

**DEVELOPMENT, SUCCESS AND POTENTIALITY  
DEVELOPMENT OF TOURISM SOCIAL  
ENTERPRISES IN THAILAND**

**Wimonmarn Sawasdee**


**A Dissertation Submitted in Partial  
Fulfillment of the Requirements for the Degree of  
Doctor of Philosophy (Social Development Administration)  
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**School of Social and Environmental Development**


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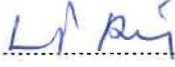
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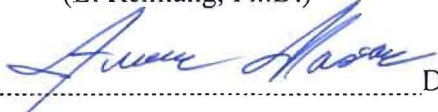
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## **ABSTRACT**

<b>Title of Dissertation</b>	Development, Success and Potentiality Development of Tourism Social Enterprises in Thailand
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The objectives of the study were to study tourism social enterprises in Thailand in development, operational concepts, business models, management, and social innovations. Including achievements and conditions for achievements, impacts on the economic, social, and environment, as well as proposing guidelines for potentiality development of tourism social enterprises development in Thailand. There were 5 case studies of successful tourism social enterprises and 45 key informants selected purposively. In which in-depth interviews and non-participant observation were used in data collection. Data were analyzed by using content analysis, logical thinking, cross-case analysis, and interpretation under reality. Findings indicate that case studies of tourism social enterprises selected are similar in their origins and goals. They started with aspirations to run tourism businesses for making profit coupled with to solve social problems. Their models of operation might differ affected by their business characteristics and influencing groups behind the businesses. Nevertheless, every case adopted the development principles based on the philosophy of sufficiency economy and enhanced the involvement of administrators, workers, and members of local communities. Conditions for achievement appeared to be similar among cases. They all have leaders with good visions and ideologies helpful for operating social enterprises. Appropriate social innovations were created. And social, natural, as well as cultural capitals, were used. These brought about positive impacts on economic, social, and environmental dimensions. Essential guidelines for

potentiality development of tourism social enterprises included setting operational strategies suitable for contexts and characteristics of each enterprise as well as support and should be made by both state and private sectors to promote tourism social enterprises for effective and efficient operation.

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## TABLE OF CONTENTS

	<b>Page</b>
<b>ABSTRACT</b>	<b>iii</b>
<b>ACKNOWLEDGEMENTS</b>	<b>v</b>
<b>TABLE OF CONTENTS</b>	<b>vi</b>
<b>LIST OF TABLES</b>	<b>viii</b>
<b>LIST OF FIGURES</b>	<b>ix</b>
<b>ABBREVIATIONS</b>	<b>x</b>
<b>CHAPTER 1 INTRODUCTION</b>	<b>1</b>
1.1 Background and Significance of the Study	1
1.2 Research Questions	7
1.3 The objective of the Study	8
1.4 Scope of the Study	8
1.5 Expected Benefit of the Study	9
<b>CHAPTER 2 LITURATURE REVIEW</b>	<b>10</b>
2.1 Concepts of Social Entrepreneurship, Social Entrepreneur and Social Enterprise	10
2.2 The Meaning of Social Entrepreneurship	11
2.3 Concepts of Tourism, Sustainable Tourism, and Community-based Tourism	40
2.4 Theory of Organizational Analysis and Business Analysis	47
2.5 Related Research	53
2.6 The conclusion from The Literature Review	58
<b>CHAPTER 3 RESEARCH METHODOLOGY</b>	<b>60</b>
3.1 The Conceptual Framework of the Study	60
3.2 Target Group, Case Study Selection, and Key Informant Selection	62
3.3 Data Collection	63

3.4 Data Validation	65
3.5 Data Analysis and Conclusion	66
3.6 Limitations of the Study	67
<b>CHAPTER 4 REREARCH FINDINGS</b>	<b>68</b>
4.1 Ban Mae Kampong Community-based Tourism (CBT Ban Mae Kampong)	69
4.2 Singha Park Chiangrai	100
4.3 C&C Khao Yai Resort	126
4.4 Chumphon Cabana Resort	152
4.5 Muangboran (The Ancient City)	175
<b>CHAPTER 5 CONCLUSION, DISCUSSION AND SUGGESTION</b>	<b>207</b>
5.1 Research Findings Summary	208
5.2 Conclusion and Discussion	220
5.3 Suggestions	232
<b>BIBLIOGRAPHY</b>	<b>237</b>
<b>APPENDICES</b>	<b>246</b>
Appendix A List of Key Informants	247
Appendix B Question Outline of the Interview	252
<b>BIOGRAPHY</b>	<b>254</b>

## LIST OF TABLES

<b>Tables</b>	<b>Page</b>
2.1 The Differences of Purely Philanthropic, Hybrid Organization and Purely Commercial	36
2.2 The Differences between Business Enterprises, Social Enterprises and Nonprofits	37
4.1 CBT Ban Mae Kampong Key Informants	69
4.2 Singha Park Chiangrai Key Informants	100
4.3 C&C Khao Yai Resort Key Informants	126
4.4 C&C Khao Yai Resort Room Rates and Extra Bed	129
4.5 Chumpron Cabana Resort Key Informants	153
4.6 Room Rates and Service Fee of Chumphon Cabana Resort	156
4.7 Muangboran Key Informants	176
4.8 Muangboran Entrance Fee for General Public	180

## LIST OF FIGURES

Figures	Page
2.1 Triple Bottom Line Concept by John Elkington	21
2.2 Hybrid Spectrum	23
2.3 Sustainability Equilibrium	24
2.4 Social enterprises classified by their mission orientation	27
2.5 Embedded Social Enterprise	28
2.6 Integrated Social Enterprise	28
2.7 External Social Enterprise	29
2.8 The relationship between social enterprises classified by mission orientation and the level of integration between social programs and business activities.	30
2.9 Social Enterprises, at the Crossroads of the Cooperative and the Nonprofit	33
2.10 The Mission of Charity, Charity with Trading Arms, Social Enterprise, Business Enterprise with CSR and For-profit Organization	34
2.11 The comparison of social enterprise and other organizations.	35
2.12 McKinsey's 7-S Framework	48
2.13 SWOT Analysis	50
2.14 PESTLE Analysis	51
2.15 Porter's Five Forces Model Analysis	53
3.1 The Conceptual Framework of the Study.	61
4.1 The organization structure of CBT Ban Mae Kampong executive	81
4.2 Singha Park Chiangrai Organization Structure	112
4.3 Organization Structure of C&C Khaoyai Resort	136
4.4 The Organization Structure of Chumporn Cabana Resort	162
4.5 Organization Structure of Muangboran	192

## **ABBREVIATIONS**

### **Abbreviations**

CBT

CSR

MOTS

NESDB

TSEO

UNWTO

### **Equivalence**

Community-based Tourism

Corporate Social Responsibility

Ministry of Tourism and Sports

National Economic and Social  
Development Board

Thai Social Enterprise Office

World Tourism Organization

# CHAPTER 1

## INTRODUCTION

### 1.1 Background and Significance of the Study

Capitalism, an economic system influential in developing national development and recognized in many countries, including the European Union country members, the United Kingdom, the United States of America as well as Thailand, has raised various questions about the consequences of its application. The discussion is around if capitalism meets the majority of people's needs and how it leads to creating a better quality of society and environment as well as sustainability in overall, both in quantitative perspective such as wealth distribution, and qualitative perspective including the efficiency resulted from the management of limited resource (Committee to investigate and Prepare a Report on Social Enterprise with a Draft Bill, 2015). Many capitalist countries find that economic activities, emphasizing on profit maximization without careful consideration of the consequences, lead to various social and environmental problems which tend to be growing (Thai Social Enterprise Office (TSEO), 2010). At present, social problems expand and become more complicated than in the past, covering food security, living condition, environmental conditions, inequality in society, and the marginalization of the disadvantaged groups (Krissada Ruang-areerat, 2012). The growth of such problems is important and causes later social adversities that cannot be overlooked. Under such circumstances, many experts and practitioners start to realize that traditional solutions used by the government sector, private sector, civil society groups, and non-profit organizations may not be sufficient. For that reason, alternative methods are sought and proposed. Among the emerging alternatives is a new form of entrepreneurship that combines the traditional social objectives of nonprofit sectors with economic objectives and traditional marketing methods of for-profit organizations (Lepoutre, Justo, Terjesen &

Bosma, 2013). This new form of entrepreneurship is known as “Social Entrepreneurship,” which changes the expectations of stakeholders in the nonprofit organizations towards success in creating a larger influence on society as well as in increasing the funding diversity (Alter, 2007). This appears to be a new phenomenon in the global society (Zietlow, 2002).

Aim at The social entrepreneurship concept gains wide attention as it appears to be a tool to help reduce the social, community, and environmental problems. It is seen as a representation of transformation that can change people’s way of thinking and behavior in society through the product and service innovations, which enable them to alleviate social problems related to poverty, hunger, and inequality, which are increasingly severe (Yunus, 2007). Social enterprises can be developed by applying the marketing strategies and business methods aiming at solving the current social problems, rather than focusing on making the highest profit or value for shareholders (Social Enterprise Alliance, 2010; Nasruddin, Misaridin & Aulia, 2014:). The interest in social enterprises has been expanding and become a global phenomenon that affects our society because it provides the innovation to ease social problems (Robinson, Mair & Hockerts, 2009). This new facet of economic and social development leads to social transformation promising for sustainable development by focusing on the development based on a balance of economic, social, and environmental concerns. It enhances a synergistic relationship between business, social rewards, and financial returns (TSEO, 2010).

In Thailand, the practices combining the economic benefits and the creation of social values have been observed for a long time and found throughout the country, but it was not called social enterprises. In the past, this type of activity was generally performed by cooperatives, foundations, public organizations, or nonprofit organizations (Sarunyikha Thiemboonkit, 2013). Today, movements related to social enterprises are more visible, partly owing to the current trend that many countries in the world see the problems of economic, social, and environmental imbalances. Additionally, there emerges the government's policy that supporting and encourage social enterprise projects in the country (Kewalin Mali, 2014).

In 2016, the Thai government under the leadership of General Prayut Chan-ocha, introduce a new “Pracharath” policy, as an important guideline for fostering

Thailand towards prosperity, stability, and sustainability, by calling for co-operations of all sectors; government, private, academic, civil society, and public sectors; to work together to support the economic foundation and the role of local civil society in the country development. Implementation of such policy includes the establishment of “Pracharath Rak Samakkee Company Limited,” applying the “social enterprise” structure. A signing ceremony was organized on 29 April 2016 to generate income in local communities, enabling people who still lack the opportunity to access to both knowledge and commercial supports for secured and sustainable happiness. The main aim is to generate income in local communities through three areas of work: agricultural production, product processing, and community-based tourism. Moreover, it emphasizes the management process, which puts great importance on the whole value chain and local implementation. Besides, the establishment of “Pracharath Rak Samakkhi (Thailand) Company Limited” (SE Holding) at the national level is ready to drive in eighteen provincial groups in accordance with the structure of the Ministry of Interior. Additionally, the provincial level of the company which is responsible for managing the social enterprises of each province in seventy-six provinces except Bangkok was established to pave the way to solve economic and social problems by initiating the development projects that enable to meet the actual needs of the people, promote their happiness, improve their awareness, and views towards the wider society (The Government Public Relations Department, 2016; Local Economy and Pracharath Working Group, 2017).

In addition, the 12<sup>th</sup> National Economic and Social Development Plan (2017-2021) focuses on the development of small and medium enterprises, community enterprises as well as social enterprises to extend the foundation economic base, so as to extend economic opportunities for various groups in Thai society (Office of the National Economic and Social Development Board (NESDB), 2017). Social enterprises are seen as an innovation that can be used as an important mechanism for Thai society reformation. It is considered increasingly significant to the development of the country because social enterprises generally concern with the profitable business with the primary aim of social benefits. Therefore, they can be used as a tool to solve various social and environmental problems faced by disadvantaged groups of people in Thai society.

There are several types of social enterprises, depending on the classification criteria, including the mission, the nature of the business, business model, for example, a tourism social enterprise, which is an organization that integrates social enterprise concept and tourism management in running its business. Based on classification by type, it forms an enterprise that operates business related to tourism under the tourism industry umbrella but has with the primary aim to reduce social problems in the society, especially those faced by disadvantaged groups residing in local communities where the business is located.

The tourism industry plays a vital role in economic and social development in many countries around the world, including Thailand. Tourism is a service business which consists of various related parties. It plays a significant role in generating revenue to the local population, as well as generates income for the country, especially foreign currencies from overseas travelers. In this sense, it brings about the positive impacts on the country's balance of payments. Moreover, it helps to promote direct and indirect employment among the population, improves infrastructure and transportation development, provides an opportunity for people from various parts of the world to exchange their cultures.

There are many new tourist attractions currently available in Thailand. Tourism is modernized, making tourist attraction information widely available. Additionally, new marketing techniques are used, coupled with more convenient transportation for traveling. At the same time, the advancement of information technology and rapid urbanization have greatly influenced the growth of tourism, making it continues to grow and is likely to become one of the fastest-growing economic sectors in the world. This is evidenced by the increase of the total number of tourists in the world, making it become an essential factor for economic and social growth, which brings about benefits in various economic aspects including trade, investment, and society and environment, in both only developed countries and developing countries. Interestingly, these benefits occur also in rural areas since some forms of tourism have been extending to the countryside. It can be said that tourism is a key driver in economic growth that affects the standard of living of local people, and at the same time, becomes an integral part of international trade and business. Undeniably, It is becoming the primary source of income for many developing

countries (World Tourism Organization (UNWTO), 2005; Massey, 2008; Ministry of Tourism and Sports (MOTS), 2012, 2017; Oranoot Kosol & Chokchai Suttawet, 2013).

Thailand has realized the importance of tourism development as the primary mechanism to help to stabilize and driving the country's economy. The government has set the tourism development policy both in the Eleventh National Economic and Social Development Plan (2012-2016) and the Twelfth National Economic and Social Development Plan (2017-2021) with an emphasis on building up the competitive competency of service and tourism businesses that have potential to grow. Consequently, the National Tourism Policy Committee has adopted the tourism development policy to prepare the First National Tourism Development Plan (2012-2016) and the Second National Tourism Development Plan (2017-2021) as the master plan for tourism development in the country. Then, the Ministry of Tourism and Sports has set up the Thai Tourism Strategy 2015-2517 as a tool to drive government tourism policies. The strategic direction in driving Thai tourism is in such a way that tourism must lead to stability, wealth, and sustainability, which is forms the main objective of the country's economic and social development (MOTS, 2012, 2017; NESDB, 2012).

Although the results of past tourism implementation of the tourism policy in Thailand have been successful in terms of volume and income generation, there are still many limitations that cause the products and services development to fall below the preset targets. Important questions to be considered are whether or not tourism development in Thailand is executed in the right way, and how to make tourism grow sustainably (MOTS, 2012). Obstacles to the development of the tourism industry in Thailand include severe competition from foreign countries, rapid changes, sensitivity towards negative factors both from inside and outside the country. Negative impacts from tourism appear in economic, social, cultural, and environmental dimensions that are caused by globalization and the influx of global culture into the country. Such negative impacts affect the way of life of Thai people and weaken local culture. The opening of free trade may cause uncontrollable in-migration and labor flow, tourist attraction deterioration, as well as unequal income distribution (UNWTO, 2005; MOTS, 2012, 2517). These questions cannot be overlooked if Thailand still wants

tourism to be the main economic driver for the country's development to bring about fair income distribution, good quality of life for people in local communities, and the wider society in a sustainable manner.

When the importance and operation of social enterprise are linked with the importance and operation of tourism in a tourism social enterprise setting, integration of concepts of social enterprise with tourism should ease the social problems and bring about social as well as environmental changes for better. The tourism social enterprises should be able to demonstrate their social responsibility in tourism operation, which will lead to poverty alleviation, better income distribution, and better protection of natural resources and the environment. These changes should be promising for conserving local ways of life while sustaining the livelihoods of local people (Von De Weppen & Cochrane, 2012). Tourism social enterprise, therefore, is an essential tool in tourism development, complying with the policy and guidelines for sustainable development of Thailand tourism development policy and Pracharat policy to support the country's development towards prosperity, security, and sustainability.

Although the government and various sectors in Thailand recognize the importance of social enterprise, the implementation of the policy to promote social enterprise in Thailand today is still in the early stage (Sarunyikha Thiemboonkit, 2013). Social enterprises in various forms, including tourism social enterprises, are not very well known. Most tourism operators still do not understand and or raise questions about the concepts and types of tourism social enterprises. Some people show their desire to engage in tourism social enterprises but still lack the appropriate guidelines to follow. The reason may be due to the concept of social enterprise in Thailand is again new, and the relevant agencies are not strong enough to encourage public and interest groups to realize its importance. In addition, the educational sector, research, and educational agencies working in the fields related to tourism social enterprises, and tourism social enterprises themselves in Thailand are still uncommon. Good models are still in a small amount. Therefore, it is needed to develop related knowledge in various aspects which are beneficial to the operation of tourism social enterprises, and gain supports from all relevant sectors, both concerning policy and

practice-wise (Ekkachai Nittayakasetwat, 2011; Sarunyikha Thiemboonkit, 2013; Kewalin Mali, 2014; Sakda Siripattarasopon, 2015).

For the above reasons, conducting an in-depth study on the success and the potentiality development of tourism social enterprises in Thailand is particularly interesting to gain knowledge and understanding about the development process, the success as well as the conditions for the success of tourism social enterprises in Thailand. Moreover, this study should allow students and academics to get insight into related concepts, business models, social innovation, and management strategies adopted by successful social enterprises for creating a balance between commercial objectives on one side with social, cultural, and environmental objectives on the other side. It is expected the new knowledge and understanding received as a result of this study will lead to the proposition of guidelines for further promotion promoting and potential development of tourism social enterprises in Thailand shortly. All these expectations are believed to be useful for the Thai society as a whole in easing the implementation of social development policies, especially those the Pracharath concept aiming to create a balance among natural resources, environment, society, local traditions and culture, income generation and inequality reduction. It is believed that this direction of development will contribute to sustainable development.

## **1.2 Research Questions**

1) What are the background, development process, related concepts, business models, social innovation, and management methods of tourism social enterprises in Thailand?

2) What is considered as success? What are the conditions of success, strengths, weaknesses, opportunities, and obstacles of tourism social enterprises in Thailand?

3) What are the impacts of tourism social enterprises on the economy, society, and natural resources and environment?

4) What guidelines for implementing related policies and developing the potentiality of the tourism social enterprises in Thailand suggest?

### **1.3 The objectives of the Study**

1) To investigate the background, development process, concepts, business models, management methods, and social innovation of successful tourism social enterprises in Thailand.

2) To analyze the success as well as conditions for the success of selected tourism social enterprises in Thailand.

3) To find out the impacts of tourism social enterprises in Thailand on the economy, society, and natural resources and the environment,

4) To seek and propose and present the guidelines for implementing and developing the tourism social enterprise in Thailand.

### **1.4 Scope of the Study**

#### **1.4.1 Scope of the Target Group**

This study focuses on the tourism social enterprises in Thailand by selecting the case studies of successful social enterprises stored in the database developed by the Thai Social Enterprise Office and Tourism Authority of Thailand. The selection criteria included:

1) Economy, society, natural resources, and environment benefits provision.

2) Social impact creation.

3) Sustainability, a social enterprise that has operates at least five years and is likely to have financial stability.

4) Pioneer and reputation, a tourism social enterprise that forms a role model in its business, has social innovation and widely known.

#### **1.4.2 Scope of the Content**

This content of this study covers backgrounds, development process, success, and conditions for the success, as well as related concepts, business models, social innovations, management styles, strengths, weaknesses, opportunities, obstacles, and various aspects of impacts of selected tourism social enterprises in Thailand. , as well

as the analysis to find guidelines to implement and develop the potential of tourism social enterprises in Thailand.

### **1.4.3 Scope of Time**

The data used in the study covers the period since the establishment of each tourism social enterprise until the period in which data was completely collected in 2019.

## **1.5 Expected Benefits of the Study**

### **1.5.1 Academic Benefit**

1.5.1.1 Increasing knowledge and understanding about tourism social enterprises in Thailand in terms of their development, related concepts, business models, social innovation, and management contributing to their achievements in fulfilling business and social targets. Understanding the strengths, weaknesses, opportunities, and obstacles faced by tourism social enterprises in Thailand.

1.5.1.2 Provide an understanding of the impacts of tourism social enterprise in Thailand on the economy, society, natural resources, and environment.

### **1.5.2 Contributions to Thailand Development**

1.5.2.1 Enabling social entrepreneurs who are currently in the business or those who are interested in conducting the tourism social enterprises to apply knowledge and understanding in their efforts to develop and promote this kind of enterprises in Thailand which is increasingly essential Thailand development

1.5.2.2 Providing guidelines for the development of potential tourism social enterprises in Thailand to augment the competitiveness of the tourism industry.

## **CHAPTER 2**

### **LITERATURE REVIEW**

In conducting this study, related concepts, theories, and research were reviewed and synthesized to define the conceptual framework. The review was based on the following topics:

2.1 Social Entrepreneurship, Social Entrepreneur and Social Enterprise

2.2 Tourism Management, Sustainable Tourism, and Community-based  
Tourism

2.3 Organizational Analysis and Business Analysis

2.4 Related Research

2.5 Conclusions from Literature Reviews

#### **2.1 Concepts of Social Entrepreneurship, Social Entrepreneur and Social Enterprise**

The concept of entrepreneurship has long existed in the business sector. The vital essence of being an entrepreneur is his/her ability to create value through innovation (Shumpeter, 1951; Drucker, 1985). The concept of social entrepreneurship in the commercial sector is newer than that of classic entrepreneurship and is defined differently. There have been different definitions from scholars and experts. The term “Social Entrepreneurship” and “Social Enterprise” are referred to as various issues in different contexts (Defourny & Nyssens, 2006). In the United Kingdom (UK), Banks (1972) used the term “Social Entrepreneur” to refer to Mr. Robert Owen, who introduced cooperatives in the 1820s. Whereas in the United States of America (USA), the term “social entrepreneurship” was first used as a third alternative located between the public sector and the private business sector, which are influential in making a social reform (Etzioni, 1973). However, the concept became famous later in

the 1990s. Dholakia and Dholakia (1975) used the term “Social Enterprise” to separate marketing activities executed by the government and cooperatives from marketing activities operated in the private sector. The emergence of social entrepreneurship and social enterprise concepts are seen as crucially important (Dee, 1998), as many academics and organizations have paid their intentions in defining related terms especially “Social Entrepreneurship,” “Social Entrepreneurs,” and “Social Enterprises,” which can be briefly explained as follows:

## **2.2 The Meaning of Social Entrepreneurship**

Many scholars and experts have defined the term “Social Entrepreneurship.” Most of them cited the connection of social mission with business mission, innovation, social problem-solving, and sustainability. According to Dees (1998), social entrepreneurship is a subset of the entrepreneurial theory, which is an important principle to enhance the growth of business and the economy overall. Social entrepreneurship is adapted by linking social missions, business principles, innovations, and participatory decisions to solve social problems, searches for effective ways to drive society, as well as focuses on discipline and higher accountability. Similarly, Robinson (2006) viewed that social entrepreneurship is a process that consists of social problems, social problems, and solution, social impact assessment, business model and business sustainability; as well as the social engagement building of a profit organization or a non-profit organization with a double bottom line. This definition is consistent with Austin, Stevenson and Weisbren (2006), who defined the social entrepreneurship as an innovation associated with the social value-creating activity that occurs within or across the nonprofit, business, or government sectors. Furthermore, Pomerantz (2003) defined that social entrepreneurship is the development of innovation, mission in monetization, creation of jobs, or businesses operated by social entrepreneurs or non-profit organizations with profit-making orientation. Lasprogata and Cotton (2003) explained that social entrepreneurship is a nonprofit organization that adopts the entrepreneurial strategies to create financial sustainability together with accomplishing the social mission. Fowler (2000) stressed that social entrepreneurship is the creation of economic,

social, relational, and organizational structures and practices that result in sustainable social benefits and rewards.

According to Mort, Weerawardena and Carnegies (2006) social entrepreneurship is a multidimensional construction involving the expression of entrepreneurially virtuous behaviors to achieve the social missions, a coherent unity of purposes and actions in the face of moral complexity, and the ability to recognize social value-creating opportunities and key decision-making characteristics of innovativeness, proactiveness, and risk-taking. On the contrary, Perrini and Vurro (2006) viewed social entrepreneurship as a dynamic process created and managed by individuals or teams who apply the concepts of entrepreneurship need to be greatly successful in initiating new social values related to marketing and wider communities and striving to take advantage of social innovation.

Some scholars defined social entrepreneurship by focusing on innovation and social change characteristics. These include Alvord, Brown and Letts, (2002), who described social entrepreneurship as an innovation developed for solving social problems, involving brainstorming for the increasing capabilities managing necessary resources, and making social agreements to create sustainable social change. Similarly, Mair and Marti (2005) viewed that social entrepreneurship is a process that involves the use of innovation and resources to stimulate social change and/or deal with social problems. Nevertheless, Light (2008) explained that social entrepreneurship is an attempt by individuals, groups, networks, organizations, or alliances of the organization to find sustainability and significant impacts through the changes in concepts and acts that address significant social problems of governmental, nonprofit organizations and private businesses.

The most preferred definition was given by Muhammad Yunus, a scholar and Nobel Prize laureate who defined social entrepreneurship as a creative initiative to help people, especially those who underprivileged getting out of their hardship. Such creative initiatives may be of economic or for-profit concern or maybe none (Yunus, 2007). However, Brooks (2008) pointed out that the process of social entrepreneurship should be commencing with the awareness of social opportunities for people, and turning such opportunities to the business principles by seeking the necessary

resources to support growth and receiving future benefits from objective achievements.

Martin and Osberg (2007) provided the core meaning of social entrepreneurship by explaining that Social entrepreneurship consists of three main elements:

1) The ability to distinguish the injustice hidden inequality which causes discrimination, esteem reduction, or misery in the human society, which lacks financial opportunity, or leads to the political policy that provides self-benefits to target groups of the population.

2) The ability to see opportunities amidst the injustice state, which leads to a development that increases social values, and inspiration behind creativity, straightforwardness, courage, and braveness to challenge those with superior power.

3) The ability to combine the new stable equality which opens to opportunities with the alleviation of poverty of the target group by creating a relationship between livelihood strategies and a sustainable environment. This new equality state will help build up a better future for the groups and even society as a whole.

In conclusion, social entrepreneurship is a social innovation combining social and/or environmental mission with an economic mission by combining entrepreneurial skills to solve social problems and/or making social changes. In other words, social entrepreneurship is entrepreneurship that focuses on sustainable economic and social development, as well as searching for opportunities or a new approach to improve society rather than focusing on profit-making alone.

### **2.2.1 The Meaning of Social Entrepreneur**

Several attempts have been made by scholars to define the term “Social Entrepreneur.” Most of them defined entrepreneurs as those who have vision, creativity, relentlessness, and are the creators of social change. Dees (1998), explained that social entrepreneurs are social reformers and revolutionaries who can make fundamental changes from the activities generally undertaken within each organization for internal benefits to be activities for social benefits. Social entrepreneurs should have a clearer vision focusing on solving social problems at the root cause rather than at its end. They play roles as reformers and revolutionaries who

are creative in making systematic changes and inspirational towards sustainable development. Even though such developments occur in other localities, their results can stimulate development at the global level in various fields such as education, health, economics, environment, etc. Additionally, Dees (1998) also pointed out that social entrepreneurs usually play roles as a change agent in the social sector, adopting a mission to create and sustain social values, recognizing and relentlessly seeking new opportunities to serve that mission, engaging in processes of applying innovations, adaptation, and learning. They often act boldly amidst resources limitation and exhibit a heightened sense of accountability to perform their duties and create outcomes.

Bornstein (2004) conceptualized that social entrepreneurs have powerful thoughts, vision, and creativity in solving problems. At the same time, they are concerned with ethics and have a concrete vision for making change different from general business people who are concerned mainly with economic interest. Most social entrepreneurs are interested in creating social change more than financial benefits because they have motivations, creativity, curiosity, and always take advantage of new opportunities with full of insistence and eagerness to create a better world.

Reis (1999) viewed that social entrepreneurs create social values through innovation and utilize financial resources for economic and community development regardless of their sources. They are the confidence of non-profit organizations that may have a variety of fund-raising programs and the ability to provide services that lead to social changes on a large scale. Moreover, it is a motivation for social entrepreneurs to create an organization with an integrated structure of non-profit and for-profit functions. This view is in accordance with Ashoka (2005), who saw that social entrepreneurs possess innovative solutions to eliminate the most pressing social problems with ambitious, untiring characters to pursue the important social issues and ability to present new and often wide-range ideas for making changes. Likewise, the Schwab Foundation for Entrepreneurship (2008) viewed that social entrepreneurs are those capable of diagnosing and solving social problems, as well as to create innovations. Creating innovations may involve; searching new products, services, or methods; focusing on building social values, resisting traps caused by limitations of

ideology or rules, having a vision and ideas related to planning to achieve the organizational objectives.

Thompson, Alvy and Lees (2000) described that social entrepreneurs are those who realize the existence of an opportunity to meet the real needs of people in society, the ones that the state welfare system cannot reach. They are who gather and utilize all the necessary resources (people, volunteers, funds, and places) to create a difference from what it used to be. This description is in line with the Canadian Center for Social Entrepreneurship (2001), who clarified that social entrepreneurs are generally energetic people, higher patient to uncertainty than others, willing to pursue the social purposes despite any obstacles or resource shortages. Social entrepreneurs can be found in the public sector, private sector, and non-profit sectors.

Thompson (2002) defined social entrepreneurs as those who have entrepreneurial attitudes but operate in the communities. In other words, they form the people who act as social caretaker rather than a businessman. Dart (2004) clarified the act of social entrepreneurs by explaining that they are strategic responses to diverse, challenging, and dynamic environments that non-profit organizations must face.

Bosma, Schott, Terjesen and Kew (2016) studied the activities of entrepreneurs around the world and defined that social entrepreneurs are those who are aware of social problems and seek new ways of encountering the issues. They also create social values as well as act as a leader in making sustainable change. They try to pursue the opportunity to develop businesses or activities for the social benefits that aim to meet the needs of people in target societies or communities rather than profit return to shareholders. A similar explanation was given by Wei-Skillern, Austin, Leonard, and Stevenson (2007) who elucidated that social entrepreneurs are those who are not diverted by excess profits, but passionate in creating social values and applying the principles of the business entrepreneur into the society. They may create innovation, efficiency, cost control, or monetization. Similar clarification was made by Brooks (2008) stated that social entrepreneurs are those who apply business methods to create social innovation. Lastly, Drayton (1980), president and co-founder of the Ashoka Foundation, expressed that among special aptitudes of social entrepreneurs are powerful to solve the problems, use the internal impulses, have a

strong commitment to create good things for everyone, and then change the entire system ultimately.

In conclusion, social entrepreneurs are those who have strong determination and persistence in solving social problems by presenting concepts and applying innovations leading to systematic social changes. They generally promote work and motivate people in a given society to accept new changes. These reflect their visionary, creative, charismatic peculiarities in communication and motivation and commitment to bringing actionable solutions for social change.

### **2.2.2 The Meaning of Social Enterprise**

The term “social enterprise” has been defined by many academics and scholars. It is frequently referred to as the connection between social objectives and business objectives. Elkington (1994) mentioned that social enterprise is an enterprise that operates with the main emphasis on the triple bottom line by focusing on social, environmental, and financial objectives. The organization's operation is driven by the effect concerning three dimensions: economic or business, social, and environmental dimensions. Its operation follows the business principles that consider profits or business returns. At the same time, it integrates social responsibility and environmental concerns to achieve economic, social, and environmental sustainability.

Emerson (2000) pointed out that the aim of social enterprise is situated between social returns and financial returns. Likewise, Alter (2007) explained that social enterprise is seen as a mixed organization situated in the middle between the profit-oriented organization and non-profit organization driven by two driving forces. The first force is the desire for social changes, which pushes the organization to rely on the entrepreneurial innovation or organizational solution in the endeavor. The second force is the organizational sustainability and social services. Therefore, such an organization needs a variety of capital flow sources, including income generation activities.

Borzaga and Defourney (2001) viewed that social an enterprise does not involve in activities that have a primary purpose on the financial outcome to allocate

financial benefits to shareholders, but it directly involves in providing products or continual services for a large number of population.

Talbot, Tregilgas, and Harrison (2002) defined that a social enterprise is an organization that deploys the marketing methods with three distinguished entrepreneurial characteristics: creativity, social innovation, and entrepreneurship. The main purpose of its operation to achieve social objectives. Therefore, it generally emphasizes on public or community benefits rather than organizational profits. Similarly, Haugh (2005) viewed social enterprise as a business running for social purposes by combining innovation, entrepreneurship, and social objectives together. The social enterprise may need to make a surplus to assure financial sustainability. It frequently has a commitment and more attention to social benefits than financial profits. The excess profit will be used for social purposes by helping the beneficiary groups or communities. Additionally, Lewis, Hunt, and Carson (2006) explained that social enterprise is a social organization that offers the products and services with the main objective of improving society. Such an organization often bring the surplus gained from doing business to invest in the community work rather than seeking profits.

Wei-Skillem, Austin, Leonard and Stevenson (2007) explained that social enterprise focuses on skill development to increase the capabilities of an organization whilst maintaining the business network and alliances. This includes increasing the ability of the organization to manage the needs of all stakeholders and to work with other non-profit organizations, conserves the environmental resources, and takes advantage of the strategic planning mechanism to achieve organizational growth and sustainability.

Defourny and Nyssens (2008) defined that social enterprise is an organization with clear objectives in contributing to the community benefits, initiated by a group of people, using independent management methods to maximize the limited funds by bearing the financial risks of economic and social development activities. While the Center for Community Enterprise (2008) implied that social enterprise is a business organization that consists of two objectives 1) the objective of earning income through the sale of products or services, and 2) the objective in achieving social, cultural, and environmental benefits. Therefore, social enterprise is the organization

that uses marketing strategies to create social objectives, rather than to seek the highest profit for shareholders. In similar, the United Nations Global Compact and The Rockefeller Foundation (2012) defined social enterprise is small to medium-sized businesses with concern in society and environmental benefits while regarding financial returns. Besides, social enterprise has a significant influence on investment.

In the United Kingdom, the Social Enterprise UK (2012) defined social enterprise as a business that is changing the world for the better state, giving the critical concerns to solving social problems, developing communities, creating opportunities for people or the environment. The social enterprise earns money by selling products and services from commercial efforts, then plows its profits back into business development or local community missions.

In Thailand, Thai Social Enterprise Office (TSEO, 2010) defined the term social enterprises based on the Social Enterprise Master Plan 2010-2014 as a business dealing with trading, manufacturing, and/or service provider which is established with a clear purpose from the beginning or exposes additional requirements or amends the objectives to solve social or environmental problems or undertake community or social development activities, rather than being driven by the need to maximize profit for shareholders and owners only.

In The Social Enterprise Promotion Act 2019 (2000), the term Social Enterprise was defined as a corporation, a juristic person, or other type organization established under Thai law operating in the production process, product distribution or service provision which aims primarily at solving social problems and registered as a social enterprise according to this act.

In conclusion, a social enterprise is referred to the business that operates or conducts economic activities in the same way as general businesses, but the objective is to solve problems which create social, cultural and environmental benefits, rather than being driven by the need to maximize profits for shareholders and owners. The social enterprise needs to apply an efficient management method. It is important for the business to create entrepreneurial strategies similar to for-profit organizations and develop social innovations to make positive changes in societies that lead to sustainable development.

### **2.2.3 The History of Social Enterprise**

Movements related to social entrepreneurship and social enterprise arise from the recognition in the opportunity that determines the occurrence of social entrepreneurship (Brooks, 2008). The interest in this matter partly was the result of the increasingly complex social problems. Some scholars see social enterprises as a way to create a peaceful community. It is a way to alleviate social problems resulted from modernization (Thompson, Alvy & Lees, 2000), such as unemployment, inequality in access to health and social services, environmental degradation problems, poverty, crime, financial shortages, and social exclusion (Defourny & Nyssens, 2010).

According to Cornelius et al. (2008), it is considered as the provision of social services that help to improve the work quality without increasing government spending. It is the approach suitable for non-profit organizations that face financial problems due to less financial supports from the government and charity donors to sustain their financial resource management. This is evidenced by the development of social enterprises in the UK which was constructed in a very clear operational structure and supported in order to survive, commencing from the appropriate policy, tax deductions for social enterprises as well as the laws for Community Interest Companies (CIC), which later become the operating model in many countries (Fraser Valley Center for Social Enterprise, 2008).

The concepts and the meanings of social enterprise are still new in Thai society. In reality, social enterprise has been existing in Thailand for decades. The social enterprises in Thailand may be found in the form of Cooperatives, Foundation, Non-Government Organization (NGO), Nonprofit Organization, Village and Community Fund, and Community-based Enterprise. However, the term used to call this type of organization varies and is not necessarily called social enterprise (TSEO, 2010; Sarunyikha Thiemboonkit, 2013). Nevertheless, the general public, the media, or even some academics often misunderstand about social enterprise. They may be confused about its meaning and e misuse of the term with corporate social responsibility (CSR), which has a very different implication in the form of organization and practice (Change Fusion Institute under Government Organization, 2010).

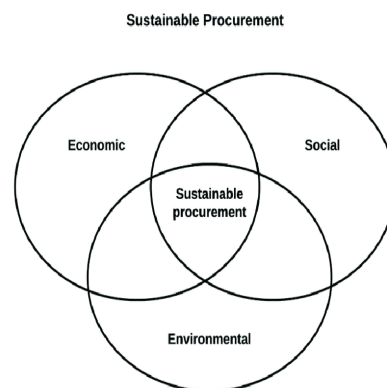
Social enterprises appear in all regions of Thailand. Various forms may be found in different localities due to differences in culture and the environment. However, their primary purpose is common, which is to respond to social problems faced by people in the area. The social problems may vary depending on contexts, and effect focuses on their work. For example, social enterprises in the northern region may focus on conserving local culture, helping socially disadvantaged people and minorities, especially among hill-tribes. These can be achieved by creating jobs and generating income by changing their farming practices by introducing new crops and together with helping them in marketing and processing. Social enterprises in the southern region may focus on conserving natural resources, especially coastal resources, which are the primary source of income for the local area. These are normally combined with introducing livelihood strategies promising for sustainable development. On the other hand, social enterprises in the northeastern region focus mainly on improving agricultural activities through the introduction of new practices of diversification following the philosophy of sufficiency economy to solve the poverty problems and reduce the risk of small-scale farmers. Unlike the central region, which is highly industrialized and urbanized, a variety of social enterprises are observed in this region. Several community development organizations have been established in this region and have spread out the operation to help disadvantaged groups not only within the region but also in other regions. Many organizations promote social entrepreneurial practices based on the philosophy of sufficiency economy so that Thailand can be developed with equality across the country. However, most social enterprises in Thailand are still small and not widely known. These make most social enterprises in Thailand are not highly capable of access to the necessary information and resources useful for their operation at various levels, from the local level, the general public, up to the policy level (Ekkachai Nittayakasetwat, 2011).

#### **2.2.4 The Concept of Social Enterprise**

Alter (2007) has studied the concept of social enterprise and found that social enterprise applies the “Triple Bottom Line” framework, developed by John Elkington. The Triple Bottom Line framework recommends that the business success

measurement shall be in 3 dimensions, which lead to sustainability: profit or economy, people or social, and planet or environment (Elkington, 1997).

People generally think that nonprofit organizations must take responsibility for society and the environment, whereas profit organizations must create economic profits. Both types of organizations possibly recognized the importance of the above three elements in different degrees. Social enterprises involve various stakeholders who attempt to combine the profit, society, and environmental concerns to obtain sustainability management state. (Figure 2.1)



**Figure 2.1** Triple Bottom Line Concept by John Elkington

**Source:** Researchgate, 1997.

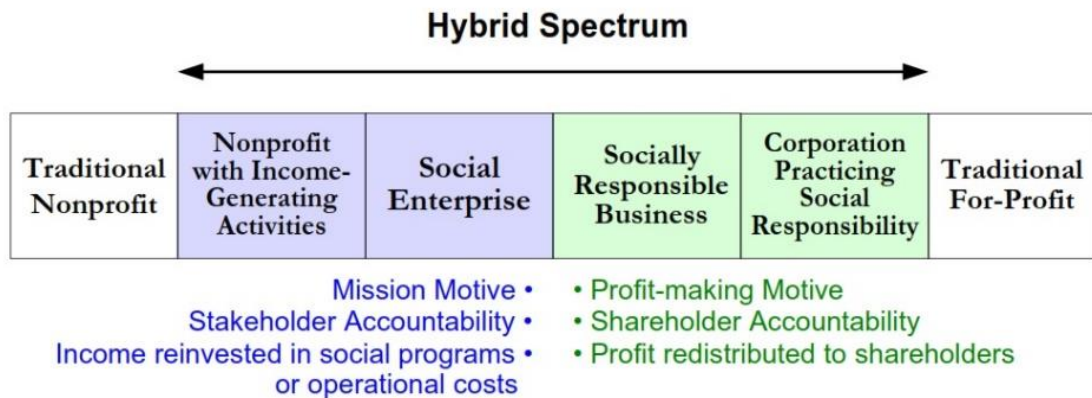
Social enterprises generally have dual objectives: social impact and financial objectives. The social impact objective is established to achieve the social value creation, which varies and depends on the organization's mission and the sector to which each organization belongs. For example, creating economic opportunities for the poor, and providing job employment for disabled people, environmental conservation, education for disadvantaged, human rights protection for minority groups, as well as strengthening the civil society movements. The financial objective is to achieve the financial sustainability or economic value creation mission, which varies according to the capital needs and business models between the private for-profit and non-profit organizations. Examples include returns of capital from social service costs, an increase of funding diversity through income-generating activities,

initiation of self-financing programs, or profit-making activities to support the operation of the organizations (Alter, 2007).

