

The Transfer Pattern of Culture, Customs, Belief of Birth, Old Age, Sickness and Death Effected the Mutual Support in the Community of Wat Kalaya District, Thonburi Amphur, Bangkok Metropolitan

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Abstract

The research purposed to study the pattern of mutual support, the transfer pattern of culture and the relevant factors of the pattern of mutual support in community. The research method was mixed method research. The sampling group was the people living at Wat Kalaya District totaling 1,470 persons and 320 persons of the sampling groups were selected by table. The sampling method was Stratified Quota Random sampling which were 6 communities including Wat Kalaya Community, Wat Prayoonrawongsawat community, Rong Klam Community, Kudee Chin Community, Bupparam Community and Tonson mosque and 3 religious (Buddhism, Christianity and Islam). The research tool was questionnaires separated into 5 rating scale with Alpha value equaled .948 and the qualitative research by the techniques of conversation focus groups emphasizing the leaders of religious and communities and the structural questionnaires for data collection. The data analysis applied the Content Analysis and the quantitative data analysis applied the statistical analysis i.e. Basic statistics, Multiple Regressions of both total and Stepwise type. The research result found that

1. The first looks at each other in the community as a whole. At a high level (mean = 3.65) BY aspects sacrifice (review) at a high level (mean = 3.64 Communications (Piya verbal) at a high level (mean = 3.63) in practice. benefits (Guerin Jariyawiroj) at a high level (mean = 3.66) and social practice (the Manat eye) at a high level (mean = 3.68).

2. The transfer pattern of culture in overall was good level (average value = 3.66). It had 6 indicators: 1) Learning 2) Culture change by the time in community 3) Culture transfer from one generation to next generation in community 4) Instruction of symbolic system of community to the next generation 5) Observation behavior 6) Learning procedure of children from their parent's instruction. All were the important predictors of mutual support pattern with (β) .232, .193, .134, .168, .179 and .170 respectively

and percentage of predictors = 57.3.

3. The relevant factors of mutual support character in community found that 1) The persons who had different education would have the different mutual support in community. 2) The persons who had different occupations would have the different mutual supports in community. 3) The persons who had different religions would have different mutual support in community and 4) The persons who had different transfer would have different mutual support in community.

Keyword: culture transfer, mutual support, community, custom, belief

Background and the Importance of Problem

The development of birth, old age, sickness and death became the custom and belief which ancestors transferred the good culture instructed and performed continuously and became the cultural intellectual heritage. (Culture Department, 2554). Although, some religious rites were changed by the time, the ideology and principles (Khati) were hidden under the various beliefs and taught the people to do the best activities leading to the success according to the belief that human was the heir of the custom and tradition who must continuously act for the bright and happy life.

The progress and happiness were derived from the tradition and the belief which were the way of practice in their own life, acting of their own group practice leading to happiness in their ethnic group. They believed that their own tradition and belief were the most correct and the best. They did not accept the other ones and did not respect the other ethnic group in the same society which caused to the split up society due to contrast ideas.

The contrast of belief; for instance the ethnic group's problem starting from the group problem expanded to national problems. It started from the different idea, culture and belief because many beliefs, idea and practice of ethnic group differentiated on their religious doctrine. When they believed that their own tradition, belief were the best, they looked down the other ones and caused the disorder and finally riot. In contrast, people acted the same way such as learn together etc. , they would know themselves and mixed up the old and new wisdom which led to problem solving and happiness (Ekawit Na Thalang, 2546) and less problems.

The combination of various ethnic groups caused the conflict in the present society because the science and technology influenced the social way of life. Whereas the technology can solve many problems, it also increased many problems due to different environment, society and culture of society which accumulated from the past (Ekawit Na Thalang, 2550) with varied culture, customs and belief caused the social problems such as the religious belief, value, drug, smuggled goods, mafia or distrust to government officials which all were the present problems. They were the results of different culture, tradition and belief which affected the unhappy, conflict society and the separation from communities to nation.

However, the Wat Kalaya community had various ethnics with different culture, tradition and belief due to specific culture, tradition, belief and practice of each ethnic group (Thonburi Amphur Office, Community Development group, 2558), they never had any problems. On the contrary, they live together peacefully. The relationship of 3 national groups built the conscious mind. The study of their relations indicated the adjustment system and the conflict reduction among 3 groups with the variety of nation, culture, tradition and belief.

