identity is not static. But it is dynamic (Dynamic) and diverse. Identity cannot be mono. Tienviharn (2004: 32).

To view the community with the same ideals is difficult because the communities which have the effects from its policy structure. It used to cooperate and manage. It might have problems. Some communities might have more conflicts. If researchers wish to see cooperation, there may be a problem, because they find the conflicts instead. And when there is a conflict and it does not pay attention to the conflicts, then there may be a conflict with itself. Ganjanapan (2000: 120).

The attitude of local society can be based on the original plans rely on themselves and not rely on the abundance of resources is likely to be true Sirichai (2011:142), so the process should be monitoring how the same criticism and don't praise much flatter Wankaew (2011 : 147)

Now the fight is concentrated, very cultural. Capitalism is trying to use higher academics, culture and people to work in the village. But we are trying to pull the old file of the same culture took it back without having to understand what is happening in the new conditions of work in this system Ganjanaphan (2008: 50). Strategy of the movement needs to come from the fact that it is based on knowledge, not an ideal, but good intention? If you don't think he was too narrow to make a motion with the knowledge and uses it to propel knowledge Ganjanapan (2008: 231).

Working late, in the understanding that we will be defeated, but how to start? If you do not have to modify the concepts that can understand the changes that are in progress, not just trying to preserve what never or has never been true unless it is contained in the corresponding age of it Ganjanapan (2008:51).

4.2 Dynamic movement in the root level of the villagers and the animation in the academic level in modern management will leave with good intentions, and think it's good is not forever. They say the State is good, or better, the villagers say that it might not be good, and may be forever changed one day propagate Ganjanapan (2001: 110), the dynamic of power have varied and have a motion at any time, the power to make decisions that may not be the same, but Bangkok is located in

several places, including in the society that we work together. The structure of power in the world today is a subject of academic interest, which requires that the power of each of the social relationship between the complainant. People who are getting into this story to talk with people in the wider society Wankaew (2011:39) but in around 30 years the process of regulating the sector standing at an old or empty Senakham, (2011: 103).

5. Process/methodology the concept of resource management by communities in the country, Thais does not have in-depth theoretical study in academic circles, but it happened, and the development of batchari in the area of the villagers and NGO organizations. (NGO), which is one way of explaining the concept of resource management in the country but the nature of the concept, it is a matter of life tht the villagers and problem solving poverty as the centerpiece. Cultural issues associated with the local community. Create a network share to learn sufficiency economy community rights to remedy poverty, which is the primary purpose of the community is to contribute to the management of human resources in the region and rely on to sustain life. At the same time, administrative resources, is in good condition as well, which is very possible that these ideas get influenced from the NGO. That focuses on community development, through resolving poverty. Therefore, the process/methods/tools to be used in the campaign to push through a motion as follows:

5.1 The NGOs working session since the issue was poverty is not yet linked to the management of natural resources and the environment. Local community and culture is to create a network for exchange of learning. At the same time that the concept of sustainable agriculture and the agricultural mix, coordinate with the concept of localism, which is present in the society in the past 10 years, this is a good example Boonnark (2012: 59-61).

5.2 Guidelines for the management of a particular resource work are likely to have no need to have a variety of ways to handle just the same. But you can mix between markets. Working together in a community, or a vertical system of Government together to fit a specific type of resource management features in a single area Boonnark (2012)

There is no need to select any one of the guidelines the guidelines only, or all cases must choose the same, because there is no way any one direction, but must be completed in itself, depending on the context in each issue and the movement, and that is important to multiply parties to work together as scholarship scams, and then throw away the burden of villagers and developers. The motion will be considered as private cards. Social progress is not competitive intelligence; competitive knowledge is needed to understand. Want to bet as much on social Islands? This is a public issue Senakham (2012).

5.3 The community is often the main star that is important, as it assumes that, if from the beginning, the community resource management manual, and will be effective, because they have the resources for a long time, and it is his life Boonnark (2012: 79). To combat the environmental issue is not about whether that victory may not have any way is, its because what the local to national level, was related to the role of the state in which was merged into promotion of capital growth that has been extremely fast and cost effective. When the state is in the same division, we will fight for it Senakham (2011: 103).

The community hopes to leave just a single academy is quite vulnerable to a community that may not be able to adapt well in a world where the environment and context-oriented society. The economy of the city has changed continuously. To consider the role of other characters in resource management is an academic job more importantly in Thais. To know how it should be, and should be made and to make environmental management, especially in the local level that can grasp, with events that change quickly Boonnark (2012: 80-84).