### **2.2.5 The Characteristics of Social Enterprise**

Mort, Weerawardena and Carnegi (2006) investigated the multidimensional model of social entrepreneurship, pointed out that it has seven behavioral characteristics, and came to a conclusion that social entrepreneurship leads to social value creation which is corresponding to Mort, Weerawardena, and Carnegi (2006) who also concluded that social entrepreneurship is the creation of social value. The seven characteristics of social entrepreneurship are as follows: 1) responsive to the social mission but constrained by environmental dynamics; 2) striving to achieve social value creation through the display of innovativeness; 3) striving to achieve social value creation through the pro-activeness; 4) striving to achieve social value creation through the exhibition of risk management; 5) responsive to the need for organizational sustainability; 6) responsive to social mission; and 7) providing opportunity identification responsive to the organizational sustainability, social mission, and environmental dynamics.

Alter (2007) said that the stakeholders' expectation changes the nonprofit organizations towards the success that make a more significant social impact which includes increasing the variety of funding and turning the organization to a hybrid model. The hybrid organization consists of both for-profit and nonprofit characteristics. It develops both social value and economic value. Its operation model depends on the level of activities in 3 parts: motivation, responsibility, and the use of income. Alter (2007) categorized hybrid organizations into four types based on the hybrid spectrum according to the level of commercial activities, as shown in Figure 2.2. On the left side of the figure is nonprofit enterprises with commercial activities aimed at creating economic value for social projects, whereas on the right side is for-profit enterprises that may also create the social value, but the main motivation is profitability and distribution of profits to shareholders.

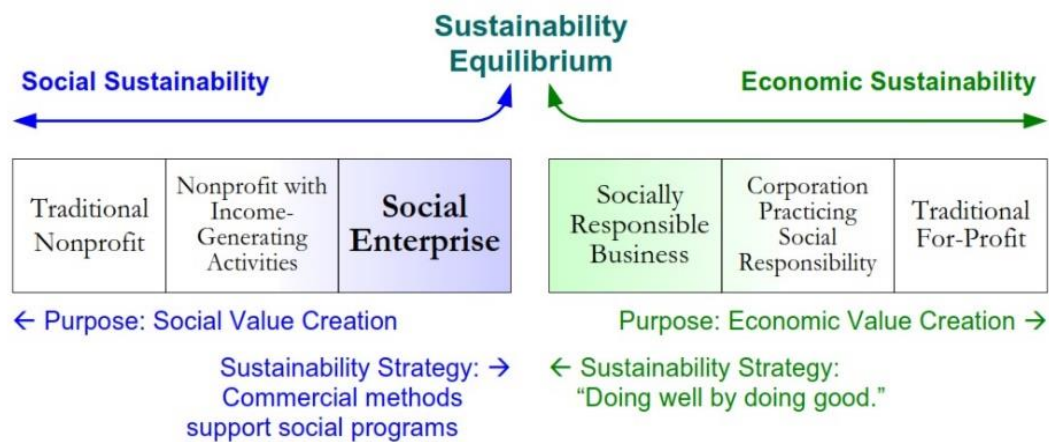


**Figure 2.2** Hybrid Spectrum

**Source:** Alter, 2007, p. 14.

The list shown in the above figure indicates the characteristics that distinguish between two groups of organizations with different aims. Traditional for-profit organizations are generally found among corporations practicing socially responsible and socially responsible businesses. Their objectives were making profits and redistributed back to shareholders. While traditional nonprofit organizations are those with income-generating activities and the social enterprise that aims at making social impacts, these differences then become an essential part of the prevailing social characteristics of groups of people involved and organizational activities. The hybrid organization tends to be in between, which reflects a combination of objectives of both groups. For this reason, a hybrid organization tends not to evolve or completely change depending on its origin. Different levels of the combination are likely to be found. If it evolves from a social enterprise to a corporation, it is expected to change its activities to be more profit-making with the aim of utilizing the profit for social purposes. On the other hand, a profit-oriented corporation may change to become a more socially responsible business before turning itself into a social enterprise. A nonprofit organization may be established with the aim to create social value, but without external capital or own fund supports, the organization would not be financially sustainable. In contrast, a for-profit organization may aim at creating economic value at its establishment, and later it has the need to get involved in social activities in order to survive in the market and wider society. Therefore, both types of

organizations must use a dual value strategy in order to achieve a sustainability equilibrium. The non-profit organizations shall use the commercial methods to support social objectives; whereas the for-profit organization should create social activities to achieve profitability and socially acceptable (Alter, 2007) (Figure 2.3).



**Figure 2.3** Sustainability Equilibrium

**Source:** Alter, 2007, p. 15.

Alter (2007) summarized the characteristics of social enterprises that social enterprise is a mixed organization motivated by two driving forces: first, moving towards desirable social changes by relying on entrepreneurial innovation or organizational solution second, aiming for organizational sustainability including organization services. The latter force needs to seek capital flows as well as to generate a variety of income from reliable sources, especially utilizing running profitable and secured businesses. Social enterprises are, therefore, different in their characteristics from other organizations. Notably, their primary aim is to create two value aspects, which are economic value and social value. To meet this aim, social enterprises have the following features: 1) using entrepreneurial tools and methods to achieve social objectives; 2) integrating social capitals and methods with the commercial capitals and methods; 3) creating both social and economic values; 4) generating income from commercial activities to support social activities; 5) to be driven by marketing and mission; 6) measurements should be both on financial

performance and social impact; 7) achieving financial objectives that aim to benefit the public; 8) having financial freedom from unlimited income; 9) combining various operational strategies to achieve its missions.

In Thailand, TSEO (2010) identified the important characteristics of social enterprises in the National Social Enterprise Promotion Master plan 2010-2014 into six aspects as follows: 1) production process, business operation, as well as products or services which do not bring about long-term negative effects on society, health, and the environment; 2) having good corporate governance; 3) having potentiality to be financially self-sustaining; 4) Most of the profits are used for further investment to increase its ability to achieve social objectives or make benefits to the society; 5) being possible to have various organizational forms; 6) applying the philosophy of sufficiency economy in operation. Furthermore, TSEO (2016) also explained the five more features of social enterprises in Thailand as follow: 1) having social objectives rather than aiming at profit maximization; 2) more than a half of their revenue should come from selling goods or providing services; 3) their businesses are friendly to the environment and society, and following fair trade rules; 4) profits are returned to the society in accordance with the defined objectives; 5) having good governance and transparent operations.

Regulations of the Office of the Prime Minister on the National Social Enterprise Promotion B.E. 2544, effective on May 19, 2011, has stated about special characteristics of the social enterprises in Thailand as follows: 1) production process, business operation, and operations related to products and services do not bring about long-term negative effects on the society, health, and environment; 2) the sufficiency economy philosophy is applied in their operations; 3) being capable of financially self-sustaining; 4) profits are mainly returned for investment to expand related activities to achieve social objectives, or creating benefits to the society; 5) may appear in various organizational forms; 6) their operation should be following with good corporate governance concept.

Secretariat of the House of Representatives, officiated as Secretariat of the National Reform Council (2015) summarized the important characteristics of social enterprise in four main characteristics: 1) established with the social mission, not for profit and maximum benefit of shareholders; 2) using a business model in operations,

the main revenue must come mainly from the sale of products or services, not from the government fund or donation; 3) profit must be used to extend the results according to social objectives or public benefits, not for personal benefits; and 4) having good governance in the management process with both colleagues, target societies and the environment.

In conclusion, the important characteristics of social enterprise include its operation with social and/or environmental missions by using a recognized business model, must be income-generating; profits from operation should be used for the achievement of the business, social and/or environmental objectives. Therefore, the outcomes of social enterprise are social value creation and social change. Nevertheless, social enterprises in Thailand are expected to be operated with good governance and following the philosophy of sufficiency economy.

### **2.2.6 Social Enterprise Typology**

Yunus (2007) classified social enterprises into two types:

1) The social enterprise in the business model is focusing on creating direct benefits for the target group to solve their problems by attempting to improve their livelihoods and/or selling products or services at low or affordable prices. An excellent example of this model is a project initiated to produce cheap and good quality yogurt products composed of valuable nutritional substances sold to underprivileged groups of students in Bangladesh.

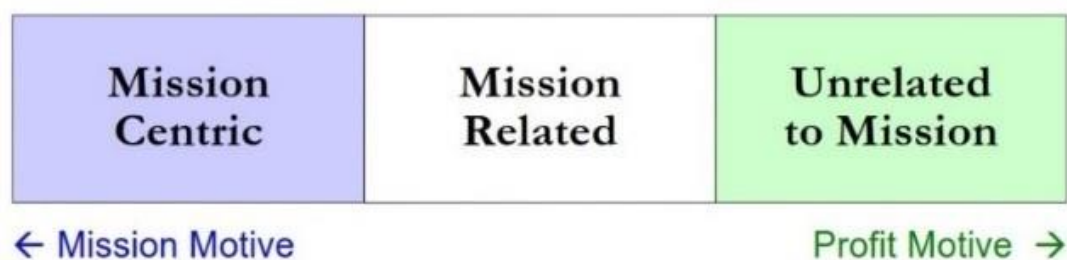
2) The social enterprise in the form of the business owned by the target group who are financially insufficient so that they can enjoy the benefit from its profit, e.g., cooperatives owned by poor people, especially the Grameen Bank that was established to help the poor in Bangladesh.

Alter (2007) classified the types of social enterprises by using two criteria based on their mission orientation and the level of integration between social and business activities into three types as follows.

1) Mission-Centric Social Enterprise is the enterprise that focuses on the social mission as the primary objective. It is established to enable self-financing promising for achieving social missions such as job creation projects for the underprivileged groups and microfinance institutions.

2) Mission-related Social Enterprise is the enterprise operated in association with the mission or social services of the leading organization. Mission-related social enterprise shares typically its properties with the leading organization to create social and economic values in order to subsidize social projects and/or bearing their expenses. The mission-related social enterprise may be divided into two types: social enterprise focusing on the commercialization of social services and mission-expansion social enterprise.

3) Unrelated to Mission Social Enterprise is referred to as the enterprise not related to the mission of the leading organization, or leading organization social missions were undertaken by this type of social enterprise is separated from missions of its main organization. It initiates income-generating activities to support social projects and allocate operational expenses. The parent organization, which is a for-profit organization, tends to run business activities inclined towards social benefits, 'value-added marketing or branding. The potential to make profits of the parent organization appears to be an incentive for creating social enterprises that are not related to the primary mission of the parent organization. Mission-centric social enterprises concentrate on social mission motive. On the other hand, the unrelated to mission social enterprises focusing on the profit motive. While mission-related social enterprises are in the middle having both aspects of motivation (Figure 2.4).



**Figure 2.4** Social enterprises classified by their mission orientation

**Source:** Alter, 2007, p. 23.

When social enterprises are classified by the level of integration between social programs and business activities, they can be grouped into three types:

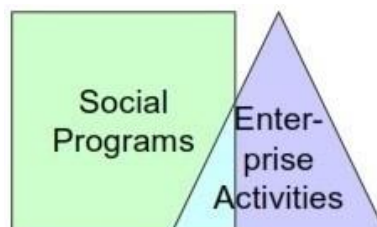
1) Embedded Social enterprise referred to the enterprise in which its business activities and socially responsible activities are identical. This means that business activities are included in various social activities and projects. And social activities must generate sustainable revenue. (Figure 2.5)



**Figure 2.5** Embedded Social Enterprise

**Source:** Alter, 2007, p. 26.

2) Integrated Social enterprise forms the enterprise in which business activities and social activities are partly overlapped. The business activities appear to be combined with the operations found in non-profit organizations that establish social enterprises as a mechanism to support social services and activities. Clients of non-profit organizations receive benefits from their investment in income-generating activities. This type of social enterprise generates income from resources invested through business creation. The relationship between business activities and social projects is in the manner that they are mutually beneficial (Figure 2.6.)



**Figure 2.6** Integrated Social Enterprise

**Source:** Alter, 2007, p. 28.

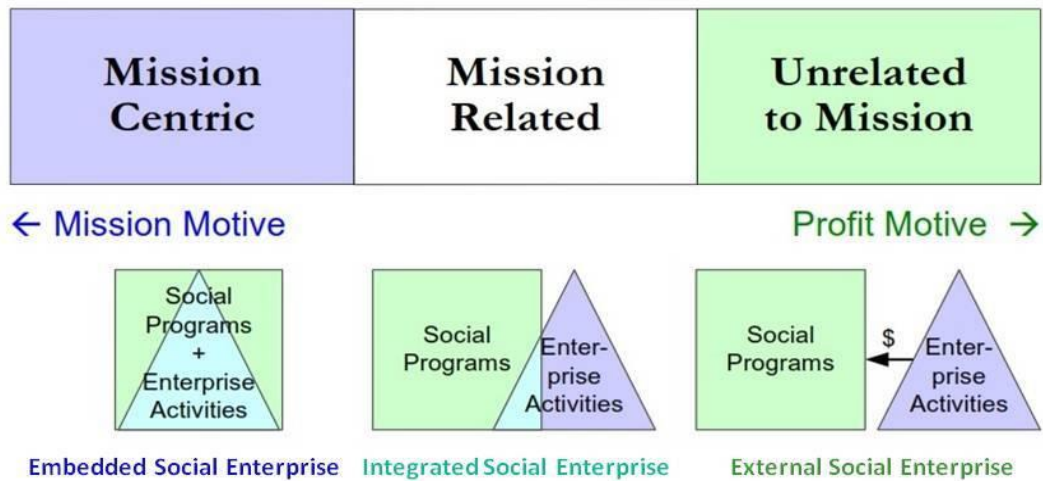
3) External social enterprise is the social enterprise that is excluded from its parent business organization. It is found among nonprofit organizations that set up for providing funds to solve social problems. Social benefits are not a condition for business activities undertaken by its parent organization. The relationship between business activities and social activities is in the manner that the enterprise activities support and seek funds for the nonprofit organization (Figure 2.7).



**Figure 2.7** External Social Enterprise

**Source:** Alter, 2007, p. 26.

The relationship between social enterprises classified by mission orientation and the level of integration between social programs and business or enterprise activities is that the mission-centric social enterprise usually appears in the form of embedded social enterprise, whereas the mission-related social enterprise is generally in the form of integrated social enterprise, while the unrelated to mission social enterprise is usually in the form of external social enterprise (Figure 2.8).



**Figure 2.8** The relationship between social enterprises classified by mission orientation and the level of integration between social programs and business activities.

**Source:** Alter, 2007, p. 18.

Besides, Polak and Warwick (2013) categorized social enterprises into four following categories:

- 1) Social enterprises that are in the social sector established for profit-seeking and make use of the profit on beneficial activities.
- 2) Social enterprises in the business sector established for profit-seeking and returned the profit made to the communities in need the form of donations or used to assist businesses that contribute to society.
- 3) Social enterprises in the social sector founded to solve social problems in the form of nonprofit organizations having objectives to create jobs for unemployed.
- 4) Social enterprises in the business sector established to solve social problems in the form of for-profit organizations but having a great interest in helping people and solving social problems above other missions.

In Thailand, TSEO (2010) categorized social enterprises, as mentioned in the Social Enterprise Promotion Master Plan 2010-2014, into six categories. This categorization was based on the group of people and/or the purpose of establishing the

organization for strategic planning to promote social enterprise development in Thailand as follows:

1) Community-based social enterprise, which is the social enterprise established, managed, and run by people in each community, such as savings cooperatives for production and the community bank. This type of social enterprise can effectively solve social, health, and/or the environmental problems in each community by means of participation of members of the community. This is because development conditions and related problems are well understood. Frequently, the community-based social enterprise plays a role in providing jobs and income for the people in the community.

2) Nonprofit social enterprise forms the social enterprise established by a nonprofit organization or public benefit organization to generate income to support organizational operations and to reduce its dependency on donations. It is viewed that establishing separate business or business line development within the organization is a great option in the management of public benefit organizations for sustainable growth.

3) Government agency or state-based social enterprise which a social enterprise established by a particular government or public enterprise agency to function as a tool for decentralization policy to distribute important public services from government to local people.

4) Start-up social enterprise which is a social enterprise established by new entrepreneurs to generate profits as well as to solve problems in the society and conserve the environment. In this type of social enterprise, entrepreneurs form an important target group for social enterprise development.

5) Private business social enterprise, which is a social enterprise set up by a private business developed from activities that demonstrate the social responsibility of the organization to become a social enterprise for continuous and sustainable operation in solving social and environmental problems alongside its business activities.

6) Others types of social enterprise cannot be included in the above categories. Examples of social enterprises in this group are social enterprises

established by religious institutions, local community development organizations, and local religious organizations.

Moreover, TSEO (2016) also proposed the transformation of a social enterprise model to a business model that can be divided into five types, as follows:

1) A: Plow-back-profit Model: This model is referred to as an enterprise that trades for profit from goods and services with the aim to have a positive impact on society directly and not necessarily related to the desired social impact. However, most of the profits from doing business should be donated or used in activities that have a positive social impact. This profit can be made by focusing on creating high-income business units to create profits for helping social work or social activities.

2) B: Cross-subsidy Model: the enterprise that sells products at a regular market price. Profits will be donated or reduce the same or similar characteristics of the price of goods and services sold to the beneficiary groups at the purchasing power rate by focusing on products and services in the regular market. This social enterprise will bring profits to support products and services for the lower level of society.

3) C: Work integration model: This model denotes the enterprise that helps to hire underprivileged or disabled people as well as creates employment opportunities for this group of people in the organizations that sell and/or produce products and provide services in the normal market.

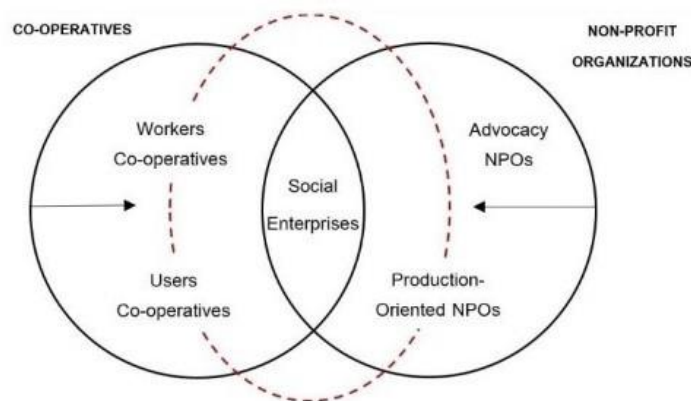
4) D: Beneficiaries-owned model: This model of social enterprise is referred to as the social enterprise that business owners or shareholders are groups of beneficiaries who have the right to participate in giving opinions about business operations. It focuses primarily on ownership of underprivileged or marginalized groups.

5) E: Social Need Model: This model signifies the enterprise, which creates a positive impact on its production process, or product and service provision on the society. Its main focus is on creating positive social impacts through the production process used and/or products or services provided by the enterprise.

### 2.2.7 Differences between Social Enterprise and Nonprofit Organization, Cooperative, For-Profit Organization and Corporate Social Responsibility (CSR)

Defourny and Nyssens (2006) stated that social enterprise is an organization situated in the middle between cooperatives and nonprofit organizations. Although both types of organizations have their primary purpose of making social benefits, their main difference is that most nonprofit organization's revenue comes from government support and donations, which are inherently uncertain. While social enterprise's income comes from the sale of goods and services that customers are willing to pay. At the same time, most products and services of social enterprises can also help in creating social impacts. Therefore, the income made by the social enterprise is linked with the quality of its operation and outcome, not compassion or sympathy. It can be said that their main difference appears in the form of their actions and opportunity for developing financial sustainability opportunities.

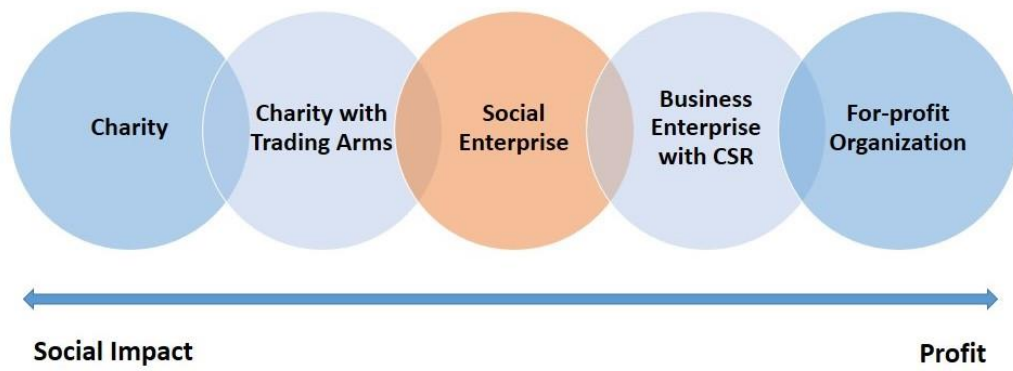
The difference between social enterprise and cooperatives appears in their objectives as cooperatives are established for making a profit from its business, which then is be allocated among members proportionally according to their share. Whereas the main objective of social enterprise is to use its benefits for improving societies and the environment (Defourny and Nyssens, 2006). (Figure 2.9)



**Figure 2.9** Social Enterprises, at the Crossroads of the Cooperative and the Nonprofit Sectors.

**Source:** Defourny and Nyssens, 2006, p. 8.

TSEO (2016) compared the differences in the mission among social enterprise, charity, the charity with trading arms, business enterprise with corporate social responsibility (CSR), and for-profit organization and illustrated interesting findings. The mission of charity and charity with trading arms is to create social impacts. The mission of the for-profit organization and business enterprise with CSR is to maximize profit, while the missions of social enterprise are both to create social impacts and to make a profit from its business (Figure 2.10).



**Figure 2.10** The Mission of Charity, Charity with Trading Arms, Social Enterprise, Business Enterprise with CSR and For-profit Organization

**Source:** TSEO, 2016, p. 3.

The difference between social enterprise and business enterprise with CSR is that social enterprise aims for making a profit and uses it for the benefit of the society and environment, whereas the business enterprise with CSR forms a for-profit organization that has the main objective to maximize profit for owners and shareholders. The purpose of conducting CSR can be merely to organize social programs or activities momentarily, not the main corporate objective. Moreover, the process of doing some businesses may cause negative effects on the society and environment more than creating positive effects created by their social responsibility activities. Social enterprise actions are socially responsible so that they can be called “CSR as Enterprise,” as the enterprise generally uses its profit for social and environmental problem-solving. Its operations focus on creating positive social

impacts, and the profit created will also be reinvested to extend their socially responsible activities (Sarinee Suachawakul, 2012; Kewalin Mali, 2014; TSEO, 2016).

Secretariat of the House of Representatives (2015) analyzed and compared the differences among social enterprise, charity/nonprofit organization/non-government organization (NGO), charity/nonprofit organization/NGO with trading arms, community enterprise, social impact business, social business, cooperatives, business with in-process CSR, public enterprise, and for-profit organization through categorization of the operational model and profit management. The result showed that social enterprise and social impact business fall in the middle between the commercial (or profit first) model and social (or impact first) model, and are also in the middle between public/comprehensive benefit profit management and individual profit management (Figure 2.11).



**Figure 2.11** The comparison of social enterprise and other organizations

**Source:** Secretariat of the House of Representatives perform the duties of the Secretariat of the National Reform Council, 2015, p. 13.

Alter (2007) concluded the difference in motive, method, goal, and destination of income/profit among the purely philanthropic or nonprofit organization, social enterprise as the hybrid organization, and strictly commercial or for-profit organization that differences among these types of organization. Interestingly, the social enterprise or hybrid organization was found to have mixed motives, methods, goals, and destination of income/ profit, which are not usually found in the nonprofit organization and for-profit organization. (Table 2.1)

**Table 2.1** The Differences of Purely Philanthropic, Hybrid Organization and Purely Commercial

	<b>Purely Philanthropic</b>	<b>Hybrid Organization</b>	<b>Purely Commercial</b>
<b>Motives</b>	Appeal to goodwill	Mixed motives	Appeal to self-interest
<b>Methods</b>	Mission-driven	Balance of mission and market	Market-driven
<b>Goals</b>	Social value creation	Social and economic value creation	Economic value creation
<b>Destination of Income/ Profit</b>	Directed toward mission activities of nonprofit organization (required by law or organizational policy)	Reinvested in mission activities or operational expenses, and/or retained for business growth and development (for-profits may redistribute a portion)	Distributed to shareholders and owners

**Source:** Alter, 2007, p. 13.

Pawana Ankinan (2011) compared basic philosophy, resources, management process, and goal among business enterprise, social enterprise and nonprofit organization. The findings are illustrated below (Table 2.2).

**Table 2.2** The Differences between Business Enterprises, Social Enterprises and Nonprofits.

	<b>Business Enterprises</b>	<b>Social Enterprises</b>	<b>Nonprofits</b>
Basic Philosophy	1) Driven by economic value.	1) Driven by both social value and economic but give priority to the former. 2) Market failure is considered as an opportunity.	1) Driven by social value.
Resources	1) Partially mobilizing financial and human resources. 2) Rely solely on business activities.	1) Mobilizing both financial and human resources and its characteristics to social objectives. 2) Rely on both business activities and donations to achieve financial sustainability. 3) Ethic value guides the commitment to work.	1) Rely on donations and sponsorship. 2) Ethic value guides the commitment to work.
Management Process	1) Apply innovation for profit maximization.	1) Apply innovation to solve social problems.	1) Prefer collaboration than competition.

**Table 2.2** (Continued)

	<b>Business Enterprises</b>	<b>Social Enterprises</b>	<b>Nonprofits</b>
Management Process	<p>2) The success is centralized to the role of entrepreneurs.</p> <p>3) Higher tolerance risk.</p> <p>4) The success is measured in terms of quantitative financial result.</p> <p>5) Located in market orientation.</p>	<p>2) Utilize and maximize network to build support and credibility.</p> <p>3) The success is measured in terms of qualitative social change.</p> <p>4) Success for success is shared with beneficiaries.</p> <p>5) Use business planning. Eager to compete.</p> <p>6) Recognize the market orientation.</p>	<p>2) Located in non-market orientation.</p> <p>3) The success is measured in terms of impact on social problem.</p>
Goals	<p>1) Aim to achieve economic value.</p> <p>2) Business activities are to generate profit to the owners.</p>	<p>1) Aim both at creating social value and economic value but give priority to social benefit.</p> <p>2) Earn income strategies is link to social objectives or social problems.</p>	<p>1) Aim only at social mission.</p>

**Source:** Pawana Ankinun, 2011, pp. 17-18.

In conclusion, the social enterprise is different in its objective and mission from the for-profit organization, an organization with social responsibility, charity, nonprofit organization, and cooperatives. Generally, social enterprise is an organization with both social and/or environmental mission and business mission, while for-profit organizations and organizations with social responsibility have an only business mission and focus on making maximum profit for their shareholders. On the other hand, charity and nonprofit organizations have only social and/or environmental missions and focus primarily on making social and environmental benefits while the primary focus of cooperatives is on making benefits for their members (Defourny and Nyssens, 2006; Sarinee Suchawanantakul, 2012; Kewalin Mali, 2014; TSEO, 2016).

### **2.2.8 Roles and Important of Social Enterprise**

Bornstein (2004) described that social enterprises play crucial roles in making a change in several sectors. Their roles include 1) poverty alleviation through the empowerment of local people such as community-based financial services; 2) health care for the mentally ill people in and preventing the spread of HIV/AIDS in local communities; 3) education and training involvement such as participating and providing knowledge on democracy to local people; 4) Promotion of environmental conservation and sustainable development such as initiation of green energy projects, community rehabilitation, housing association; 5) Involvement in welfare projects, such as creating jobs for unemployed or homeless people, and initiating anti-drug and alcohol programs; and 6) supporting social movement campaigns, such as fair trade and the promotion of human rights movements.

Currently, the Thai government has introduced a policy to support and promote social enterprises. This is in accordance with the 12th National Economic and Social Development Plan (2017-2021), which prioritized social enterprise development in order to expand the development of the foundation economy to be more inclusive and creating economic opportunities for various groups in society (Office of the NESDB, 2017).

More recently, the Thai government also promulgated the Social Enterprise Promotion Act 2019 to promote the social enterprise in the country. This was

followed by the appointment of the “Committee for the Promotion of Social Enterprise” presided by the prime minister, together with establishing the “Office of Social Enterprise Promotion (OSEP)” that forms a juristic body under the supervision of the Prime Minister. Their duties are to promote, assist, and develop social enterprises and social enterprise groups to be strong and self-reliant. They also introduced the “Social Enterprise Fund.” As a result, the following rules and resources were set in order to promote and support social enterprises: 1) financial assistance from the Social Enterprise Fund; 2) tax incentives according to the Revenue Code; 3) benefits under the measure of procurement, hiring and government inventory management; and 4) other legal benefits in accordance with the rules, procedures, and conditions prescribed by the cabinet as proposed by the aforementioned committee.

## **2.3 Concepts of Tourism, Sustainable Tourism, and Community-based Tourism**

Tourism is an important economic and social phenomenon as it has grown continuously and diversely, and become one of the fastest-growing industries in the world. Moreover, modern tourism is a key factor for economic and social progress because it is closely linked to the development in various dimensions, including the increase in the number of new tourism destinations, job opportunities, and related businesses (UNWTO, 2005).

### **2.3.1 Meaning of Tourism**

The word “tourism” has been defined by several concerned institutions and scholars. UNWTO (2005) stated that tourism consists of various activities of people who have traveled and are in locations different from their original environment for no more than one consecutive year for leisure, business, and other purposes. Besides, Mathieson and Wall (1982) explained that tourism is the movement of people to destinations outside their workplaces or residences. The activities performed during their stay at the destinations, as well as the facilities provided, are done to satisfy their needs.

According to McIntosh and Goeldner (1990), tourism is the summation of phenomena and relationships that arise from interactions between tourists, manufacturers of goods and business materials, governments, and local communities, in a process that attracts tourists and other visitors. Besides, the Tourism Authority of Thailand (2001) explained that tourism could be considered as a human phenomenon resulting from the creation of positive interactions of people with natural and cultural environments as related to traveling to various locations for various purposes that are not for permanent migration.

In conclusion, tourism may be viewed as an activity, service or industry that delivers travel experiences, which includes transport, accommodation, food and beverage, retail stores, entertainment businesses, and other recreation services, for individuals or groups who are temporarily out of their original environments, with the objective of vacationing for business or other special interests.

### **2.3.2 The Tourism Elements, Tourism Resources and Tourism Typology**

UNWTO (2005) stated that tourism is different from travel. Tourism occurs only when a person moves from one location to another and must travel by any kind of transportation, including walking. This means that tourism must consist of traveling, but not all types of traveling are tourism. In this regard, tourism must be composed of the followings: 1) There must be travel from the one's normal environment; 2) there must have objectives of traveling, which should not aim for earning or receiving compensation from the places visited; and 3) a traveler may or may not stay overnight at the place visited, but the maximum duration of staying must not more than one year.

Bussaba Sitikarn and Siriwattana Jaima (2010) explained that tourism has seven important components which interconnected. They included: 1) tourism attraction or tourism resources; 2) tourism activities organized to attract tourists; 3) accessibility to places of attractions; 4) amenity or tourism facilities; 5) accommodations available including rooms, lodging or housing for tourists; 6) ancillary service; 7) administration or tourism management.

Therdchai Choibamroong (2009) stated that tourism resources could be divided into four categories: 1) terrain, climate, and natural resources; 2)

archaeological sites, antiquities and religious places which are historically or religiously important ; 3) art, culture and local traditions which are unique and inherited from the past; and 4) tourism resources which are created to satisfy the needs of tourists.

There are various types of tourism that can be categorized according to reasons for traveling to tourism destinations, either domestically or internationally. Classification of tourism depends mainly on the purposes of visits. UNWTO (2005) classified tourism into three main categories: 1) tourism for recreational activities including pleasure and relaxation; 2) business and professional tourism aiming for doing business, such as attending meetings, seminars, and business negotiations; and 3) tourism for special interest found mainly among specific groups who are interested in a particular subject such as ecotourism, cultural tourism, religious tourism, family tourism, health tourism, and sports tourism.

### **2.3.3 The Importance of Tourism**

Tourism is an important driver of economic growth because it provides people opportunities to exchange culture, generate large revenue, especially from foreign currencies, which supports the national balance of payments, and creates employment. These opportunities lead to great positive impacts on economic, social, culture, and the environment, especially in rural areas and in developing countries (UNWTO, 2005). Moreover, UNWTO (2005) stated that tourism creates various impacts not only positively but also negatively. The positive impacts of tourism are as follows.

1) Economic benefits: tourism creates various occupations for the people involved, both at the national and community level, such as tour guides, food sellers, housekeepers, souvenir sellers, etc. ; creates indirect employment through other industries such as agriculture, food production, souvenir production; develops infrastructure and other related facilities; generates income for local communities and contribute to poverty alleviation.

2) Social benefits: tourism provides pride and creates a community uniqueness which supports local people in maintaining their traditions and culture.

3) Environmental benefits: tourism generates financial support for ecological conservation and natural resource management to respond to the needs of visitors and makes tourism destinations more reliable and desirable for visitors.

The negative impacts of tourism include:

1) negative economic impacts: jobs created from tourism growth are often seasonal and low waged, and the growth also causes the price of local assets, cost of living increase, which may harden the life of the poor groups in local communities.

2) negative social impacts: tourism threatens the quality of life of people in local communities due to overcrowding, drugs, and alcohol abuse, and sometimes excessive adjustment in some aspects to respond to the needs of tourists leads to the destruction of traditional cultures and values.

3) negative environment impacts: overcrowded and malmanagement may cause destruction of tourist attractions and overuse of the environment and local natural resources.

#### **2.3.4 Sustainable Tourism**

UNWTO (2005) defined the meaning of sustainable tourism as tourism that is fully responsible for the economic, social, and environmental impacts both in the present and future. At the same time, it satisfies the needs of visitors, the industry, the environment, and local communities.

Sustainable tourism management shares the same principles as sustainable development and is supported by the United Nations Sustainable Development Commission. The general principles of sustainable development are conservation and proper use of resources for long-term usage and mass distribution. Additionally, there is a collaboration between those involved or interested in pursuing it. Management guidelines for sustainable tourism development applicable to all forms of tourism. At the same time, sustainable tourism should serve the whole tourism market or mass tourism, as well as small or niche groups. The principles of sustainable tourism development are related to balancing the management of environment, economy, society, and culture, as it was explained by UNWTO (2005) in the following details. :

1) The use of natural resources, which are important components of tourism, must consider the maximum benefit, the maintenance of important ecological processes, and the assistance in conserving natural heritage and biodiversity.

2) The society and local community culture must be respected, and their cultural heritage and traditional values must be preserved. This is done together with the campaign to create awareness about and acceptance of cultural differences.

3) Consideration should be made on long-term economic operations, distribution of economic and social benefits to all stakeholders, enhancement of stable employment and opportunities for generating income and social services for local communities, and contribution to poverty alleviation. The impacts of sustainable tourism on the economy and well-being of local people depend on the quality and income that sustainable tourism provides in various countries, especially developing countries.

### **2.3.5 Community-based Tourism**

Department of Tourism (2007) explained that community-based tourism (CBT) is a tourism that takes into account the sustainability of the environment, society, and culture, which are managed by a local community for the benefits of members of the community. This means that a specific local community plays a key role as the owner and has the right to manage to enhance learning experiences. The principles of CBT include: 1) being tourism owned by a particular local community; 2) members of the community are involved in determining directions and making decisions related to tourism management; 3) promoting self-esteem; 4) improving the quality of life of the community members; 5) concerning environmental sustainability; 6) preserving local identity and culture; 7) enhancing knowledge exchange among people of various cultural background with respect to their cultural difference and human dignity; and 8) providing a fair return to local people and distributing income publicly beneficial in the community.

Department of Tourism (2007) also identified four main components of CBT as follows.

1) Natural resources and culture: the community should have abundant natural resources as well as unique cultures and traditions of which livelihoods of the

community members rely on sustainable use of natural resources and related highly with local cultures and traditions.

2) Community organizations: people in the community are knowledgeable and skillful in various subjects and tied up with a social system helpful for making common understanding, sense of ownership, and development engagement.

3) Management: availability of organization, regulation, and mechanism related to the management of the environment, culture, and tourism allowing for community tourism development to be economically and socially beneficial to the community members.

4) Learning: the nature of tourism activities should be able to create awareness and provide an understanding of lifestyle among people of different cultural backgrounds, and the community should have a system for enhancing the learning process between locals and visitors, especially as related to the creation of natural resources preservation awareness.

Rapeephan et al. (2002) explained that efficient CBT management should contribute to community participation in every step of management. It should also be systematic, transparent, fair, and auditable. At the same time, it should be filled with a clear role and responsibility allocation, as well as regulations and guidelines for preventing and solving problems that may affect the communities negatively in various aspects. These include culture, natural resources and the environment, and the quality of life of people in the community. There should be equal sharing and distribution, i.e., benefits should be distributed fairly among community members. Finally, there should be regular monitoring and evaluation of actions which lead to improvement and the development of tourism management of the community. If the community is able to manage the CBT appropriately and efficiently, it will assure benefits in various aspects, as follows:

1) Social and Cultural Benefits: These may occur through cultural exchanges between hosts and visitors, together with respect and consideration on the preservation of local art and culture.

2) Management: Communities should have a sense of belonging, unity, awareness of the value and importance of community participation in management.

3) Nature and Environment: Awareness should be created with respect to the sustainable management of natural resources and the environment, and on the values of cultural heritage.

4) Economy: The community should gain additional incomes based on the appropriate use of resources in the community, and members of the community have a better quality of life.

### **2.3.6 Thai Government Policy of Tourism Development**

Thai government recognizes the importance of tourism management and development. The National Tourism Policy Act 2008 has assigned the National Tourism Policy Committee to prepare a national tourism development plan to be used as a guideline for the country's tourism development as a part of the country's reform towards stability, prosperity, and sustainability, which involved popular participation. As a result, the Tourism Development Plan 2012-2016, the country's first tourism development plan was developed, followed the Second National Tourism Development Plan (2017-2021) for the purpose of pushing Thailand to become a sustainable tourist destination, and in line with the twenty years national strategic framework and development guidelines and The Twelfth National Economic and Social Development Plan (2017-2021). According to the Thailand Tourism Vision 2036, Thailand is expected to a world-class quality tourist destination that has a balanced growth in economic and social dimensions promising for sustainable income distribution to the whole Thai society (MOTS, 2017).

The Second National Tourism Development Plan (2017-2021) focuses on laying the foundation and solving problems threatening the tourism sector of the country in various aspects, including the quality of tourist attractions, tourism personnel, and infrastructure. It also emphasized balancing development between area, time, activity, type and group of tourists for revenue creation and local income distribution, preparation of tourism industry for future growth, based on the investment in new information technology, work integration between state, private, and public sectors. The integrated work between state, private and the public sectors is done by identifying the development strategies into five strategies, which are: 1) the quality development of tourism destinations, products, and services towards

steadiness and sustainability; 2) the development of infrastructure and facilities to support the growth of tourism industry; 3) the development of tourism personnel and enhancement of public participation in tourism development; 4) the creation of balance in Thai tourism through niche markets, promotion of Thai ways, and trust-building among tourist; and 5) the integration of tourism management and the promotion of international cooperation (Ministry of Tourism and Sports, 2017).

## **2.4 Theory of Organizational Analysis and Business Analysis**

Organizational analysis and business analysis theories and concepts can be used as guidelines for studying business operations in order to attain accurate and important data and information. They are useful for conducting potentiality assessment and seeking business development approaches applicable for making suggestions to improve social enterprise operations. The concepts and theories reviewed include 1) McKinsey's 7-S Framework, 2) SWOT Analysis, 3) PESTLE Analysis, and 4) Five Forces Model Analysis.

### **2.4.1 McKinsey's 7-S Framework**

Waterman, Peter and Phillips (1982) introduced the concept of an organizational framework called McKinsey's 7-S Framework for evaluating organizations based on organizational performance by considering the relationship of seven related factors. This framework has been accepted and used widely in organizational analysis. This framework focuses on the following elements (Figure 2.12).

1) Strategy: This concerns the planning of organizational activities consistent and suitable for external and internal environment changes aiming at supporting the improvement of organizational capability and competitiveness.

2) Structure: This is referred to the organizational structure, which reflects the relationship between authority, accountability, and responsibility and includes the degree of control, consolidation, administrative decentralization, and job structure, which is divided according to functions products, customers, and regions.

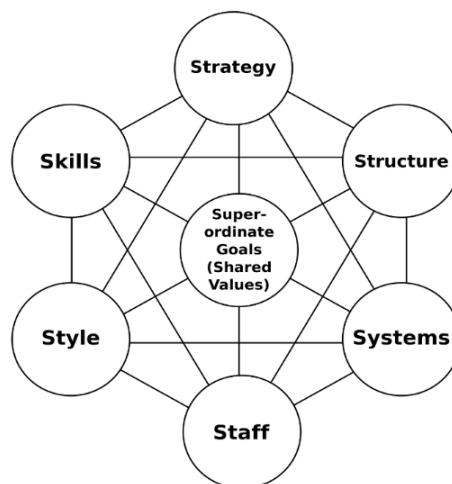
3) **Style:** This denotes the form of management methods used by managers. It is particularly important to be considered, especially in relation to the working style of high-level executives, which is often more influential on the employee's feelings than their speech.

4) **Staff:** This is referred to like the selection of a suitable person to be recruited and continuous human resource development.

