# Chapter 6
# Participatory Governance for Institutional Transformation

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## ABSTRACT

*This chapter is aimed to analyze the institutional transformation of participatory governance from the socio-intercultural perspective and interethnic relationships. The analysis of the public culture assumes that socio-intercultural and interethnic relations is a broader social field considered in the context of the analysis of the institutions of governance to understand the social institutions and events. The method used is the reflective analytical based on the literature review and empirical study. It is concluded that these institutional transformations of participatory governance have been sourced and evolved into a governance structure to govern the behaviors of the communities, organizations, leaderships, and members.*

## INTRODUCTION

In this time of pandemic crisis, the health care systems around the world are being transforming their institutional governance at all levels by the market orthodoxy whereby the multilateral authority of the nation state is being supplanted by new socio-political actors, economic agents, and other multi-stakeholder governance arrangement systems (Dentico, 2020). The institutional transformation of participatory governance behaviors and structures must be based on the principle of maintaining the integrity of ecosystems.

The word governance was used in the 12th Century in France to designate the administration of a bailliage while in England designated the method of feudal power and organization (de Alcantara, 1998; Kooiman, 2003; and Plumptre and Graham, 1999). The term governance derives from the Latin gubernare with the meaning of rudder conveying the action of steering a ship. Governance is the set of "the

interactions among structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken, and how citizens or other stakeholders have their say" (Graham, et al. 2003, ii).

Governance is a multi-dimensional concept that moves between several layers of discourses, institutions, governments, policy structures, bureaucracies, localities, activities, etc., which need to be real and tangible for people who are potentially concerned to facilitate change and opening a space for dialogue. The concept of governance is descriptive, normative, and analytical approaches of institutions, motivations, behaviors, cultural values, norms, and so on of a system, structure, policy, political environment, and processes perspectives.

The conceptualizations of governance translate into the organizational environment meaning that the conceptualizations of other communities may be totally different context of the organization (Morphy, 2007) or may form a cultural match (Cornell and Begay, 2004). The collective analyses of governance arise some theoretical propositions. Afterwards, this analysis concentrates on the relevant roles that play. Governance assumes conditions and features of uncertainty and open-endedness (Stoker, 1998) affecting the distribution of power, decision making and engagement in a distinction way that conventional government.

Institutional transformation is related to structures of power, institutional governance of culture, socio-interculturalism in governance, and cultures of governance, which are beyond the term good governance pushed of some governments. Organizational socio-interculturality is sometimes perceived as a museum of cultures problematic for good governance. Good governance is being perceived as a vague concept (Baron, 2003, Gaudin, 2002, Simoulin, 2003) linked to corporate governance with a managerial connotation. Its origins are French and adopted by Great Britain and United States (Le Roy, 2005).

Institutionalized practices of co-determination in functional conversion (Thelen, 2000) are becoming transformed to re-establish complementarity with the corporate governance system (Hoepner, 2001; and Hoepner and Jackson, 2001). The institutional structure changes to negotiate on issues that support efficiency, although the shareholders, agents and actors adapt their demands diversify quality production and new complementarity (Streeck 2001; and Beyer and Hassel 2002).

Governing socio-intercultural inter-organization relationships requires awareness of socio-intercultural activities and practices in the governance structure. The internal governance structures and standards should be focused on procedures to avoid debates on the contents. Social contacts foster socio-interculturalism (Morgan, 2005; Bagwell and Evans 2012). Creation of socio-intercultural spaces is an attractive place for people with diverse backgrounds to encounter each other, recognize and engage with cultural and human values without xenophobia. The membership in an association or organization in any constituency of a settler society is a bounded category and artefact of socio-intercultural space that make cause dynamic governance tensions between the influence of dominant groups.

The socio-intercultural pluralism dialogue open to alterity and complexity in a global perspective is the core of good governance. The governance approach selected implicates a process referred as plural selectivity (Bagshaw, 1977: 27). Socio-interculturalism is related to the knowledge systems of two cultures that are working together (Marika, Ngurruwutthun, & White, 1992, p. 28), and therefore the analysis of acquiring knowledge applies to others as much as to oneself (Abdallah-Pretceille, 2006, p. 477).

A multi-level governance system needs gateways and platforms for socio-intercultural dialogue to develop into socio-intercultural societies based on mutual respect, partnership, and cooperation among all the governance levels. The lower levels of governance have more opportunities to provide input into other higher levels of decision making. Multilevel partnerships governance arrangements are appropriate

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