5.4 In addition, there is important open space to fully display their roles the villagers. NGOs to academics to reduce the role because there may be little legitimacy in this story will speak. Therefore, people will talk to other people who knows the information, the story itself is a “villager” but did not mean to leave folks alone, NGOs and academics or other relevant sections should be behind, which would have the power to compete with the flow is Senakham (2011: 113), as well as seek a party linked to a network of experts across the branch. Other groups of experts, because the motion will not end with just a few people, academician Senakham (2011: 114).

5.5 The location through a single strategic vision in sufficiently. In the court martial of a single linear the problem is that we are dealing with a single strategic thinking with an understanding of those complex? In the past, we think the trap Boonchai (2008: 259). The goal is that Brock felt uncomfortable throughout the research community that the majority has very little progress. Part of it seems to be working; it is because education is usually based on a single view. While the extreme right may be released either side between the side view of a community in a way that is ideal. And the view from the picture shown is just a community that sees only superficial. Anchored in the trap of thinking the opposite pair an important part of that understanding in society about the community fall into a deadlock condition Ganjanaphan (2001).

6. The theoretical confusion taken from the west, particularly the death of participation is derived from the metaphor of the Hardin (1968) comparison of population and environment issues in the way of their error is that Neo-Malthusian talking about “global resources” in the meaning of “owner” does not have the resources, Hardin had proposed a way out of the problem, the management of resources and environment, which is a global resource that should give the State access to wetland management, administration or otherwise, need to come to market, manage and allocate resources. Limited choices in resource management by the two, lead to damage to the very policies because the metaphor of Hardin rejected guidelines for users of resources between group members in environmental situations Wittayapak (2005: 89).

Similarly, traditional knowledge of the said State for resource management on the basis that believe that if resources were used to leave without a medal from the State or private ownership over the resources to natural resources will be used entirely, because no one is interested in maintaining and each user is trying to take advantage of the many resources that can be because do not know if this annoyance to the future. The future will have the resources to take advantage of it or not. This concept is known as “The Commons of the Targydy Boonnark (2012: 16).

7. The imagination and the institute of innovation of the conceptual change is out in the community, but the rights to the concept community rights has been

prescribed in the current constitution. It is because the process of drafting the constitution continues to step across the State or in such a way that the process that is different from the traditional political process. However, when adopted, this constitution is still located on the base of the old city. Therefore, there is a problem in enforcing the constitution in different scale that the law is not yet supported.

7.1 States that establish rights and benefits in the hundred years and surely does not want to lose these things easily committed to creating a community patent system in the society therefore need to rely on Thai political aims and the decision whether or not to push it up from the grassroots level people's revolutionary Party Wittayapak (2005: 91).

7.2 The conflict in philosophy and values of different groups of people and the forest floor in a different society under the powers not equal relationships that show came out in defining the meaning of woods that do not coordinate consistent state and villagers living in the woods Sombat (1998)) in this issue of law the community may only act as a symbol. While, in reality, these people also make a living in the forest. The system of ownership by the State cannot enforce fully the importance of the objectives it is the local community in the claims law of community forest. To have non-legal community as a tool for forest management in forest resources on community, but in order to guarantee the rights of people from outside the community compromise rather than Wittayapak (2005: 94).

In addition, the data confirm both from private developers, academics and government related how to manage the forest community offices in each area to cease. So, for example, Boonchai (2005); Thai Environment Institute (2003); Kaewtep et al. (2006); Rakyuttitham (2006) you merit and Boonsai et al, (2006)) Boonmek (2006) Chaitup (2008) Kanjanaphan (1997) Iewsriwong (2004) United Nations Development Programme (2004) Katech (2000) Community Organizations, Development Institute and the Department of Environmental quality Commission, Ministry of natural resources and environment (2007) points as follows:

1) Organization Management The process moved in the palace of the negotiations with the state repeatedly said and had an impact on the strategic plan to work on the other risks such as the work separated no relationship with community

have resulted in the (1) learning process within the space is weak and issues in the participation include the role and strategic overlap between the process of governmental and (2) the process of villagers lost their identity, which will result in an area of the struggle of the people shrink down Boonchai (2005: 240) (3) mechanism of management and coordination lack of flexibility Kongpan & Laosaaj, (2007: 147) as an example in the case of the Huai Kaew Forest Community, Chiang Mai province which is the first community forest of Thailand found that the operation Initially, the villagers enthusiasm. When the time passed by, activities about forest community began to reduce their intensity Kaewkanjana et al. (2006) now there is no meeting of the board of directors, there is no events forest community.

There has not been a joint Committee because there is no budget and although it is not a major problem, it is still considered that it must be summoned, there is no dispute that serious forest community of the president of the board of directors has older health is not good, he had put a stop to the forest to the other instead of fighting for their own so much money had Kaewkanjana et al. (2006: 119) (4) potential in the management of natural resources villagers may not have much more efficient such as the case may be that should be a statute of the invasion of the community such as he sings about to learn more about no one would dare to manage because fear power in the use dabbled some magic, whether the leader or the village headman, no one would dare manager because they were over the power to manage that community had to let him go. In addition, in case of the Ban Nong Tao are 4 leaders, when you talk to, the local management was not-totalitarian leader, and 4 are still discussing in the villagers that cannot be managed. Naksupa (2008: 245-246).