5) **System:** This denotes all systems related to organizational management and operation, including information system, budget planning system, control system, procurement system, recruitment and selection of employees system, and compensation system.

6) **Skill:** This denotes all skills or expertise required in the management of an organization as a whole and

7) **Shared Value:** This means the core values shared among staff members and their unity.



**Figure 2.12** McKinsey's 7-S Framework

**Source:** Wikimedia Commons, 2019.

All these seven components are divided into two types:

1) **Tangible parts,** a section that can be imitated or adapted, such as organizational structure, strategy, and system and

2) Intangible parts which include individual's opinions, organizational culture, and working skills.

McKinsey's 7-S Framework is an analysis guideline that can be used in many situations, such as improving work efficiency, examine internal factors that may change in the future, increase or decrease units essential for improving work efficiency and also identify corporate strategies. By doing so, the work processes of the organization can be improved (Waterman, Peter, and Phillips, 1982).

#### **2.4.2 Environmental and Potential Analysis (SWOT Analysis)**

SWOT Analysis is a business condition analysis invented developed by Albert Humphrey and Stanford Research Institute's research team composed of Robert Stewart, Marion Doshier, Otis Benepe, and Birger Lie. This concept considers both internal and external business conditions to assess the strengths, weaknesses, opportunities, and threats of an organization. The results of the analysis reveal environment conditions and potentiality of each organization that can be used as a guideline for identifying vision, strategy, and forms information applicable for making decisions to appropriately develop its business activities (Kerin, Hartley, and Rudelius, 2008).

SWOT Analysis is a crucial tool widely used for business analysis. It includes the consideration of the following elements.

1) Strengths: This analysis considers at internal advantages of an organization such as financial, production, and human resources the organization utilized for business strategy setting.

2) Weaknesses: This analysis focuses on the internal limitations of an organization, including problems or defects caused by various internal factors of the organization that must be solved.

3) Opportunities: This analysis looks at positive conditions external to an organization that promotes or facilitates the operation of the organization. A good strategy must be related to opportunities and the utilization of it.

4) Threats: This is referred to as the analysis of external conditions becoming obstacles that limit organizational performance caused by the external

environment. The organization needs to adjust its strategies to avoid existing obstacles (Figure 2.13)

	<i>Potentially adding value</i>	<i>Potentially destroying value</i>
<i>Internal environment or the present</i>	<b>Strengths</b>	<b>Weaknesses</b>
<i>External environment or the future</i>	<b>Opportunities</b>	<b>Threats</b>

**Figure 2.13** SWOT Analysis

**Source:** Rob Jeges, 2019.

Results from SWOT analysis are useful for drawing a guideline to determine the vision, formulate strategies, make a decision related to various activities of the organization in appropriate manners. It forms the basis of business analysis that every organization should undertake prior to setting its strategies (Humphrey, 2005).

### 2.4.3 PESTLE Analysis

PESTLE Analysis, developed by Francis J. Aguilar (Aguilar, 1967), is one of the important tools in the analysis of the overall organization's plans. It consists of an analysis of six important environmental conditions that may affect the organization, including political, economic, sociological, technological, environmental, and legal conditions (Figure 2.14).

1) Political Condition (P): This condition includes such as government supporting funds, local, national, and international groups of people influential in government policy formulation, domestic political policy, and international political relations.

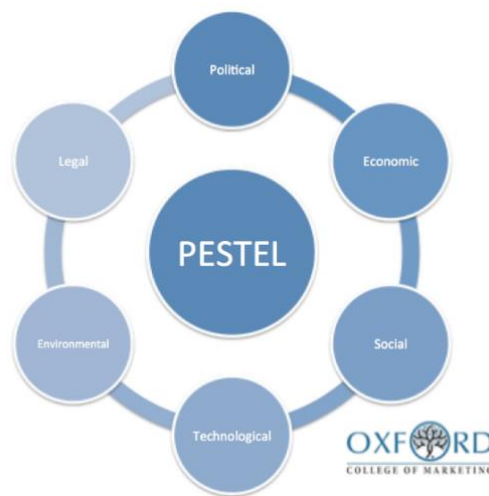
2) Economic Condition (E): This condition covers such as the current domestic economy, domestic and foreign economic trends, tax collection, interest rate, exchange rate, and inflation,

3) Sociological Condition (S): This condition included such as various media, demographic factors, and ways of life, and social attitude of customers, which affect the organization.

4) Technological Condition (T): This condition involves technologies used in production and service, technological innovations, inventions, and new discoveries.

5) Environmental Condition (E): This condition covers such as the organizational location, inside and outside environments.

6) Legal Condition (L): This condition includes such as employment law, environmental law, and consumer protection laws.



**Figure 2.14** PESTLE Analysis

**Source:** Oxford College of Marketing, 2019.

PESTLE Analysis takes into account conditions that affect business in both positive and negative ways. Applying PESTLE analysis helps the organization understand various factors affects its performance so that to avoid any actions that lead to uncontrollable failure, and helps the organization to adapt its management to suit the reality of the environment (Aguilar, 1967).

#### **2.4.4 Five Forces Model Analysis Theory**

The Five Forces Model Analysis, developed by Michael E. Porter (Porter, 1979), is a tool for analyzing the competitive environment of an organization in order to understand the power of the business environment and that environment that affects the business operation, which is useful for planning the business strategies. This analysis model is widely used in marketing analysis.

The five forces model analysis focuses on five factors affecting the business operation, which operators should take into account. They are industry rivalry, bargaining power of suppliers, bargaining power of buyers, threats of substitute products, and threats of entrants (Porter, 1979).

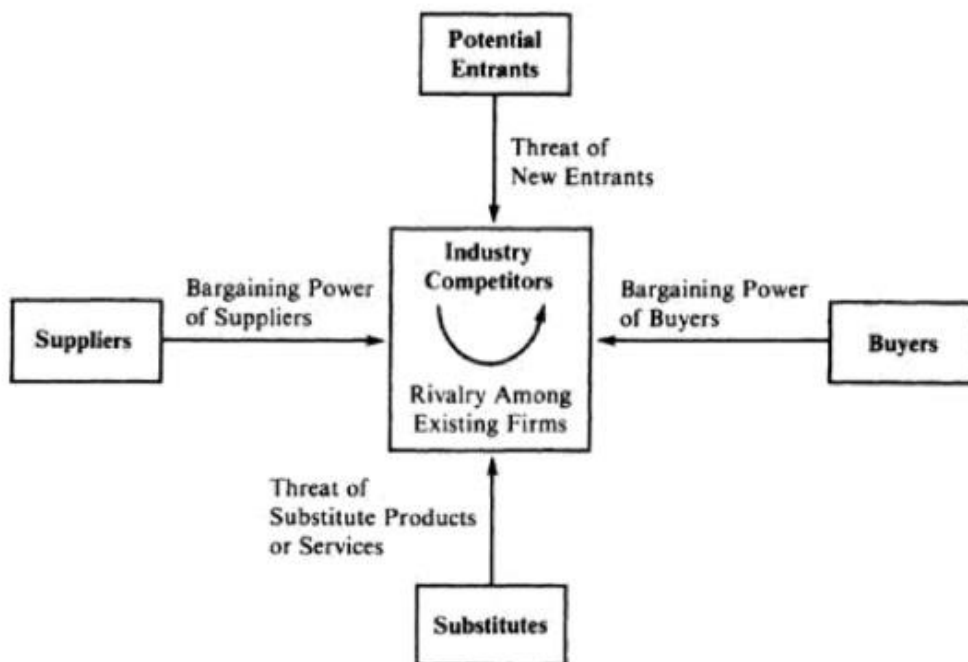
1) Industry Rivalry: This is referred to as the emerging competition among competitors within the same industry. Consideration can be on the number of competitors and the market share of each competitor, which are useful for assessing the marketing value of the product.

2) Bargaining Power of Suppliers: This denotes the analysis of suppliers' bargaining power by focusing on those who have high bargaining power. This is to suggest that business operators should form a group to increase their bargaining power in negotiating with powerful suppliers.

3) Bargaining Power of Buyers: This concerns the number of customers. The business that relies on only one or a few customers has a higher risk, as the customers can negotiate the prices of products or services that may affect profit reduction.

4) Threats of Substitute Products: This related to consideration of customers' difficulties in making product replacement as well as the price level and the quality of the substitute products as compared to our products.

5) Treats of New Entrants: This is referred to as the threat from new competitors since the emergence of a new competitor can be a serious threat because it may cause a reduction in the market share of our products.



**Figure 2.15** Porter's Five Forces Model Analysis

**Source:** Porter, 1998, p. 4.

## 2.5 Related Research

As social enterprise appears to be a relatively new subject in Thailand, research in this field is still rare, especially research related to tourism social enterprises. In this study, attempts were made to investigate previous studies directly related to social enterprise in general and tourism social enterprise at both domestic and international levels.

Von Der Weppen and Cochrane (2012) studied tourism social enterprise by analyzing its operation model, the methodology used by entrepreneurs to create a balance between commercial objectives and social objectives, as well as looking at key success factors of tourism social enterprises in the United Kingdom. The research followed the qualitative methodology based on 7 case studies. It was found that tourism social enterprises operate in the same manner as other businesses. The success factors of businesses, in general, can be used in determining the success of tourism social depending on their activities. The determination should not be relied on

a single factor but must consider several factors together. At the same time, it must look at important factors include leadership, strategy, and organizational culture dimensions. Important success factors include strong leaders, clear market direction, and organizational culture that emphasizes on a financial balance with them for solving social and environmental problems.

Massey (2008) conducted a study on social entrepreneurship and urban tourism by trying to find out the best practice that social entrepreneurs can use to define and guide the building downtown development model and the impact of globalization in cities. The research employed qualitative research methods by choosing Long Beach, California, USA, as a case study. Data were collected by means of in-depth interviews with key informants from various groups and businesses. The results revealed that tourism has become powerful for the economy of the city. Many cities tend to be interested in promoting tourism as the heart of their economy. Specific characteristics of the city can be justified from the form of people's involvement and change of the place to attract tourists. In addition, community leaders form an important component for the survival and growth of the city. The community model is shaped by the culture of the local population and their cultural integration.

Kanchana Sommit, Nithat Boonpaisarnsatit and Sarawut Sae Tiew (2014) studied volunteer tourism and the opportunity of social enterprise in the upper northern region of Thailand by focusing on supply, marketing mix, group, category, activity concentration level, and approach for developing marketing plans. The research was operated using the qualitative research methodology. Findings revealed that the volunteer tourism situation in the upper northern region has an excellent tendency. Most of the organizers are hybrid social enterprises. Key strengths are volunteer work experience, networking in the community, and the availability of both domestic and international partners. The weaknesses found include the management ability and foreign language ability of the operators. Program organizers and operation and local operators have the complete marketing mix. It was suggested that the marketing approach used should aim at groups of international students from ASEAN and European countries by introducing a variety of quality activities together with creating reputation and spiritual values.

Sarunyikha Thiemboonkit (2013) studied concepts, characteristics, roles, and success factors of social enterprises in Thailand following the qualitative research methodology based on 5 case studies. The results of the study revealed that social enterprises in Thailand appear to be in forms of businesses with a combination of both for-profit objective and non-profit objective. Resources are derived from the sale of goods and services, as well as from donations. However, the proportion of income from the sale of goods and services is greater than that from donations. The role of social enterprises depends on the foundation of economic development in each community that lays emphasis on public goods, which are important for local livelihoods. No clear success factors could be commonly identified from various cases selected for this study, as all cases were in their early stage of development. However, their important characteristics based values, motivation, inspiration, and life experience were helpful for their development in this stage. Their challenges included business issue identification and availabilities of financial assistance, other assistance from the government, and appropriate laws, as well as their social impacts on stakeholders and sustainability.

Jatuphon Chuichaingam (2014) conducted a comparative study of successful social enterprises in Thailand and abroad in terms of development, meaning, and its impacts on modern capitalism. The study found that social enterprises often integrate their strategies with missions to create significant impacts on society. They do not only focus on maximizing profits, but also consider the effects made to stakeholders and sustainable management of their businesses.

Ekkachai Nittayakasetwat (2011) studied social enterprise development by using a case study research approach and looking at the success of international social enterprises and their application in Thailand. The study found that Thailand has some successful social enterprises, such as the Doi Tung Project. However, their number is still much lower as compared to for-profit organizations. At the same time, the social enterprise concept in Thailand is not yet widely recognized. This results in a lack of necessary studies and information useful for the operations at various levels. Therefore, in the development of related information systems and social enterprise, knowledge must get a special intention. Further studies should be emphasized on the analysis of the situations and synthesis of various problems together with the analysis

of the shortage found in the information systems. Consequently, this will lead to the development of information systems responding continually to the changing needs for utilization.

Sakda Siriphattharophon (2015) studied the concepts and factors that contribute to the successful development of international social enterprises. It was found that in the development of social enterprises in many developed countries are supported by their government through specific units established to supervise, for identify long-term government strategies, develop specific legislation and innovation, create an intermediary organization for incubating social enterprises, allocate funds, and building networks of social enterprises at both domestic and international levels. In Thailand, although social activities conducted by the business sector can result in greater organizational reputation, the collaboration between public and private sectors in organizing social activities brings about greater positive effects and better achievements because it can reduce indulgence and work complication, as well as respond more to local needs through the collective work of various parties in an integrated manner.

Pawana Ankinun (2011) conducted a study on how social entrepreneurs in Thailand took the opportunity to generate income for the financial security of the organization. The qualitative investigation was conducted through in-depth interviews with key informants with respect to 3 selected cases of social enterprises. The study results revealed that there are few factors that affect the attempt of social enterprises to take the opportunity to seek profits. These include various motivation factors such as perceptions of entrepreneurs on social legitimacy, level of external organizational pressure, relationship within the organization, financial restrictions, organizational contexts, executive missions, human resource readiness, entrepreneurial exertion, as well as the size of the organization and leadership. Leadership appears to be a key success factor of all non-governmental organizations. Another important factor is the readiness of human resources. These factors explain the changes in a non-profit organization to become a social enterprise.

Isares Sansanivithayakul (2013) analyzed the policy promoting social enterprises by using the policy network model. The study found that social enterprise policy is rather new in Thailand. Supporting factors in various dimensions are needed

in all sectors. These include the creation of an environment conducive to the growth of social enterprises and the communication that can widely extend related values.

The Education Committee of the House of Representative (2015) conducted a study on the model of measures that various sectors use to promote social enterprises and found that there are five important topics that the government must take into consideration in order to raise the quality of social enterprises in Thailand. These include a system to promote social entrepreneurship learning, capacity development, access to funding, tax system, and quality marketing system.

Trivedi (2013) studied the linkage between successful social enterprises in the United States of America and the creation of a positive and sustainable system by using qualitative research methodology. The research found explained that the success of social enterprises has resulted from cooperation and effective communication within the organization. Social entrepreneurship forms a process, not a behavior, social role, or personal characteristics. Related parties at various levels should be cooperated to create a new format of the organization that combines social power, skills, and available resources to reduce social problems and bring about positive changes. Understanding the structure of the social system involves existing knowledge of the organization, creativity, and organizational learning caused by perceptions about the environment of social problems. The knowledge creation and learning of the organization must occur in an organizational context allowing for wisdom development for social change.

Nasruddin and Misaridin (2014) conducted a qualitative investigation of the success factors of a for-profit social enterprise in Malaysia based on the case study approach. The study results indicated that the social enterprises selected operates like other for-profit organizations. But it combines economic missions social missions to provide services to citizens and the targeted marketing groups. The key success factors of social enterprise include corporate governance, business strategy, and human resources.

The above review of previous studies related to social entrepreneurship and social enterprises, especially those concerned with tourism social enterprises, provide information on various topics applicable for the purpose of this study, particularly business models that reflects a balance of the financial missions with

social and environmental missions. The success of social enterprises is often associated with various attributes of each enterprise, including good leadership, appropriate business strategies, effective marketing planning, human resource readiness, financial stability, ability to combine economic and social missions, and management with good governance. There are also external factors influential for success, especially proper government support and networking with other sectors. Therefore, this study should have a holistic view with respect to concepts, characteristics, and management of the social enterprise, as well as the internal and external environment of the organization.

## **2.6 The Conclusion from the Literature Review**

The social enterprise is a business organization that conducts business or operate economic activities similar to the general business but have the additional and primary purpose of solving social problems and/or improve environmental conditions besides economic objectives. Benefits gained from the business operation of social enterprises are therefore not distributed to business owners or shareholders. Organizational management of social enterprises is likely to involve adaptation from for-profit organizations using marketing strategies often found in the private sector and the adoption of social innovation for creating positive social changes. This change in organizational management is believed to develop society towards sustainability. Social enterprises often use business as a tool to solve social problems and extend the business operation for creating wider social impacts rather than to maximize profits to be returned to shareholders. The social enterprise movement in Thailand is a relatively new phenomenon, although there have been similar practices in Thai society for a long time. Currently, the Thai government supports the development of social enterprises in the country by establishing an agency to promote social enterprises by working together with private and civil society sectors to raise more awareness about the subject.

Tourism social enterprise is a tourism-related organization or business which integrates marketing activities and social activities to combine profit-making objectives and social and/or environmental development objectives. The main aim of

tourism social enterprises is to solve problems and/or create social and/or environmental changes beneficial for society. Tourism social enterprises usually conduct tourism activities for generating income and link them with social and/or environmental activities for the benefit of society. The concept of tourism social enterprise is consistent with the current Thai Government policy in economic and social development that aims to move the Thai society as a whole towards stability, prosperity, sustainability, equality, and justice. The Thai government is interested in and willing to support the development of tourism social enterprises, as the tourism sector is crucially important for the country's economy and social enterprises are promising for improving social and environmental conditions. Integrating social enterprises with tourism into tourism social enterprise is, therefore, one of the important mechanisms to lead Thailand to achieve both economic and social development goals.

## **CHAPTER 3**

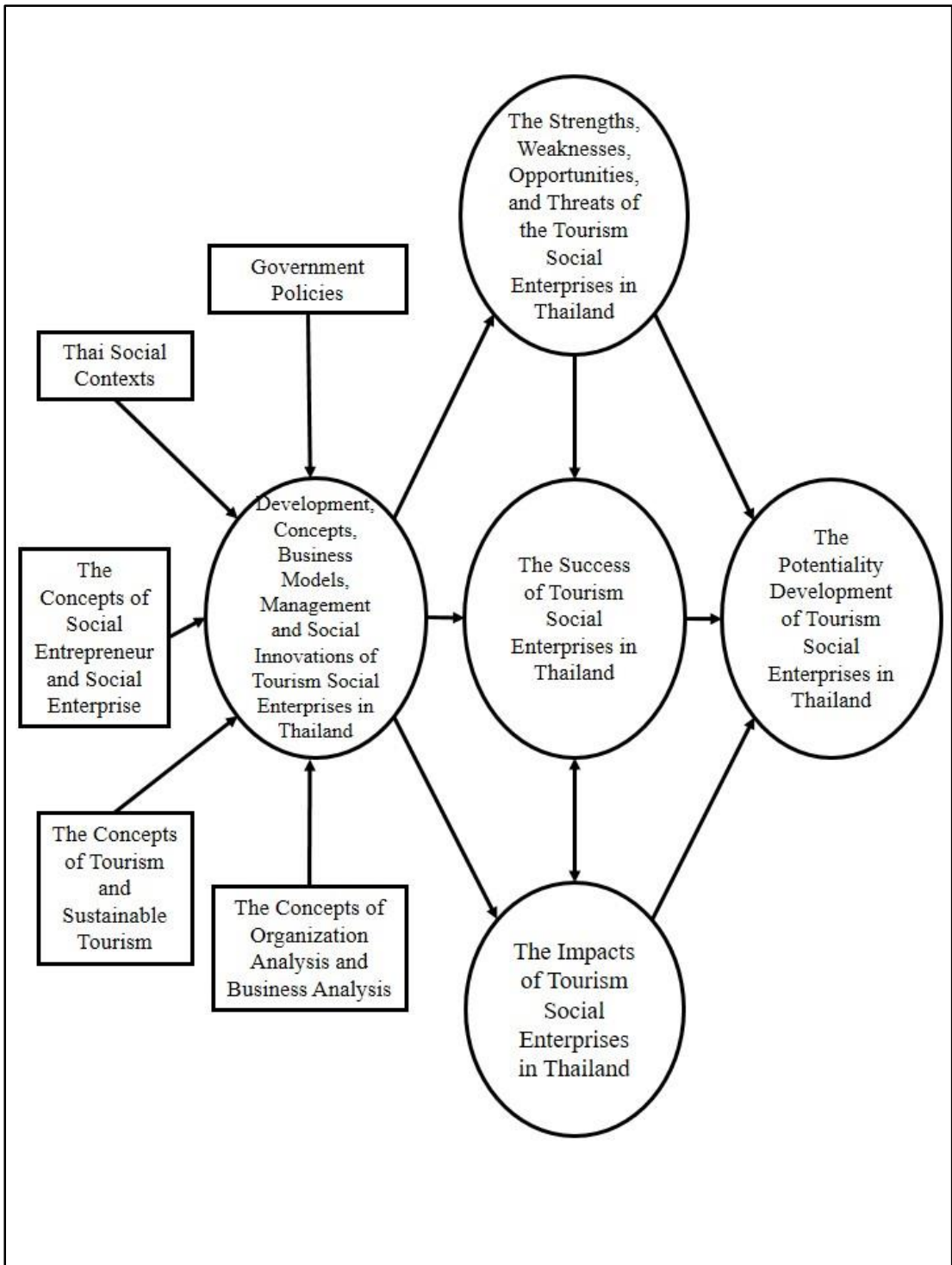
### **RESEARCH METHODOLOGY**

This research was conducted by following the qualitative research methodology in which the case study approach was adopted as the main approach. The reason for selecting this approach was to allow for obtaining the insight and rich data of each case useful for analysis. In each case, data were collected by means of the in-depth interview of key-informants and non-participant observation. The details of as the research methodology used will be described according to the following topics:

- 3.1 The Conceptual Framework of the Study
- 3.2 Target Groups, Case Study Selection, and Key Informant Selection
- 3.3 Data Collection
- 3.4 Data Validation
- 3.5 Data Analysis and Conclusion
- 3.6 Limitations of the study

#### **3.1 The Conceptual Framework of the Study**

This study used concepts of development, success, social enterprise, and as a framework for investigating and analyzing business development, business management, social innovation, success, and key success factors, and impacts on the community economy, and the environment. It also intended to seek out guidelines for the implementation and development of the tourism social enterprise in Thailand. Based on the literature review, the core concept developed and applied in this study is shown in Figure 3.1



**Figure 3.1** The Conceptual Framework of the Study.

## **3.2 Target Group, Case Study Selection, and Key Informant Selection**

### **3.2.1 Target Group and Selection Criteria**

This study focused on successful tourism social enterprises in Thailand. Case studies were selected from tourism social enterprises in Thailand with the following criteria:

3.2.1.1 Social and Environment Benefits: The cases selected must be tourism social enterprises that create benefits to the economy, society, and natural resources and environment.

3.2.1.2 Social Impact: The cases must be tourism social enterprises that bring positive social and/or environmental impacts, at least to surrounding communities.

3.2.1.3 Sustainability: The cases must be tourism social enterprises that have been in operation for at least five years and have financial stability.

3.2.1.4 Pioneer and Reputation: The case must be tourism social enterprises that formed a role model in their business, have social innovation, and were widely recognized.

### **3.2.2 Case Study Selection**

Five tourism social enterprises were selected as the case studies as follow:

3.2.2.1 Ban Mae Kampong Community-based Tourism (CBT Ban Mae Kampong or Mae Kampong Homestay): This social enterprise is located at Ban Mae Kampong, an old village amid a valley in Mae On Subdistrict, Chiangmai Province. It was established in 2000 and provides various services, including homestays, restaurants, coffee shops, local product shops, community tour programs, and trekking activities.

3.2.2.2 Singha Park Chiangrai: This case forms an agricultural tourist attraction with beautiful scenery of nature and tea plantations. It is located in Mueang District, Chiangrai Province. It was established in 1983 and provided various tourism services.

3.2.2.3 C&C Khao Yai Resort: This is a large resort with beautiful scenery of nature. It is located nearby Khao Yai National Park at Ban Sabtai,

Phayayen Subdistrict, Pakchong District, Nakhon Ratchasima Province. It established in 2002. The enterprise provides accommodation and various tourism activities, including camping activities, trekking activities, and observing organic gardens.

3.2.2.4 Chumphon Cabana Resort: This forms a beautiful scenery resort located at Thung Wua Laen Beach, Saphlee Subdistrict, Pathew District, Chumphon Province. It was established in 1978 and has provided accommodation and coastal tourism activities that emphasize environmental preservation. It also has a center for promoting the Sufficiency Economy Philosophy that provides various related services.

3.2.2.5 Muangboran: This is the world's largest open-air museum in the world. It is located at Bangpu Mai Subdistrict, Mueang District, Samut Prakan Province. It was established in 1974 and has provided a very large open-air museum of art and culture, standard conference rooms, and a banquet hall.

### **3.2.3 Key Informant Selection**

The selection of key informants for in-depth interviews was undertaken by means of a purposive selection method. The key informants selected must be knowledgeable persons who can provide the information needed. In each case of social enterprises, nine key informants were selected for the interview. They were drawn from entrepreneurs or top management personnel, beneficiaries (employees and/or villagers in the community), and tourists. The total key-informants selected for five cases were forty-five persons.

## **3.3 Data Collection**

Data used in this study can be divided into two types: primary data and secondary data. The collection methods employed are presented below according to types of data.:

### **3.3.1 Primary Data**

Primary data were obtained from case studies by means of in-depth interviews and non-participant observation. Details of primary data collection are explained below.

#### **3.3.1.1 In-depth interview**

This interview technique was semi-structured and open-ended. It was accompanied by the interview guideline prepared in advance to lead the conversation. A few broad questions were included. The questions are related to important topics to be investigated in this study, i.e., development, related concepts, business models, social innovations, success, and key success factors, business potentiality (strengths, weaknesses, opportunities, and threats), and potentiality development of the business. Details of these were sometimes adjusted to meet the real situations in the field. The key informants were allowed to express their responses freely in dealing with the questions as the interviews were conducted under natural settings and friendly atmospheres. A voice recorder was used to record the interview. This was coupled with note taking and photograph taking.

#### **3.3.1.2 Non-participant Observation**

The non-participant observation was used coupled with the informal interview without specifying the interviewees when the circumstance allowed. These data collection techniques were employed to obtain some kinds of data observable in the field and to explore unspoken behaviors and activities, such as the internal and external context of business, business operation atmosphere, details of some traditional practices, and indirect responses of tourists.

### **3.3.2 Secondary Data**

Secondary data obtained were from various documents related cases, such as books, journals, academic papers, thesis, research reports, government publications, leaflets, seminars reports. Some of these secondary data were also obtained from electronic databases and websites. Gathering of these secondary data was particularly useful for conducting a situational analysis of social enterprises and tourism in Thailand, as well as to extract some finding of case studies from previous research and government reports.

### **3.4 Data Validation**

Data collected through different methods and from various sources were validated to ensure that the data received is accurate and reliable. Data validation was done through key informant verification and triangulation techniques.

#### **3.4.1 Key Informant Verification**

When data collected were summarized and interpreted, they were returned to the key informants for making share reviewing and providing feedback. This verification technique enabled key informants to discuss and make changes wherever necessary. Their feedback was taken into consideration for further analysis, if necessary.

#### **3.4.2 Triangulation**

Triangulation method was used for checking data accuracy and consistency. The following triangulation techniques were used in this study.

##### **3.4.2.1 Data Triangulation Technique**

Data triangulation was used for the comparison of data obtained from various groups of key informants such as entrepreneurs and/or top management personnel, key beneficiaries, and tourists. The purpose of using this technique was to consider the consistency of data obtained from various key informants involved in in-depth interviews. If data concerning any topic from all of them were found to consistent or supportive, then the finding in that topic is approving.

##### **3.4.2.2 Methodological Triangulation**

Methodological triangulation was used for the comparison of data obtained from various data collection methods (in-depth interviews, non-participation observation, and documentary study) to consider their consistency' of data collected from different collection methods. If the data collected through different methods concerning any topic were supportive, then they were considered as agreeing.

### **3.5 Data Analysis and Conclusion**

In this study, various data analysis methods were employed. They included descriptive analysis, typological analysis, data synthesis, and logical reasoning. The analysis was divided into the main steps. The first step was undertaken alongside data collection. The second step was done after the completion data collection process. Conducting data analysis was done in both cases by case and across different cases in the form of comparison.

#### **3.5.1 Data Analysis during Data Collection**

Conducting data analysis alongside data collection formed a long process attempting to understand the content of the data gathered, organize them, as well as to check their consistency and accuracy. It also helped to collect additional data in cases that the data received were not adequate. This process continued until the data collection process ended. The analysis of data in this step occurred inseparably alongside data collection so that working hypotheses could be created, replaced, and improved during the data collection period.

#### **3.5.2 Data Analysis after Data Collection**

This step of data analysis was performed once all data were completely collected. It involved re-analyzing the data, including further content analysis, regrouping, cross-case analysis, data interpretation, and conclusion.

#### **3.5.3 Data Analysis Process**

The data analysis process adopted was in accordance with the Creswell's steps of qualitative data analysis (Creswell, 2003). The process started with organizing and preparing the data for analysis. After that, the data were transcribed precisely after accomplishing interviews with the interviewees. Then the transcriptions were checked and compared with note-taking and voice recording to assure that the interviewees' information was correctly transcribed. Then the data were arranged by source. The next step was to reduce the data into the theme through the coding and compressing codes process. The organized data that had the meaning related to the research

questions were selected, and codes were created according to the meaning. The same code was given to the messages with the same meaning. The duplicate codes were then eliminated. If any data were found to fall outside of the specified subject matter, a new code would be provided. Then, the categories were decided according to the subjects specified in the conceptual framework. This might involve some adjustments according to new findings. The data were then displayed based on groups of encoded messages, and conclusions were made on each group of findings. Finally, the linkages were made between groups of related data through reasoning.

#### **3.5.4 Within-case Analysis and Cross-case Analysis**

As this research investigated multiple case studies to examine patterns and identify themes related to social enterprise, within-case and cross-case analysis would be very useful for better clarification (Yin, 2003). The within-case analysis was used for describing details of each case individually, while the cross-case analysis was used for comparing the five cases to illustrate their similarities and differences.

#### **3.5.5 Data Conclusion**

The analytic induction technique was applied to bring all the data that have the same codes to reach a conclusion. This also involved data synthesization for checking data accuracy, explaining the real meanings, and finding linkages among various components of each case of social enterprises. After that, the findings were summarized and interpreted based on relevant theoretical concepts reviewed in Chapter 2, as well as by linking with contexts of each case. Finally, all findings were verified and presented descriptively.

### **3.6 Limitations of the Study**

This research is a micro-level study. Only five successful tourism social enterprises in Thailand were selected as case studies. Therefore, the research findings may not reflect overall tourism social enterprise in Thailand ultimately.

## **CHAPTER 4**

### **RESEARCH FINDINGS**

This chapter presents the research findings in response to the four objectives of the study, which are: 1) to study the development, concept, business model, management, and social innovation of tourism social enterprises in Thailand; 2) to study the success, including searching for the conditions of success of tourism social enterprises in Thailand; 3) to study the impact of tourism social enterprises in Thailand on the economy, society, and natural resources and the environment; 4) to analyze and present the guidelines to implement and develop the potentiality of tourism social enterprises in Thailand. This research was done by studying the case studies of five successful tourism social enterprises in Thailand, which are: 1) Ban Mae Kampong Community-based Tourism; 2) Singha Park Chiangrai; 3) C&C Khao, Yai Resort; 4) Chumphon Cabana Resort; 5) Muangboran. The research findings have obtained from the analysis and synthesis of data collected from documentary study and field data collection. Data collection was conducted using in-depth interviews of key informants and non-participation observation, by focusing on seven main points, which are 1) general context; 2) development of the business; 3) concepts, business models, business management and social innovation of the business; 4) success and key success factors of the business; 5) strengths, weaknesses, opportunities and obstacles/threats in the business operation; 6) impact of the business on the economic, social and environment; 7) guidelines for operations and potentiality development of the business. Presentation of these studies separated by a case study which is arranged in the following order:

4.1 Ban Mae Kampong Community-based Tourism

4.2 Singha Park Chiangrai

4.3 C&C Khao Yai Resort

4.4 Chumphon Cabana Resort

4.5 Muangboran

## 4.1 Ban Mae Kampong Community-based Tourism (CBT Ban Mae Kampong)

### 4.1.1 CBT Ban Mae Kampong Key Informants

There are nine key informants used for data collection through in-depth interviews, divided into three groups, which are: 1) owners and/or community top managements; 2) key beneficiary group: entrepreneurs in the community and/or leading villagers in the community; 3) the relevant group: tourists, by selecting from the relevant people who have good knowledge about CBT Mae Kampong and can provide information related to various issues that need to be studied. (Table 4.1)

**Table 4.1** CBT Ban Mae Kampong Key Informants

No.	Alias	Groups	Description
1)	Kajorn Theerapat	Owners/Top Managements	Male, Age 70 years old, Key Community Leader and Village Committee
2)	Dittha Prathomma	Owners/Top Managements	Male, Age 58 years old, Community Leader and Village Committee
3)	Joompon Naknil	Owners/Top Managements	Male, Age 35 years old, Community Leader and Village Committee
4)	Nantaka Jaroenla	Key Beneficiaries	Female, Age 44 years old, Community Store Manager and Village Committee
5)	Passorn Thapayorm	Key Beneficiaries	Female, Age 31 years old, Coffee Shop and Homestay Entrepreneur and Village Committee

**Table 4.1** (Continued)

<b>No.</b>	<b>Alias</b>	<b>Groups</b>	<b>Description</b>
6)	Rattana Chaiyapong	Key Beneficiaries	Female, Age 42 years old, Restaurant and Homestay Entrepreneur
7)	Nittha Rungreungsakul	Relevant person	Female, Age 52 years old, Experienced tourist
8)	Sirirat Trakoonchai	Relevant person	Female, Age 51 years old, Experienced tourist
9)	Pornpreeya Anurak	Relevant person	Female, Age 48 years old, Experienced tourist

#### **4.1.2 Context of CBT Ban Mae Kampong**

The study of the context of CBT Ban Mae Kampong considered in six points, which are: 1) General information; 2) Tourism attractions; 3) Tourism products and services; 4) Tourism activities; 5) Prepare for travel and tourism practices for tourists; and 6) Accessibility. The research findings are as follows:

##### **4.1.2.1 General Information**

CBT Ban Mae Kampong located at Moo 3, Huay Kaew Subdistrict, Mae On District, Chiang Mai Province. It is about twenty kilometers away from Mae On District and about fifty kilometers away from Chiang Mai city. It is an old village for more than a hundred years, located in the middle of the mountains, which is about 1,300 meters above sea level. It has an area of 6.22 square kilometers or 3,887.50 rai. Ban Mae kampong located in Doi Mon Lan Mountain, which has diverse natural resources and abundance of ecosystems such as forest, creeks, waterfall, various plants, and insects. The weather is cold and moist all year round. There is an asphalt road passing through the village. The villager's houses are mostly set up in the valley and on both sides of creeks and trails.

Ban Mae Kampong divided into six groups: Pang Klang, Pang Nok, Pang Tone, Pang Khone, Pang Nai 1, and Pang Nai 2. The first group of settlers in Mae Kampong is an indigenous group from Doi Saket District, Chiangmai, who have

no land for income-generating. They migrated to pursue a career by collecting leaves of Miang trees that grow naturally for sale. There are increasing in immigrants to live in the village, and it becomes a small community. Kantha Prueksa temple (Mae Kampong temple) has built as a psychological anchor. In addition to the indigenous groups from Doi Saket District, there are also Khmu tribes that migrated and marriage with the indigenous group, becoming a group of indigenous with mixed culture. Most Mae Kampong villagers are Buddhist, living like relatives, taking care of each other. They have beliefs and rituals, which is a unique combination of cultures of the two groups. Also, they are conservative in local culture and traditions as well as customs on important religious days. Also, they respect the rules and regulations determined by the community and cooperate in village development very well. Almost every house in the village has an income from tourism. Ban Mae Kampong community established a tourism social enterprise in the name “Ban Mae Kampong Community-based Tourism” or “CBT Ban Mae Kampong,” officially opened as a tourism village and homestay on December 10, 2000.

#### 4.1.2.2 Tourism Attractions

CBT Ban Mae Kampong has a variety of tourism resources, such as natural, cultural, and socio-economic resources, as follows:

- 1) The beautiful landscape of the village surrounded by mountains, forests, and creeks, as well as cold climates throughout the year.
- 2) There are natural attractions such as a mixed forest with biodiversity in both plant and animal species; Miang, forest; community forest; Mae Kampong waterfall, the seven levels beautiful waterfall with clear water; and Doi Mon Lan, the highest mountain in Mae On District with an altitude of approximately 1,700 meters above the sea level. The tourists can see the scenery in three Provinces: Lampang, Chiangmai, and Lamphun.
- 3) There is Khantha Pruksa temple or Mae Kampong temple, the Lanna architecture ancient temple with the chapel located in the middle of the creek.
- 4) There are cultures and lifestyles of Mae Kampong villagers, which combined with Khmu culture, a distinctive identity of the indigenous with

unique speaking, eating, language, and traditions. Moreover, CBT Ban Mae Kampong has Miang's business, which is decreasing and is hard to find from another place.

5) The professional groups arising from community tourism development such as herbal group, OTOP groups, herbal tea pillow production groups, local music groups, giant honey beekeeping group and Thai massage groups in which have participated in supporting the community tourism and help distribute the benefits of community tourism to the whole community.

#### 4.1.2.3 Tourism Facilities, Products, and Services

Tourism facilities, products, and services of CBT Baan Mae Kampong including:

1) Twenty-five home homestays that can accommodate more than a hundred tourists.

2) The beautiful nature style decorated shops and cafes.

3) Community products, including coffee, tea, and various Miang tea processed products and herbal tea pillows.

4) There are natural trail tour activities with guides provided by the community, consisting of hiking trails and nature trails, both short and long-distance routes through Miang garden, herb garden, forest, and waterfall up to mount Mon Lan.

5) There are community lifestyle activities such as visiting Miang gardens, how to store and find Miang and Miang, herbs, bamboo furniture, and local culinary class.

6) There are art and cultural activities such as the Baisi welcome ceremony, local music performance, and local dance performances.

7) There are health activities such as watching and tasting herbs produced by Mor Mueng groups or herbal groups and Thai massage.

8) Activity planning services for tourists according to the specific objectives and requirements of each group.

#### 4.1.2.4 Tourism Activities

Tourists can visit the Ban Mae Kampong community throughout the year. CBT Ban Mae Kampong provide activities planning services for tourists

according to the customers' objectives to maximize benefits by organizing four types of activities, which are:

1) One day trip activities for tourists who come to see nature and activities in the village without an overnight stay. Tourists are not required to designate activities or notify the organizer in advance.

2) There are overnight activities for tourists who want to stay overnight to experience the lifestyle and nature of the community. These activities need an advanced booking with travel agents or directly with the community's tourist attractions.

3) Field trips activities for those wishing to come to study the tour management system or community forest management, and learn about the culture and traditions of the community, which must be contacted and booked in advance.

4) There are volunteer activities such as reforestation, temple cleaning. These activities need advanced booking.

#### 4.1.2.5 Tourism Accommodation and Fee

The community has set the standard service rates for accommodation, food, and other services as follow:

1) Homestay fee rates: one night, 350 Baht per person; one night, two meals, 520 Baht per person; 1 night, three meals, 580 Baht per person; two nights, six meals, 960 baht per person. Group accommodation 100-1,200 baht per unit. Food 60-60 Baht per meal per person. Tent rental 100-200 baht per unit. Camping fee 50 Baht per person.

2) Tour guide rates: Tourists wishing to hike must have a tour guide provided by the community. The price of one tourist guide fee is 200 Baht per day for short trekking tours and 300 baht per day for long trekking tours.

3) Other service rates: Baisi small set arrangement, 600 Baht per set, Baisi large set arrangement 1,000-1,500 Baht per set, folk dance art performance, 1,000 Baht, local music performance 1,000 Baht, car service between Ban Mae Kampong and in the city 1,500-2,000 Baht, car service to Kiewfin viewpoint 500 Baht. However, accommodation and food rates may change depending on the location of stay.

#### 4.1.2.6 Tourism Preparation and Tourism Regulations at CBT Ban Mae Kampong

In traveling to CBT Ban Mae Kampong, tourists should have to prepare and comply with the following travel regulations:

- 1) Tourists should prepare necessary personal items such as sweaters, shoes suitable for hiking and/or for a walk in the village, personal medicine, backup batteries for charging mobile phones, cameras, mosquito repellents, and other appliances as needed.
- 2) Tourists must dress appropriately, study the rules of the village, and prepare sufficient personal expenses.
- 3) Tourists who wish to stay in a homestay, rent a house, or set up a tent in various places must contact the village committee and must obtain permission first.
- 4) Tourists should pay to maintain and sustain the tourist attractions of the village under the announced fees.
- 5) A village guide is needed for traveling into the forest area and must use only a specified path.
- 6) Tourists must cooperate in the preservation of nature and the environment, such as strictly prohibiting littering along the route and disposing at the specified point. Forbidden to shoot a gun and not making loud noises to disturb wildlife and other tourists
- 7) No fire is allowed before permission and must completely extinguish when the mission completed. Cigarette must have finished before disposing at the specified point
- 8) Do not write or mark any symbol which is destroying nature and the environment. Do not remove natural resources or anything else from the area before receiving permission. Do not carry prohibited weapons. No food is allowed in restricted areas. Prohibiting gambling in the homestay.
- 9) Do not drive more than 35 kilometers of speed per hour.
- 10) Prohibiting actions to disturb people, tourists, and all kinds of wild animals, and do not make loud noises after 10:00 pm.