Therefore, the research purposed to study the 4 Sangahavattu (base of social solidity) in the Dhamma principles (Phra Tipitaka issue, Siamratana version, 2527) which included (1) Giving (Dana) (2) Kindly Speech (Diyavaca) (3) Useful (Atthacariya) (4) Even and equal treatment to society (Samanatta). The research studied the act of doing of Buddhist, the meaning of culture, tradition and the forms of transmitting culture, tradition and belief of birth, old age, illness and death of each religious including the way of practice of culture, tradition, believe of religious.

The purpose of the research

1. To study the characters of patronage in Wat Kalaya Community , Khet Thonburi, Bangkok.
2. To study the form of transmiting culture, tradition, Buddhists’ belief which resulted the living in Wat Kalaya Community , Khet Thonburi, Bangkok.
3. To study the relevant factors with the patronage in Wat Kalaya Community , Khet Thonburi, Bangkok.

Research Framework

The research applied the mixed methods research by quantitative research. The literature review was concluded as follows:

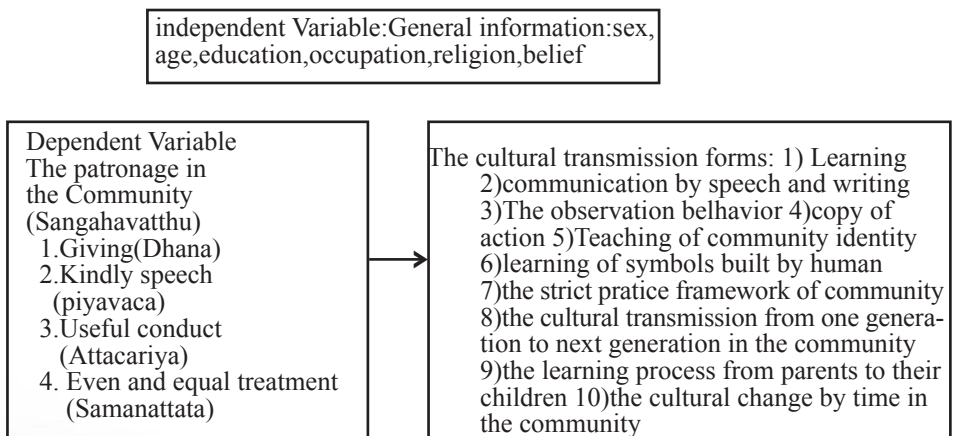


Figure 1.1 Research framework (Wongsakorn Permhol, 2558)

The framework of qualitative study was the form of cultural transmission including learning, speech communication by speech and written language, observation behavior, imitation of action, the teaching of community symbols, learning of symbols built by human, the strict practice framework of community, the cultural transmission from one generation to next generation in the community, the learning process from parents to their children, the cultural change by time in the community (Ngampis Satsaguan, 2538), (Supatra Supab, 2549), (Sucheep Punyanupab, 2540), (Petcharee Sumitr, 2520). It was estimated that the different forms of transmission were relevant to the different patronage in the community.

Research methodology

Population and Sampling

Populations were 1470 persons living at Kwang Watkalaya (Thonburi office, community development group). The sample group was randomized by stratified random sampling method by KC and Morgan's scale and the size of sample was 320 persons. The Stratified Random Sampling was divided into the 1st strata Community included Wat Kalaya Community, Wat Prayoonwongsawas Community, Rong Klam Community, Kudee Chin Community, Bupparam Community, Tonson mosque Community and the 2nd strata the religious followers which had 260 Buddhists, 33 Christians and 27 Islam. The data was collected by questionnaires from sampling groups totaling 320 sets of questionnaires/person (100%).

The qualitative research studied the 6 Key man; one Buddhist, one Christian, one Islam, one folk wisdom, one community chief and one member of community board by focus group technique to exchange idea, transmission form of cultural, tradition and belief of birth, old age, illnesses which effected the patronage in community and also structured selection interview.

The context studied 1) the 4 Sangahavattu (base of social solidity) in the Dhamma principles (Phra Tipitaka issue, Siamratana version, 2527) which included (1) Giving (Dana) (2) Kindly Speech (Diyavaca) (3) Useful activities (Atthacariya) (4) Even and equal treatment to society (Samanatta). 2) the forms of transmission of culture, tradition related to the belief, death, old age, death which included the learning, speech communication, written language, observation behaviors, imitation of action, teaching the practice and behavior in communities, cultural transmission from one generation to next generation in the communities, learning process of children from their parents and the culture change from time to time in communities and concerning to the patronage.