2) Life of the community most altered, because most people think themselves do not benefit from the forest directly to the community. Life and career change career change to get employment. Causes rarely have time. Join a group to manage the forest activities are not very. The forest relies less directly. Thai Environment Institute (2003) Kaewtep et al.(2006: 109) regulation and the activity about the current forest are not continuous. As the Huai Kaew village as the village of spark forest community could be the underlying community both in terms of the contribution of forest management.

3) The new generations do not follow through lack of knowledge of the inheritance to a group of young people. Young people began to abandon their settlement home to living outside the community of young people, a community lack vitality, and links. Knowledge elements start to disappear along with the shrinking forest plots, and traditional production systems Kaewtep (2006: 112) people do not take the new version, and most of them study tuition and foreign migrants cause life is bound to the forest and natural resources while the farmers want to produce an intense need to devote most time to the Mission in the farm until there is time enough to go away to find the output from the forest Rakyutitham (2006: 101).

The Board of Directors of community forest in some of the villages are not strong do not dare to make decisions to listen to the command from the host. In addition, the committee has been not to abandon the election duty or do not understand roles and most actually have quite so much and have responsibility for family obligations, so that they do not result in streamlining the duty (2006: 42) group leaders has slowed in social responsibility. The family must be responsible for professional results in lack of coherence in the activities, and lack of motivation to create a substantial Kongpan & Laosaj (2007: 133). Most of the board has a duty to feed families, because most non-members as well, which groups conservative mountain Phu Phan in the northeast of Thailand. People working there are tired of prosperity and power factor enhance for consistent with the direction of conservation Kongpan & Laosaj (2007: 161) in most of the community leaders group has many tasks, it is one of the reasons that some people want to stop their role because there is no time for the profession (referred 42).

5) Getting new culture of indigenous ethnic groups; people in mountain people, Karen have similar characteristics. This is because Karen receives from outside influence, especially newer ones that receive education. The older people still rely on traditional customs (2006: 135). A group of Hmong descent find that mother has a new home; you can still maintain the traditional rite of culture in one of the levels an adaptation and culture from the outside at any time Boonsai et al. (2006).

6) Beliefs of villagers in the past were that of the fear because villagers believe there is no ghost. Who abuses this must be why the forest is dangerous to the life, but when it does not appear that there was any cause of disaster. The villagers are afraid

of ghosts? and turn to destroy the forest resources. Ganjanaphan (1997: 90) leading worship is very age. Have health problems as a result, inheriting the cannot send Rite continued to believe that the original had been damming, magical and has enough power to control and manage the resources to start a nonstop care United Nations Development Programme (2004: 32).

The forest of the Northeast culture found that “Don Pu Tha” paternal grandfather is place or display public places of the Holy Community, respect and reverence from the villagers but also found that many communities that managed the forest begins to decay to extinction and completely or partially, or in most areas of embezzle Kaeted (2000): 23).

From the document review and processing of forest management-related academic community reflects the process of forest management there are weaknesses in community level is level 2, and level paradigm of operating community. An issue of controversy/discussion and reflection of the sound community organization network to care for the forest, the weary and indicate in the deadlock condition.

“The stagnation”, the phenomenon of community forest management may result in a description of the Academician who has confidence in the logic that when a community forest. Way of production to sustain life and relationships in the community, there is a link element, as well as an ideal. Cultural rules and wisdom as a control monitor, a description of the vulnerability, even to relatively high expectations with those guidelines, but in the current situation, the description of the garden with the experts may be fact, and is not likely to be discussed in the current era.

When people in the community, most people do not feel themselves did not rely on the benefits from forests and forest communities directly, it might not be necessary first to sustain life and way of life, it does not depend on the forest directly as in the past, but it may be only a supplementary factor that can rely on the community or help alleviate the life level. Not only is the basic source of revenue increase that very important.

The researcher had ideas toward those changes that could significant condition that results in the original description of the dynamic has changed caused by the system of the unstable community mechanism in 3 ways:

1) External factors in terms of the economic systems, capitalism and world activism influence and threat almost everywhere throughout the community as family health, Sukwong (2000). It said that the men were smooth with nature was a part of nature used to help maintain the forest have life, which helps to sustain the world. There is a way of life is being changed to include planting a single complex, Papa Kayo change the way to cabbage but what is sustainable that will produce the same, pesticides and fertilizer injection rate must be used in more ethnic variety is increasingly losing its forgotten culture of local knowledge, traditional way of life, loss of land, the world of business Sukwong (2000: 7).