11) Shops and cafes need to set up in the designated area. The person who sells the item will have to pay the maintenance fee 20-100 Baht per day and must keep clean. All the shops closed by 9:00 pm.

12) The community reserves the right to arrange all types of tourism businesses to belong to the villagers only.

#### 4.1.2.7 Accessibility

Contact point for CBT Ban Mae Kampong can be reached at the house number 78/1, Moo 3, Ban Mae Kampong village, Huaykaew Subdistrict, Mae On District, Chiangmai 50130. Telephone number 053 315111, 053 315113 Mobile phone number 085 675 4598.

### **4.1.3 Background and Development of CBT Ban Mae Kampong**

#### 4.1.3.1 Background of CBT Ban Mae Kampong

CBT Ban Mae Kampong social enterprise occurred because of the three essential problems as follows:

1) Lack of infrastructure and other public utilities in the village. Because Ban Mae Kampong village is located in the middle of a high valley far from the city. Therefore, it has not been developed by both the government and the private sector as it should be. Transportation route to reach the village is a small road through the village, making it difficult to access the village and communicate with external villagers. The villagers are poor and have to highly self-reliant. This lack of necessary infrastructure and public utilities affected them to find ways to develop and solve problems. As Passorn Tapayorm (2018) indicated that “Previously, there were only villagers’ wooden houses. The road is a dirt soil. Traveling to the village is difficult. No tourism”. Also, Kajorn Theerapat (2017) explained that “Ban Mae Kampong village must develop in all aspects, including infrastructure, income, and occupation of the people. These need to be resolved”.

2) There are career problems for the villagers. Making Miang, which is a traditional occupation of the villagers in the village, will continue to decline because modern people do not like to eat Miang - causing to have to plan to find other careers as a replacement, including finding new jobs to increase income. As

Passorn Tapayorm (2018) indicated that “In the past, the villagers' occupation is only Mieng leaves collecting, cow raising and agriculture.”

The former occupation of the villagers is to make Miang, which is decreasing. Therefore, a career replacement plan is needed. Moreover, villagers do not have the fund, and the government cannot financially support the people. There is a tiny movement from the government, so the villagers have to help themselves (Kajorn Theerapat, 2017).

3) Natural resource and environmental problems, as well as a way of life and cultural traditions, were gradually destroyed by tourists. Since Mae Kampong's house tends to have a yearly increase in the number of tourists, so the villagers concern that the beautiful and abundant natural resources and environment of Ban Mae Kampong House might have destroyed. Also, bringing outside culture with tourists may change the way of life and folk culture of Ban Mae Kampong. These will cause the charm of Ban Mae Kampong to decline, which may affect the well-being of people in the community in the future. Therefore, it is necessary to have tourism management in the community to prevent such problems. As Nantaka Jaroenla (2018) expressed that “When many tourists enter the community, they cause living conditions to change and the environment destroyed.” Moreover, Rattana Chaiyapong (2017) described the integrity of natural resources and the risk of being destroyed without proper management that “Resources will be destroyed if the number of people increases. We need to prevent this situation; otherwise, this might cause a lack of local uniqueness. Village management is important”.

Teeramet Kajornpattanapirom, the leader of Ban Mae Kampong village, has concerned about these issues and expresses the opinion that Ban Mae Kampong community needs to have a process to solve and prevent problems. So villagers and tourists should aware of the conservation of natural resources and the environment while also preserving the way of life, traditions, arts, and culture of the people in the community. Meanwhile, physical development must be developed to respond the needs of people in the community regarding transportation infrastructure, communication as well as other utilities that will help people in the community have a

better quality of life without having to wait for help from the government but should start with the people in the community. Therefore, efforts have been made to develop Ban Mae Kampong community to become an ecotourism tourist destination, which is the origin of the Ban Mae Kampong tourism community. As Dittha Prathomma (2017) explained the Teeramet's opinion in developing Ban Mae Kampong into community-based tourism that "The government sector has low engagement support, so we have to help ourselves at that time."

#### 4.1.3.2 The Development of CBT Ban Mae Kampong as a Social Enterprise

In 1995, Teeramet Kajonpattanapirom, Ban Mae Kampong Village Headman, has concerned about the issue of the community and thought that it is necessary to have prevention and solution processes. Therefore, he conducted a study and went on the community tourism tour organized by the government in many areas. This study resulting in the concept of conservation of local resources in parallel with the development of the village by recognizing that Ban Mae Kampong has the potential to develop into an eco-tourism village to help prevent and sustainably solving the problems.

From the study and data collection for Ban Mae Kampong development, it found that Ban Mae kampong has essential things as a community capital, which consists of beautiful and abundant natural resources. Lifestyles of people in the village different from people in the city, the remaining ancient culture of the village by reflecting in the form of generosity, living together as a relative, interdependence, and collaboration. So Teeramet has the idea to use these strengths as key factors in driving sustainable village development by using tourism. There are discussions among the village leaders in initiating village development in sustainable ecotourism, apply a homestay by starting with a conference and a villager's stage. Also, they focus on learning and understanding with people in the community, site development planning, ecotourism homestay education training with careful procedures. Including developing a model for managing sustainable tourist attractions As Passorn Tapayorm (2018) stated that "Mr. Teeramet, the village headman, is a leader in the development of the village into a homestay business. He gained

knowledge from various seminars and adapted for Ban Mae Kampong”. As same as Kajorn Theerapat (2017) described the development of the community that

Mr.Teeramet began to study and develop Ban Mae Kampong to be an ecotourism village and homestay since 1995. He went to study in various areas and then discussed among the leaders of the village... There are three kinds of Ban Mae Kampong’s capital: nature, way of life, and culture. We must protect and solve the problems of the village using ideas that can be shared, for village development through tourism.

CBT Ban Mae Kampong took four years to prepare and then began operating in April 1999 and has established as a social enterprise on December 10, 2000. Five houses were participating in the homestay services project in the beginning.

Nowadays, CBT Ban Mae Kampong has 25 homestays and has various tourism activities in which all the villagers participate in operational management. Ban Mae Kampong has developed into a well-known tourist attraction that has the beauty of nature and the charm of folk art and culture. The village of infrastructures has designed to be more comfortable. The villagers have an increased income and have a better life while still able to conserve natural resources and local culture.

#### **4.1.4 Concepts, Business Model, Management and Social Innovations of CBT Ban Mae Kampong**

##### 4.1.4.1 Concepts of CBT Ban Mae Kampong

CBT Ban Mae Kampong is a tourism social enterprise that aims to develop by using sustainable tourism as a tool for sustainable development based on the following three concepts:

- 1) CBT Ban Mae Kampong has adopted the development concept according to the philosophy of the sufficiency economy of His Majesty King Bhumibol Adulyadej The Great used in operations. It is developing a community to

become a village where people live according to the philosophy of sufficiency economy, that is, moderation, reasonableness, and self-immunity.

2) CBT Ban Mae Kampong has concepts on preserving natural resources and the environment as well as preserving lifestyles, traditions, and folk art and culture of the community to remain with the community.

3) CBT Mae Kampong has the concept of self-reliance development with cooperation and participation of people in the village

Kajorn Theerapat (2017), the community leader, explained the implementation of these concepts as follows:

We have the concept that the sufficiency economy philosophy should be used as a prominent point to make Ban Mae Kampong a sufficiency economy village... Ban Mae Kampong has a beautiful nature and environment, including lifestyle, traditions, and the folk arts and culture of the village, which is something that we must preserve ... We must focus on self-reliance, cooperation, and self-development of villagers as well as the sustainable development of the village.

#### 4.1.4.2 Business Model of CBT Ban Mae Kampong

The business model of CBT Ban Mae Kampong Tourism Community is community-based Tourism (CBT) that considers the sustainability of the environment, society, and culture of the community. It has directions and management by the community for the community. People in the community play a role of ownership in which community members participate in shares holding in the characteristics of the cooperative. The cooperative will raise funds, manage and share benefits, including maintaining the related resources to be in good condition to make visitors and members of the community satisfied and create learning. The villagers work together in a process that started from helping each other to find a suitable style of tourism management and develop the tourism management model of the community operated. As Rattana Chaiyaphong (2017) described the adjustment of this model that “We were ecotourism, but now we have changed to community-based tourism by using the

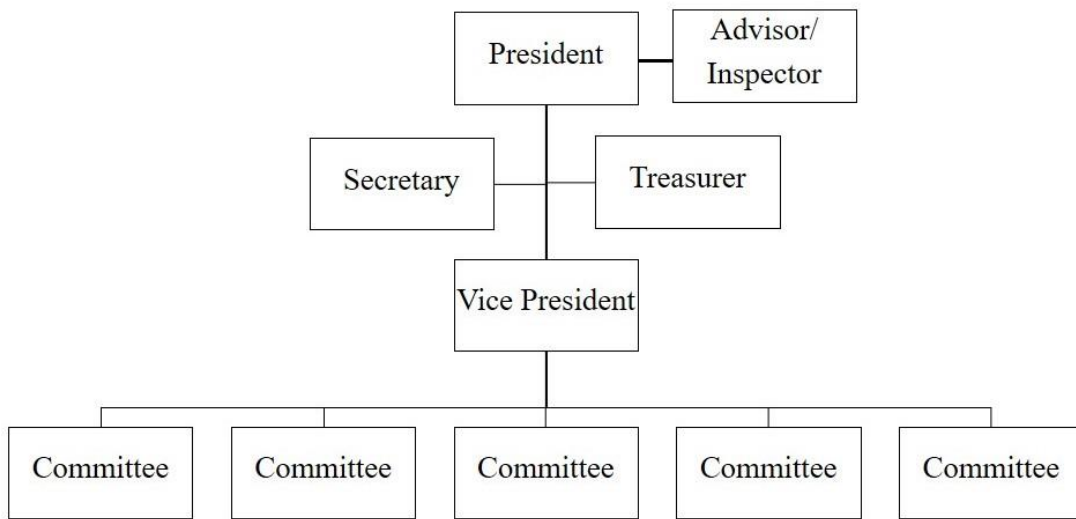
cooperative model nad has a cooperative committee.” In the same way, Joompon Naknil (2017) explained that “We use the cooperative model. We have community stores managed by a cooperative committee to produce products that belong to the Mae Kampong people”.

#### 4.1.4.3 Management of CBT Ban Mae Kampong Management

CBT Ban Mae Kampong uses community-based tourism management methods, which have the principles of community ownership by participating in shares in cooperatives. Every Mae Kampong villager is a member of the cooperative. There is a committee of community tourism that consists of the president, vice president, secretary, treasurer, committee, advisor, and inspector to manage various aspects effectively. Income from tourism that has already deducted will be the cooperative's income. There is a summary of the profit and loss of the cooperative every year. If the cooperative is profitable, dividends will be paid to all members. Dittha Prathomma (2017) has given details about the role of the committee that:

The board does not think of only increased revenue but also thinks about the allocation and distribution of income thoroughly. We have established Mae Kampong cooperative. All villagers are members of this cooperative. Income from tourism that has deducted will be the income of the cooperative. There is a yearly summary of profit and loss of cooperatives. If the cooperative make profits, they will pay dividends to all members.

The organization structure of CBT Ban Mae Kampong executive committee is as figure 4.1



**Figure 4.1** The Organization Structure of CBT Ban Mae Kampong Executive Committee

Community members can participate in determining the direction and pattern of proper operations, including guidelines for tourism management and essential decisions. As Dittha Prathomma (2017) stated that: “The importance of management is to manage the tourism by the community... We help each other, both leaders and villagers”.

The guidelines for the management of the CBT Ban Mae Kampong divided into two major issues, which are the regulations of village tourism and the type of tourism. Public opinion acceptance for election has performed before applying tourism rules in the village to be used as a benchmark for tourists and villagers in adhering to practice together. The villagers set the regulation in seven categories which are: 1) the safety of community and tourists; 2) the conservation of buildings, forest, wildlife, streams and creeks, folk arts, and culture and traditions; and 3) Generating income for the development of tourist attractions in the village. The villagers gather details in each category, inform them at the village meeting. After that, the sign will be posted at various locations within the village for tourists and community members to acknowledge and follow accordingly. Also, there is a route identification for nature viewing only on the designated routes. Village guides are

responsible for preventing natural resources from tourism. Visitors prohibited from cutting or storing trees, flowers in the forest, and the removal of all kinds of forest resources without permission.

Participated in tourism, villagers gathered expertise and interest groups for professional development - all groups related to local tourism management. "The villagers are gathered together to form a career group based on their aptitudes and interests. All groups are connected and linked to tourism" (Nantaka Jareonla, 2018). Each group has an executive committee and several members such as bamboo furniture, forging, local herbs, traditional massage, folk music, folk dance, tour guide, tea, coffee processing product group, and wickerwork groups. Moreover, there are extra activities and services for tourists, such as cultural art activities, Baisi ceremony, folk dance performance, local music performance, offering alms to monks, and health-related activities. Also, there is the tour of herbs tasting by Mor Mueng group with Thai massage included.

CBT Ban Mae Kampong has various systems for effective operation and support and thoroughly income distribution to community members. There are homestay reservations and queueing system and rules and regulations, such as the cleanliness of the homestay.

About benefits allocation, Ban Mae Kampong tourism community has managed to divide benefits and distribute income for villagers through the cooperative system. Most of the villagers in the village are members of cooperatives. As Rattana Chaiyapong (2018) explained that:

Any ready home can be opened as a homestay ... The service fee will be charged at the same rate of 550-600 Baht per person ... The revenue sharing must be imported into the cooperative system by deducting it into the cooperative 50 Baht per person every month. Entrepreneurs who are not Mae Kampong villagers will be deducted 100 Baht per person every month ... After that, that income will be allocated to cooperative members in which most villagers in the community are cooperative members.

The use of community-based tourism management methods through cooperative systems of CBT Ban Mae Kampong makes it possible to distribute income and fair compensation to the people in the village. Besides, some part of the profit has used for creating public benefits for the Ban Mae Kampong community, such as the development of infrastructure, electricity, water system, and maintenance for beauty and cleanliness of village environments. These systems improve the quality of life of the villagers. As a result, the villagers have an understanding of sustainable tourism and community tourism and holistic management to promote their self-esteem, secure, and unified community. Also, they will understand their roles as part of the community. This understanding results in collaboration in local development for sustainable progress along with the preservation of natural resources and the environment in the community, so there will be no adverse effects on the community.

#### 4.1.4.4 Social Innovation of Ban Mae Kampong

CBT Ban Mae Kampong has created social innovations, which are something new that has never been seen before in this community. These social innovations not only provide benefits to villagers in the community but also give benefits to society as a whole. The essential social innovations of CBT Ban Mae Kampong are as follows:

- 1) There is a tourist community in the form of cooperatives which helps to distribute income to the community thoroughly and fairly to all parties resulting in Ban Mae Kampong community having funds to be used as social welfare for villagers in the community Which causes people in the community to have a better quality of life

- 2) There are career groups according to expertise to help promote and support careers for villagers in the community. The villagers in the community have developed the main career potential and the creation of extra jobs to increase their income. There is a value increase in available products such as coffee, tea, herbal pillows, tea leaves, soap, Kampong leaves, shampoos, and mouthwash for sale. As Dittha Prathomma (2017) described that: “We have created the job for the new generation and increased the value of available resources, such as soaps, capsules, shampoo, tea, mouthwash.”

3) There are activities to create income related to tourism, which consistency with nature, environment, folk lifestyle, customs, and traditions, community arts and culture raising awareness of rehabilitation and conservation of nature, environment, folk lifestyle and sustainable folk arts and culture.

4) CBT Ban Mae Kampong has established a learning center to transfer knowledge in community tourism services systematically. This learning center is suitable for groups/people to come to study as a role model for their community development. Information technology has introduced to assist in marketing and public relation as well as hotel reservation systems and tourist activities.

5) CBT Ban Mae Kampong has applied information technology to help in the operation both marketing public relations informational As well as homestay reservation systems and tourist activities

6) There is a tourism planning service for tourists according to their objectives and needs to facilitate and maximize the benefits for tourists'

#### **4.1.5 Success and the Key Success Factors of CBT Ban Mae Kampong**

##### 4.1.5.1 The Success of CBT Ban Mae Kampong

The resolution from the village community to open a tourism community Ban Mae Kampong resulting in continuous improvement until succeeding in many aspects as follows:

1) Ban Mae Kampong has financial security. Opening as a tourism community causes various activities to create careers and income for the people in the village. The villagers have additional jobs and income to support themselves comfortably, including saving money resulting in financial security.

2) Infrastructure such as roads and public utilities in the village have developed to be comfortable for the users.

3) The quality of life of the villagers has improved because of the effective fund management and fair dividends. This fund management helps the villagers to have good social welfare and have stability in life, which is beneficial for all parties.

4) Ban Mae Kampong can conserve natural resources and the environment as well as the ways of life, traditional arts and culture of the village. These things make the villagers proud, have a good conscience for the community and society, and with encouragement for operations. Some key informants reflect this success as the following description “Villagers have careers, income, and better quality of life while nature and the environment are well maintained” (Rattana Chaiyaphong, 2018). “The village is growing, but the villagers can live normally. Some households have changed their careers from picking up the tea leaves to tourism, homestay, massage without abandoning the traditional career” (Nantaka Jaroenla, 2018).

Community-based tourism enables the village to have developed both infrastructure and people. Villagers have capital, income, and can improve themselves. They are proud and encouraged. There is a fund and dividends allocation system that will benefit both directly and indirectly to everyone. (Passorn Taphayorm, 2018)

The critical evidence of the success of the CBT Ban Mae Kampong is the certification of standards and awards honored by various organizations which are the following:

- 1) In 2018, 2017 and 2016, CBT Mae Kampong received “The ASEAN HomeStay Standard Award” from the Ministry of Tourism and Sports.
- 2) In 2017, CBT Mae Kampong joined the civil state project in the community tourism group by Pracharath Rak Samakkhi Company, Chiang Mai (Social Enterprise) Co., Ltd., which help set the guidelines for funding from all sectors to support the budget as a model village for ecotourism in the project to promote livelihoods at the village level.
- 3) In 2017, CBT Mae Kampong participated in the project to set up the Community Fund Management Institute and promotion project to create a village livelihood at the village level according to the work driving strategy project of the Department of Community Development.

4) In 2015, CBT Mae Kampong won the first prize “Sufficiency Economy Village, Stay Cool and Happy” outstanding community learning center at the provincial level from the Ministry of Interior.

5) In 2013 and 2010, CBT Mae Kampong received “The Best Homestay in Thailand Award” from Lonely Planet magazine.

6) In 2012, CBT Mae Kampong received “The Model Eco-tourism Village Award” from The Office of Upper Northern Provincial Cluster 1.

7) In 2011, 2008, 2006 and 2004, CBT Mae Kampong received “The Homestay Standards Award” from the Tourism Department Ministry of Tourism and Sport.

8) In 2010, CBT Mae Kampong won “The PATA Gold Awards (Culture)” from the Pacific Asia Travel Association.

9) In 2010, CBT Mae Kampong received “The Outstanding Community Learning Center at The Provincial Level Award” from The Office of Upper Northern Provincial Cluster 1.

10) In 2010, Teeramet Kajornpattanapirom, a former village headman and Ban Mae Kampong community leader, received the Outstanding Community Development Leadership Project Award.

11) In 2009 and 2006, CBT Mae Kampong has selected as OTOP Village Champion (OVC) from the Department of Community Development (PCD)

12) In 2552, CBT Mae Kampong received the “Village of Happiness and Sufficiency Award” from The Office of the Health Promotion Fund.

13) In 2007, CBT Mae Kampong received “The Outstanding Community in Tourism Award” in the contest of Thailand Tourism Awards.

14) In 2006, CBT Mae Kampong won “The Kinnaree Award” from The Thai Tourism Industry Contest.

15) In 2005, CBT Mae Kampong received “The Thai Homestay Standard Model Award at Northern Level” from the Ministry of Tourism and Sports.

#### 4.1.5.2 The Key Success Factors of CBT Ban Mae Kampong

CBT Ban Mae Kampong has constantly developed tourism and is successful. Several conditions lead to success, as follows:

- 1) A visionary leader in developing a village and successfully operate who is committed to working social enterprise and community-based tourism.
- 2) There are beautiful natural resources and an abundant environment, including mountains, forests, waterways, streams, and various plant species, with a cold climate throughout the year. Also, the community has conserved natural resources and the environment for people to experience the beauty of nature.
- 3) There is a traditional way of life and unique folk art and culture which preserved and inherited until the present.
- 4) Villagers in the community love their hometowns and cooperate in development that aims to become self-reliant. Create a group, an organization, people, and developing people that strengthen the community.
- 5) Alliances and having friendly and connected networks as internal and external networks, which will facilitate each other.
- 6) There are proper management, democracy, community management, environment, and community funds. Financial sources are from government and local community funds. The community emphasized on self-financing, self-reliance rather than relying on government financial support.
- 7) There is the implementation of the royal sufficiency economy philosophy with concrete use.

The importance of these factors reflected many key informants as follows:

Five factors contribute to success. First, a visionary leader. Second, local budget such as nature that can further be developed. Third, group and organization creation, human development, and strengthening the community. Forth, alliances and friendly relationships, both internal and external. Fifth, proper management in community management, environment, and community funds. There are two sources of funds in the community, which are from the government and local villagers. It must focus on the capital instead of government funds and an application of the royal sufficiency economy philosophy (Kajorn Theeraphat, 2017).

Leaders are significant. The villagers are in unity, respecting the rules, etiquette, managing the community among themselves. They are democratic. They love the homeland, live together as brothers, and help each other as well as preserve the environment (Nantaka Jaroenla, 2018).

Community leaders are the ones who manage appropriately. They created a good conscience for the villagers, hiring, budgeting, and not taking advantage. They educated people in the community before taking action. Therefore, there is no problem in managing the village fund (Passorn Tapayorm, 2018).

#### **4.1.6 The Strengths, Weaknesses, Opportunities, and Threats of CBT Ban Mae Kampong**

##### 4.1.6.1 Strengths of CBT Ban Mae Kampong

The strengths of CBT Ban Mae Kampong are as follows:

- 1) CBT Ban Maekampong are diverse natural resources and beautiful scenery, the abundance of ecosystems, including mountains, forests, trees, as well as a source of rare plants. There are two waterfalls, Mae Kampong waterfall, and Tarnthong waterfall, with many streams, small animals, birds, insects, fresh air, and cooling all year round.
- 2) CBT Ban Mae Kampong has community leaders who have a vision and good management ability.
- 3) CBT Ban Mae Kampong has many comfortable, warm, and friendly homestays which located in the beautiful nature.
- 4) CBT Ban Mae Kampong has beautifully decorated clean small restaurants and cafes which sell food products and beverages, especially coffee, which is a product of the village, along with the middle of mountains and riverside. There is Kantha Pruksa temple, an ancient temple which has a chapel located in the middle of the stream. There are several shooting beautiful areas for those who love photography. These places are famous among tourists. Also, there are various tourism activities provided.

5) CBT Ban Mae Kampong has rare life traditions and cultural preservation of the community. Therefore, this charm attracts tourists into the village.

6) Villagers have a conscience of nature and environment, unity, generosity, and interdependence collaboration. Moreover, they help manage the community in the same direction.

Key informants explained the strengths of the Ban Mae Kampong community that “I visit Ban Mae Kampong because the weather is cool, the view is beautiful. There are trees, waterfalls, lakes, a great taste of coffee, the food at affordable prices. The atmosphere here is amazing” (Pornpreeya Anurak, 2017) as well as “The village’s charm. It is a small village in the beautiful mountains with rich natural resources, great cold weather all year. There are waterfalls, rare, unique plants, small birds, insects” (Ditttha Prathomma, 2017), and “Beautiful view, nice weather, comfortable accommodation with reasonable price, delicious food, with excellent management of tourist attractions. Visiting the village reminds visitors of an ancient way of life. This place is very natural” (Sirirat Trakoonchai, 2016).

Ban Mae Kampong is beautiful, fruitful, cold weather all year round. The way of life of people in the community is simple, friendly, unified. These tourism attractions are the charm of Ban Mae Kampong that attracts tourists to come back. Another major strength is the cooperation of the people in the community to cooperate in the same direction. There is management involved. They initiate regulation, village rules and are the judge (Rattana Chaiyaphong, 2018).

The beautiful views, nature, forests, mountains, waterfalls, good weather, many lovely cafes, tasty coffee, snacks, inexpensive, comfortable, many photo corners reflect a good maintenance nature such as the walking path in the village, forest, and waterfalls, and the environment by the local people. There is clean, no trash different from other tourist attractions in Thailand (Nittha Rungreungsakul, 2016).

#### 4.1.6.2 Weaknesses of CBT Ban Mae Kampong

The weaknesses of CBT Ban Mae Kampong are as follows:

1) Transport routes are two-lane concrete road opposite each other with a steep, narrow slope, curvy, without pavements, one side is a mountain while the other hand is abyss with no barrier, so it must be cautious in driving. They cannot park on the side of the street. The drivers must park only in the provided parking lot. In high season, this causes traffic in the village. Sometimes, there are more than ten kilometers long into the village and insufficient parking space provided. Therefore, this is inconvenient for the visitors causing dissatisfaction and negative reputation spread on media. Traffic during high season is critical to CBT Ban Mae Kampong. According to some key informants stated that “The traffic jams and insufficient parking during the festival because many tourists use cars, but the road is narrow, steep, sloping with no pavements, causing dissatisfaction.” (Rattana Chaiyaphong, 2018).

The weaknesses are the terrible traffic during high seasons such as traffic jams and not enough parking areas cause tourists dissatisfied and complained. Some tourists put negative opinions on social media. These weaknesses damage our community and are a big problem for the villagers (Nittha Roongruangsakul, 2016).

During the festival, people should not travel to Ban Mae Kampong because of excessive cars, narrow, steep road, many curvy routes, no alley, traffic jam on the mountains, and no parking space (Sirirat Trakoonchai, 2016).

2) CBT Ban Mae Kampong has a lack of human resources to manage and work for the community. The villagers have their responsibilities. They do not have sufficient time to encourage the development of the local community. Also, labor wages to maintain and improve the area is high. A large budget is needed, as Ditttha Prathomma (2017) explained that “We have a shortage of human resources. The villagers have no time to participate, high labor wages, which requires a lot of budgets”.

3) CBT Ban Mae Kampong has a lack of new generation leaders accepted by the villagers. Only Mr. Theeramet Kajornphatthanaphirom, a former headman, is an outstanding leader who received respect from the villagers at this time. “New generation rarely involved in management. At present, there is only Mr. Theeramet, and a few village committees are the leaders”. (Joomphon Naknil, 2017).

#### 4.1.6.3 Opportunities of CBT Ban Mae Kampong

From the analysis of the opportunities in the operation and development of CBT Ban Mae Kampong to achieve the goal of becoming a sustainable social enterprise and community-based tourism, there are four aspects as follows:

1) The number of tourists visiting the community tends to increase due to the popularity of sustainable tourism. Also, most of the tourists visiting the CBT Ban Mae Kampong were impressed, satisfied, and recognizes the value beneficial to the public. Therefore, this leads to word spreading, especially in various media, including social media and social networks. It is attractive to tourists to increase in Mae Kampong's house. As Pornpreeya Anurak (2017) said, “I feel satisfied and impressed, and I would like to tell others.” Like Nittha Rungreungsakul (2017) explained that “Visiting Ban Mae Kampong is impressive. I want to come again. Now, there are a lot of people talking about Ban Mae Kampong. They post on the media such as television, magazines, the internet, Facebook. In the future, it should be more visitors”.

2) Generating income from product development in the village and product processing from the main occupation, for example, Miang and coffee planting, are developed and processed into other products, such as orange favor Miang, sweet Miang, sweet filling Miang, instant coffee, and herbal tea pillows. “We have produced products from coffee, tea for more products to increase revenue. These sold very well”. (Passorn Tapayorm, 2018).

3) There are market expansion and product distribution channels by opening community shops for the villagers to produce products for sale. Also, they find marketing partners to distribute community products, which helps to generate additional income widely. Kajorn Theeraphat (2017) described that “Product

development in the village is more diverse. Currently, there is a culinary class in restaurants to teach the people in the community, making fermented tea for sale at the shop”. Some of these developments have been supported by the government, as explained by Dittha Prathomma (2017) that “We got the money from the Pracharat Project 2016, for a coffee factory construction, school, the village, shops that can display their products for sale”.

4) There is village development as a tourist attraction and learning center for nature conservation and environment, ways of life, traditions and arts and culture, community products and services as well as management. The management will make communities achieve income throughout the year in all the season as well as being able to preserve natural resources and the environment, ways of life, traditions, and traditional arts and cultures of the community. As Kajorn Theerapat (2017) explained that, “Learning center must have developed because it is not limited to days and times.”

#### 4.1.6.4 Threats of CBT Ban Mae Kampong

Main obstacles in the operation and development of CBT Ban Mae Kampong includes two points which are the following:

1) The problem of outsiders taking over the villagers to run the homestay business, small restaurants, and cafes. The presence of outsiders in business causes the difficulty in managing the shops’ regulations because business owners are not. Therefore, the rules and regulations of the community are not strict. Dittha Prathomma (2017) said that “Managing outsiders’ shop is difficult. They often do not comply with rules and regulations”. Rattana Chaiyaphong (2018) explained that “In the past, there was a check of the deduction of accommodation fees to the village, accused by capitalists. The truth is that capitalists take a share in running the business, and foreign investors rarely cooperate with the community”.

2) Some tourists do not cooperate with the guidelines for solving traffic problems during high seasons. There is no success in fixing the problem. Although the community has arranged a parking place on the ground level and use the public vehicle to enter the village, some tourists disagree to comply with this. As Passorn Tapayorm (2018) explained that “We have tried to solve the problems during the festival and the problem of insufficient parking by allowing

tourists to park at the village on the ground level with shuttle busses, but tourists rarely agree to follow the plan.”

#### **4.1.7 The Impact on Economic, Social and Natural Resources and the Environment of CBT Ban Mae Kampong**

Research findings of economic, social, and natural resources and environmental impact to CBT Ban Mae Kampong, both positive and negative effects are as follows:

##### **4.1.7.1 Positive Impact on Economic, Social and Natural Resources and Environment of CBT Ban Mae Kampong**

CBT Ban Mae Kampong causes positive impacts on the economy, society, natural resources, and the environment as follows:

1) Providing villagers with additional tourism occupations tourism and is an increase in income resulting in the overall economy of the community. Dittha Prathomma (2017) stated that “The economy in the community has improved. People can provide products and services”. Rattana Chaiyaphong (2018) said that “The community earns more income” and Passorn Tapayorm (2018) explained that:

A large number of tourists come in, resulting in more income. Nowadays, the elderly generate income from making tea pillows, basketry, basketry, and basket. The younger generation at the early of twenty to thirty years old worked in the urban area. However, as tourism introduced, they come back to work more in their hometown in running restaurants, cafes, and shops.

2) Villagers benefit both directly and indirectly from village tourism. People involved in homestay businesses producing products or providing services have directly benefited from having an additional income. As for those who do not participate in this, they also benefit indirectly from the government and private sectors to help develop the infrastructure, transportation routes, public utilities, and communications, as well as the community itself, have funds allocated for the development of infrastructure, services, and social welfare. This benefit makes people

in the community have a better quality of life. As Kajorn Theerapat (2017) explained that:

People who act in this receive benefits directly, but those who did not, they have indirect benefits. Villagers have extra income and funds to develop the village. They receive benefits from developing foundation structure from the government like roads, and public utility, social benefits of the village to be a lot better than in the past. The villagers have better well-being and quality of life quality.

3) Not only locals will have higher income, better life, stability, better foundation structure, benefits in general, but also can reserve their ancient traditional culture by introducing integration as part of tourism by displaying all of these. Joompon Naknil (2017) stated that “These days, Ban Mae Kampong local people have a better quality of life, benefits for their entire life, compensation when they are unwell. This higher income makes the community to be a rich resource and happiness”.

4) Villagers in the community are aware of their participation in community development. Resulting in harmony in the society, help each other, and work together in preserving good things of the community and community development. Dittha Prathomma (2017) said that “Society is still good, well-being, lifestyle as usual. They are harmonized and low possibility of disagreement,”

5) Natural resources and the environment within and around the village have been conserved and maintained. The villagers are aware of the importance of preserving natural resources and the environment to maintain their original condition and take care of it sustainably. Besides, there is the maintenance of cleanliness and orderliness within the village to be always beautiful. As some key informants explained ther]t “The way of life in the village still has a traditional style. The path in the village is clean. The houses of each villager are clean, tidy, and natural. It seems to have a good quality of life”. (Nittha Rungreungsakul, 2017) “Although there is an increasing number of tourists, they are aware of the conservation of nature, better fundamental structure to be the same. Also, there are lifestyle conservation and tradition”. (Pornpreeya Anurak, 2017)

#### 4.1.7.2 Negative Impact on Economic, Social and Natural Resources and Environment of CBT Ban Mae Kampong

CBT Ban Mae Kampong also has negative impacts on the economy, society, and environment. When considering the adverse effects carefully, there are five reasons as follows:

1) The extravagance of the villagers in the community. The more village economy improvement, the better the villagers' income. So the payment habits of people in the village have changed from economic use of money to extravagant without consideration as Kajorn Teerapat (2017) mentioned that "The negative effects are extravagant."

2) The outsiders trying to get into business caused some competition with the villagers in the community. These outsiders are resulting in competition in business operation instead of the same principles and causing to undermine the community development potential because some outsiders who come to do business do not follow the rules of the village. As Joompon Naknil (2017) said that "Outsiders often buy land, do business, complete with villagers. However, the village has rules. Those who bring in friends have an impact on the people in the village". And Dittha Prathomma (2017) stated that "If many outsiders come in, they will change. Some people come in for benefits".

3) The unity of the villagers in the community has decreased due to conflicts of interest. As Nantaka Jaroenla (2018) stated that "Less unity among the because of the benefits caused conflicts. In the past, benefits shared. But now less". Like Passorn Tapayorm (2018) said that:

There is jealousy among some villagers. Some people receive benefits from taking action. Some people don't work but hope to get benefits. But when he does not gain benefits, he will not be satisfied. But some people aim for benefits without doing anything. When those people do not gain benefits, they will not be happy. The village has funds. Everyone has the right to perform and have the right to propose ideas, but some act according to their satisfaction only.

4) The problem of increasing waste. Natural resources and the environment have destroyed because of many tourists visiting: the more visitors, the more substantial the amount of garbage. Tourists destroy natural resources and the environment. Kajorn Theerapat (2017) explained that “The adverse effects on the environment are waste. The trees have trampled, destroyed. Same as Sirirat Trakoonchai (2016) said that "Mae Kampong has dominant changed from many years ago. Many small waterfalls used to be more beautiful. Nowadays, the condition of it is getting worse. There is more garbage. The riversides are less natural”.

5) There are pollution issues and road safety. The more tourists, the more pollution and accident as the increase in traffic. Especially during high seasons and long holidays with a large number of tourists using cars. Various locations have insufficient supporting space. This pollution creates a crisis for the community. Joompon Naknil (2017) explained that “Road safety has reduced because of the higher number of cars. Sometimes there are excessive tourists that we can handle affects management, creating crises for villages and tourists”.

6) There are problems in life safety and property, which means that when there are a lot of tourists entering the village, there will be a group of fraudsters coming together with tourists causing security problems. The property of the people in the village has reduced as Dittha Prathomma (2017) said that “Safety in life and property has reduced. Some people are criminals in the tourists’ group”.

#### **4.1.8 Guidelines for Business Operation and Potentiality Development of CBT Ban Mae Kampong**

CBT Ban Mae Kampong has set guidelines for operations and potential development of the community, especially the solution and prevention of weaknesses and negative impacts of the community in many aspects as follows:

1) CBT Ban Mae Kampong must solve the weakness of traffic congestion and insufficient parking space during the holiday and long holidays. By providing staff to facilitate and organize traffic consisting of security personnel, village safety, and volunteer citizens as well as preparing parking areas in Ban Mae Kampong School, Kantha Pruksa temple, the Teentok royal project. Also, they will suggest them to use the parking lot on the ground level before going up to the village.

After that, the community organized a shuttle from the parking areas to go to Ban Mae Pong, and if the number of cars entering the village is more than the limit, they will be allowed to park on the pavement.

2) CBT Ban Mae Kampong establishes measures and regulations in the sustainable preservation and conservation of natural resources and the environment, forests, waterfalls, and rivers. All relevant parts are implemented, such as the location of houses. In the past, the villagers' homes located near the stream, which may cause damage to nature and the environment. The new rules of housing location are that the houses need to be at least two meters away from the stream, in the case of outsiders to buy land in the village. Villagers must be informed and have an agreement before buying about the purpose of the houses. The buyers must strictly comply with the rules of the village.

3) CBT Ban Mae Kampong sets measures to support and conserve the local lifestyle, customs, traditions, and art of the community through various tourism activities. Such as activities to learn about the community's ways of life, exercises to demonstrate local wisdom, such as making Miang, roasting coffee, and herbs. Moreover, there are activities, traditions, and culture of the villagers, such as the welcoming of the Baisi ceremony, dancing, and local music.

4) Setting measures and regulations to improve, develop and maintain an environment in the village to be organized, friendly, clean and harmonized with nature, such as energy-saving, the planning of waste management systems, compostable materials system, wastewater treatment system, landscape arrangement, various signs and symbols, planting, house and the surrounding environment cleanliness from the entrance to the village. There will be no garbage or any change of the natural conditions and atmosphere from the original state of nature.

5) There are measurement settings to solve problems and prevent outsiders from running the business in the community, causing competition from villagers in the community. Some people do not follow the rules of the community that village has closed for outsiders for running the business in the community from the beginning of April 2016 onwards. Only the ones who stay in the community without operating any business can live here.

6) Support and promote awareness to villagers in the community participating in the development of cooperation by considering the benefits of the public more than oneself and emphasizing sufficiency by nature, promoting self-reliance, as well as the awareness of nature and environment preservation. Local traditions and cultural traditions to remain sustainable.

7) CBT Ban Mae Kampong must develop the tourist attractions potential to be standardized communities, be self-reliant, and be able to travel all year round regardless of the season. By improving various activities for tourists to participate, such as knowledgeable activities in the way of life of the villagers by homestay style of living, consuming local food, folk wisdom demonstrations by taking action, and events related to art and culture.

8) It is developing the potential to be a source of learning and observation for agencies, organizations, and interested parties, both applying the philosophy of the sufficiency economy as a prominent feature. This learning center includes a great and sufficient living and consuming, prosperous life with happiness, energy-saving, researching nature and environment, and also renovation and conservation. Moreover, this is also related to studying local life, tradition, art, and culture all year not necessary to be performed only during high season.

9) There is potential product development of CBT Ban Mae Kampong by developing markets and distribution channels such as opening community stores, cooperatives, creating partner networks. Also, product differentiation, branding, and product processing so that communities can help themselves instead of relying on others.

10) There is the potential development of villagers in the community and youth by training and developing various capabilities of villagers in the community, including young people who will be an important force in the future to gain knowledge and understanding in multiple subjects. The training is such as tourism by communities, natural resources, and ecosystems, the way of life of the villagers, community culture, community products to be ready to provide information to tourists. Moreover, there are creating awareness of nature and environment preservation, ways of life, customs, and traditions, local arts and culture as well as training and knowledge development other capabilities such as management of

product development, energy savings, a sufficient village economy, and English skills improvement by having a training course to be in line with the conditions related to local requirements for real practical results.

11) Developing the potential of the profession and the original products of the community to return to its value, such as Miang leaves collecting and making it. The popularity of Miang consumption of local people may be reduced from the past, causing low sales in the market. However, the collection of Miang leaves and making Miang is unusual for the general public, so it will attract tourists to study the lifestyle of the villagers. Therefore, this is important and needs to preserve. As some key informants express their opinion about the approach to operation and potential development of CBT Ban Mae Kampong that:

I want Mae Kampong to remain a small, quiet community with forests and water. We have to maintain the good dominant things of the village to be in the original condition. I want the village to be calm, small, lovely, peaceful, and be preserved in the original environment. (Pornpreeya Anurak, 2018).

12) The weakness that needs to resolve is traffic congestion problems. It should be concentrated on self-dependency, rely on the government as appropriate, give priority to tourism management by the community.

There must not be the low season or high season. The plan must be connected to various sectors and developed as a learning source because learning has no time and date limit. The sufficiency economy philosophy will be the dominant feature, the sufficiency economy village with activities of observation of various organizations. The concept of energy saving will be applied. Also, it is important to make a difference with activities that tourists can participate in, and it should be the link of the market entering better than relying on others. Also, it must have training and development in various fields and the younger generation to be able to take care of and develop the village of the current generation (Kajorn Theerapat, 2017).