The research areas were Wat Kalaya area, Khet Thonburi because the Wat Kalaya community had the variety of ethnics and 3 religions were

living together. There were many Buddhism places for example Santacruz church, Bang Luang Mosque, Wat Kalaya, Wat Prayoonrawongsawas, Wat Buppharam.

The time frame started from December B.E. 2557 – December B.E. 2558.

The research tool was the structured interview and questionnaires divided into 4 parts ; Part 1 – general information, Part 2 –the forms of culture transmission had 5 scales(Rating Scale), Part 3 – the characters of patronage had 5 scales (Rating Scale), Part 4 – comments and recommendations. The measurement tool found (1) the format of culture's reliability equaled .827, the reliability of the patronage equaled .948.

The data was collected by researchers and officials who made the appointments with informants, then interviewed with the questionnaires, distributed the questionnaires to sampling group, checked and analyzed statistical data. The important content in the conversation of focus group was concluded and analyzed content.

The data analysis was separated into 2 parts; qualitative data analysis by content analysis, quantity analysis by the basic statistics including frequency, percentage, mean (X), standard deviation (SD) and multiple regression by total and stepwise.

Research result

1. The general information was concluded that 52.50% were female, 24.69% had age between 41-50 years, 64.69% had below undergraduate education, 60.69% were employee/traders and 82.02% were Buddhists.

2. The people's believes were concluded that the 1st rank (62.72%) was religious believe, the 2nd rank (49.82%) was scientific believe and the 3rd rank was supernatural believe (47.90%).

3. The patronage of community found that in overall was in high level (X = 3.64). The income separation found that 1) Giving was in high level (X = 3.64), 2) communication was in high level (X = 3.63), 3) useful activity was in high level (X = 3.66) (4) Even and equal treatment to society was in high level (X = 3.68).

4. The cultural transmission form had 2 sections :

(1) Qualitative study found that the cultural transmission was in high level (X = 3.66). The predictors were the transmission forms which patronage in community had 6 predictors; x_{10} = the culture change by the time, X_8 = the transmission of culture from one generation to next generation of community, X_5 = the teaching of symbolic community to next generation, X_3 = the observation behaviors, X_9 = the learning process from parents to children which were the important predictors. In overall, the patronage had the weight of predictors at $\beta = .232, .193, .134, .168, .179$ and $.170$ respectively.

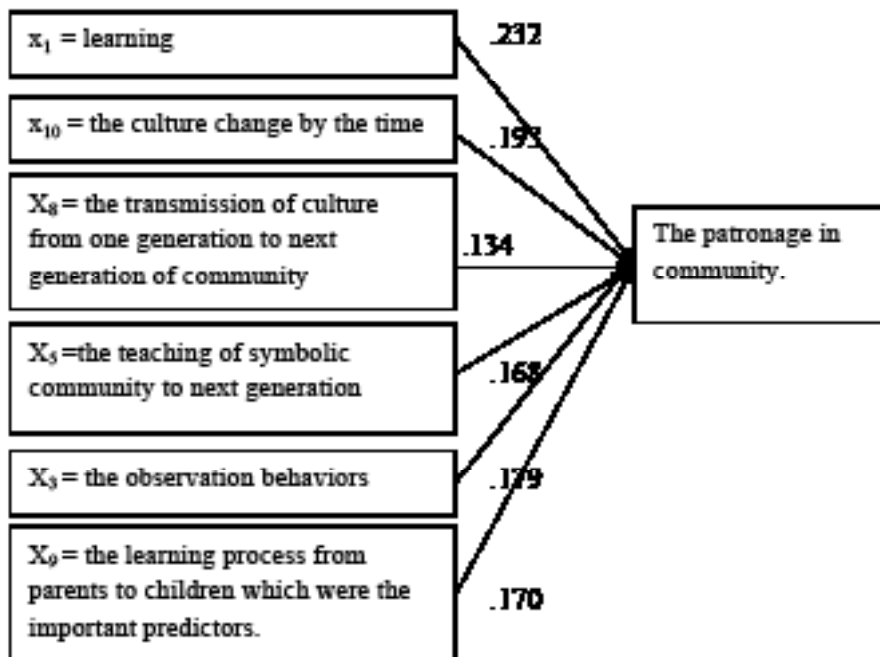


Fig.1 show the weight of predictors of patronage in community

(2) The quantitative research found that the transmission of culture, tradition, belief in Buddhism in community were the assistance among people who respect the different religions, had the mental attraction or was the part of community, cultivated the practices until now such as the kindness of children, respect of older people, assistance of different religions, understanding the tradition and transmissions and application in daily life.