Lifestyle change from a different ethnic group is coordinated with a variety of ecosystem is a city life make a plan to change resource dependency, and not limited to just enough to spend in local stores to meet demand, which is in the city limits Makarapirom (2004: 32).

2) Conditions of factors that occur within the community due to the impact from the pressure from the outside. In effect, some of the sudden need to go to the local community lives according to the pressure of the flow, to abandon the process know-how in building. The wisdom that he inherited, which may result in a loss of knowledge of them Ganjanaphan (2008: 100) in addition, the new version may not take many people to work on the forest community. This is because the forest communities may not be necessary, first to sustain daily life, but as a supplement that can rely on the community or help alleviate the basic level.

3) Economic factors as a result, the system changed to community relations in both the way of belief. The community leaders of the different communities (Social Differentiation), and may not have the unity in community forest management, efficient version of the example. From such a condition user education is set to a community dynamic hypothesis in forest management of the community as a group of 3 periods:

1st Period;

An old version of man community has had a life with nature and lives by the dependency from the nature. There is a dimension of sharing in respect to lend a hand. There is a high community. Dependence and take advantage of the natural

The system is planned to be the main lifestyle can rely on itself. If the rest is barter and share sales. Rules are created to administer resources that are consistent with ecological way of life is that simple. There are cultures that are handsome and damming fusion community members instruct inheritance. The community is treated with the respect of natural resources, and life is not having economic terms, it is important that as a result, the community has to take care of and maintain the forest together strong.

2nd Periods;

Life began to change from the original. The concept of development policy, which aims to promote the development process, is to promote the single strategic planting requires the production factors and the technology to agriculture from the outside. There is the control factor in a capitalist production and marketing system that aims to seek a profit as a result of the 2nd generation must follow the criteria and aims to sign that intense this condition the farmers lose their ability to rely on yourself.

There are liabilities and migratory workers into the capital city. The family has a weakness. Natural resources and environment are intruders. Ecosystem is a balance lifestyle change, therefore, must seize from natural resources.

3rd Period;

From economic pressures and aimed towards the commercial production of that intensity into the relationship that must rely on the capital and in the whirlpool of events may cause people to focus on the current version of the popular consumer response. That represents a valuable image, and ego and look beyond the required breeding may not have time to complete the work on the forest communities may make managing the forest of the villagers start to reduce the level of strength.

However, if the condition of the system and the land do consume the relationship that is linked with forest communities with high forest dependence and community benefit from relationships with a link, combined with the way the production elements, including philosophy and wisdom as cultural rules for monitoring resource usage when the description of the experts will have the

possibility, but in the current conditions of the community as a technocrat, as the feature is expected to have a few more or less.

Finally, the descriptions of the scholars which have the different backgrounds are correct and true according to their paradigm. The metaphor about the blind person touching the elephant by experience and perceive only an organ, thus not every element of elephants. As well as managing the resources of theories, each with characteristics of fragmented and deep down in the private and foreign education is committed to the concept and the tool used to create knowledge as a caption section, but the lack of knowledge and understanding in a way that only expert when elements combine different points, different people find different answers to different people do they think are, or according to obligations. The nature of the problem, there are many connecting points. Having a single point or one point, then it might not work.

Note that the management of the natural resources in the past with Thai society with 2 guidelines in the guidelines. *The first style* have the confidence to the role of the state by virtue and knowledge on ecology, including issuing regulations for examination control over natural resource management, *the second guidelines* have confidence in the power of community. In cultural terms used with the focus, the community has rights or participate in the management of natural resources through improved law enforcement was relevant and are used to manage the cultural capital in the area.

Both the resource management has different beliefs, power, methodology, and tools to create different sets of knowledge between science and social sciences. Each attempts to understand problems and to manage natural resources separately and to emphasize on their particular expertise. It seems that the two guidelines are often creates an argument in one of the scholars between the operation of the state which intends to protect the resources and the utilization of community forests, which are the basic principles of the two conflicts. They are accumulated for a long time, and cannot seek a balance point clearly. So, for example, the case of the management and the community are driven about Community Forest Act is still a lengthy and still no conclusion until today.

In the end, the description of the scholarship, this is behind the differences that have been part of the paradigm of reality and themselves. So the metaphor about the

blind groping an elephant is also that person touching and getting to know each of the organ making the elephants don't reach the elements of an elephant. As well as managing the resources of theories, each of the characteristics of fragments and deep down in the private and foreign education are committed to the concept and the tool used to create knowledge in the caption section of the lack of knowledge of the elements as well as understanding when specialized expertise point person to find the answer, as they think, or as obligations. The nature of the problem, there are many connecting points. Having a single point or one point may not be feasible enough because of the natural resource management, education, and could not understand as separated views.