## 4.2 Singha Park Chiangrai

### 4.2.1 Key Informants

The key informants for in-depth interviews use a specific selection method. They are the relevant person who can provide the information needed and has selected from the case studies, nine-people each: three owners or top management; three beneficiaries (employees and/or villagers in the community); and three tourists, a total nine person. (Table 4.3)

**Table 4.2** Singha Park Chiangrai Key Informants

No.	Alias	Groups	Description
1)	Hiran Thienpong	Owners/Top Managements	Male, Age 67 years old, Consultant
2)	Rerk Piempradit	Owners/Top Managements	Male, Age 58 years old, Assistant Manager
3)	Buri Kaewtawan	Owners/Top Managements	Male, Age 35 years old, Assistant Manager
4)	Wanna Wongkrue	Key Beneficiaries	Female, Age 47 years old, Supervisor
5)	Srima Janam	Key Beneficiaries	Male, Age 62 years old, Supervisor
6)	Darunee Raksasap	Key Beneficiaries	Female, Age 42 years old, Village Headman
7)	Thanaporn Wutimetha	Relevant person	Female, Age 52 years old, Experienced tourist
8)	Rita Nokpalee	Relevant person	Female, Age 30 years old, Experienced tourist
9)	Napa Hengtrakool	Relevant person	Female, Age 52 years old, Experienced tourist

#### **4.2.2 Context of Singha Park Chiangrai**

The study of the context of Singha Park Chiangrai considered in seven points, which are: 1) General Information, 2) Tourism Attractions, 3) Tourism Facilities and Services, 4) Tourism Activities, 5) Opening Hours and Service Rates, 6) Preparation and Guidelines for Tourists, and 7) Accessibilities. The research findings are as follows:

##### **4.2.2.1 General Information**

Singha Park Chiangrai located at 99 Den Ha-Dong Mada Road, Moo 1, Ban Mae Kon, Mae Kon Subdistrict, Muang District, Chiangrai Province, with an area of 8,600 rai, covering 4 Subdistricts, including the Hung Noi Subdistrict, Rob Wiang Subdistrict, Pa O Don Chai Subdistrict, and Mae Kon Subdistrict. This place is hill slope surrounded by mountains, approximately 450 meters above the sea level. The average annual temperature is 19.1 degrees celsius.

Singha Park Chiangrai has opened in 2011, operated by Singha Park Chiangrai Company Limited, a subsidiary of Boonrawd Brewery Company Limited. Mr. Pongrat Luangthamrongcharoen is the managing director. In Singha Park Chiangrai, there are a large tea plantation, agricultural plantation plots, cycling paths, restaurants, shops, and activity services. Singha Park Chiangrai allows tourists to visit the beautiful scenery and various plants on the farm, relax, exercise, and ride a bike without paying an admission fee. The symbol of Singha Park Chiangrai is the sizeable golden lion statue located on the green grass in front of Singha Park Chiangrai.

##### **4.2.2.2 Tourism Attractions**

Singha Park Chiangrai has many tourist attractions, including natural resources and tourism services. The famous tourist attractions are as follows:

1) The beautiful landscape of the farm surrounded by mountains, forests, lakes, and various plants. There is a viewpoint that can see the scenery of the surrounding area in 360 degrees and has a current climate throughout the year.

2) Plots of crops such as tea plantations, planted in rows on the slopes. The hill in the area of more than 600 rai with beautiful vast green tea fields, flower beds, cosmos fields, cosmos flower fields, orchards, fruit plots, vegetable and

fruit plots seasonally rotated, and a giant mushroom farm with various kinds of mushroom.

3) There is the most beautiful cycling path in Thailand, both smooth and natural hills and a mini bike field for children under tree shades.

4) There are products and services such as a small safari zoo, farm tour vehicles, rental bicycles, zipline rides, cliff simulators, restaurants, cafes, souvenir outlets, and accommodation services.

#### 4.2.2.3 Tourism Facilities and Services

Singha Park Chiangrai has facilities and services as follows:

1) Agricultural products such as tea and tea products, vegetables, fruits, and various seasonal crops, including many mushrooms from Singha Park's mushroom nursery.

2) There are processed products from crops from Singha Park, such as fruit juice, dried fruit, preserved fruit, and jam.

3) There are cycling routes, both smooth and natural hills, by separating the bike path from the road for safety and a small cycling field for children amid shady trees.

4) There is a small safari zoo with many animals such as giraffes, zebras, native horses, Vatuzy cows, Red cows, and Sun Korn Noir parrot. There are also swans in the lake area.

5) There are farm tours that provide sightseeing spots within the farm area with guides, snacks, and beverages.

6) Bicycles for rent.

7) There is Zipline for views from a high place.

8) Simulated cliffs provide rock climbing activities, with experts supervising the safety and providing proper climbing instructions.

9) Many restaurants, coffee shops, and bakeries, such as Phu Phirom, located on the top of the hill, allow seeing beautiful scenery in all perspectives. Barn House Pizzeria provides pizza and Italian cuisine.

10) There are mini-stores selling vegetables, fruits, products and souvenirs from Singha Park Chiangrai, located in front of Singha Park and at the activity center.

11) Special festival activities such as Singha Park Winter Fest and International Balloon Festival which is the most significant international balloon festival in ASEAN

12) “Singh Park Chiangrai Glamping,” a camping service for tents and motorhomes accommodation service, surrounded by beautiful nature, complete with facilities, food, snacks, beverages, and various activities in Singha Park. Only available during the winter.

#### 4.2.2.4 Tourism Activities

Tourists can visit Singha Park in Chiangrai throughout the year. There are three types of activities provided by Singha Park Chiangrai as follows:

1) Tourism activities. Tourists and the general public can visit Singha Park Chiangrai for recreation, exercise, and cycling without an entrance fee. However, there are some services and activities needed to pay, such as farm tours, bicycle rentals, camping accommodation, seasonal fruits, and vegetable picking activities, zipline, and simulated rock climbing.

2) Special events by the festival to attract tourists and serve the public such as Singha Park Winter Fest and International Balloon Festival

3) Educational activities, including instructors provided by Singha Park for organizations, agencies, and a group of people who are interested in learning about agriculture and a sufficient economy.

#### 4.2.2.5 Opening Hours and Service Rates

1) Singha Park Chiangrai open daily for 24 hours a day.

Tourists can visit the place, exercise, and bring bicycles to ride without paying the entry fee.

2) A farm tour bus with guides, snacks, and beverages open daily from 08.00 am.-05.00 pm. The adult rate is 100 Baht per person, children up to 120 centimeters height, 50 Baht per person. Some parts of the revenue will use to build a multipurpose building, Phutthamonthon Sompot 750 years, and provide lunch for needy students in Chiangrai.

3) Bicycles for rent daily from 08.00 am.-05.00 pm. Rental rates for a 2-seat bicycle: 1 hour 150 Baht, 2 hours 200 Baht, 6 hours 600 Baht. Rental rates for a mountain bike: 1 hour 100 Baht, 3 hours 250 Baht, 6 hours 400 Baht

4) Zipline activity viewing the tea plantation open weekdays from 08.00 am. - 6.00 pm., Saturdays, Sundays and public holidays from 08.00 am.- 07.00 pm. Service rates per person at the service point inside the tea plantation are 800 Baht per person and at the tower point at the recreation area, 300 Baht.

5) Rock climbing activity open weekdays from 08.00 am.-6:00 pm., on Saturdays, Sundays, and public holidays from 08:00 am.-07:00 pm. The service rate is 150 Baht per person.

6) Phu Phirom Restaurant open daily from 11.00 am.-10.00 pm.

7) Barn House Pizzeria is open daily from 11.00 am-8.00 pm.

#### 4.2.2.6 Preparation and Guidelines for Tourists

Tourists traveling to Singha Park Chiangrai must comply with tourism rules and regulations, including:

- 1) Must comply with cleanliness rules.
- 2) Do not access prohibited routes by cars or bicycles.
- 3) Do not pick or destroy trees, flowers, and leaves in the park.
- 4) Must comply with other rules and regulations, as specified

by Singha Park Chiangrai.

#### 4.2.2.7 Accessibility

Singha Park Chiangrai located at 99 Den Ha - Dong Mada road, 9-10th kilometer, Moo 1, Mae Kon Subdistrict, Mueang District, Chiangrai Province 57000. Telephone number 053172870 (Thailand +66).

To travel to Singha Park Chiangrai, if moving from Chiangrai city, use Highway No. 1211, Den Ha - Dongmada, follow the path up to the 9-10 kilometers range and Singha Park Chiangrai is on the right.

Another option is to take highway No. 1, Phahonyothin Road from Chiangrai airport, Wat Rong Khun intersection will be on the right, turn right at road number 1208, follow the route, you will find a junction with road no. 1211, Den Ha - Dongmada, turn right and follow the path. Singha Park is on the left.

If traveling from Chiangmai Province, then take highway 118, Chiang Mai - Wiang Pa Pao - Chiangrai Road, follow the route before entering the Province. Chiangrai will find the intersection to enter the road number 1211, Denha –

Dongmada, on the left-hand side, turn left onto the road 1211, along the route, you will find Singha Park Chiangrai on the left-hand side.

### **4.2.3 Background and Development of Singha Park Chiangrai**

#### 4.2.3.1 Background of Singha Park Chiangrai

Santi Bhirombhakdi, President of Boon Rawd Brewery Company Limited, has an idea of using 8,600 rai of the land of the Boon Rawd Brewery Group in Chiangrai Province, formerly Barley Field, to develop into a profitable project for society. Therefore, together with Mae Fah Luang University, he researched to find out what problems Chiangrai has experienced. The study found that Chiangrai Province encountered three critical issues, which are:

1) The poverty of the people. The people in Chiangrai Province are multi-ethnic, both Thai people and many hill tribe people. There is a large amount of poor and unemployed populations. As a result, Santi Phromphakdi changed the crop in Boon Rawd Farm from barley into tea and various agricultural products, and develop this into agro-tourism attractions so that the villagers will have the opportunity to work on the farm for their income. Darunee Raksasap (2017) said that “Chiangrai people have mixed in many nationalities, including both Thai and hill tribe people, so there are a lot of poor people.” Same as Rerk Piempradit (2017) stated that “Khun Santi changed from growing barley to more integrated agriculture. Focusing mainly on growing tea, as well as focus on hiring villagers, which includes both Thai and hill tribe people for their career and income”.

Villagers here are both Thai and many hill tribes. Khun Santi aims to do good things for the community, the Boon Rawd Farm, from the original barley crop turned to grow tea and new agriculture to develop agriculture and create jobs for villagers to have their career (Hiran Thienpong, 2017).

Khun Santi has the idea to develop Boon Rawd Farm to a social project. We discussed the problem with the villagers and found that most of the villagers are poor, have no occupation, no income, need support, so we think how to

create employment as much as possible. Therefore, we make it a social enterprise to help poor people (Buri Kaewtawan, 2017).

2) The problem of forest destruction. The villagers cut down trees and cleared the forests to grow corn. In contrast, the hill tribes cut down trees. They made the forest for shifting cultivation, which causes the wood to disappear, especially the woods on the mountain that have dramatically destroyed. So Santi Phirompakdee would like to build forests to replace the destroyed ones and restore degraded forests by planting forests on the ridges to replace the lost woods. He also reserves some areas in Boon Rawd Farm for planting big trees to create a rich forest. As Darunee Raksap (2017) described that:

In the past, most of the woods in this area has destroyed. Villagers destroy trees, clearing forests for making cornfields. Hill tribes perform shifting forest. Therefore, Khun Santi has the opinion of reforestation to replace the forests that have destroyed.

Also, Buri Kaewtawan (2017) explained that “We want to solve the problem of destroyed forests in the surrounding areas. It has deteriorated, so we will allocate the land on the farm to grow more trees such as Naga, Takaek, Tabaek to make a fertile forest”. These ideas have related to Rerk Piempradit (2017). He explained that

Khun Santi wants to make this area to be outdoor and fill with green plants. The villagers destroyed forests for farming and corn planting. Khun Santi has an opinion of reforestation and makes it prosperous again.

3) The problem of lack of unique products in Chiangrai Province and the lack of remarkable tourist attractions apart from natural attractions. Because Boon Rawd Farm located in a good location on the main road near Chiangrai Horticulture Research Center and also near Wat Rong Khun, a famous tourist attraction, so Santi Bhiromphakdi needs to develop Boon Rawd Farm to be unique

relaxation facilities and famous agro-tourism attractions in Chiangrai. Wanna Wongkrue (2017) stated that “Chiangrai lacks tourist attractions. Khun Santi wants Singha Park to be an important tourist destination in Chiangrai and to be a place for people to come and rest on the farm”. As same As “In the past, Chiangrai did not have any main products that were unique. The outstanding tourist attraction is still not created yet”. (Darunee Raksasap, 2017). This problem is by Rerk Piempradit (2017) explained that “Chiangrai lacks tourism created by people. Therefore, Mr. Santi has an idea to make this place an agricultural tourism destination to help improve the economy in the area,” and Hiran Thienpong (2017) described that “With the location and the current trend of tourism, Wat Rong Khun is an agricultural research station near the farm. Khun Santi needs to open it as an agricultural tourist attraction to create a unique tourist attraction in Chiangrai”.

#### 4.2.3.2 The Development of Singha Park Chiangrai

Singha Park Chiangrai, formerly known as Boon Rawd Farm which is the largest barley plantation in Thailand. Boon Rawd Farm established on March 13, 1993, by the initiative of Piya Bhirombhakdi, a senior executive of Boon Rawd Brewery Company Limited, to grow barley for producing Singha beer. As Wanna Wongkrue (2017) described that “Singha Park Chiangrai, formerly known as Boon Rawd Farm, a large barley plantation to use as a raw material for the production of Singha beer.” As same as Hiran Thianphong (2017) explained that “Singha Park previously named Rai Boon Rawd. Khun Piya Bhirombhakdi, interested in growing barley for use as a raw material for Singha beer ... It is the largest barley growing area in Thailand”. Also, Rerk Piempradit (2017) said that “Singha Park, formerly known as Boon Rawd Farm ... Planting good varieties barley from abroad. It is a monoculture plant ... And also buy barley from hill tribe and farmers because it has been the policy of Boon Rawd of using Thai products”.

Later on, the competition in the beer market has increased. Other competitive brewers in Thailand use imported barley from neighboring countries, which are cheaper than those bought in the country while Singha beer grows barley by itself and buy from farmers at a high price. This competition caused a disadvantage in production costs. Santi Bhiromphakdi, the President of Boon Rawd Brewery Company Limited, had the idea is to change Boon Rawd Farm from growing barley to

develop a project that is beneficial to society instead. Therefore, he collaborated with Associate Professor Dr. Wanchai Sirichana, chancellor of Mae Fah Luang University, to conduct feasibility studies and find a solution to develop the project. The study showed that the main problems of Chiangrai Province are poverty, forest destruction, and lack of products, and unique tourist attraction. Santi Bhiromphakdi had developed Boon Rawd Farm into a project that will help to solve these problems by focusing on responding to the needs of the community and encourage community participation in project development.

In 2005, Boon Rawd Farm changed from barley cultivation, which is a monoculture to integrated farming planting various diverse plants, including perennial plants, agricultural plants, and different seasonal garden plants, as well as cold weather plants cultivation experiment. These various plants cultivated, such as oolong tea, rubber, jujube, giant carambola, sweet raspberry, mulberry, strawberries, blueberries, melon, habanero chili, vegetables, and mushrooms. This integrated farming planting is to help solve poverty and provide jobs to villagers. Planting large trees to replace the destroyed forest and produce right and unique quality products, in which the implementation of various projects will be for solving problems of communities and Provinces. This solution is to focus on community participation as well as maintain a natural balance to be able to live with the community sustainably. As some key informants explained that:

Khun Santi stopped growing barley because it is not worth to do so. After that, he wanted to develop the land for society, so he studied with academics in the area and found that the main problems of Chiangrai Province are poverty, forest damage, and lack of unique products. Therefore, he changed from planting barley to oolong tea, agricultural products, and various plant experiments (Hiran Thianphong, 2017).

In the past, forests in this area have destroyed. The plantation also has a project to grow more forests instead of destroyed forests. There are organic farms and hiring local people and people from other places. Anyone without work can come to work here (Srima Janam, 2017).

There is more integrated farming. The first phase is mainly tea, and after that, there is a fruit plantation. We want this area to be green because the forest has destroyed at that time. After all, both the villagers and the people cleared the woods on the hill to grow corn (Rerk Piempradit, 2017).

After changing from barley farming to integrated farming and developing into a social benefit project, Boon Rawd Farm opened as an ecotourism attraction in the form of natural agriculture on December 2, 2011, to be a tourist destination for recreation, and a place to exercise for tourists and the general public without entering fee. This farm is a place to create jobs, generate income for the local people as well as a place for people who are interested in agriculture to learn about it for social benefits. Also, the name has changed from Boon Rawd Farm to Singha Park Chiangrai. As Buri Kaewtawan (2017) said that “In 2011, this place developed into landmark because of the beautiful scenery along with a strong tourism trend”. Srimal Janam (2017) also explained that “This farm is for people to come and relax without entering charge to give benefits back to society.” Also, “We open as a tourist destination for people to come to visit the place to relax and exercise without charge. In return for society”. (Wanna Wongkrue, 2017)

From the policy of executive management to develop Singha Park Chiangrai, with an investment of over 1,000 million Baht, Singha Park Chiangrai is now an important tourism social enterprise able to accommodate more than 10,000 tourists per day. Singha Park helped to create jobs and generate income for the local people; stimulate the economy of Chiangrai Province to grow continuously. Also, Singha Park Chiangrai is involved in helping the conservation of nature and the environment as well as helping to significantly improve the quality of life of people in nearby communities. Moreover, this place is an essential agricultural learning center of Chiangrai Province. As Hiran Thianpong (2017) stated that “The company has invested more than 1,000 million Baht in developing Singha Park Chiangrai from barley fields to tea plants and crops cultivation areas and a tourist destination and a social enterprise”. Also, (Buri Kaewtawan, 2017) described that:

Currently, there are a lot of tourists and people coming to visit. We can accommodate more than 10,000 tourists per day. Singha Park helps villagers and communities to have a better quality of life, supports reforestation, reduce deforestation, and increase forest area. We are also a source of agricultural learning, helping the society and the whole general community.

#### **4.2.4 Concepts, Business Model, Management and Social Innovations of Singha Park Chiangrai**

##### 4.2.4.1 Concepts of Singha Park Chiangrai

Singha Park Chiangrai is a tourism social enterprise that aims to solve the poverty of local people, forest destruction, and lack of products and unique tourist attractions of Chiangrai Province sustainably for creating a better society. It produces results in all dimensions, including people, communities, the environment, and profits for sustainable development based on three concepts which are:

1) Singha Park Chiangrai has applied the concepts of sufficiency economy philosophy of His Majesty King Bhumibol Adulyadej The Great to use in social enterprise operations. It also takes the prototype to agricultural development comes from various Royal Agricultural Project. As some key informants explained that “Singha Park has concepts from various royal project ideas of becoming a social enterprise to help villagers solving villager, community and society’s problems.” (Buri Kaewtawan, 2017).

We have applied the concepts of royal sufficiency economy philosophy and a prototype of agricultural development from the Royal Projects such as the Royal Project, which has grown winter crops to replace opium. The project has developed and improved arid soil to cultivate integrated farming to solve soil problems (Hiran Thianphong, 2017).

Khun Santi applied the concepts from various Royal Projects to be used as a model in Singha Park to be an enterprise for society, business, and community and environment to live together sustainably. This Royal Project gives knowledge, creating jobs for people in the area sustainably (Rerk Piempradit, 2017).

2) It is creating jobs for villagers, including the participation of the community and a sense of belonging “How to help the business to create employment to the maximum level with the participation of the locals and gain a sense of belonging” (Wanna Wongkrue, 2017).

3) The operation of the business must have a profit or return on investment for the company to be able to continue for sustainability. As Buri Kaewtawan (2017) explained that:

To do business, it is finally profitable, and our profits have used to improve the quality of life of people in the community, economic development, and the environment. This profit will strengthen the stability of people’s lives in the community and create sustainable income forever.

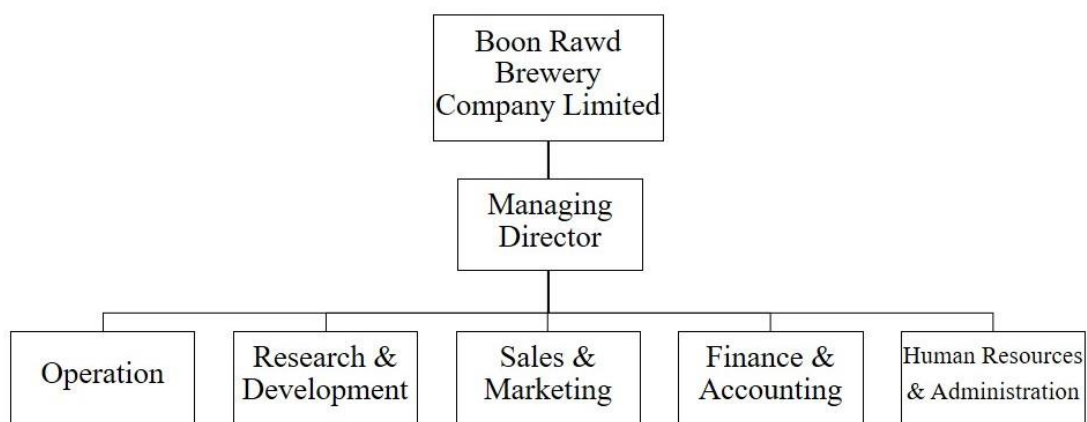
#### 4.2.4.2 Business Model of Singha Park Chiangrai

Singha Park Chiangrai is a tourism social enterprise that is a private enterprise. Business operations are in the form of registration as a private limited company, namely Singha Park Chiangrai Company Limited, which is a subsidiary of the Boon Rawd Brewery Company Limited.

#### 4.2.4.3 Management of Singha Park Chiangrai

Singha Park Chiangrai has the same management methods as general private companies. There is a formal organization structure divided into various departments, and there is a manager responsible for each department. The organizational structure of Singha Park Chiangrai consists of two main structures, parent company, and subsidiary company. Boon Rawd Brewery Company Limited, parent company, is responsible for overseeing policies and monitoring operational results. Singha Park Chiangrai Company Limited, a subsidiary company, is

responsible for managing the business and operations. The organization structure of Singha Park Chiangrai consists of management and operational levels, which has divided into various departments such as finance and accounting, human resources and administration, sales and marketing, research and development, and operation. Singha Park's employees are both full-time employees and temporary workers. "Singha Park has an organizational structure divided into various departments as same as general companies." (Hiran Thianphong, 2017).



**Figure 4.2** Singha Park Chiangrai Organization Structure

Full-time employees and temporary workers receive compensation at the standard of labor laws rates. Singha Park Chiangrai has a low turnover rate. Most employees work at Singha Park for a long time. Hiran Thianphong (2017) said that "I am working with Singha Park since the foundation since 1983". Same as Wanna Wongkrue (2017) explained that "Most of the employees at Singha Park worked for a long time. Many people have been pioneers since this place has called Boon Rawd Farm until they changed to Singha Park". And Srma Janam (2017) described that "Employees feel secured, no anxiety, love in working, be able to work, honest. The rate of new joiners and resignation is normal. The people who resigned can join back into the company".

Meanwhile, Singha Park Chiangrai uses the principles of family management and pay attention to the community as well. The company has a management policy that encourages executives, employees, employees, and villagers

in the community to have a familiar feeling like the owner of Singha Park, living together as a family with support to rely on each other. Moreover, Singha Park also provides the opportunity for the villagers in the community to participate by becoming a laborer in cultivating crops on the farm and selling those cultivated crops to tourists visiting Singha Park to earn an income instead of wages. Also, the company allows villagers to sell products and food in Singha Park during the various festivals according to the conditions specified by Singha Park without the cost of renting the space. As some key informants explained that “Singha Park, our employees, and communities live together to help each other.” (Buri Kaewtawan, 2017) “We live here together as a family, father, and child, helping each other and relying on each other to benefit each other.” (Hiran Thianphong, 2017). And “We have a policy that encourages the group to take care of each other, no independency living, and we must take care of the villagers in the area.” (Rerk Pieampradit, 2017).

#### 4.2.4.4 Social Innovations of Singha Park Chiangrai

Singha Park Chiangrai has created social innovations that not only benefit the people in the community but also causing benefits to society as a whole. There are seven critical social innovations, as follows:

- 1) Singha Park Chiangrai is a private tourism social enterprise that integrates business with community development. Singha Park has developed business along with economic, social, and environmental development in Chiangrai Province. This place is for all people to visit the tourist attractions, relax and exercise without entrance fees in return for society. They also build a tourist attraction that is the highlight of Chiangrai Province, including excellent facilities for people with disabilities.

- 2) Singha Park Chiangrai creates jobs, generates income for the community both from direct employment, and the opportunity for villagers in the surrounding communities who are not employees able to participate by helping cultivate crops and then sell those crops as income instead of wages. Furthermore, Singha Park also purchases products from villagers in the community, as well as allowing the villagers in the community to sell products and food in the park following the conditions stipulated by Singha Park without renting fees.

3) Singha Park Chiangrai collaborates with the villagers in the surrounding communities to assist and develop the community. People in the community can participate by creating a project that Singha Park supports in terms of offering opinions, suggestions, providing services, as well as supporting the funding for the villagers.

4) Singha Park Chiangrai is the largest area of tea cultivation in Thailand. The joint venture with Marusen Company Limited, a large green tea manufacturer from Japan, to produce Japanese green tea to be exported around the world under the Marusen brand. It is a balanced combination of the joint venture and benefits receiving for concrete and stable development.

5) Singha Park Chiangrai has rehabilitated and conserved nature and the environment; does not cause air pollution, noise, soil and water pollution; and has planted forests and improved the area in the fields to have beautiful scenery and in harmony with nature, to create a pleasant environment for future generations

6) Singha Park Chiangrai promotes sports and exercise by constructing a cycling path around the farm and prohibiting cars or motorbikes from running on cycling paths to avoid danger to cyclists and prevent air pollution from the exhaust pipe of the vehicle. There is also a child cycling track. This cycling path and children cycling trail provide the opportunity for the general public to walk, run, exercise as well as bring their bikes to ride free of charge. Singha Park also has ongoing sports activities such as running competitions, bicycle racing, and is the training ground for athletes.

7) Singha Park Chiangrai is a learning center for integrated farming systems. Beginning with research, experimentation, cultivation, and processing of products for forwarding to consumers, developing knowledge and transfer to agencies, organizations, and interested parties.

## **4.2.5 Success and the Key Success Factors of Singha Park Chiangrai**

### 4.2.5.1 The Success of Singha Park Chiangrai

From the development of Boon Rawd Farm, which initially grows only barley, to Singha Park Chiangrai, integrated agriculture, and opened as an agricultural tourist attraction that allows the people to relax and exercise without entering charge. Singha Park Chiangrai has continuously improved and succeeded in many ways as follows:

- 1) Singha Park Chiangrai is one of the most famous tourist attractions in Chiangrai Province.
- 2) Singha Park Chiangrai can help the community by creating jobs, generating income, as well as resolving problems, and developing infrastructure for communities to improve the quality of life of people in the area.
- 3) Singha Park Chiangrai can rehabilitate and conserve nature and the environment, afforest, and regain forest prosperity as the original.

As some key informants explained about the success of Singha Park Chiangrai that: “Today, Singha Park is one of the most important tourist attractions in Chiangrai, create jobs, create income for the locals, improving tourism in the Province, and improving people's lives.” (Buri Kaewtawan, 2017).

We continuously develop agriculture. Today, Singha Park is not only the leading agricultural tourism of Chiangrai Province but also a place to study agriculture for those who are interested. It is a place of recreation and the exercise facilities of people. The community has developed. The villagers have a better life. (Hiran Thianphong, 2017).

At this moment, Singha Park is not only a famous tourist attraction but also can conserve and rehabilitate forests, including additional planting in precious woods. In a degraded forest area, we planted large trees and restored it. Now,

it is an abundant forest. Moreover, we protect the woods in the fields by planting large trees to increase the forest area (Rerk Piempradit, 2017).

The vital evidence of Singha Park Chiangrai success is receiving distinguished awards by various organizations as follow:

1) In 2017, Singha Park Chiangrai received the Thailand Tourism Awards (Kinnaree Award) in the field of outstanding agricultural tourism in the northern region from Tourism Authority of Thailand at the 11<sup>th</sup> Thailand Tourism Awards Contest.

2) In 2016, Singha Park Chiangrai received the Friendly Design Tourist Attraction Award from Araya Architecture Foundation for People in Thailand Friendly Design Expo 2016 as a tourist destination with excellent facilities for ordinary people and people with disabilities.

#### 4.2.5.2 The Key Success Factors of Singha Park Chiangrai

Four conditions lead Singha Park Chiangrai to success as follows:

1) Location and geography with beautiful natural scenery, mountains, and forests. Moreover, Singha Park has improved the landscapes of the farm to be fair and orderly, as well as have a clean and fresh climate with a pleasant temperature.

2) Top executives' vision and policies to support social enterprise to help community and society happiness and sustainable development.

3) Executives and staff love and are loyal to the organization. They are united in operation and compliance with company policies.

4) Singha Park Chiangrai has good cooperation between the company and the villagers. They are gathering to create happiness and sustainable development for the surrounding communities, both in job creation, income, and quality of life development. This cooperation is resulting in community acceptance. They assist each other resulting in the benefit of all parties.

As some key informants explained that:

There are four conditions for success: Firstly, the executive has a vision. Secondly, the company is stable. Thirdly, employees are united, and lastly, all

surrounding communities must communicate to understand the villagers, accept co-operating, helping each other. Also, the village directors help with Singha Park (Buri Kaewtawan, 2017).

The terrain and climate are considered very good. The weather is beautiful. The terrain makes everyone want to visit Singha Park. The tourists who come to Chiangrai must come to Singha Park. The success factors in operation are management policies ... Nowadays, the doctrine of Singha Park is excellent. We must take care of each other. Villagers are like fences of Singha Park because of the wide-area (Darunee Raksasap, 2017).

The factor that makes tourism successful is a beautiful country with excellent weather. Also, to take care of employees and employees with better welfare and a shared sense of ownership among employees. If the company can survive, we can survive. We gain both money and arable area (Wanna Wongkrue, 2017).

The important thing is that the community must be involved and have the feeling of co-owner of Singha Park. We must convey among the villagers so that they will understand. When the villagers accept, they will cooperate and help each other, including the village committee (Srima Janam, 2017).

#### **4.2.6 Strengths, Weaknesses, Opportunities, and Threats of Singha Park Chiangrai**

The study of the strengths, weaknesses, opportunities, and threats of Singha Park Chiangrai came from interviewing key informants, non-participation observation, and the analysis of the researcher. The research findings are as follows:

##### **4.2.6.1 The Strengths of Singha Park Chiangrai**

Singha Park Chiangrai has eight essential strengths, which are:

- 1) The location. Singha Park Chiangrai located on the main road, convenient transportation, and near main tourist attractions such as Wat Rong Khun and Khun Korn Waterfall. Hiran Thianphong (2017) stated that “This place is

perfect and has potential in various areas, both in the geographical condition and the location.” And Buri Kaewtawan (2017) said that “Singha Park Chiangrai located in a good location near important tourist attractions.”

2) Singha Park has a large area with a beautiful natural landscape such as mountains, forests, lakes. Environmental conditions on the farm are attractive and organized. There are a variety of plants, as well as having a pleasant climate throughout the year. As Darunee Raksasap (2017) described that “Beautiful terrain, the climate here is magnificent all year round.” Like Rita Nokpalee (2017) said that “This place is beautiful, clean, experience the beauty of nature, mountains, trees, flowers.” And Thanaporn Wutimetha (2017) noted that “The area is large, beautiful views, good weather.”

3) Singha Park Chiangrai executive managements have good vision and have management capabilities. Hiran Thianphong (2017) said that “We have visionary executives.” Same as Buri Kaewtawan (2017) noted that “Singha Park has strong executive managements like Khun Santi Bhiromphakdi. He has made Singha Park a step forward”.

4) The parent company, Boon Rawd Brewery Group, is a well-known company with financial stability and potential in various operations as well as having the policy to promote social enterprise. As Rerk Piempradit (2017) stated that “The strength is the reputation of Singh.” As well as Hiran Thianphong (2017) explained that “We have a parent company that has a positive reputation, financial strength, and perfect potential in many fields.” Moreover, Buri Kaewtawan (2017) also said that “Headquarters like Boon Rawd Brewery, which is strong and has much capital.”

5) Singha Park Chiangrai human resources love and are loyal to the organization. They are well united in operation as well as cooperate in complying with the company's policies. As Rerk Piempradit, 2017) said that “We have good human resources.”

6) The villagers in the surrounding community are very cooperative in the operation of Singha Park because they have benefits in economic, social, environmental, and community development. As Rerk Piempradit explained

that “Coexistence with the villagers; having a strong community; and have joint activities makes us work easier because we do it for him, not for us.”

7) The Singha Park Chiangrai is open to tourists and the public to visit, relax, and exercise in the farm area without paying the entrance fee. This free entrance results in the appreciation and satisfaction of the locals and tourists. “The great thing is the free entry.” (Thanaporn Wutimetha, 2017)

8) Singha Park Chiangrai has a variety of products and services such as relaxation facilities, the place for exercise, cycling routes, leisure activities, a small zoo, coffee shops, and restaurants. Also, some shops sell crops, processed products, and souvenirs from the farm. Thanaporn Wutthimetha (2017) said that “There are many activities to do. And there are usually new activities to do, too”. Same as Rita Nokpalee, 2017 stated that “Each time I visit Singha Park, I enjoyed various activities with beautiful decorations.”

People come to relax, eat, take pictures with the beautiful view, tea plantation visiting, and zipline activity. The visitors are relaxed and happy. Unlike other tourist attractions, this place is natural, clean, which is valuable for tourists because it touches nature, which makes us feel relaxed. (Napa Hengtrakool, 2017).

#### 4.2.6.2 The Weaknesses of Singha Park Chiangrai

Singha Park Chiangrai has five significant weaknesses as follows:

1) The advertising and public relations of Singha Park are not effective in both external and internal areas causing the Singha Park operation in the aspect of being a social enterprise is still not widely known. “Advertising is relatively low. There is no promotion. People do not know the purposes of visiting here” (Buri Kaewtawan, 2017).

Public relations are weaknesses. There are very few advertising signs - no direction sign at shipping point and on the road. Only words of mouth that make this place is known. There is no Singha Park signboard in the area for

taking photos. Only lovely views, but not creating awareness (Rerk Piempradit, 2017).

2) Attractions within Singha Park has a relatively high service rate. Some tourists decide not to use the service. As Rita Nokalee (2017) commented that “prices for the playthings such as zipline are high, so the price rate should be reduced to raise the number of players.” And Napa Hengtrakool (2017) commented that “some activities fee such as zipline and rock climbing are relatively high, causing a few people to play.”

3) The price of products sold at shops in Singha Park such as vegetables, fruits, processed commodities, souvenirs as well as food and beverages is high. As Napa Hengtrakool (2017) stated that “Consuming products, vegetables, fruits, and souvenirs are expensive, so they can't buy much. Likewise, “The majority of the items sold at Singha Park are quite expensive” (Rita Nokpalee, 2017).

4) Various service points in Singha Park are still a small amount compared to the width of the place. “Restaurants and service points, such as bathrooms, are insufficient. Food centers and service points should add” (Rita Nokpalee, 2017). “If increasing the number of service points is higher, it would be good” (Napa Hengtrakool, 2017).

5) The quality of agricultural products produced by Singha Park is not accepted internationally. They should develop to upgrade the condition to be recognized internationally to expand the product market to international markets. Hiran Thianphong (2017) explained that “The problem is both the quality of agricultural products and processed products that must have upgraded for international acceptance.”

#### 4.2.6.3 The Opportunities of Singha Park Chiangrai

The analysis of operating and development opportunities of Singha Park Chiangrai to achieve the goal of developing into a sustainable tourism social enterprise found that there are two crucial opportunities, which are:

1) Growing to be a critical integrated agriculture source of learning and the prototype of tourism social enterprise in addition to farming for sale and tourist attraction for recreation. As Phongphan Thianhiran (2017) explained that

Singha Park can also be developed into a source of knowledge or a research center in agriculture to create integrated agricultural products in Thailand and provide opportunities for educational institutions to study. This institution is a way to transfer knowledge.

2) Researching and developing agricultural products, including the continuous processing of various products as well as the expansion of distribution channels both domestically and internationally, will help create sustainable income for the Singha Park Chiangrai. “There are many development opportunities here-especially the development of agricultural products and processing. If there are qualified human resources, it will help develop the existing area to benefit further” (Thanaporn Wutimetha, 2017).

#### 4.2.6.4 The Threats of Singha Park Chiangrai

There are five significant obstacles in the operation and development of Singha Park Chiangrai as follows:

1) Uncontrollable weather conditions are an obstacle to agriculture and tourism. As Rerk Piempradit (2017) explained that “Obstacles are at the operational level, which is the weather conditions that are uncontrollable affecting agriculture.” And Napa Hengtrakool (2017) said that “The weather in the summer is sweltering causing unpleasant traveling. People don't want to travel in the summer”.

2) Business partners and related organizations are lack knowledge and understanding about the benefits of social enterprise, causing the operation of Singha Park is not as smooth as it should be. As Hiran Thianphong (2017) expressed that “Problems and obstacles encountered in doing social enterprise are how to achieve sustainability, including adjusting the attitudes and understanding of partners and organizations to be in the same way.”

3) Government support for social enterprises is insufficient and inconsistent - no government policy support in promoting Singha Park tourism. Also, the lack of serious promotion of social enterprises. “Obstacles in operation and development is the lack of support from the government sector, not continuous, lack of policy support. We have to struggle by ourselves” (Buri Kaewtawan, 2017).

4) Public transportation to Singha Park are few, and there are traffic jams during the festival. As Rita Nokpalee (2017) described that “Shuttle buses

to Singha Park are less convenient for people who do not have a private car.” Likewise, “If people do not have a car, they may be inconvenient in traveling to Singha Park because there are few public buses” (Thanaporn Wutimetha, 2017).

#### **4.2.7 Impact on Economic, Social and Natural Resources and the Environment of Singha Park Chiangrai**

The research findings of economic, social, and natural resources and environmental impact of Singha Park Chiangrai both positive and negative effects are as follows:

##### **4.2.7.1 Positive Impact on Economic, Social and Natural Resources and Environment of Singha Park Chiangrai**

Singha Park Chiangrai has created nine positive impacts on the economy, society, and natural resources and environment as follows:

1) Singha Park Chiangrai is a place to create jobs, generate income for the community and people. People can get a job and earn income from working as an employee of Singha Park. Singha Park also helps create jobs and generate revenue for the villagers in the surrounding communities who are not Singha Park employees by allowing participating as a labor in the cultivation of agricultural products and sell them in Singha Park. Moreover, villagers can bring products and food to sell in Singha Park according to the conditions specified by Singha Park. Sririma Janam (2017) said that “There are many employees here, so the villagers to have work.” And Darunee Raksasap (2017) stated that “The villagers earn extra income from bringing food to sell at Singha Park free of charge.”

2) The villagers in the community can generate revenue by selling products such as food and beverages, vegetables, fruits, and souvenirs to tourists around the ranch. The villagers also can generate income from related businesses such as renting houses for Singha Park employees as well as opening their homes into homestay as some key informants explained that “Many visitors, more restaurants, more income for surrounding restaurants” (Rita Nokpalee, 2017). “Villagers have better incomes. Some houses can be rented.” (Wanna Wongkrue, 2017). “More visitors, communities were able to add additional businesses, such as

change their houses into homestays for tourists who want to experience the local way of life, closer to nature” (Darunee Raksasap, 2017).

3) Singha Park helps people who leave their homeland to work and earn money elsewhere to return to work in their hometowns, whether working directly at Singha Park or other careers in nearby communities. Darunee Raksasap (2017) explained that “Not everyone wants to leave their home country. If someone has the qualifications that the company accepts or the company have a project they can do, then they can return home. Those not studied high level can work in the factory as well as those with a degree can come to work also”. Same as Sririma Janam (2017) described that “People who work elsewhere have the opportunity to come back to work in their hometown to be close to families, be happy with good quality of life.”

4) Singha Park Chiangrai helps to drive the tourism economy of Chiangrai Province, stimulate spending of the tourists and bring income into the province. Singha Park also helps improve the quality of life of the people in Chiangrai through the purchase of products and services. As Wanna Wongkrue (2017) described that “Since Singha Park has opened, the communities around this area have developed dramatically, prosperous, and better the villager's well-being. Staff and villagers in the area have a better life”.

5) Singha Park helps to enhance the quality of life for tourists and the public. Tourists and general people can visit Singha Park to relax and exercise without paying the entrance fee. Some key informants stated that “One of the benefits of Singha Park is people can have a place to rest and do a lot of good activities which everyone can join” (Thanaporn Wutimetha, 2017). As well as “I am happy every time I come to Singha Park. Singha Park has various activities that allow families to do various activities together to strengthen family relationships” (Rita Nokpalee, 2017). And “This place is natural, clean, and useful. Our experience with nature makes us feel relaxed” (Napa Hengtrakul, 2017).

6) Singha Park Chiangrai helps to solve the problem of lack of public utilities and develop the infrastructure of the surrounding communities make the people in the community have a better quality of life. Wanna Wongkrue (2017) described that “Singha Park makes villagers in the community to have good social welfare. Since Singha Park has created, staff and villagers in the area have a better

life”. Like Srirama Janam (2017) said that “Now, communities around here have developed. The community is prosperous. The villagers have better well-being”.

7) Singha Park contributes to the development of knowledge in agriculture, restoration, and conservation of nature and environment, integrating the way of life of villagers with business and social enterprise. This place is a learning center, and this wisdom has transferred to tourists, agencies, and those interested in further use. Visitors not only enjoy the beauty of the place but also gain new knowledge and experience based on responsibility and social awareness. To make use of Allowing visitors to experience the beauty of the place Also gain new knowledge and expertise based on trust and social awareness.

8) Singha Park offers restoration and conservation of natural forests and the environment. This restoration will return nature to fertility, reduce pollution, and enhance beautiful landscapes and pleasant climates for the community. “Singha Park helps in preserving the environment and plant without chemicals. The villagers and hill tribes will be beneficial from this” (Darunee Raksasap, 2017).