5. The summary of factors relevant the patronage in community was that the personnel factors was concluded as follows:

Table 1 show the summary of factors relevant the patronage in community (Wongsakorn Permpol, 2558)

Variance	t	F	Sig.	Patronage in community in overall	
				Accept	Decline
Sex	2.179		.141		✓
Age		.658	.656		✓
Education		3.264	0.22*	✓	
Occupation & giving		2.659	0.33*	✓	
Religious respect		9.588	.000***	✓	
Transmission		15.348	.000***	✓	

Discussions

The issues of discussions had 3 points as follows:

The discussion about the patronage in community found that in overall the kind of patronage in community was in high level concluding 1) the giving 2) communication 3) useful doing 4) Even and equal treatment to society because the Buddha was the national religion which the most of the people were the Buddhist and the moral principle is applied in daily life especially the moral principle of patronage in community, living together and mutually assistance in accordance with Buddha's teaching (2543). According to the Buddha's teaching, the 4 Sangahavathu united the human's mind and also corresponded Thidarat Silwanno (2553) explained about Sangahavathu that human was the social animal who needed to live together and mutually assisted which led to the different opinion and finally the conflict. Therefore, it was necessary to set up the regulations or the principle for justice, fairness and the progress of society. The 4 Sangahavathu was one of the moral principle which taught people to live together peacefully.

The discussion about the cultural transmission forms, the tradition, the Buddha's belief which influenced the community's patronage.

The quantitative study found that the cultural transmission was in the high level. Its forms was the important predictors of the six community patronage; learning, cultural change by the time, the cultural transmissions from one generation to next generation in the community, the teaching, learning the community symbolic system, observation behaviors, the learning process from parents to their children.

The qualitative study found that the transmission forms were every religious followers transmitted the mental attachment or cultivated their faith or the tradition such as the youth's politeness, respect to elders, mutual assistance, tradition comprehension and they were transmitted

and applied in daily life in accordance with Ngampit Satsaguan (2538) who said that the cultural transmission was the social heritage and formed by learning and transmitted from one generation to next generation by speech communication, written or other methods which were suitable for each periods and society and imitated them. Furthermore, Supatra Supab explained that the cultural transmission was the teaching passed on next generation to learn the community's symbols built by human and agreed upon by individuals in the society and practice, such as social norm, value, beliefs and invention for living which people in society believed that they were correct and practice for a long time. Therefore, it was necessary for human to learn and pass on to next generation which one was vertical transmission from one generation to next generation; for example; the learning process from parents to their children, and another was the horizontal transmission from one society to another society which meant that the receiver neglected their own part of society and mixed up the new culture until it lost own symbols. In conclusion, the result of cultural transmission caused the culture change by the passing time but the norms and the main principles still were the social regulations for a long time.

The discussions results

The relevant factors with the community patronage found that 1) the different sex had no difference of patronage in the community (2) the different age gap don't have the difference of patronage (3) persons with different educations had the difference of patronage (4) the different occupations had the difference of patronage (5) the different religion followers had the difference of patronage (6) the different transmission had the difference of patronage. By the reason, persons who had well education, high occupation, the religious faith and well cultural transmission had the better patronage than persons who had low education, low occupation, no religions and bad cultural transmission etc.

Recommendations

The policy recommendation was the organization or concerned should set up the policy for patronage development in the community as follows:

1) To set up the priority to the cultural transmission forms; learning, the culture change by the passing time and the cultural transmission pass on from one generation to next generation in the community because they were the significant predictors in the community.

2) To set up the priority to the improvement of persons with the different factors; personal factor, direct to the persons who (1) low educated (2) had no occupations (3) had no faith to religion and (4) were transmitted good culture slightly, in order to build the better patronage in the community.

Recommendations for future research

1. To do the research and develop the socializing curriculum by applying the new knowledge for management and how to manage to enable the religious followers to practice with quality such as the belief and life quality in community etc.

2. To do the research about the community prototype according to 4 Sangahavatu principle which presently the systematic research did not done and it was the principle that every people had to practice for peacefulness.

3. To study about the forms of patronage in the community in ASEAN for the reason that presently every countries in ASEAN were compared as one unit, for example, the form of patronage of communities in ASEAN.

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