#### 4.2.7.2 Negative Impact on Economic, Social and Natural Resources and Environment of Singha Park Chiangrai

Singha Park Chiangrai has a relatively little negative impact on the economy, society, natural resources, and the environment because the operation is in a way that helps society and communities. The adverse effects to the community will be during the period of Singha Park organizing various festivals, which will have many tourists and visitors coming in, causing traffic congestion in nearby areas. Darunee Raksasap (2017) provided information that “There are almost no negative effects on the economy, society, environment, but small daily problems. We solve the issues together with the community. There are no serious negative effects, only positive impacts”. Same as Buri Kaewtawan (2017) described that:

There may not have a negative impact because our business is focusing on helping society and communities ... There might be some annual festivals such as the Fun Festival and International Balloon Festival that cause massive traffic congestion.

#### **4.2.8 Guidelines for Business Operation and Potentiality Development of Singha Park Chiangrai**

The guidelines of Singha Park Chiangrai for the business operation and potentiality development as follows:

1) Singha Park Chiangrai has the policy to develop the Singha Park Chiangrai business to be a famous tourist attraction of Chiangrai Province following the guidelines for social enterprise continuously. This creating benefits for the community and the nation that people will have a good quality of life to achieve sustainable development.

2) Singha Park Chiangrai has the policy on research and development for Singha Park to be a role model for other agencies and organizations, both volunteering for villagers and agro-tourism. As well as a source of agriculture and social enterprise knowledge and transfer of science to agencies, organizations and interested parties for their benefits.

3) The top executive management of the parent company, Boon Rawd Brewery Company Limited, has the policy to continuously expand the social enterprise to other areas for the benefit of helping the society along with business operations and sustainable development.

As some key informants explained that:

If we succeed in doing this business, this would be a model for other places. In the future, we want people to live well and eat well. We want to make Singha Park a role model of social enterprise which people can learn from us, then work, resulting in employment, creating a career for the villagers to be able to live by themselves (Buri Kaewtawan, 2017).

In the future, we want this place to be an ultimate tourist attraction in Chiangrai, which will increase income and benefit to people... We want Singha Park to be an excellent tourist destination. Do not worry about safety ... I think that the business concepts of Sin Park are useful and should preserve so people will have more benefits.

### 4.3 C&C Khao Yai Resort

#### 4.3.1 Key Informants

The key informants for in-depth interviews use a specific selection method. They are the relevant person who can provide the information needed and have selected from the case studies, nine-person each: three owners or top management; three beneficiaries (employees and/or villagers in the community); and three tourists, a total nine person. (Table 4.4)

**Table 4.3** C&C Khao Yai Resort Key Informants

No.	Alias	Groups	Description
1)	Weera Chaiwattana	Owners/Top Managements	Male, Age 77 years old, Top Executive Management
2)	Chaikhet Narongkorn	Owners/Top Managements	Male, Age 58 years old, General Manager
3)	Krisda Yongtrakool	Owners/Top Managements	Male, Age 38 years old, General Manager
4)	Ketkanya Klangjai	Key Beneficiaries	Female, Age 37 years old, Supervisor
5)	Oravich Thongton	Key Beneficiaries	Female, Age 32 years old, Senior Officer
6)	Panida Narongchai	Key Beneficiaries	Female, Age 50 years old, Senior Officer
7)	Jaroen Prawatwit	Relevant Person	Male, Age 56 years old, Experienced Tourist
8)	Yajai Yaimai	Relevant Person	Female, Age 52 years old, Experienced Tourist
9)	Araya Sindhusorn	Relevant Person	Female, Age 51 years old, Experienced Tourist

### **4.3.2 Context of C&C Khao Yai Resort**

The study of the context of C&C Khao Yai Resort considered in seven points, which are: 1) General Information, 2) Tourism Attractions, 3) Tourism Facilities and Services, 4) Tourism Activities, 5) Accommodations and Service Rates, 6) Preparation and Guidelines for Tourists, and 7) Accessibilities. The research findings are as follows:

#### **4.3.2.1 General Information**

C&C Khao Yai Resort is a three-star hotel and resort located at 98 Moo 6 Ban Sab Tai, Phaya Yen Subdistrict, Pak Chong District, Nakhon Ratchasima Province. C&C Khao Yai Resort area is adjacent to Khao Yai National Park but not located on the main route leading to the park. The landscape is a steep plateau that stretches along the valley surrounded by complex mountains with abundant natural resources and forests.

C&C Khao Yai Resort has established in 2002, operated by Sab Tai Pattana Company Limited under the supervision of the Population and Community Development Association (PDA). PDA is a non-governmental organization that continuously improves the quality of life of people in rural areas and urban areas, in which Mechai Viravaidya is the founder. C&C Khao Yai Resort provides accommodation, camping ground, camping house, restaurant, meeting room, multi-purpose pavilion, swimming pool, and hiking trails for nature and environment study.

#### **4.3.2.2 Tourism Attractions**

The famous tourist attractions of C&C Khao Yai Resort are as follows:

1) Beautiful landscape surrounded by mountains, forests, streams, natural water sources, and various plants. There is a high angle of view and a fresh climate throughout the year.

2) Natural tourist attractions. It located adjacent to Khao Yai National Park, which is a beautiful tourist attraction with natural resources, water, wildlife, and abundant forests certified by UNESCO as a natural world heritage site.

3) Various products and services from hotels that are suitable for tourism in both personal and group activities such as rooms, conference rooms, outdoor activities area, swimming pools, playgrounds, restaurants, organic agricultural plantations, orchards, and small zoos, and

4) Activity bases and services such as conferences, educational activities, nature, and environment activities, trekking activities, walk rally, team building activities, and almsgiving.

#### 4.3.2.3 Tourism Facilities and Services

The tourism facilities and services of C&C Khao Yai Resort are as follows:

- 1) Forty standard rooms with air-conditioning, facilities and balcony, and eight VIP rooms with jacuzzi, facilities, and balcony.
- 2) Thirty-eight camp rooms with facilities and restrooms suitable for groups.
- 3) Tents and camping grounds with staff to assist.
- 4) There are three conference rooms with standard equipment.
- 5) An area for outdoor activities and a multi-purpose pavilion that can support 200-300 people.
- 6) Playground, double-deck outdoor swimming pools and warm circulate jacuzzi.
- 7) The Cabbages & Condoms restaurant serves food and beverages, including equipment for parties.
- 8) Convenience store and bicycle for rents
- 9) Organic vegetable plots, organic orchard, a small zoo, and biological pig far.
- 10) Activities services such as trekking to study nature and the environment in Khao Yai National Park, Dong Phaya Yen Forest, bird watching, walk rally, team building, and making merit in offering food to monks.

#### 4.3.2.4 Tourism Activities

C&C Khao Yai Resort provides activities for tourists and visitors as follows:

- 1) Relaxing and sightseeing at your leisure.
- 2) Trekking activities to study nature and environment in Khao Yai National Park, Dong Phaya Yen Forest.

3) Birdwatching activities which tourists will enjoy by watching the cute and beautiful birds, and understand the relationship between birds and the environment.

4) Making merit activity in the morning. The resort provides dry food service for tourists to make merit in offering food to monks in front of the resort. As well as inviting monks to receive alms from tourists inside the resort for tourists in groups

5) Group activities for students, organizations, and agencies such as team building and walk rally activities, which consists of recreation activities and base activities by expert instructors for participants to learn and enhance skills. The group activities such as teamwork, proper planning and management, problem-solving, unity, cooperation, trust, generosity, volunteer spirit, acceptance, and mutual respect, and nature and environmental conservation.

6) Two-days one-night tour program for tourist groups of 10 people or more. The service fee includes air-conditioned van transportation, accommodation, and food.

#### 4.3.2.5 Accommodations and Service Rates

##### 1) Room rates and extra bed

**Table 4.4** C&C Khao Yai Resort Room Rates and Extra Bed

Room Type	Service Rate including Breakfast		Extra Bed (Baht/Bed/Night)
	for 2 Person (Baht/Night)		
	February 1 - November 30	December 1 - January 31	
Standard	1,500	1,700	400
Deluxe	1,600	1,800	400
Suite	3,000	3,500	400
VIP Suite	4,000	4,500	600
VIP Suite with Jacuzzi	4,500	5,000	600
Grand Suite	7,000	7,500	600
Camp Room	600 (Excluding Breakfast)		

Children under three years of age stay with their parents, no extra bed, and no charge for breakfast. Children between 4 - 12 years old are free when staying with their parents, no extra bed, but breakfast will be charged at half the regular price.

2) Other rates such as two days one-night tour program, group activities meeting room and catering contact directly at C&C Khao Yai Resort

#### 4.3.2.6 Preparation and Guidelines for Tourists

Tourists traveling to C&C Khao Yai Resort must comply with the hotel tourism regulations as specified by C&C Khao Yai Resort.

#### 4.3.2.7 Accessibility

C&C Khao Yai Resort located at 98 Moo 6 Ban Sub Tai, Phaya Yen Subdistrict, Pak Chong District, Nakhon Ratchasima Province 30320 Telephone 0 3634 6219-20 Fax 0 3622 7066. The office in Bangkok is at the Population and Community Development Association. No. 6, Sukhumvit Road, Soi 12, Khlong Toei District, Bangkok 10110 Telephone 0 2229 4611 Ext. 266 Fax 0 2229 4629 Office Hours Monday-Friday 8.00 am.-4.30 pm.

Traveling from Bangkok to C&C Khao Yai Resort, use Mittraphap Road to pass the welcoming sign to Nakhon Ratchasima. When you see a PTT gas station, keep the right to make a U-turn. After that, on the left-hand side, you will see a sign of a dairy farm named Dairy Home, turn left onto the road next to the Dairy Home dairy factory. Follow the path for about six kilometers. Turn right at a three-way intersection and go straight at the second three-way intersection for another six kilometers. There will be a sign periodically tell the distance, C&C is on the left.

### **4.3.3 The Background and Development of C&C Khao Yai Resort**

The research findings of the background and development of C&C Khao Yai Resort are as follows:

#### 4.3.3.1 The Background of C&C Khao Yai Resort

Two critical problems cause the origin of C&C Khao Yai Resort as tourism social enterprise as follows:

1) The issue of forest encroachment and destruction by villagers. Ban Sub Tai is a border village in Nakhon Ratchasima and Saraburi, causing the lack of attention from government agencies. Later, Ban Sub Tai suffered

from the encroachment of the villagers to use the forest to make cornfields. Natural resources and abundant forests have destroyed. The wood in Ban Sub Tai and Phaya Yen Subdistrict has disappeared. The mountains that once had abundant forests turned into cornfields and bald mountains. As Ketkanya Klangjai (2017) said that “In the past, people in this area had altered the forests to cornfields.” And Chaikhet Narongkorn (2017) explained that:

In 1984, the area of Ban Sub Tai area had a problem of encroachment and destruction of forests. Because Ban Sub Tai are border villages in Nakhon Ratchasima and Saraburi Provinces in the most deep-rooted community so not many people are interested in Ban Sub Tai. There was no agency looking after them. The villagers did not have an occupation, so they invaded, cleared, destroyed forests for corn planting. The woods have damaged because of them. The mountain became a bald mountain.

Mechai Viravaidya, president of Population and Community Development Association (PDA), the founder of C&C Khao Yai Resort, was aware of the problem of forest encroachment and deprivation. Therefore, he finds a method to conserve nature and the environment, solved the problem of forest encroachment, including restoring natural resources and forests because if no action has taken, the villagers will invade and destroy the forest endlessly causing adverse effects on nature and environment. As Weera Chaiwattana (2017) explained that:

PDA noticed the problem of encroachment and destruction of forests in Ban Sub Tai and nearby villages. Still, no one came to solve the problem, so they conducted research, data collection to find solutions to improve the lives of villagers to have a better quality of life and to preserve, restore natural resources and the environment. If there is no effort in solving the deforestation problem and improve the quality of life of villagers, the villagers will continue to invade and destroy the forest endlessly, and eventually, all forests would disappear.

2) The problem of uncertainty of funding to support the operation of PDA, a non-governmental organization that continuously conducts the project to improve the quality of life of people in rural and urban areas. Previously, PDA had to rely on financial support from donations made by only the faithful that causing uncertainty. Mechai Viravaidya, President of PDA, therefore wanted to find additional sources of funds to prevent and solve the problem of shortage of funds of the association. So he established a tourism social enterprise to use the profits received to support the operation of the association to be able to carry out various projects continuously and sustainably. As some key informants described that:

C&C Khaoyai Resort established to raise funds for the Population and Community Development Association so that the association will use the funds to support various operations instead of donating only (Chaikhet Narongkorn, 2017).

PDA wants to run business and generate income to support the operation of the association in improving the quality of life of people and sustainable community development instead of only waiting to receive donations, which is uncertain (Krisda Yongtrakool, 2017).

PDA is determined to develop its performance to serve society as long as possible. Therefore, depending on donations by others only is impossible. The establishment of a social business company to earn income in the form of a registered company is the answer by using profits as a reserve fund, as capital to expand the business and support public interest activities (Weera Chaiwattana, 2017).

#### 4.3.3.2 The Development of C&C Khao Yai Resort

The development of the C&C Khao Yai Resort began in 1984. Due to the problem of forest encroachment to corn plantation of the villagers in Ban Sub Tai, resulting in the depletion of natural forests into bald mountains. PDA by Mechai Viravaidya, President of the Association, concerned about this issue and came up with

solutions by surveying, collecting data, and researching to find answers to solve forest encroachment problems by villagers and improve the quality of life of the population in Ban Sab Tai community and nearby communities. After that, the Sap Tai Community Based Integrated Rural Development Center (CBIRD Sap Tai) has established in 1985. The CBIRD aims to improve the quality of life of people and develop communities, prevent natural resources, and the environment in Phaya Yen Subdistrict and nearby. Also, it aims to promote the preservation of nature and the environment for people in the community not to deforest, not destroying natural resources, not hunting wild animals, and reforesting the forest that has been destroyed. Furthermore, it aims to promote the creation of careers for the people in the community in agriculture, livestock raising, dairy farming; as well as improving the quality of life of people in various areas, including providing knowledge about hygiene to the people in the community especially about contraception and HIV. As Chaikhet Narongkorn (2017) provided information that “PDA set up CBIRD Sap Tai to rehabilitate forests and encouraging villagers to grow vegetables, raise livestock, and milk cows instead of deforestation for corn plantation.” Same as Oravich Thongton (2017) explained that “PDA set up CBIRD Sap Tai to encourage villagers to do self-sufficiency agriculture for sustainability, as well as encourage villagers to grow vegetables, raise animals, dairy farming and restore forests instead of deforestation.”

After that, Sab Tai Pattana Company Limited was established by PDA in 2000 to operate a hotel and vacationed facilities under the name of C&C Khao Yai Resort, and PDA also found Cabbages and Condoms restaurant in C&C Khao Yai Resort to be a source of funds for the PDA. All the profits from the operation will be used to support the PDA operations to be able to carry out sustainable quality development and community development projects instead of accepting only donations. C&C stands for Cabbages & Condoms, which is easier to recall and remember. The name “Cabbages & Condoms” means that it is easy to buy condoms as easy as buying cabbages. As Oravich Thongton (2017) described that “C&C Khao Yai Resort has developed from the Sap Tai Community based Integrated Rural Development Center of the PDA.” As well as Chaikhet Narongkorn (2017) explained that “Later in 2000, a resort and restaurant were set up to provide funds to support the

development of quality of life and development. The community stands by the name C&C Resort, which stands for Cabbages & Condoms”.

Nowadays, the environment in Ban Sab Tai area has returned to being a fertile forest. The villagers in the community have a better quality of life, have occupation and income. The community grows, and people in the community have a noticeably better quality of life than in the past. Tourists and visitors not only receive convenient services but also are a part of encouraging social enterprises to use the profits as a fund for the PDA. They will gain knowledge about condom usage, contraception, and AIDS, as well as activities for mental health and the environment as Panida Narongchai (2017), described that “Villagers who do not do agriculture will become an employee of the resort. When the villagers have a job and income, the community would have a stable financial status”.

#### **4.3.4 Concepts, Business Model, Management and Social Innovations**

##### 4.3.4.1 Concepts of C&C Khaoyai Resort

C&C Khao Yai Resort is a tourism social enterprise that aims to make profits from operations while helping society. Its concept base on the concept of being a tourism social enterprise that conducts business to generate earnings from operations, all the profits will be donated to the Population and Community Development Association for the project to improve the quality of life of people and community development. This concept includes helping the society as well as enhancing the quality of life of people, community development, and conservation of nature and the environment.

As Chaikhet Narongkorn (2017) provided information that “The concept is to be a social business bringing profits from all operations are donated to PDA.” Krisda Yongtrakool (2017) also said that “The concept of this business is not just about profit, but is a nature and environmental conservation business including helping to improve the quality of life and job creation as well as careers.” And Weera Chaiwattana (2017) explained that:

Our business has two perspectives. One is the business that does not focus on making a profit. They concentrate only on helping society. The other one is the business that aims to find the highest profit through the social business that involves people who have purchasing power .C&C is a profit aim business focusing on high-income customers to raise income to support social activities.

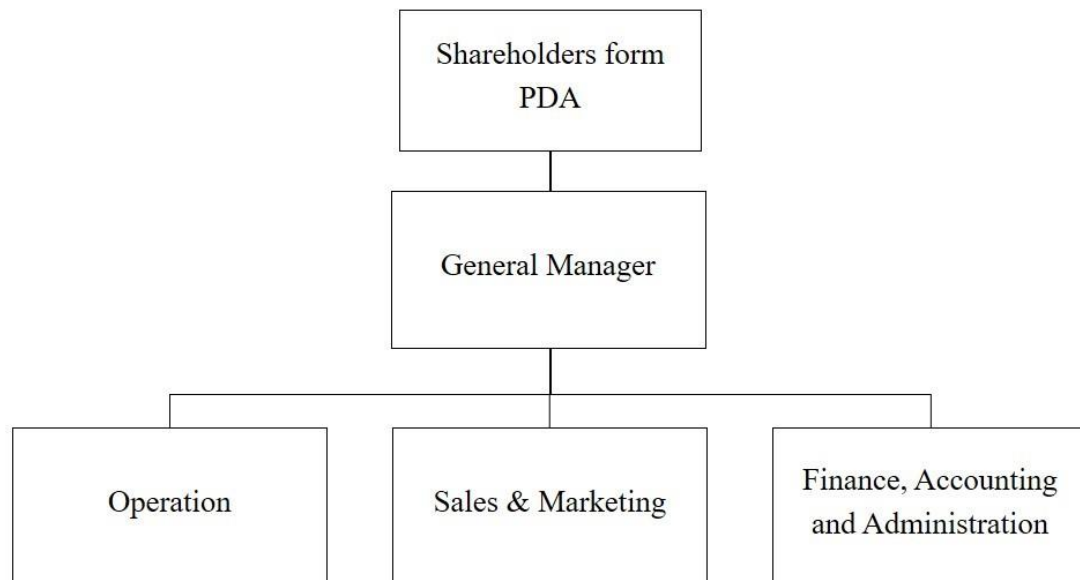
#### 4.3.4.2 Business Model of C&C Khaoyai Resort

C&C Khao Yai Resort is a tourism social enterprise that is a private enterprise. Business operations are in the form of registration as a private limited company, namely Sab Tai Pattana Company Limited, which is a subsidiary of PDA, with the objectives of being a source of funds for the PDA. All profits will be donated back to PDA for social benefit following the association's goals to improve the quality of life for underprivileged people without sharing profits with any directors. As Chaikhet Narongkorn (2017) explained that "The business model is a company limited owned by the PDA executives. The profits will be donated to the PDA to return to society without sharing any profits to the directors".

#### 4.3.4.3 Management of C&C Khaoyai Resort

C&C Khao Yai Resort has the same management methods as general private companies. There is a formal organization structure divided into various departments, and there is a manager responsible for each department. The organizational structure of C&C Khao Yai Resort consists of two main structures, shareholders and company. The Shareholders are PDA directors, are responsible for overseeing policies and monitoring operational results. Sab Tai Pattana Company Limited management team is responsible for managing the business and operations. The organization structure of the C&C Khao Yai Resort consists of management and operational levels. It has divided into various departments such as finance and accounting, human resources and administration, sales and marketing, research and development, and operation. The general manager is an officer from the PDA who is assigned to manage the business. The staff at the operational level are direct employees of the C&C Khao Yai resort, which are both employees and daily workers. Most of them are local people. As Chaikhet Narongkorn (2017) explained that: "The

ten executives of the association govern about policy and monitor the performance. The manager is an officer from the PDA assigned to look after. Te people here are the workers”.



**Figure 4.3** Organization Structure of C&C Khaoyai Resort

Employees and daily workers will receive compensation at the standard level of the labor law, with food of two meals per day, including breakfast and lunch. The access rate of daily staff and employees are at an average level compared to other workplaces. Mostly, employees and daily workers working at the resort for a long time, especially the daily workers and employees who are from the village, have a low access rate as some key informants described that “The compensation is under the labor law. We are doing a business-oriented development style with understanding to the villagers” (Chaikhet Narongkorn, 2017). “Employees also resign. Some have recruited if they are people in the area, and most will stay for a long time” (Krisda Yongtrakool, 2017). “Staff compensation is available in both monthly and daily payment. There is welfare in the form of two meals, breakfast, and lunch. There are accommodations for people who are not villagers” (Ketkanya Klangjai, 2017). And

“Working is as happy as staying at home. Most of the people in the village, they stay with the company longer. They rarely resign” (Panida Narongchai, 2017).

C&C Khaoyai Resort also has family management principles. There are different divisions and departments, but all employees support and rely on each other and can work instead of each other. They stay together as a family member. As Oravich Thongton (2017) explained that:

All the staff here must be able to work in the other party if they are lack of people. We live together as a family. We help each other. Most of them are local people, except the executive positions which come from the center.

#### 4.3.4.4 The Social Innovations of C&C Khao Yai Resort

C&C Khao Yai Resort has created social innovations that benefit not only the villagers in the community but also contribute to society as a whole. There are five crucial social innovations, as follows:

1) C&C Khao Yai Resort is a tourism social enterprise that integrates business with community development together. Tourists and customers of C&C Khao Yai Resort, not only receive tourism services but also contribute to social and community development because the profits from C&C operations will be donated to PDA. This profit will use to develops the community in various areas such as family planning, birth control and AIDS, education for children and youth, and the general public. There are job creation and utility construction.

2) C&C Khao Yai Resort is a source of job creation generating income for local people by working at C&C. The employees also share revenue from the sale of vegetables and fruits cultivated in the resort to use as raw materials at Cabbaged & Condoms restaurant. Moreover, these will be sold to the general public.

3) C&C Khao Yai Resort has an educational community center to the villagers and the public in nature preservation, environment, forests and wildlife, career promotion, democracy promotion of organic agriculture, organic cultivation. Including a campaign to conserve nature and the environment, forests, and wildlife, as well as providing knowledge on family planning contraception and AIDS for tourists and the general public.

4) C&C Khao Yai Resort is a place of studying natural resources and the environment, organic agriculture, activities for various skills training for agencies, organizations, and those who are interested.

5) C&C Khao Yai Resort provides loans to villagers for investments in legal occupation for locals without interest. The villagers have the opportunity to be employed. “We have the funds for the villagers to rent for working here without interest payment” (Weera Chaiwattana, 2017).

As some key informants explained about the innovation of C&C Khao Yai Resort that:

C&C Khao Yai is a community development business that is different from the general business. Although it is a small profit, at least it is beneficial. We have built a community center to educate the villagers about quitting destroying the forest, promoting occupation, and providing loans without interest to allow the villagers to develop their own business (Krisda Yongtrakool, 2017).

C&C creates careers and income for people ... villagers and various agencies can exchange knowledge. We organize a science camp, develop the elderly potential, and provide a place for multiple activities, including instructors (Chaikhet Narongkorn, 2017).

#### **4.3.5 Success and the Key Success Factors of C&C Khaoyai Resort**

##### **4.3.5.1 The Success of C&C Khaoyai Resort**

Since PDA has established the Saptai Community Based Integrated Rural Development Center and developed to be C&C Khao Yai Resort. C&C Khao Yai Resort has continuously developed and success as follows:

1) Success in rehabilitation and conservation of nature and the environment by the restoration of the forests that have destroyed, reduce forest invasion, and wild animals and plants destroying. This rehabilitation encourages

mountain forest conservation to be prosperous. There is support from local people and the organization. As key informants explained that “We engage in forest restoring promote the villagers on the improvement of the quality of life and to increase income from corn plantations and restore forests and develop their careers” (Chaikhet Narongkorn, 2017). “There is a success in nature and the environment. Create awareness for the villagers to plant, natural and environmental conservation, and change corn plantation to become a forest instead” (Ketskanya Klangjai, 2017). “Nature and environment are improved from deforestation and corn plantation. We have activities to create forest areas with birds, hornbills, and the abundance of forests that support nature instead” (Krisda Yongtrakool, 2560).

2) Success in providing knowledge to organizations, agencies, and the general public; such as knowledge about family planning, contraception, and HIV infection; as well as promoting awareness and skills in various fields through organizing camp activities, training, and seminars, which has organizations, agencies, and general public coming to use the service continuously.

3) Success in eliminating poverty among people in the community, creating careers for people in the community, including promoting and improving the quality of life of local people by providing knowledge and appropriate careers to villagers, as well as supporting funding for careers. These make the villagers in the community live a better life, have jobs and income, and not cause social problems. The environment in the village has improved as well as the infrastructure has developed.

As some keys informants provided information that: “The quality of life of the villagers is better. They have a career and income” (Chaikhet Narongkorn, 2017).

Success is to help people live a better life. Create jobs for the villagers. Villagers have careers. They do not have to go far away from their hometown. And that better environment. The community grows without social problems (Panida Narongchai, 2017).

We are successful in community aspects. There is an increase in employment. The quality of life of the villagers has improved. Community development is different from business. Although there is a little profit, this can improve the community (Krisda Yongtrakool, 2017).

The vital evidence of the success of C&C Khao Yai Resort is that Sap Tai Pattana Center received the awards by various organizations as follows:

1) In 2002, C&C Khao Yai Resort received the Equator Prize, which is a global award from the Equator Initiative of the United Nations Development Program (UNDP), for healthy communities with outstanding work in poverty reduction, nature conservation, and sustainable development promoting.

2) In 1990, C&C Khao Yai Resort received the Global 500 award as an organization with an essential role in prevention and environmental restoration from the United Nations Environment Program.

However, if considering success in terms of operating profits, the management of C&C Khao Yai Resort has the opinion that Khao Yai Resort not successful in terms of profits. The profits of the company have never achieved the targets. As Chaikhet Narongkorn (2017) stated that “In business terms, there is no success since it has founded.” And Krisda Yongtrakool, 2017) explained that:

The success of profit has not achieved. In business terms, there is no success, no profit. If compared to the business profits to other companies owned by PDA, our business profit is the lowest. If we are another company, the business may be shut down. But we have other achievements more than profits.

#### 4.3.5.2 The Key Success Factors of C&C Khaoyai Resort

Two crucial conditions lead to success as follows:

1) Visions and policies of the top executive management of PDA to promote social enterprise for improving the quality of life of people, community development, and creating happiness for communities and society.

2) Cooperation and helping each other among villagers in the community, Sab Tai Pattana Center, and C&C Khao Yai Resort. The understanding and awareness of the importance of preserving nature and the environment, forests, and wildlife, including having a good conscience for the society of all related parties, organizations, agencies, and villagers in the community.

As some key informants commented that:

Community cooperation is essential. We create understanding. We explain to the villagers. The villages are together to help to plant the forest. Nowadays, the social condition has changed. The community is more prosperous. Prosperity makes the villagers change their lifestyles, but there is still social consciousness (Chaikhet Narongkorn, 2017).

The cooperation of the villagers in the community, support nature. Even if the business is not profitable, others may have closed down, but here can survive because we create prosperity to the forest... There are many birds, especially hornbill (Krisda Yongtrakool, 2017).

The villagers in the community cooperate with us very well. They are united to do various useful activities to society as a whole, helping to conserve forests and the environment and have a good conscience for society (Ketskanya Klangjai, 2017).

#### **4.3.6 Strengths, Weaknesses, Opportunities, and Threats of C&C Khao Yai Resort**

The study of the strengths, weaknesses, opportunities, and threats of C&C Khao Yai Resort came from interviewing key informants, non-participation observation, and the analysis of the researcher. The research findings are as follows:

##### **4.3.6.1 The Strengths of C&C Khao Yai Resort**

The strengths of C&C Khao Yai Resort are as follows:

1) C&C Khao Yai Resort has beautiful scenery of nature, surrounded by complex mountains. There are abundant natural resources, forests,

water resources, and numerous birds because C&C Khao Yai Resort is adjacent to the Khao Yai National Park, which has been certified by UNESCO as a natural world heritage site. Jaroen Prawatwit (2017) said that “The strength of C&C is that it is next to Khao Yai with beautiful scenery. Nature is abundant”.

2) The environment in C&C Khao Yai Resort is natural, spacious, clean, and calm. It has organized and divided into various beautiful areas. There is a pleasant climate. The weather is cold all year round as well as clean and fresh air with the 7th largest ozone in the world. As some key informants described that:

The environment in the resort is beautiful, spacious, and natural. There are forests and shady trees, birds, fascinating viewpoints, and quiet. I visit here because of the natural atmosphere and privacy. I am fully get rested. This place has fresh air and ozone with the 7th largest in the world (Yajai Yaimai, 2017).

There is a pleasant atmosphere here. It is surrounded by nature, overlooking mountains and forests. This place is very spacious, natural, shady, beautiful, peaceful, and suitable for relaxation. There are plenty of areas to leisure walk, viewing points, great weather with bird sound. (Araya Sinthusorn, 2017).

3) C&C Khao Yai Resort has a variety of accommodation and facilities, including office buildings, guest rooms, conference rooms, restaurants, camping grounds, outdoor activities area, swimming pool, children’s playground, activities areas, a small zoo, agricultural plots, and orchards. This place can accommodate tourists and visitors to the resort, individually, families, small groups, and large groups of two to three hundred people, including activities such as walk rally and science camp, as well as activities to enhance various skills and knowledge according to the objectives of users. As some key informant explained that:

There is the availability of places, including rooms, a large number of convenient seminar rooms. Also, camping tent services and toilets for men

and women are available. There are delicious food and many activities such as walk rally and science camp (Ketskanya Klangjai, 2017)

The atmosphere in the resort is excellent. There are vegetable plantations, zoos, and orchards. Visiting here is similar to joining a field trip with full amenities, a beautiful swimming pool with slides mountain views. This place has reasonable accommodation, many types, and prices, clean rooms, and a courtyard to pitch a tent - good value for money. The food here is excellent. (Yajai Yaimai, 2560).

4) The employees and staffs of C&C Khao Yai Resort have love and loyalty to their organization. They are united to cooperate well in the implementation of the organization's policies. Also, they are skilled staff with service-minded as Panida Narongchai described that "The staff is courteous. They provide good service. They are friendly. Most of them work here for a long time". Also, Araya Sinthusorn stated that "The staff here are polite, courteous, good service, caring and give advice about hotels and activities as well."

5) Villagers in the surrounding communities of C&C Khao Yai Resort have cooperated well in the operations of C&C Khao Yai Resort to create happiness and sustainable development for the surrounding communities, career creation, income and quality of life development.

6) The reputation of PDA. The tourists and visitors not only enjoy the pleasure of traveling, dining, and doing various activities, but also can contribute to the benefit of society. All operating profits of C&C Khao Yai Resort will be donated to PDA to use in improving the quality of life of people and sustainable community development. Moreover, the tourists and visitors can also receive various knowledge such as hygiene, family planning, contraception and HIV, nature and environment, and organic agriculture as well. As Oravich Thongton, (2017) said that "The strength is C&C brand reputation." And Chaikhet Narongkorn (2017) explained that "People here also have a part in helping society and gaining knowledge in various fields, such as family planning and birth control, nature and environment, and organic agriculture."

#### 4.3.6.2 The Weaknesses of C&C Khoayai Resort

C&C Khao Yai Resort has four essential weaknesses, which are:

1) Location because C&C Khao Yai Resort located on a small road separated from the main road, which is a road that is not the main route to enter the Khao Yai National Park Office. Moreover, it located at the end of the way, while other hotels and resorts found closer to the main road. As some key informants provided the opinion that “The weakness is the distance. The location of the hotel is at the end of soi” (Chaikhet Narongkorn, 2017). “The hotel location is far from the main road, very far away, and is inconvenient to travel around.” (Jaroen Prawatwit, 2017). And “This place is at the end of the alley. Customers have to travel a long distance from the main road” (Oravich Thongton, 2017)

2) The hotel buildings are quite old, and there are no elevators that are not convenient for the disabled and the elderly. Also, there are a few hotel rooms with a capacity of about only a hundred people. Moreover, the banquet rooms are small, which can accommodate approximately two hundred people only. As Jaroen Prawatwit (2017) said that “The building does not have an elevator, is not convenient for the elderly,” and Araya Sinthusorn (2017) noted that “The hotel building, the rooms, and facilities are quite old, and the TV signal is not good. The equipment at the playground is few and quite old. While Krisda Yongtrakool (2017) explained that “The meeting room is small. The largest room can accommodate up to only two hundred people. A small number of hotel rooms can accommodate a hundred people. If more than that, you have to stay in a small room or camping”.

3) The lack of proactive advertising and marketing promotion while the business competition situation is quite intense because there are a lot of competitors. As Chaikhet Narongkorn (2017) commented that “Lack of advertising and public relations causing this to be unwell known while many competitors, and lack of proactive marketing.”

4) The operating profits have not met the targets resulting in insufficient funds for the renovation of accommodation and facilities. “There is a lot to improve, such as the old building and the small meeting room which requires a lot of investment, but now we have losses” (Ketskanya Klangjai, 2017).

#### 4.3.6.3 The Opportunities of C&C Khoayai Resort

The analysis of operating and development opportunities of C&C Khao Yai Resort to achieve the goal of developing into a sustainable tourism social enterprise found that there are three critical opportunities, which are:

1) Developing to be a top choice for organizations and agencies in activities such as training, seminars, walk-rally events to improve skills, recreation, sightseeing, nature tour, party, and corporate social responsibility (CSR) operations by expanding the market and increasing public relations and advertising. As Yajai Yaimai (2017) commented that “There is a lot of space here, perfect for group seminars and various activities. If there is more advertising, public relations, or marketing, focusing on seminar groups, organization activities should be a good opportunity to increase customer base”.

2) Developing to be a place for activities and a valuable learning center for children and youth, such as science camps, nature, and environment camp, walk-rally activity, trekking, and organic farming. As Chaikhet Narongkorn (2017) explained that “Develop C&C Khao Yai to be an educational institution for youth by conducting youth camps and various activities.” And Ketkanya Klangjai (2017) also commented that:

Right now, the number of seminar group customers are more than individual and walk-in customers. So we should focus on the large group of seminar customers. Science camp is an opportunity to increase. However, the seminar groups will have many competitors, so if the youth camp still has only one competitor, so we should probably focus on organizing camp activities.

3) Developing the cultivation of organic agricultural products, vegetables, and fruits to use as raw materials for Cabbages & Condoms cooking to reduce production costs and can be sold to increase revenue for C&C Khao Yai Resort. As well as for tourists and visitors to visit for recreation and education. “We will increase agricultural plots and orchards, such as pomelo, rose apple, mango, longan, jackfruit, which can be sold as income” (Oravich Thongton, 2017).

#### 4.3.6.4 The Threats of C&C Khaoyai Resort

C&C Khao Yai Resort has two significant obstacles as follows:

1) Transportation. Although C&C Khao Yai Resort is not far from the main road, located on a small road that separated from the main road, which is not the main route to enter Khao Yai National Park. The trail is narrow, curvy, and slightly bumpy. Furthermore, there are no lights at night, so tourists and visitors may not be comfortable traveling. As some key informants said that: “There is difficulty in transportation because the road is a pothole, making it difficult for tourists and visitors to enter the resort” (Chaikhet Narongkorn, 2017). “The road is quite narrow, bumpy and desert without lights at night. If we were outside at night, we might get lost” (Jaroen Prawatwit, 2017). And “The road to the resort is bumpy. Although the road is wide enough for the bus to enter, it is not convenient” (Oravich Thongton, 2017).

2) There are many competitors in the same business. As in the Khao Yai area, there are many hotels, resorts, and accommodations. There are a large number of competitors in the main route and the secondary route to Khao Yai National Park. Therefore, there are many options in various places, causing high competition as some key informants commented that: “A lot of competitors before arriving here” (Ketkanya Klangjai, 2017). Likewise, “At Khao Yai, there are many hotels and resorts. Customers have the alternatives of staying and using the services in various places” (Chaikhet Narongkorn, 2017)

There are a lot of competitors. C&C Khaoyai located far away from the entrance. Before customers arrive here, they have to go through other hotels. This place is on the other side of Khao Yai. On the other hand, there are hotels and many resorts as well (Krisda Yongtrakool, 2017).

#### **4.3.7 Impact on Economic, Social and Natural Resources and Environment**

The research findings of the positive impact and negative impact on the economic, social, and the natural resource of C&C Khao Yai Resort are as follows:

##### **4.3.7.1 Positive Impact on Economic, Social and Natural Resources and Environment**

1) C&C Khaoyai Resort encourages job creation for the villagers in the community by hiring villagers in the community, providing loans for

careers without interest. As well as providing knowledge about organic vegetable farming to the villagers in the surrounding communities and nearby areas. It is the promotion of creating income for oneself and family, allowing the villagers to work, earn income and help reduce poverty; helping people not to abandon their homeland to work in the city makes it close to the family and has warmth. As Oravich Thongton (2017) said that “The community is strong. Villagers are close to family and society. The family is warm. If migrating to the city, it will create problems”. And other key informants explained that:

We hire local people to work in the resort to distribute income and help reduce poverty. We created a community center to educate people about the environment, stop deforestation, promote livelihoods. We provide loans for careers without interest, allowing villagers to develop careers and earn income (Chaikhet Narongkorn, 2017).

C&C generates income in the community. The villagers can work near home, no need to go far. All C&C employees and workers, both monthly and daily workers such as housekeepers, chefs, and technicians, are villagers in Sab Tai villages. C&C pays compensation under labor law. The villagers can have income and have a good life (Panida Narongchai, 2017).

Nowadays, the villagers live a better life. The villagers can work near their homes, do not have to go far away. Employees here are all the people in the village. They are happy. C&C is like home. C&C helps improve the quality of life for staff and people in the community. People are so glad, convenient, and gain many benefits from C&C (Ketskanya Klangjai, 2017).

2) C&C Khaoyai Resort helps to support the development of people’s quality of life and sustainable community development. All the profits from the operation will be donated to the PDA to support the development of the quality of life of people and sustainable community development As well as a medium for people, agencies, and organizations to have an opportunity to help society. Besides,

C&C is a mediator for people, agencies, and organizations to have a chance to improve society as some key informants explained that “It is an intermediary in attracting budgets and helping the villagers and the community. It is a medium to relate various departments in CSR to bring benefits to villagers” (Ketkanya Klangjai, 2017). And

The income of C&C Khao Yai use for the development of population and community development association in family planning support the unfortunate children's education in rural areas to have access to an educational system that has the same quality as for urban children. This development positively affects society as a whole (Weera Chaiwattana, 2017).

3) C&C helps to improve the quality of life of people and communities by educating villagers and the general public about conservation of nature and the environment, avoid deforestation, not hunting wild animals, as well as promoting and developing good spirits for tourists and visitors.

We have organized activities that will benefit the participants in teamwork, unity, problem-solving, and conservation of nature and the environment, being a village consultant as a model for the sufficiency economy learning model (Chaikhet Narongkorn, 2017).

4) C&C helps restore and conserve nature and the environment. The destroyed forest has restored. Therefore, the forest area in Phaya Yen Subdistrict has returned to being in a beautiful natural state. While the environment in the community also improved. “Better environment, no problem, the village grows” (Panida Narongchai, 2017).

5) C&C helps to provide education and improve the quality of life for people by providing knowledge about hygiene, especially knowledge and understanding of family planning to suit the ability to look after, learning about contraception and HIV infection to villagers, communities, and the general public. The encouraging people in the community and the general public to have good health

by consuming organic agricultural products by planting organic vegetables to make food for tourists.

#### 4.3.7.2 Negative Impact on Economic, Social and Natural Resources and Environment of C&C Khaoyai Resort

C&C Khao Yai Resort has a relatively little negative impact on the economy, society, and environment. Because the operation is in the way of helping the economy, social, and environment, improving the quality of life of the people and community development, restore and conserve natural resources and the environment, create careers for people in rural areas as well as to promote and develop education. As some key informants explained about the negative impact of C&C Khao Yai Resort that:

C&C Khao Yai should not have a negative effect because we realize that our business must not cause trouble for the community. We must create benefits. Do not compete for resources from villagers. Anything that can donate to the villagers will give. Anything that can help, then help as much as possible (Chaikhet Narongkorn, 2017)

The negative impact should not exist because we operate to help communities, villagers, society, and the environment without causing problems for anyone. We did not expect anything from the people here. Only to give away. Nowadays, the villagers are happy. They have a career, income, nature, forest. The customers rarely blame (Krisda Yongtrakool, 2017).

#### **4.3.8 Guidelines for Business Operation and Potentiality Development of C&C Khaoyai Resort**

C&C Khao Yai Resort has set out the operational guidelines and the development of the business potential with a focus on the goal of making the business profitable to be able to use that profit to help the community and society in the future without negative impact on the villagers and the environment in the community.

There are seven guidelines for operating and developing the potential of C&C Khao Yai Resort as follows:

1) Improving sales, marketing, and public relations weaknesses to increase tourists and customers such as sales promotion, cooperation with the Tourism Authority of Thailand in public relations advertising, selling through travel agencies, public relations directly to agencies and organizations, both public and private sectors, and various schools. Yajai Yaimai (2017) said that “Advertising would be a good opportunity to Increase customer base.” As well as some key informants commented that:

Find more customers, try to publicize to various departments. Public organization and school, public relations A marketing team helps both use the Travel Agency and help themselves. There must be publicity for service users to have the option of coming here to receive natural knowledge (Chaikhet Narongkorn, 2017).

Increase public relations and sales channels by allowing customers to help to promote and selling the rooms and resort service, and large organizations are engaging in annually. We put the effort in providing promotion to save our customers (Ketskanya Klangjai, 2017).

2) Adding services, especially educational services by improving C&C Khaoyai Resort to be a learning center, for example, Sufficiency Economy Learning Center; life skills development camps in various fields such as youth camps, science camps, social sciences, and mental development camps. As well as being an intermediary between the community and various organizations that want to undertake social and environmental responsibility (CSR) activities to be able to have customers throughout the year. Panida Narongchai (2017) commented that “We should focus on powerful customers, seminar groups, science camps to increase opportunities.” And some key informants also mentioned that:

We will be an intermediary between the communities and various organizations that want to engage in CSR. We will be a mediator between the

organization and the communities, including accommodation, food, and monitor the condition of the area (Krisda Yongtrakool, 2017).

In business development, we have to increase service, developed to be an educational institution for young people, build the foundation for young people, life skills development camps to provide knowledge to youths in science, social sciences, and mental development. Also, there is a learning center for the villager to consult and sufficient economic learning. (Chaikhet Narongkorn, 2017).

3) Developing employees and workers to have more knowledge, capabilities, and skills in various fields to increase their operational capabilities as Krisada Yongtrakool (2017) stated that “Must increase the skills of employees. Providing knowledge and developing employees to have more knowledge and capabilities”. Also, “Have to develop the potential of the employees, develop the skills of the instructors continuously, educate the employees, and have work visits as well” (Ketskanya Klangjai, 2017).

4) Renovate rooms, equipment, and facilities that are old and damaged to be modern, beautiful, to be able to compete with competitors. Araya Sinthusorn (2017) commented that “Renovate the room, add more activities to attract people.” Panida Narongchai (2017) stated that “We should improve facilities and renovate multi-functional buildings to be able to support more activities.” Same as Oravich Thongton (2017) said that “Should be more development and other activities, such as improving the playing field and the pool must be beautiful, clean, and enjoyable to play.” And “Would like to improve here to be more modern. Renovate the room to be more luxurious and developed to be comparable to a 5-star hotel, but still preserve nature and the environment” (Ketskanya Klangjai, 2017).

5) Development of crops, more organic fruits and vegetables to be used as ingredients in restaurants, Cabbages & Condoms, as well as selling to generate extra income. “There should be growing more organic crops to sell to customers and villagers in the community. There are improvements in agricultural plots and planting vegetables”. (Oravich Thongton , 2017).

6) Improve Cabbages & Condoms restaurants to attract more people and is a recommended restaurant by improving the taste of the food, must be delicious and unique, such as using organic ingredients; improve the environment and decoration to be unique, beautiful, and attractive. This restaurant is to make more income from food service. Krisada Yongtrakool (2017) explained that “The restaurant must have the signature dishes. It should have new menus to supplement, gimmick, beautiful decoration, a photo corner, and renovate the environment to attract the customers to take the service”.

7) The government and local sectors should cooperate and benefits each other. Government agencies should help support social enterprises by encouraging government officials to be their customers, improvements in transportation, and communication. And the government should consider tax deductions for businesses that are social enterprises as some key informants commented that “C&C, government and local should build a network, mutually beneficial, and rely on each other” (Krisda Yongtrakul, 2017). “The government should support in sending government officials in using the service and consider tax deductions for this type of business” (Chaikhet Narongkorn, 2017). Also, “Would like the Tourism Authority of Thailand to promote tourism at C&C... would like the government to help improve infrastructure, roads and telecommunications” (Oravich Thongton, 2017).

## **4.4 Chumphon Cabana Resort**

### **4.4.1 Key Informants**

The key informants for in-depth interviews use a specific selection method. They are the relevant person who can provide the information needed and have selected from the case studies, nine-people each: three owners or top management; three beneficiaries (employees and/or villagers in the community); and three tourists, a total nine person. (Table 4.6)

**Table 4.5** Chumpron Cabana Resort Key Informants

<b>No.</b>	<b>Alias</b>	<b>Groups</b>	<b>Description</b>
1)	Sorawit Phanraksa	Owners/Top Managements	Male, Age 48 years old, Executive Management
2)	Wallaya Raksakiet	Owners/Top Managements	Female, Age 47 years old, General Manager
3)	Sasithorn Prasetsap	Owners/Top Managements	Female, Age 47 years old, Marketing Manager
4)	Dara Boonkamnerd	Key Beneficiaries	Female, Age 30 years old, Supervisor
5)	Juree Pornprasert	Key Beneficiaries	Female, Age 28 years old, Senior Officer
6)	Mookda Rattanarom	Key Beneficiaries	Female, Age 32 years old, Senior Officer
7)	Ramida Kulsiri	Relevant person	Female, Age 40 years old, Experienced tourist
8)	Iyara Paiboonphan	Relevant person	Female, Age 49 years old, Experienced tourist
9)	Somsakul Siriseang	Relevant person	Male, Age 60 years old, Experienced tourist

#### **4.4.2 Context of Chumphon Cabana Resort**

##### **4.4.2.1 General Information**

Chumphon Cabana Resort located at 69 Moo 8, Aphakorn Road, Sa phli Subdistrict, Pathio District, Chumphon Province, 15 kilometers away from Chumphon downtown. It is a seaside resort with an area of 40 rai on the edge of Thung Wua Laen Beach, one of the most beautiful beaches in the Gulf of Thailand.

Chumphon Cabana Resort has established in 1982, operated by Chumphon Cabana Company Limited. Warisorn Rakphan is the managing director. It provides standard accommodations, restaurants, and marine tourism. Inside the resort, there are many kinds of trees, rice fields, organic vegetables, and organic gardens. It is

a tourist destination that is calm, beautiful and maintains the naturalness of Thung Wua Laen Beach in its original condition. The symbol of Chumphon Cabana Resort is a giant statue of the Indians located in front of the beach.

#### 4.4.2.2 Tourism Attractions

Chumphon Cabana Resort has significant tourism resources as follows:

1) The environment in Chumphon Cabana, which is natural, shady, with various plants such as perennials, flowers, leaves, herbs, aquatic plants, and rice fields, located near Thung Wua Laen Beach, one of the best beaches in the southern coast of the Gulf of Thailand. Thung Wua Laen Beach has a little slope and fine white sand. It is a peaceful, beautiful and retains the naturalness of Thung Wua Laen Beach in its original condition.

2) There are natural tourist attractions such as Thung Wua Laen Beach, Chumphon Sea, and Chumphon Island National Park. Chumphon Sea is the most fertile sea. There are more than 40 islands with beautiful natural, beautiful marine resources, clear water with a multitude of fish, corals, anemones and whale sharks, and suitable for both shallow and deep diving.

3) Hotel facilities and services are suitable for tourism, both individuals and groups such as hotel rooms, bungalow rooms, conference rooms, swimming pools, restaurants, and an agriculture center.

#### 4.4.2.3 Tourism Facilities and Services

The tourism facilities and services of Chumphon Cabana Resort included:

1) Superior Bungalow, standard rooms, and economy rooms with facilities.

2) Conference room that has a capacity of 40-400 hundred people, with facilities for organizing events, meetings, and seminars.

3) Banana Cabana Restaurant serves food and beverages using organic vegetables grown in Chumphon Cabana.

4) Outdoor swimming pools.

5) Souvenir shop selling various natural products produced by Chumphon Cabana and villagers in nearby communities such as organic brown rice,

fruits, vegetable, shampoo, liquid soap, lemongrass essential oil, cold-pressed coconut oil, wood vinegar, laundry detergent, all-purpose cleaner, and organic coffee.

6) Arrange sea tour activities such as island trips and diving that focus on nature and environmental conservation. And arrange tours services to visit famous tourist attractions in Chumphon.

7) Natural Agricultural Learning Center provides knowledge about the sufficiency economy apply the concept of royal sufficiency economy and development theory of His Majesty King Bhumibol Adulyadej The Great to organize the architecture on the surrounding area of Chumphon Cabana. And play and learning activities, learning about organic agriculture, and practicing.

8) Shuttle bus service, foreign exchange currency service, computer, internet, laundry, Thai massage, and oil massage.

#### 4.4.2.4 Tourism Activities

Chumphon Cabana Resort organizes activities for tourists and visitors, which are:

1) Playing in the sea, swimming in the outdoor pool, and leisure seeing various places within the resort area.

2) There are sea tours to visit the island, snorkeling, scuba diving, viewing coral reefs, fish and underwater scenery, squid fishing, and activities to conserve the environment and marine natural resources, such as collecting garbage under the sea and coral planting.

3) There are tour activities to visit essential attractions in Chumphon Province, such as Wat Phra That Tham Khwan Mueang, Kapo Waterfall, Pato cannel rafting, District, and Prince Chumphon Shrine and Memorial.

4) Learning activities on organic agriculture and practical activities at “Plearn” Natural Agricultural Learning Center providing knowledge to public and private organizations, students, and the general public. The activities at “Plearn” such as rice routes, starting with rice cultivation, rice harvesting, and rice milling to illustrate the rice path from the beginning of planting to harvesting and yielding. Also, the production of bread from brown rice produced in the resort, fish farming, and bio-composting

5) Tourism activities to learn the way of life of the community and offering alms to monks in front of the resort.

#### 4.4.2.5 Tourism Accommodations

Accommodation rates and service fees of Chumphon Cabana Resort, including the conditions are as follows:

##### 1) Room Rates and Service Fee

**Table 4.6** Room Rates and Service Fee of Chumphon Cabana Resort

<b>Room Type</b>	<b>Room Rates including Breakfast for 2 Person (Baht/Night)</b>
Bungalow with sea view	2,300
Bungalow with a garden view	1,500
Standard Room	1,500 – 1,850

2) The rate of tour service and diving at Ngam Noi and Ngam Yai islands two dives per day, including diving equipment, beverages, and lunch is 1,050 baht per person for snorkeling, and 2,500 Baht for scuba diving.

#### 4.4.2.6 Preparation and Guidelines for Tourists

Chumphon Cabana Resort has regulations for tourists and visitors as follows:

1) Do not drive or set a fire on the beach in front of Chumphon Cabana Resort.

2) Do not play scooters and/or banana boats in the sea in front of Chumphon Cabana Resort.

3) All tourists and visitors must help to keep clean.

#### 4.4.2.7 Accessibilities

Chumphon Cabana Resort, located at 69 Moo 8, Apakorn Road, SaphliSubdistrict, Pathio District, Chumphon Province 86230 Telephone 0 7756 0245–7, 08 9724 9319, 08 1970 3779 Fax. 0 7756 0245. Bangkok Office located at Chumphon Cabana Company Limited, No. 446/4, 2nd floor, Park Avenue building,

Sukhumvit 71 Road, Phra Khanong Subdistrict, Wattana District, Bangkok 10110  
Telephone 0 2391 6859, 08 9724 9320 Fax. 0 2391 6860.

Travel by car from Bangkok to Chumphon Cabana Resort. Take Highway 4, Petchkasem road straight to Chumphon. When reaching Tha Sae Intersection, turn left onto road No.3180, notice the Ban Tha Samed highway sign or Thung Wua Laen Beach, then follow the signs.

#### **4.4.3 Background and Development of Chumphon Cabana Resort**

##### 4.4.3.1 The Background of Chumphon Cabana Resort

Chumphon Cabana Resort has established by the desire of Adchara Rakphan, the owner of the land at the edge of Thung Wua Laen Beach, who wanted to preserve natural resources and environment at Thung Wua Laen Beach, Chumphon Province to keep its original condition. Because Thung Wua Laen Beach is one of the most beautiful beaches on the southern coast of the Gulf of Thailand, and Chumphon Sea is one of the most beautiful and fertile seas in Thailand, so this area is therefore interesting for tourists. However, as there are some examples of the beautiful area developed into tourist attractions without concern about the damage that may occur to the environment and natural resources, including regardless of the preservation to remain in the future. Therefore, Adchara Rakphan wants to make a tourist attraction that can preserve the nature to maintain its original state, mutual support among tourism, conservation of natural resources and the environment, and many people in the community as much as possible on her land. As Wallaya Raksakiet (2017) described that:

Chumphon Cabana Resort has begun from Teacher Adchara Rakphan, the owner of the property at the end of Thung Wua Laen Beach, where Chumphon Cabana Resort is now. Thung Wua Laen Beach is one of the most beautiful beaches in Thailand. Therefore, the land around this area has developed rapidly ... Teacher Adchara was afraid that there might be environmental problems and natural resources have destroyed ... thus there would be hotels that can preserve nature to remain the original condition.

#### 4.4.3.2 The Development of Chumphon Cabana Resort

Chumphon Cabana Resort established in 1982 by Adchara Rakphan. Beginning with the construction of 7 Thung Wua Laen beachfront villas, surrounded by coconut trees. The entrance is a gravel road. No electricity. People must physically generate electricity by themselves. Also, there is thatched roof pavilion imitating the Royal Elephant house and a giant statue resembling a symbol of the Indians for tourists to take pictures. Then, there was an expansion of the business by building eleven new houses, so it was a total of eighteen houses. Sorawit Phanraksa (2017) told the story of Chumphon Cabana Resort:

Chumphon Cabana started in 1982. In the beginning, there was no building, only coconut grove. The entrance was a dirt road, no electricity, only seven villas, thatched pavilions to mimic the Royal Elephant House, and a giant statue similar to the figure of the Indian tribe as a symbol for tourists to take pictures.

On November 4, 1989, the gay typhoon storm struck the coast of Chumphon Province, causing severe damage to people. After the disasters, Thung Wua Laen Beach has been more developed. The gravel road has been changed into a paved highway using a budget from the Tourism Authority of Thailand, resulting in the Thung Wua Laen Beach area grew and more civilized. Chumphon Cabana has expanded the business by building three three-story buildings for tourist accommodations, focusing on natural preservation and energy-saving construction. Some of the funds for business expansion were from bank loans.

In 1997, Thailand had an economic crisis. The government announced a devaluation of Thai Baht currency caused Chumphon Cabana business problems in operation. Because the debt was increased thirty to forty percent as a result of foreign currency loans, resulting in Chumphon Cabana Resort becoming indebted to three hundred million Baht. The construction of the new building, which has already completed more than eighty percent, has to cease because the bank stopped assisting. The sluggish economy has reduced the number of customers. Moreover, there were two flooding disasters from Tropical Storm Zeta in August, and Linda typhoon in

November even affects the reduction of the customers. The business, therefore, faced a lack of liquidity due to a lack of cash flow as working capital, especially the money for employee wages and salary payment. Warisorn Rakphan, Adchara Rakphan's son, became an executive of Chumphon Cabana, continuing from Adchara Rakphan. Warisorn Rakphan put effort into keeping the business running during the mentioned disasters and follow his mother's objectives in operating a business and sustaining natural resources and the environment.

In 1997, there was an economic crisis. The government announced a devaluation of the baht, causing Chumporn Cabana to be in debt of three hundred million Baht because of foreign currency loans. The new building from loan payment that almost finished had to stop because the banks stopped the loan. The number of customers decreased because of the lousy economy. People cannot afford to travel. In that year, Chumphon had two major storms, floods, so we experienced a lack of liquidity, especially the money that will use in revolving pay, employee wages, and salaries. The bank creditor prepared to take over the business because there are no customers in the hotel. This situation caused a lack of debt payback to the bank (Sorawit Phanraksa, 2017).

Significant events that caused a turning point in Chumphon Cabana Resort was that when the great flood occurred in Chumphon Province in 1997. Chumphon Cabana had the opportunity to serve His Majesty King Bhumibol Adulyadej The Great's Personal Affairs Division who came to help people in Chumphon Province in providing accommodation and workplace. This situation was allowed Warisorn Rakphan to see the work process of His Majesty King Bhumibol Adulyadej The Great and his personal affairs division, who works both day and night, to help people affected by the floods. Warisorn Rakphan thinks that having the opportunity to be a part of working for His Majesty The King in helping the people is the most auspicious event in his life. So Warisorn Rakphan promised to use his knowledge and ability to help others. After that, Warisorn Rakphan studied The Royal Projects from books and the various Projects Initiated by His Majesty King King

Bhumibol Adulyadej The Great. He found that an important book that can use as a role model is “Mahajanaka,” written by His Majesty King King Bhumibol Adulyadej, which talks about perseverance and the importance of educational concentration.

The great flood from the storm in 1997, His Majesty King Bhumibol Adulyadej The Great’s Personal Affairs Division came to assist the people. They stayed at Chumphon Cabana and used Chumporn Cabana as their office. Warisorn Rakphan saw the work procedures of the division that works both day and night time to help people who are affected by the disaster event. Therefore, he vowed that he would use his knowledge and ability to help others and believe that giving together with doing business can lead to survival (Sorawit Phanraksa, 2017).

After that, Warisorn Rakphan met Wiwat Salyakamthorn, the president of the Agri-Nature Foundation, who suggested that Chumphon Cabana Resort can survive by operating according to the Royal Principles “Our Lost is Our Gain” and “If You Give, You Will Receive More.” Beginning with applying the Royal Principles, Sufficiency Economy Philosophy, and the New Theory Agirculturalthe, to the business. Built networks with villagers and communities in the surrounding areas to create careers. Shortly after that, Chumphon Cabana was able to reduce debt in a short time and established the “Plearn” Natural Agricultural Learning Center to provide knowledge of sufficiency economy and organic agriculture for those who are interested to learn and practice.

#### **4.4.4 Business Concepts, Business Model, Management and Social Innovations of Chumphon Cabana Resort**

##### 4.4.4.1 Business Concepts of Chumphon Cabana Resort

Chumphon Cabana Resort is a tourism social enterprise that aims to create business profits while conserving nature and the environment to maintain the long-lasting original condition. It based on three concepts, as follows:

1) Adopting the Sufficiency Economy Philosophy under the initiated by His Majesty King King Bhumibol Adulyadej The Great and the Royal Principles “Our Lost is Our Gain,” and “If You Give, You Will Receive More” to use in the operation of Chumphon Cabana Resort. And creating a community network. The sufficiency economy philosophy concept is the most important and is useful for the administration of Chumphon Cabana.

2) The mutual support among tourism, nature, and environmental conservation, and the people in the community as much as possible.

3) To be an essential learning center of Sufficiency Economy Philosophy under the initiated by His Majesty King King Bhumibol Adulyadej The Great.

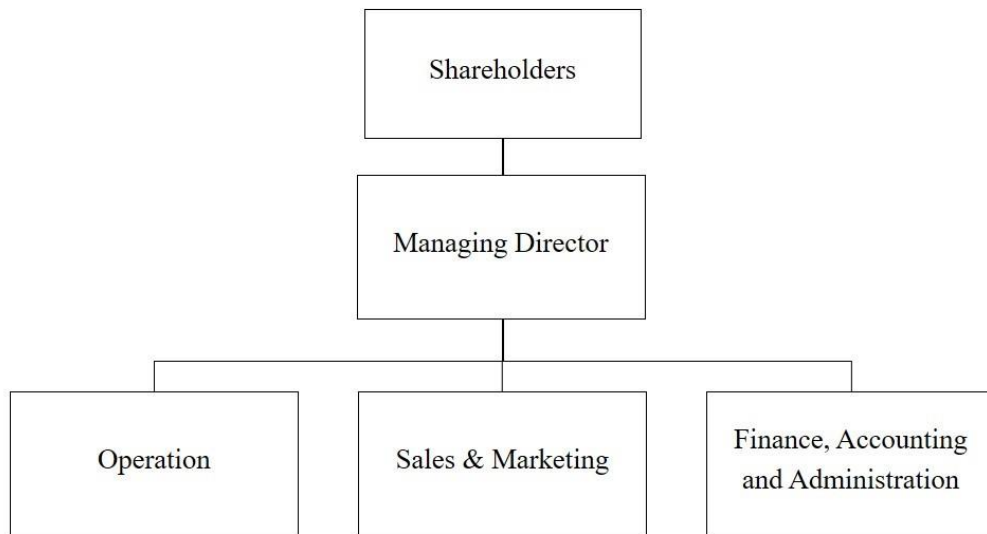
As some key informants explained the business concepts of Chumphon Cabana Resort that “We focused on preserving nature and the environment and applied the concept of Sufficiency Economy Philosophy under the initiated by His Majesty King King Bhumibol Adulyadej The Great” (Wallaya Raksakiet, 2017). And “We must conserve nature and the environment, must go together both business and fairness... not being foreign objects and disturbing the community but allowing the community to participate” (Sasithorn Prasertsap, 2017).

#### 4.4.4.2 Business Model of Chumphon Cabana Resort

Chumphon Cabana Resort is a tourism social enterprise that is a private enterprise. Business operations are in the form of registration as a private limited company, namely Chumphon Cabana Company Limited, with Adchara Rakphan and Warisorn Rakphan are significant shareholders.

#### 4.4.4.3 Management of Chumphon Cabana Resort

Chumphon Cabana Resort has the same management methods as general private companies. There is a formal organization structure divided into various departments, and there is a manager responsible for each department. The staff of Chumphon Cabana Resort is both permanent and temporary staff.



**Figure 4.4** The Organization Structure of Chumpon Cabana Resort

Chumpon Cabana Resort employees receive a basic salary plus revenue sharing twenty-five percent of resort revenue for the whole year. There are three meals allowance per day. In the case of the low season, the resort does not have income, and it may have to reduce the workforce. For example, temporarily, employees can take leave without pay and can return to work regularly after the low season, as Juree Pornprasert (2017) described that “When there are no customers and no income, the resort will temporarily reduce staff. Once there are customers, they can resume”.

We provide basic salaries and twenty-five percent of the resort’s average income throughout the year. When the resort has no income, we have to reduce the workforce. We will not terminate their employment, but we will use other methods (Sorawit Phanraksa, 2017).

Chumpon Cabana Resort also uses family management methods by applying the principles of growth, distribution, and democracy. Chumpon Cabana Resort has the policies that executives, employees, and the communities should have a sense of belonging, live together as a family, grow together, have the support and rely

on each other, and participate in sharing opinions. Most of the employees are villagers in the surrounding communities and worked at Chumphon Cabana for a long time, as Dara Boonkamnerd (2017) explained that “Most of the employees are the people around here and work here for a long time. Chumphon Cabana tries to take good care of the staff to make them live happily” Same as Mookda Rattanaom (2017) stated that “We live like a family, relatives, take care of each other. Chumphon Cabana provides knowledge and training for employees as well as sidelines”. And

We use the principles of growth, distribution, democracy, and community participation. The staff here are local people ... There is a close conversation between the owners and the staff... working here as a home, taking care of each other, setting regulations, and agreement together (Sorawit Phanraksa, 2017).

Besides, Chumphon Cabana has established a dummy company for employees and retired people to conduct various activities to generate income during the low season and get fair income sharing, as Wallaya Raksakiet (2017) explained that “We will not abandon our employees. If there are no customers, we will try to find other work for them to create income”. Same as Mookda Rattanaom (2017) said that “When there are no clients, no wage, Chumphon Cabana still find other work to help generate income for the employees.” Also, Juree Pornprasert (2017) stated that “Chumphon Cabana change the working system from employment to job creation and then distribute income equally.”

#### 4.4.4.4 Social Innovations of Chumphon Cabana Resort

Chumphon Cabana Resort has created social innovations that benefit not only the people in the communities but also contribute to society as a whole. There are five critical social innovations, as follows:

- 1) Chumphon Cabana Resort is a tourism social enterprise that integrates business with the conservation of nature and the environment. The accommodation buildings of Chumphon Cabana are the prototype of a hotel constructed in a way that conserves nature and the environment, saves energy, resistant to sunlight, wind, and earthquakes. The buildings have designed to hidden in

nature in harmony, not taller than the tops of trees; and have a wastewater treatment system using local natural materials. Tourism activities of Chumphon Cabana, especially diving, focus on environmental protection. There are diving projects to collect fishnet attached to a pile of stones near the island. As well as collaborating with various agencies and tourists to bring the Giant clams to the sea until becoming the Giant clams park. “We focus on preserving the environment. There is a diving project for garbage and old nets collecting” (Sasithorn Prasertsap, 2017).

2) The adoption of Sufficiency Economy Philosophy according to the Royal Initiative of His Majesty King Bhumipol Adulyadej The Great applied in business operations by producing foods and consumer goods for use in the resort and sell to the general public to reduce operating costs and create income. For example, integrated farming; organic plantation; rice cultivation; animal husbandry such as pig, duck, chicken, and fish; bio-fermented water production; biogas and biodiesel production; and others. These allow Chumphon Cabana Resort to reduce operating costs, more self-reliant, and able to conserve nature and the environment. Nowadays, the resort has considered as the model insufficiency economy operation. Sorawit Phanraksa (2017) stated that “We apply the sufficiency economy concept seriously.” And Wallaya Raksakiet (2017) described that “We produce items for our use. It is an organic product using the ingredients provided in the resort”. Also, “Various vegetables that use in the kitchen, we grew by ourselves” (Sasithorn Prasertsap, 2017).

3) There are dissemination and linkage of business operations based on the sufficiency economy concept to the surrounding communities and forming a community network. Chumphon Cabana Resort is a business organization that works with the community in the form of promotion, development, and community support in various fields such as employment, agricultural, business and technological knowledge, especially organic agriculture; and sale and marketing. As some key informants explained that: “We provide knowledge to villagers, work with the community, create a community network, promote and support the community in various fields” (Wallaya Raksakiet, 2017) and “If the villagers have products, these can sell at our shop” (Sasithorn Prasertsap, 2017).

4) There are “Plearn” natural agriculture learning center and “Plearn” activities to provide knowledge about the sufficiency economy, including the conservation of nature, environment, and energy for agencies, organizations, and the general public through theoretical and practical learning.

5) There is a dummy company, a collaborative project among business owners, employees, and villagers, by allowing employees and retired people to come together to generate products from organic agriculture. Such as organic brown rice, shampoo, soap, lemongrass essential oil, virgin coconut oil, and animal husbandry. Chumphon Cabana provides building and area for activities, designing beautiful packaging under the brand "Oom Chu" and sale to the public. So people can have the right organic products while staff and people in the communities can get fair income sharing. Wallaya Raksakiet (2017) stated that “The organic products that we produce help generate income for Chumphon Cabana, employees and the community.” And Sorawit Phanraksa (2017) explained about the dummy company that:

We established a dummy company in collaboration among the firm, employees, and the elderly who retired can create a product and share the income fairly. There is a collaboration with the villagers in a network that creates mutual sharing that make agriculturists have a chance to survive.

#### **4.4.5 Success and the Key Success Factors of Chumphon Cabana Resort**

##### 4.4.5.1 The Success of Chumphon Cabana Resort

Chumphon Cabana Resort has operated as a tourism social enterprise that focuses on the conservation of nature and the environment until it succeeded. The success of Chumphon Cabana Resort is as follows:

1) The preservation of natural resources and the atmosphere of Thung Wua Laen Beach and the surrounding area of Chumphon Cabana to be beautiful, abundant, and maintained in its original condition.

2) The implementation of the Sufficiency Economy Philosophy and the conservation of nature, environment, and energy with concrete

and seriousness made Chumphon Cabana Resort can reduce the cost of business operation, has smooth operation, and able to help businesses survive the crisis. Chumphon Cabana has mentioned as a role model in the conservation of nature and environment, and operations under the Sufficiency Economy Philosophy. Also, it is a crucial learning center on the Sufficiency Economy and organic agriculture for various organizations and the general public. As some key informants described the success of Chumphon Cabana that “There are successful in doing business with nature and environment preservation, selling self-produced products to support oneself and employees by following Sufficiency Economy Philosophy” (Sasithorn Prasertsap, 2017).

We can conserve nature and the environment in this area by changing the way of doing business by applying the sufficiency economy concept. We can reduce the business cost. This concept leads to acceptance and becoming a role model in the community and society and make the operations run smoother (Dara Boonkamnerd, 2017).

The vital evidence of the success of Chumphon Cabana Resort is that it has received awards honored by various organizations as hallmarks of tourism quality and reliability, which are:

- 1) In 2013, Chumphon Cabana Resort received Tara Awards, an award given to those who have Bodhisattva Heart from Sathira Dhammasathan.
- 2) In 2012, Chumphon Cabana Resort received Green Leave Awards from the Tourism Authority of Thailand as the one who is beneficial for the tourism industry.
- 3) In 2012, Warisorn Rakphan, Owner and Managing Director, received the outstanding businessman award from the Faculty of Business Administration, Hat Yai University.
- 4) In 2011, Chumphon Cabana Resort received ASEAN Green Hotel Standard Awards from ASEAN: Association of Southeast Asian Nations

5) In 2010, Chumphon Cabana Resort was announced as one of the fifty best social enterprises in Thailand Social Enterprise 50 by Change Fusion institution under the foundation for Rural Rehabilitation Thailand.

6) In 2008, Chumphon Cabana Resort received the Excellent Invention Awards from work on the “Play and Learn” Project from the National Research Council.

7) In 2007, Chumphon Cabana Resort received the winner of medium size sufficient philosophy applying to business from the Royal the project “80<sup>th</sup> Anniversary of the Princess Maha Chakri Sirindhorn” from the project coordination committee from the Royal philosophy.

8) In 2006, Chumphon Cabana Resort received the 8<sup>th</sup> Green Global Awards in the category of Person as the creator of the Design of Conservation and National Forest from Thailand petroleum.

9) In 2002, Chumphon Cabana Resort received the Kinnaree Awards for Tourism Industry in the category of diving travel from the Tourism Authority of Thailand.

#### 4.4.5.2 The Key Success Factors of Chumphon Cabana Resort

Four conditions lead to success as follows:

1) Concepts, faith, ideology, and determination in operating tourism social enterprise that focuses on preserving nature and the environment and creating benefits for society and the business owners.

2) Adopting the concept of Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great to operate in concrete causing Chumphon Cabana Resort can reduce the cost of business operation and repay some loan to the banks, which helping businesses survive the crisis.

3) There are cooperation and assistance with each other among executives, employees, and villagers, as well as creating a network with villagers, agencies, and organizations, resulting in recognition and empowerment to help the operations to achieve the goals smoothly.

By adopting the Sufficiency Economy Philosophy, we can reduce the cost of doing business, so people will be able to clear their debt, create a network to help between the hotel and the villagers in the community. This network causes acceptant, praise in local ways, so the operation will be smooth and be able to work (Sorawit Phanraksa, 2017).

#### **4.4.6 Strengths, Weaknesses, Opportunities, and Threats of Chumphon Cabana Resort**

##### 4.4.6.1 The Strengths of Chumphon Cabana Resort

1) The location of Chumphon Cabana Resort. Chumphon Cabana Resort located at Thung Wua Laen Beach, Chumphon Province, which is one of the best beaches in the southern coast of the Gulf of Thailand with beautiful white sand beaches and little slope, clear sea, brilliant underwater scenery, a lot of fish, and complete coral, as well as suitable for swimming and diving. Also, Chumphon Cabana located at the end of the beach, so it is private and peaceful for relaxation. Wallaya Raksakiet (2017) mentioned the strengths of Chumphon Cabana that “This place is suitable for tourists who want peace, beautiful nature, beaches, fine sand, clear water, natural.” As same as Iyara Paiboonphan (2017) said that “The resort is on the beautiful Thung Wua Laen Beach with white sand, beautiful sea, clear water, privacy, calm, natural, and an excellent atmosphere. People will fully enjoy nature here”.

2) The environment in Chumphon Cabana is natural, peaceful, clean, and beautiful. There are many kinds of trees, such as perennials, flowers, fruit plants, herbs, rice fields, and organic gardens. As some key informants explained that: “There are a lot of trees, rice fields, organic farms, and herb gardens to visit. There are many learning points” (Somsakul Siriseang, 2017), “At the hotel, it is outstanding in preserving the environment” (Iyara Paiboonphan, 2017), and “Good atmosphere, peaceful, full of beautiful trees and nature” (Ramida Kulsiri, 2017).

3) Chumphon Cabana Resort has many tourist facilities at a reasonable price, such as a bungalow, accommodation buildings, room services, conference room, swimming pool, and organic food restaurant. Including staff that

provides excellent service and friendly. As some key informants said that: “The rooms are spacious, comfortable, good service, smiling staff, friendly, delicious food” (Ramida Kulsiri, 2017). “There are delicious organic food, service-minded staff, and spacious accommodation with a pool by the sea” (Somsakul Siriseang, 2017). And “There are rooms suitable for those who travel to relax or to attend a seminar, visit the sufficiency economy event. There are seminar rooms, restaurants, and sports centers” (Wallaya Raksakiet, 2017).

4) Chumphon Cabana Resort offers marine activities, including sea tours for visit islands, snorkeling; diving; viewing coral reefs, fish, and underwater scenery. Moreover, it also has dive projects for environmental preservation and innovation for the society that can do business in parallel with environmental conservation. These are different from other places. As Ramida Kulsiri (2017) said that “There are a lot of activities to do here, especially coral reefs diving that focuses on nature conservation which makes this place outstanding and different from other places.”

5) Chumphon Cabana Resort seriously applied the Royal Sufficiency Economy Philosophy resulting in cost reduction and generate additional income. Bring benefits to the resort, staff, and villagers in the community. This philosophy makes Chumphon Cabana different from other hotels and resorts. As Dara Boonkamnerd (2017) said that: “There is a utilization of self-produced products with the introduction of the sufficiency economy philosophy. They grow rice for personal consumption. There is an organic garden. Here is a complete resort”. And Iyara Paiboonphan (2017) explained that:

There are organic rice and food free from monosodium glutamate and herbal juices, delicious food, and using raw materials from self-grown employees and the community. Being a customer here is to support self-reliance and sustainable community.

6) Chumphon Cabana Resort has established “Plearn” natural agricultural learning center providing knowledge about sufficiency economy and “Plearn” activities, organic agriculture, vegetable garden, bio-fertilizer, rice

cultivation, rice milling, fish farming, nature and energy conservation both theory and practice for employees, communities, departments, organizations, and general public. This place is a valuable learning center. “It is a role model suitable for students and general people to come to relax, have fun, and can use the knowledge for their own benefit” (Wallaya Raksakiet, 2017).

7) Chumphon Cabana Resort executives are committed to conducting business under the Royal Sufficiency Economy Philosophy, nature and environment conservation, conservation of rice varieties, and consideration of local benefits and public. As Dara Boonkamnerd (2017) said that “The strength is the executive perseverance who didn't fight for themselves but the public.”

#### 4.4.6.2 The Weaknesses of Chumphon Cabana Resort

1) Chumphon Cabana Resort still has a significant amount of remaining debt, so business management has to be careful. Sorawit Phanraksa (2017) said that “There is still a lot of debt. We have to study more”.

2) The fluctuation of tourism business in the southern region, which has many tourists in high season, and fewer tourists during the low season are causing inconsistent income problems that affect the business administration, working capital, and employment. “The high season and low season are a major problem. There are no tourists in the low season, causing lack of working capital and affecting employment” (Wallaya Raksakiet, 2017).

3) The turnover rate of young employees is high. The resort has to let some staff leave without pay in the low season because of no income. After the low season, some of the young team may get new and will not return to work. As Sasithorn Prasertsap (2017) gave information that:

The staff is still a significant problem because, during the low season, we are not hiring. Some people do not come back after employment suspension. This situation causes problems in human resources to replace and manage internships consistently.

4) The accommodations are quite old, but Chumphon Cabana Resort is not able to renovate the rooms at this moment because it requires high

investment. Still, Chumphon Cabana has not enough money due to a lot of debt outstanding. “The room is quite old and has a lot of insects” (Ramida Kulsiri, 2017).

#### 4.4.6.3 The Opportunities of Chumphon Cabana Resort

The analysis of operational opportunities and the development of Chumphon Cabana Resort to achieve the goal of developing a sustainable tourism social enterprise found that there are two significant opportunities as follows:

1) Developing Chumphon Cabana Resort to be an essential learning center in preserving natural resources and environment and the sufficiency economy philosophy both theory and practice emphasizing the dissemination of knowledge to agencies, organizations, and the general public. Sorawit Phanraksa (2017) said that “We want this place to be an important source of learning. Chumphon Cabana still has the opportunity, then do for the best”.

2) There is expanding the market of organic products produced by Chumphon Cabana. Organic products are an alternative way for consumers who are a health concern. Therefore, it is an opportunity to expand the market to increase income for Chumphon Cabana as well as employees and people in the communities who participate in the production of products by developing quality to be better, designing a package to be beautiful and modern, including expanding the distribution channels. Sasithorn Prasertsap (2017) stated that “Nowadays, people pay more attention to health. More people are interested in organic products. There is a chance of selling organic products”. Also, Wallaya Raksakiet (2017) explained that “At this time, we try to develop the quality of products, make the package beautiful, promote and expand sales channels.”

#### 4.4.6.4 The Threats of Chumphon Cabana Resort

There are two significant obstacles in the operation and development of Chumphon Cabana Resort as follows:

1) The weather conditions are divided into the high season and low season because Chumphon Province is under the influence of the monsoon that blows during the rainy season from May to mid-October. The heavy rain and frequent strong wind wave make it not suitable for sea tourism and diving. Therefore, during the low season that the tourists will be reduced a lot, resulting in inconsistent income throughout the year.

2) There is the threat from both domestic and foreign capitalists, who have tried to occupy all the land in the Thung Wua Laen Beach area for development. These will destroy the original natural environment by relying on state mechanisms through the legal process in the form of creditors, which makes the management of Chumphon Cabana to put the great effort to save this land from these capitalists. “This area is an area that capitalists want by using state mechanisms through the legal process ... We must fight to save this area. Must fight at the policy level” (Sorawit Phanraksa, 2017).

#### **4.4.7 Impact on Economic, Social and Natural Resources and Environment of Chumphon Cabana Resort**

##### **4.4.7.1 Positive Impact on Economic, Social and Natural Resources and Environment of Chumphon Cabana Resort**

The analysis of the positive impact on the economy, society, and natural resources and environment of Singha Park Chiangrai are as follows:

1) Chumphon Cabana Resort is a source of job creation and income generation for the people in the communities and general people. People in the communities can have a job and earn income from both employment and a dummy company. “We mainly hire people in the communities so that they have employed without having to go to work far away from their homes.” (Juree Pornprasert, 2017)

2) Chumphon Cabana Resort helps to create jobs and income for people in the surrounding communities in which Chumpon Cabana organizes tourism activities with the community. For example, organizing tourism programs to learn about the way of life of people in the community; the purchase of products from the community to be used in Chumpon Cabana; finding a market for selling products so that the community can use their potential more correctly and more appropriately. As well as helping to create jobs, generate income for the community, enable the community to be self-reliant, and have better living condition. As some key informants explained that “Some people sell products here which helps to increase the income of

people in the community and improve their living conditions.” (Mookda Rattanaom, 2017) Likewise, “Increase the income for the community by purchasing products from the organic farming networks of the villagers to use in Chumphon Cabana and help to find markets.” (Dara Boonkamnerd, 2017) and “We help people in the community to apply more original wisdom and knowledge that is correct and safe for the agriculture so that the community can be self-reliant and achieve sustainable development and income distribution.” (Wallaya Raksakiet, 2017)

3) The nature and environment around Chumphon Cabana have preserved to maintain the original condition as well. In which the surrounding communities also participate in environmental conservation. Juree Pornprasert (2017) said that “We can preserve nature in this area to keep it intact as well as preserve nature and the environment not to have destroyed.”

4) Helping to instill and raise awareness of sustainable nature and environmental preservation for tourists and the general public from the project of conservation of resources and environment. As Sasithorn Prasertsap (2017) described that

We promote sustainable nature conservation for tourists and those interested. Organize diving training to protect the environment, not destroying coral, garbage collecting diving projects, and collect nets that stuck on a pile of rocks nearby the island.

5) Chumphon Cabana Resort help provide knowledge as an essential source of information dissemination and learning in the sufficiency economy, organic farming, and the production of organic products for agencies, organizations, and the general public. “Chumphon Cabana is a learning center for the sufficiency economy, which is a valuable learning center” ( Somsakul Siriseang, 2017).

#### 4.4.7.2 Negative Impact on Economic, Social and Natural Resources and Environment of Chumphon Cabana Resort

From the study, Chumphon Cabana Resort is no negative impact on the economy, society, and the environment because the operations of Chumphon Cabana

Resort is in a way that helps the economy, society, and environment. Doing business in parallel with the conservation of natural resources and the situation on the beach and the sea; create careers for people in the communities to earn income; as well as providing knowledge and understanding about the conservation of nature and environment, and the Sufficiency Economy approach to organizations, agencies, villagers, and the general public. So every party can get benefits. As Juree Pornprasert (2017) stated that “There is no negative impact but only the creation of jobs and income for people in the community and help to conserve nature” And Mookda Rattanaom (2017) comment that:

There should be no adverse impact because we focus on doing useful things here. We conserve natural resources and the environment as well as create jobs and income for people in the community and provide knowledge to the general public.

#### **4.4.8 Guidelines for Business Operation and Potentiality Development of Chumphon Cabana Resort**

Chumphon Cabana Resort has determined the operational guidelines and business development potential as follows:

- 1) Continue to operate the business by the adoption of the Sufficiency Economy Philosophy according to the Royal Initiative of His Majesty King Bhumibol Adulyadej The Great by establishing the foundation of the company to be robust, stable, and link to the communities and the general public to create a community network. As Wallaya Raksakiet (2017) mentioned about the guidelines for future operations that “We do our best under the sufficiency economy philosophy and try to keep doing the best. If we do the basics well, the business will go well”.

- 2) Develop Chumphon Cabana Resort to be an essential place to disseminate and provide knowledge regarding the implementation of the Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great. Also, this place will give an understanding of organic farming to help society solve problems and obstacles in the operation of business not to depend on the tourist season. “We

may not have to focus on tourism but rather on providing knowledge and understanding. We want this place to be an important source of learning about the philosophy of sufficiency economy and organic agriculture” (Sorawit Phanraksa, 2017).

3) Develop Chumpon Cabana Resort to be a center of Dhamma Business Center or Ba Va Ra, which comes from the word “Baworn” or home, temple, and school, which is a house that provides correct knowledge with the temple as a source of supervision, and the school that gives education. So people can apply knowledge in daily life. As Sorawit Phanraksa (2017) explained that:

We set up a center for thought and practice. We will create “Ba Va Ra” network in the future to be an example of small success, which shall be an example for people to put into practice both diving and sufficiency economy by adhering to the guidelines “Our Loss is Our Gain and Business For All.”

4) Accelerate the process of problem-solving regarding the lack of funds for business development by establishing a project to find funding sources. Expanding distribution channels for organic agricultural products such as organic rice and develop organic products to have good quality and beautiful packaging to generate income.

## **4.5 Muangboran (The Ancient City)**

### **4.5.1 Key Informants**

The key informants for in-depth interviews use a specific selection method. They are the relevant person who can provide the information needed and have selected from the case studies, nine-person each: three owners or top management; three beneficiaries (employees and/or villagers in the community); and three tourists, a total nine person. (Table 4.8)

**Table 4.7** Muangboran Key Informants

No.	Alias	Groups	Description
1)	Thongtham Trakoonviriya	Owners/Top Managements	Male, Age 48 years old, Top Executive Management
2)	Pornvanus Tinnapas	Owners/Top Managements	Female, Age 35 years old, Manager
3)	Napassorn Soontorntham	Owners/Top Managements	Female, Age 42 years old, Manager
4)	Supit Nuanchuen	Key Beneficiaries	Female, Age 60 years old, Officer
5)	Kanda Siwaphan	Key Beneficiaries	Female, Age 28 years old, Officer
6)	Meeboon Prasertsilp	Key Beneficiaries	Male, Age 56 years old, Space tenant/Villagers in the neighboring community
7)	Amornrat Srisakul	Relevant person	Female, Age 52 years old, Experienced tourist
8)	Prapasri Chaisawad	Relevant person	Female, Age 50 years old, Experienced tourist
9)	Phanpreuk Rithakul	Relevant person	Male, Age 50 years old, Experienced tourist

## 4.5.2 Context of Muangboran

### 4.5.2.1 General Information

Muangboran located at 296/1 Moo 7, Sukhumvit Road Km. 33, Bang Pu Mai Subdistrict, Muang District, Samut Prakarn Province, 8 kilometers away from the center of Samut Prakarn Province, with an area of approximately 800 Rai. Muangboran is the world's largest outdoor private museum of art and culture by

collecting architectural and artistic works related to history in Thailand to be exhibited.

Muangboran opened for service on February 11, 1972, and is operated by Muangboran Company Limited with Kanthorn Thongthew is the Chief Executive Officer. The layout of Muangboran has similar to the map of Thailand, divided into four regions according to the geographic and cultural characteristics of Thailand, including the north, northeast, central and southern regions and build or position the structure in a way similar to the original part. Buildings in Muangboran include buildings that are modeled according to the actual building in the same size or smaller. Moreover, buildings, according to historical records or evidence, buildings that were built from the demolition of the actual site to be restored as the condition in the past and the newly constructed structures.

#### 4.5.2.2 Tourism Attractions of Muangboran

Muangboran has a wide range of tourism attractions, including extraordinary architecture and sculpture work and various tourism services. The essential tourism attractions are:

- 1) The outdoor museum of art and culture, floating market, land market or ancient market, creative space, Buddhavas of the Substanceless Universe, and Sufficiency Agriculture Park of His Majesty King Bhumibol Adulyadej The Great.

- 2) The environment within Muangboran is spacious, beautiful, shady, fresh air with roads suitable for cars, cycling, walking, and jogging, including areas for organizing events and activities.

- 3) There are products and services which are suitable for tourism such as trams, bicycles, golf carts, farm tours, bicycles for rent, shops, and restaurants. Furthermore, there is a hotel in both standard room type and Thai house type as well as accommodation for event camps, banquet rooms, and meeting rooms in various sizes.

- 4) There are activity bases and services for organizing various activities such as conferences, seminars, educational events, camp activities, and walk rally activities.

#### 4.5.2.3 Tourism Facilities and Services of Muangboran

1) The open-air museum consists of the buildings that simulate the work of art and culture, architecture and sculptures that are unique of the people of various eras, from the prehistoric era of Dvaravati, Sriwichai, Lopburi, Lanna, Lanchang, Sukhothai, Uthong, Ayutthaya, Thonburi until Rattanakosin for more than 120 places. Which divided into various regions such as the central region, northern region, northeast region, and southern region.

2) The created area buildings according to the imagination of Lek Wiriyaphan, the founder of Muangboran. Buildings in the created area such as Thossachart Pavilion, Arahant Pavilion, Rainbow Bridge, Phra Sumen Mountain, Ramayana Pavilion, and Botanical gardens in Thai literature.

3) Buddhavas of the Substanceless Universe which is a Buddhist shrine that combines many essential architectural styles beautifully. Buildings in the Buddhist church such as The Great Hall of Vajradhamma, the pagodas for the 12 astrological signs, pagodas representing the birth year, and peaceful monuments.

4) There is a floating market that simulates the atmosphere of the floating market in the past. There are both houseboats and shops selling foods, beverages, and souvenirs that decorated with antique appliances inside the floating markets. The vendors dress in Thai clothes, and there are also Thai music and dance performances.

5) His Majesty King Bhumibol Adulyadej The Great Sufficiency Agriculture Park which is an agriculture park under the Royal Initiative of His Majesty King Bhumibol Adulyadej The Great.

6) There are restaurants and shops for both traditional and modern restaurants and beverage shops, souvenirs and products shops, and the flea market for antique rice varieties and cereal crops.

7) There are vehicles and facilities services to facilitate sightseeing in Muangboran areas such as bicycles, trams, golf cars, and audio guide service in Thai, English, Chinese, Korean, and Russian.

8) There are venue services and organizing camp activities and educational activities such as boy scout camp, girl scout camp. And organize training

for providing knowledge on how to create unity within the organization, increasing learning skills, strengthening discipline among groups as well as studies on social, history, art, culture, architecture, and sculpture. In addition, conservation and inheritance of ancestral wisdom, enhancing knowledge and understanding in natural farming and the sufficiency economy philosophy by a team of expert speakers.

9) Providing venue services and organizing events such as activities on historical Thai art, culture, and tradition, the exhibition of art and identity in Thai history, Thai wedding ceremony, wedding ceremony, organizing Thai tradition event, organizing the event for health and all kinds of parties with services on food, beverages, performances, and speakers.

10) There are location services for photography, film, drama, documentary filming, and music performance.

11) There are hotel services, accommodation, and meeting rooms that meet standards. There are meeting rooms of various sizes for all types of businesses with complete modern facilities.

12) There are location services for running, walking, biking for exercise for the general public.

13) There is Ancient City School, which teaches dancing arts and basic performances as well as dancing arts in Thai literature for students and people who interested.

#### 4.5.2.4 Tourism Activities of Muangboran

Tourists and visitors can visit Muangboran throughout the year. There are four types of activity in Muangboran, which include:

1) Recreational activities, sightseeing, and participating in various activities in Muangboran for general tourists, both Thais and foreigners, by purchasing admission tickets. There are daily, monthly, and group visit tickets.

2) Education and skills enhancement services, such as camp activities, skills training activities, training, seminars, knowledge promotion in history, art culture, architecture, and sufficiency economy, for agencies, organizations, students, and people who interested.

3) Thai classical dancing activities.

4) Marketing activities, exhibitions, wedding ceremony, and all types of banquets in Muangboran with food and beverage services and performances.

#### 4.5.2.5 Opening Hours and Service Rates of Muangboran

Muangboran opens for tourists and visitors to visit every day from 09.00 a.m.-07.00 p.m. The entrance fee of Muangboran divided into two areas Free Zone and Entrance Fee Zone. The Free Zone does not require a payment to enter, which are The Old Market Town, Southern Region, and the Buddhavas of the Substanceless Universe. And Entrance Fee Zone, which are other areas in Park Zone, included a bike ride, tram ride, and boat ride. The rates of entrance fee are as follows:

**Table 4.8** Muangboran Entrance Fee for General Public

	<b>Entrance Fee Included a Bike Ride, Tram Ride, and Boat Ride (Baht per Person)</b>	
	<b>09.00 a.m. – 07.00 p.m.</b>	<b>04.00 p.m. – 07.00 p.m.</b>
Thai Adult	400	175
Thai Children (6-14 years)	200	80
Foreign Adult	700	350
Foreign Children (6-14 years)	350	175
Buddhism Monks and Novices	Free	Free
Personal Car or Van excludes Driver	400 Baht per Vehicle	200 Baht per Vehicle
Golf Cart for Rent	150 – 450 Baht per Hour	

#### 4.5.2.6 Preparation and Guidelines for Tourists

Preparations and guidelines for tourists to visit Muangboran are as follows:

- 1) Dress appropriately and maintain good manners when visiting.

2) No pets are allowed, firearms, explosives, and dangerous objects, firecrackers, fireworks, and making fire prohibited in Muangboran.

3) Please keep clean and do not leave dirt within the Muangboran area.

4) Use the specified speed only when driving various vehicles. Park the car near the road edge. Driving practice is not allowed in Muangboran.

5) Any photography for still images, animation, or aerial photography by using all types of photography equipment other than general tourism within Muangboran is prohibited. Violators will immediately be forced to leave by the officials of Muangbora. Anyone who wishes to take pictures for commercial purposes or any other purposes than general tourism must contact Muangboran on a case-by-case basis.

6) Help to preserve valuable cultural heritage for the next generation to study. Do not touch, draw anything, and climb on the structures and building in Muangboran.

7) Do not make loud noises; pick flowers and leaves; swim in marshes, ponds, canals, and waterfalls; as well as do not catch or harm all land and aquatic animals in Muangboran.

8) People who may cause danger and cannot comply with the rules of Muangboran are not allowed to visit.

#### 4.5.2.7 Accessibilities to Muangboran

Muangboran located at 296/1 Moo 7, Sukhumvit Road, Bang Pu Mai Subdistrict, Muang District, Samutprakan Province. Tel. 0 2323 4095 Fax. 0 2323 4055.

Traveling to Muangboran can be done by both private cars and public buses. As for private vehicles, take the express route to the destination in Samrong District, Samut Prakan Province, or use the Sukhumvit Road heading to Samut Prakan Province to Samut Prakan Intersection. Turn left along the old Sukhumvit Road towards Bang Pu until Km. 33, Muangboran is located on the left.

If traveling by public transportation, travel by air-conditioned bus No.511 New Southern Line – Pak Nam and get off at the end of the line, then take Songthaew Route 36, which passes the entrance of Muangboran. If traveling by BTS,

get off at Kheha Bang Phli station and receive a free shuttle bus that runs between Kheha Bang Phli BTS Station and Muangboran during weekends.

### **4.5.3 Background and Development of Muangboran**

#### 4.5.3.1 Background of Muangboran

Muangboran has originated from Lek Viriyahphant and Praphai Viriyahphant, the business owners of Viriyah Insurance Public Company Limited and Thonburi Phanich Group. Lek Viriyahphant and Praphai Viriyahphant interested in religion and Thai arts and culture. Therefore, they studied and had the idea to build a replica of various ancient sites because they were afraid that the development that focuses on the economy and material prosperity might cause Thai people to tend to neglect the art and culture, which is the root of Thais. Thongtham Trakulviriya (2019) mentioned that “Mr. Lek would like to preserve national heritage.”

Lek Viriyahphant and Praphai Viriyahphant studied and explored archaeological sites and artifacts in different regions. They found that Thai archaeological sites and artifacts scattered in different areas may make people unable to travel or study in all areas. Also, many historical landmarks have deteriorated due to the lack of continuous maintenance, which led to the idea of creating an ancient city to simulate and consolidate various historic sites in one place. With the perspective that the story of the past is something that people today need to know, realize the value, and continue to be proud of the cultural roots of Thailand. As they wrote in “Over 10,000 Days at Muangboran Muangboran Samutprakan”

Ancient Cities, ruins, or architecture are historic and constitute the splendors of the past ... The effect today follows the cause of yesterday. The Change of tomorrow is what happens today. Therefore, man must know the events of the past. If we have no knowledge of the past, it is somewhat like a vessel without a compass and a rudder on the high sea. What will happen to that vessel is a matter of grave concern ... True knowledge in art requires the time to study, pass, and encounter many difficulties in bringing the unknown to light ... Nowadays, everything seems to become narrower and narrower. A tiny thing,

which occurs in one small corner of the world, may be able to stir all over the Globe. Thus, I am perturbed by the anxiety that the changing of modern society, due to the pressure of material things coupled with the present East and West cultures facing each other in a violent manner, might become still more serious... Only art has bestowed the refreshing spirit of human beings up to the present day. Therefore, we should give more serious thought and interest in art ... One must mention Culture here also ... Though the culture has been regarded as old fashioned, yet it is still suitable for human society ... I would like to draw the attention of the world population to come to witness our art, customs, and culture. I believe certain that in one day or another, they will benefit the noble spirit and will be a good reminder to those who are drawn to materialism. Thus the “Muangboran” has been created. This may remedy the existing moral deterioration of human society. But whether or not, this great problem can be solved and can achieve its aim, and who will solve it, my answer is that it will not be an individual but everybody together (Lek-Prapai Viriyahphant, 1972).

#### 4.5.3.2 The Development of Muangboran

The development of Muangboran began with Lek Viriyahphant, the founder of Muangboran, who was interested in art and culture. He then studied art and culture and collecting antiques, which made him love and cherished the art of the nation. Also, Lek Viriyahphant was interested in philosophy as well as art and science, resulting in a driving force to create Muangboran. Lek Viriyahphant first intended to use his large land area of approximately 600 rai in Bang Pu Mai Subdistrict, Samut Prakan Province, to build a golf course with the area design according to the shape of the map of Thailand. And create the mini model town, which has the waterway to separate the area into various regions such as the central region, northern region, northeast region, southern region, and create the mini archaeological site in this golf course area. So people who come to this golf course, not only playing golf but also traveling, relaxing, and gain knowledge about critical ancient sites in Thailand at the same time. As some key informants said that “The first

intention was to build a golf course with the mini archaeological site” (Thongtham Trakulviriyaya, 2019).

Khun Lek Wiriyaphan was interested in religion and Thai arts and culture. At first, Khun Lek intended to build a golf course that resembles Thailand and replicating important historic sites at various points on the golf course, so that people will see these when they play golf (Pornvanus Tinnapas, 2019).

Lek Viriyahphant and Praphai Viriyahphant, together with academics and consultants, traveled to explore ancient sites continuously in Thailand to study and find information and details of both the pattern and the meaning of the place that will be built. Details have recorded, and photos of the site have taken for reference in the construction. The survey found that the topography and people in the locality are moving and constantly changing with the world trend. Moreover, it has found that some ancient sites were deteriorating and lacked maintenance, so there was a concept of demolition to rebuild and the collection of ethnic artifacts to create more museums within Muangboran. Muangboran then changed from creating a mini model town to an outdoor museum to be a place to gather arts, culture, and wisdom of the eastern people since the past to not disappear by the trend of western civilization. It is the creation of social and cultural learning resources of the eastern people for future generations. “ Later, it changed into a place that is a valuable source of learning, prevent western cultural influence and inherit eastern culture” (Thongtham Trakulviriyaya, 2017).

The beginning of Muangboran was in the period 1963-1972; the government gave importance to the economy, which was contrary to the way of life of Thai society, which based on agriculture. Lek Viriyahphant was afraid that the art and culture of the country might deteriorate and therefore had collected archaeological sites and artifacts to Muangboran to be a source of knowledge and a source of history and learning for future generations. The buildings in Muangboran consist of archaeological sites that modeled to be the same size or smaller. Buildings that have demolished to reconstruct and preserve, including the rebuilding of lost archaeological sites by researching evidence from documents, paintings, or ruins that

remain. Buildings in Muangboran such as San Petch Prasat Throne Hall, Dusit Maha Prasat Throne Hall, Mon Dop Phra Phutthabat Saraburi, Thonburi Stateroom, Thap Kwan House, Phra Vihan Castle, Khao Phanom Rung Castle, Phimai Castle, the Grand Hall of Wat Mahathat, Sukhothai Province, Hor Kham, and Phra That Phanom. As Pornvanus Tinnapas (2019) explained that:

The government at that time gave importance to economic development, but Khun Lek had a contrary view to the government. Khun Lek viewed that Thai society has a diverse community and its history and is a society based on agriculture. Existing buildings in Muangboran have simulated from the actual location. Some buildings have built according to historical records or evidence, and there are newly created buildings according to the owner's imagination.

Muangboran during the period 1973-1992 was a period of additional constructions, especially the demolition and rebuilding. Lek Viriyahphant conducted a survey and collection of wooden buildings that are unique to the local community, with significant historical, social, and artistic significance from all regions of the country that have deteriorated or abandoned. Then, he asked to buy those woodwork buildings to be demolished and rebuilt in Muangboran to preserve them. These architectures such as the Floating Market, The Old Market Town, and The Northern Thai Village, including The Phra Kaew Pavilion, which has created from the image of a drawing of the wooden box. Other than this, some ruins have recreated in Muangboran, such as The Wihan at Wat Phra Si Sanphet, The Gateway of Wat Pho Prathap Chang, The Garden of Sacred Stupa, and The Ancient Theatrical Pavilion. As Napassorn Soontorntham (2019) described that “Khun Lek collected antique wooden works, especially the northern wooden houses such as the northern Thai village and Wihan Wat Jongkham, which almost completely demolished.”

From 1993-2000 was a period of construction of buildings and places in the so-called “Creative Area,” which has created from knowledge, creativity, and design imagination of Lek Viriyahphant. He intended to demonstrate stories of religion, traditions, and rituals without conflicting with historical data - buildings in

the area such as the Botanical Garden in Thai Literature and the Sala of Ramayana. Besides, Lek Viriyahphant gave importance to religion because he realized that religion is the source of world peace, especially Buddhism. He considered that the Buddhist Doctrine is the foundation of politics, government, and way of life. So, he created buildings that are related to religion, such as Bodhisattva Avalokitesvara and Pavilion of the Enlightened as Napassorn Soontorntham (2019) described that “Khun Lek adhered to religion especially Buddhism because the doctrine of Buddhism regarded as the foundation of politics, government, way of life and everything. Therefore, the later buildings have focused on Buddhism”.

Lek Viriyahphant passed away in 2000. Pakpien Viriyahphant, Lek Viriyahphant’s son, continued to manage Muangboran. Buildings and structures in Muangboran had deteriorated over time.

The period during 2001-2016 was the restoration of the various building to be in perfect condition. Pakpian Viriyahphant passed away in 2002. Kanthorn Thongthew, Lek Viriyahphant’s grandchild, continued to manage Muangboran by inheriting the concepts and aspirations of Lek Viriyahphant in preserving and being a source of cultural and arts learning for the general public. Buildings and structures in Muangboran, as well as the environment, are well maintained and expanded the area to more than 200 Rai, which makes the total area of Muangboran to 800 Rai. Also, there were constructions additional buildings, such as the Buddhavas of the Substanceless Universe and The Great Hall of Vajradhamma, using knowledge and pattern in the past as the basis for design and construction, integrates with current technology.

We do not use the word “conservation” but use the name “preservation” instead. We make it work, renovate to be the same condition as it used to be. Any part that is damaged will rebuild instead, but the old one will also keep (Pornvanus Tinnapas, 2019).

Muangboran has developed its style to suit the changing era by adding services to meet the needs of the new generation by creating Rimkhobfa City. Rimkhobfa City is the international standard workshop and hosting venue, which is a

unique place to learn and build relationships while incorporating the traditional settings of Muangboran. This place allows agencies, organizations, and groups of people to come to study and organize various activities as well as accommodation, area of study, and banquet facilities for essential events. Rimkhobfa City opened for the first time on February 16, 2007.

We make Muangboran alive all the time, to be a living museum with activities and people. Open for tourists to visit and students to come for educational activities. There are events and activities according to various festivals. Due to the changing era, it is necessary to focus on other activities for people in the present day to reach (Napassorn Soontorntham, 2019).

Since Muangboran had established for 30 years, It has suffered a loss of more than 40 million Baht per year due to the high cost of investment and maintenance. However, Muangboran is still able to run its business because of the founder's aspiration to consider the benefits that will happen to the society as a source to learn about art and culture rather than about profit and loss. However, Kanthorn Thongthaw has adopted the Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great to apply with Muangboran, in which about 600 employees or people in Muangboran community can live together by self-reliance. There is water management, planted forests, reduce chemical use, the use of waste oil from various restaurants to produce biodiesel for use in a tour bus in Muangboran. Creating a multi-purpose solution, cleanser, and bio-fertilizer for own use. Planting rice and organic vegetables for consumption and then the rest part can sell, which reduces operating costs and helps the business to survive sustainably. As some key informants explained about the use of the Sufficiency Economy Philosophy in Muangboran that:

We apply the Sufficiency Economy Philosophy. Beginning with water management, a forest plantation, and reducing the use of all kinds of chemicals ... Just by thinking about the Sufficiency Economy Philosophy, more than half of goals have already achieved because we believe that what

we lose is what we profit, which is not numbers (Thongtham Trakulviriyaya, 2019).

We emphasize sufficiency under the Sufficiency Economy Philosophy by the initiative of His Majesty King Bhumibol Adulyadej The Great ... emphasize naturalness and environmental protection because there are many factories in this area. We have a water circulation system. We do not use toxic substances and chemicals. Garden staff shall take a turn in taking care of such duties (Supit Nuanchuen, 2019).

Nowadays, Muangboran has regarded as the largest open-air museum in the world. It contributes to preserving Thai arts and culture and promoting morality in Thailand. Also, it helps to create jobs and income for the people in the community. It involves helping to conserve the nature and the environment as well as being a valuable learning center for history, with an average of 600,000 tourists per year and approximately 100,000 people using the camp activities per year.

#### **4.5.4 Concepts, Business Model, Management and Social Innovations of Muangboran**

##### 4.5.4.1 Business Concepts of Muangboran

The business concepts of Muangboran are “ Preserve, Inherit and Transfer the Civilization of Siam,” which based on the following six concepts:

1) Act as a social enterprise to earn profit and survival from business operations together with act as a collection source and education source of history, architecture, art, culture, and crucial local wisdom of Thailand.

2) The study, gather, settle, and create life, which is there are studies and data collection of history, art, culture, data correction, and preserve them to exist forever.

3) Culture adherence is a mission to make culture lead to tourism and study to be a cultural tourist destination as well as a study on history, art, culture, and architecture.

4) Act as a “Living History City” by making Muangboran a living museum all the time with dynamic and people living.

5) The adoption methods from the Royal Initiative of His Majesty King Bhumibol Adulyadej The Great, including Sufficiency Economy Philosophy “9 Steps Theory”, which are sufficient for eating, sufficient for using, sufficient for living, sufficient for peaceful, merit, charity, preservation, selling and network. As well as “Understand, Access, Develop,” which is the principle for solving problems or developing things by understanding. The meaning is to understand oneself, understand others, and understand the cause of the problem. Access means access to both the information and the minds of those involved. Develop means to take action. Inside out means make those involved willingly to accept, cooperate, and want to do without feeling compelled or forced to do so.

6) Middle way principles according to Buddhist teachings which is a balance between income and expense for sustainability.

We operate the business with ideology. We are a business that not only seeks to make a profit but also a source of education on history. We practice the middle way principle to have balanced expenditure and income. The middle way belief drives the economic system with Samma Thitti principle, which is the Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great. If you have faith in Buddhism, we will quickly understand the principle of sufficiency because it is the middle way principle too. The word sufficiency does not mean that the business cannot grow, but the business must be wealthy and prosperous based on sustainability. We apply the sufficiency economy concept, nine steps concept, and inside out concept as well as understand, access, and develop to apply with Muangboran (Thongtham Trakulviriya, 2017).

The concepts of our business are 1) Act as a business for society by not only seeking the maximum profit. We do charge the admission fee, but it is for the maintenance expense of the place. We charge at a rate to make the business survive, 2) There is a study, data collection, and data correction to make the

site alive and communicate to outsiders, 3) Culture which will lead to the study and the study will lead to tourism. We adhere to culture as a mission, 4) Act as a living history city. Villages in each region, including the north, central southern and northeastern will be allowed for employees to live as if they were home indeed, and 5) Management according to Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great (Pornvanus Tinnapas, 2019).

#### 4.5.4.2 Business Model of Muangboran

Muangboran is a private tourism social enterprise. The business is in the form of registration as a private limited company, namely Muangboran Company Limited, which is a group of companies; the major shareholders are the Viriyahphant Family. The main attractions of Muangboran Group, apart from Muangboran at Bang Pu Mai Subdistrict, Samut Prakan Province, there are also the Erawan Elephant Museum located at Bang Muang Mai Subdistrict, Samut Prakarn Province and the Sanctuary of Truth found in Chonburi Province.

Muangboran operates as a limited company, namely Muangboran Company Limited, which is a subsidiary company of Muangboran Group of Companies. The significant shareholders are Viriyahphant Family Group, who own many other businesses (Napassorn Soontorntham, 2019).

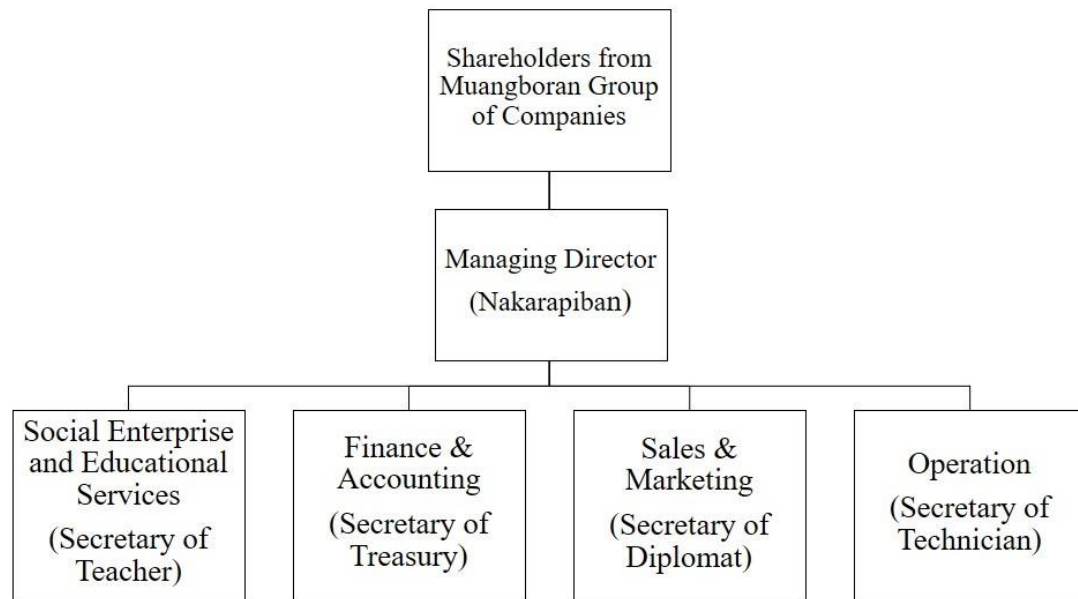
#### 4.5.4.3 Management of Muangboran

Muangboran has the same management methods as general private companies. There is a formal organization structure which divided into divisions and departments and responsible person in each department. Also, there is a structure of the fictional city named “Dusit Thani,” which is a test of local government in a parliamentary democracy with a monarchy during the reign of His Majesty King Vajiravudh to improve in line with current business practices as well. The organizational structure of Muangboran consists of the Chief Executive Officer called “Nakaraphibarn” who rules Muangboran, which is similar to “Nakarapibarn” who rules “Dusit Thani.” The work divided into four departments. Each department has a

department manager called “ Secretary” who has the authority to supervise and command the department, which is similar to the “ Secretary” position in “ Dusit Thani.” The various departments in the organizational structure of Muangboran include Teachers or departments of social enterprise and education services, Treasury or finance and accounting department, Diplomat or sale and marketing communications department, and Technician or department of operation. As some key informants described the organizational structure of Muangboran as follows:

We reflect on the idea of His Majesty King Vajiravudh, who is a democratic leader. His Majesty King Vajiravudh created the ideal city, Dusit Thani. We want to preserve national heritage. Executives also act like “Nakarapibarn,” which means a person who maintains Muangboran to be in perfect condition at all times (Thongtham Trakulviriyaya, 2017).

We are divided into four parts, using an ancient organizational structure but improved it to be modern. The executive is called “Nakarapibarn” Various departments consist of Secretary of Teacher, Secretary of Treasury, Secretary of Technician, and Secretary of Diplomat. The teacher will take care of education, tourism, and guide. The treasury will take care of financial and accounting matters. The technician will take care of all of the technician's works, gardening, and landscaping. The diplomat will oversee communication with external parties, local and school (Pornvanus Tinnapas, 2019).



**Figure 4.5** Organization Structure of Muangboran

Employees and staffs of Muangboran receive compensation at the standard rates of labor law, including welfare, such as accommodation provided for employees to stay in various villages in Muangboran; the employees shall only pay for electricity and water bill. There is agriculture, farming, rice planting, organic vegetables for eating. Moreover, there is low-interest loan benefit and creation of the second career to increase income for employees and their families. For example, allowing employees to open a shop in Muangboran without having to pay rental fees or pay at a low rental rate. The employee turnover rate of Muangboran is low. Most of the employees will work in Muangboran for a long time. As some key informants explained that:

There are basic welfare, accommodation, saving cooperative funds, deposit, loans with lower interest rates than a bank, scholarships for children, the loan without interest but must pay the installment fast. There are housing, allow employees to open a store in Muangboran by paying a rental fee at a low price for only hundreds or not at all, which provides a family a place to make a living (Kanda Siwaphan, 2019).

Most of the employees have worked here for a long time. The owner is kind and takes good care of his employees. The owner helps in everything. There is good welfare and free accommodation available here. The employees just pay for electricity and water bill. There are a low-interest loan and a suitable living condition (Supit Nuanchuen, 2019).

Muangboran has management policies that based on the Buddhist Principles and the Sufficiency Economy Philosophy by giving importance to the employees and the community with the management, staff, employees, and communities sharing the feeling of ownership of Muangboran. There is a close relationship between management and staff. Living together as a family. There are help and support and depend on each other. Giving importance to the development and creation of people to have knowledge and understanding in terms of history, art, culture, architecture, and proper preservation. Having love and bond with the organization to make Muangboran be a learning organization for people in the organization to pass on to tourists and the general public. Besides, Muangboran also provides the opportunity for people in the community to renting the space to open a store for selling goods in Muangboran at a low rental rate to generate income. They can bring products and services to the market in Muangboran during festival periods, according to the conditions specified by Muangboran with the low rental fee or no rental fee at all. As some key informants explained that:

We follow Buddhism and Sufficiency Economy philosophy. The management principles are to create people, forwarding, inheritance, loving in the home country, must be bound to the organization, work willingly. All employees have a part of ownership; everyone must help in taking care of the organization and emphasize on sufficiency according to the concept of Sufficiency Economy Philosophy (Thongtham Trakulviriyaya, 2017).

The administration carried out under the Sufficiency Economy Principles. We cultivate this idea to the employees. We do not let employees have debts. We also provide education outside of the classroom. In Muangboran, we have

nothing right or wrong, but we have an example to look and provide information for consideration (Pornvanus Tinnapas, 2019).

#### 4.5.4.4 Social Innovations of Muangboran

Muangboran has created social innovations that not only benefit the people in the communities but also causing benefits to society as a whole. There are six critical social innovations, as follows:

1) Muangboran is a private tourism social enterprise that integrates business with the collection and study of the history, architecture, sculpture, art, culture, and essential Thai local wisdom together. It is an outdoor museum that combines the unique archaeological sites of Thailand in different eras to be a vital learning center of the history for the youth and the general public. In addition to the areas that are open for service with the admission fee, some areas are accessible for free admission, including the southern region, land market or ancient market, and the Buddhavas of the Substanceless Universe. So that people in nearby communities and the general public can come to visit the places as well as exercising by walking, running, cycling, and paying respect to Buddha statues without paying a fee as a return for society.

2) Muangboran creates jobs and generates income for the community and the general public through direct employment. Employees, staff, villagers, and the general public can rent the space within Muangboran to sell goods and services at a low or no rental fee. Some key informants described that “The shops and food stores in Muangboran provide the opportunity for the employees and people in the surrounding communities to sell the goods at a cheap rental fee or no rental fee” (Supit Nuanchuen, 2019). Also, “During the event period, people in the surrounding communities are allowed to rent a space for a cheap rental fee just a few hundred Baht” (Kanda Siwaphan, 2019). And “Muangboran assists in the activity area with the very cheap rental fee and do not require to pay on time. You can pay if you have money, but if you don’t have, then you can postpone” (Meeboon Prasertsilp, 2019).

3) Muangboran has managed the environment to be clean, beautiful, and similar to the condition of the country in the past, which has abundant forests, shady with plants, clean water, fresh air without pollution. This condition is to

create a pleasant environment for the next generation and help to restore and conserve nature and the environment - not causing pollution in air, noise, land, and water. “We focus on nature and the environment to be good, beautiful, clean and shady” (Pornvanus Tinnapas, 2019).

4) Muangboran has continuously organized Rimkhobfa camp activities to be a source of education on history, ancestral wisdom as well as skill development camps for students and those interested.

5) Muangboran has promoted sport and exercise. The tourists and the general public are allowed to enter the place for walking, running, cycling, and exercising in both areas that have admission fees and regions that are free of charge. Moreover, there is a service area for sporting activities such as walking and running competitions.

6) Muangboran has organized cultural and religious activities continuously and provides the opportunity for people to participate in critical Buddhist ceremonies, prayers, and light waving rite within Muangboran without the cost of admission. So Muangboran can be a source to promote, conserve, and preserve the distinctive culture and tradition of Thailand. As Napassorn Soontorntham (2019) described that “We participate in the community service by continuously organizing cultural and religious activities.”

#### **4.5.5 Success and the Key Success Factors of Muangboran**

##### **4.5.5.1 The Success of Muangboran**

From the beginning, by creating a model town on the golf course, then changed to an outdoor museum. Muangboran has continuously improved and succeeded as follows:

1) Muangboran is the largest private open-air museum in the world. It is one of the tourist attractions that is one of the complete places in Thailand to collect, preserve, learn and disseminate the history, architecture, sculpture, art, culture, way of life, and local wisdom.

2) Muangboran has announced as a model organization of the social enterprise. It is a popular place for relaxing and exercising with the area that is free of charge to access.

3) Muangboran can preserve nature and the environment to be similar to the condition of the country in the past, which is beautiful, shady, has rivers and canals, and the fresh air without pollution.

As some key informants explained that:

Muangboran has regarded as the largest private open-air museum in the world. It is the complete place of gathering and preserving as well as the source of education and knowledge dissemination in terms of history, art and culture, architecture, way of life and wisdom from all regions of Thailand (Thongtham Trakulviriyaya, 2017).

Muangboran is considered successful in preserving Thai art and culture. We are a green area which can regard as the lungs of people in this area with natural air. Even when it is hot, it heated in a natural heat like in upcountry (Napassorn Soontorntham, 2019).

One significant evidence of the success of Muangboran is that Muangboran received awards honored by various organizations as a hallmark of tourism quality and reliability, including:

1) In 1972, His Majesty King Bhumibol Adulyadej The Great and Her Majesty Queen Sirikit assigned to use the Sanphet Prasat Palace in Muangboran as an accommodation place for the royal visit of Her Majesty Queen Elizabeth II of the United Kingdom on February 11, 1972.

2) In 2011, Muangboran declared as 1 of the 50 good social enterprise organizations from the Project of Thailand Social Enterprise 50 by the Institute of Change Fusion, under the Rural Reconstruction of Thailand under the Royal Patronage.

3) In 2007, Muangboran declared as a model lifelong learning resources from the Secretariat of the Council of Education.

#### 4.5.5.2 The Key Success Factors of Muangboran

Maungboran has continuously developed until it became apparent that success. Four conditions lead to success as follows:

1) Concepts and aspiration of the founder and business successors of Muangboran, which recognized the importance of the nation, religion, and the king. Knowing the value of Thai history, art and culture, architecture, sculpture, way of life, and local wisdom as well as faith, ideology, and determination to operate a social enterprise to benefit the community, society, nation, and for the sustainable development of executives and employees.

2) The adopting the Sufficiency Economy Philosophy of His Majesty King Bhumibol Adulyadej The Great to implement in the operation which makes Muangboran able to reduce the operating costs.

3) Executives and employees have love and loyalty to the organization as well as solidarity and unity and work and comply with company policies.

4) There is a network between communities, agencies, and organizations. There are cooperation and assistance in matters of creation of jobs, income, and quality of life development.

As some key informants described that:

By applying the sufficiency economy concept, we can reduce the cost of doing business. We have to think well, act well, speak well, and have persistence, which must come from the right attitudes, beliefs, and ideologies in the workplace. We must understand and proud, which will lead to the development (Thongtham Trakulviriya, 2017).

The key success factor is the concept of the founder, which has different ways of thinking. Khun Lek has a thought like people in the past. He had patriotism and always think about the nation, religion, and king. If people in the past had money, they would build a temple, palace, and a Buddha statue. Also, they considered the importance of the communities, villages, rivers, canals,

community way of life, and consideration of society as a whole (Pornvanus Tinnapas, 2019).

#### **4.5.6 Strengths, Weaknesses, Opportunities, and Threats of Muangboran**

The study of the strengths, weaknesses, opportunities, and obstacles of Muangboran derived from in-depth interviews with key informants, non-participation observation, and the analysis of the researcher. The research findings are as follows:

##### 4.5.6.1 The Strengths of Muangboran

1) Muangboran has visionary executives who have faith and ideology in working for society.

2) Muangboran is a complete collection and preservation of historical buildings, art and culture, architecture, sculpture, ways of life, and local wisdom. Also, there are newly constructed structures that are beautiful and valuable. As some key informants said that “Muangboran is an outdoor museum that is the collection and preservation of Thai art, culture, architecture, and sanctuary which is the most complete in the world” (Thongtham Trakulviriyaya, 2017). Also, “Muangboran is an outdoor museum that consists of many things. It is a collection of Thai architecture that no one can do because in some parts we got the real thing such as wooden house” (Pornvanus Tinnapas, 2019)

3) Muangboran has a large area with the beautiful and orderly interior environment such as roads, buildings, lakes as well as various plants that are beautiful and shady. Moreover, there is also a complete range of tourism services and facilities such as trams, bicycles, audio guides, golf carts, information signs, shops, restaurants, and beverage shops, and clean toilets. As some key informants explained that:

Muangboran is beautiful, like a simulation of history and places from the actual location in every Province of Thailand into one city. A single visit to Muangboran is like traveling around Thailand. Muangboran is spacious and well organized. The buildings are beautiful, magnificent, shady, and spacious, as coming to see the real thing (Phanpreuk Rithakul, 2019).

This place is beautiful, shady, simulate important locations realistically, and gracefully as if coming to see the actual site. The area is large, and there are trams for sightseeing as well as bicycles for tours and exercising. There are golf carts for rent. Muangboran is a historical tourist attraction. All in one place (Amornrat Srisakul, 2019).

4 ) Muangboran has funding sources from owners and shareholders, namely Viriyahphant Family Group, which has income from other reputable businesses as well as stable in both financial status and operations and has the policy to support the operation of social enterprise. “ We are not financially troubled because there are affiliate companies that support and we receive most of the funds from the private funds of the owner” (Napassorn Soontorntham, 2019).

5) Employees of Muangboran have love and loyalty to the organization as well as solidarity, unity in working, and cooperation in complying with the company’s policies as well.

6) The villagers in the communities surround Muangboran are very cooperative in the operations of Muangboran because they have received benefits in terms of the creation of jobs, income, and quality of life development. As Meeboon Prasertsilp (2019) said that “They help us, we help them.”

7) Muangboran has an area which is open for tourists and the general public to come to visit in the areas that do not require an admission fee to enter the place. There are activities on important days, such as public holidays and open to the public to participate in activities without charge, resulting in the admiration and satisfaction of the community. As Amornrat Srisakul stated that “ People who come to visit Muangboran have many things to do which include traveling, earning knowledge, doing activities and there are parts which are free admission.”

8) Muangboran offers business support services, namely Rimkhobfa City, which provides hotels, Thai houses, swimming pools, convention centers, and facilities for organizing various activities. Muangboran is a source of education for agencies, organizations, and the general public, as well as the ability to generate income for Muangboran to be used as operating expenses in addition to

collecting admission fees. “Rimkhobfa City is a spacious and wonderful place. We received both knowledge and fun. Excellent accommodation, toilet, food and impressive” (Prapasri Chaisawad, 2019)

#### 4.5.6.2 The Weaknesses of Muangboran

Muangboran has four significant weaknesses, which are:

1) Location, that is to say, Muangboran is located in an industrial area, not in a tourist city, and is not a route to other attractions. Visitors to Muangboran must, therefore, be those who intend to visit Muangboran. As Meeboon Prasertsilp (2019) gave the opinion that “The location is also a weakness. It is an alternative way, not a passageway. The tourists who come to visit are those who determined to come. So, some tourists or group tours that have little time will skip elsewhere”. Same as Phanpreuk Rithakul (2019) mentioned that “Samut Prakan is an industrial city, not a tourist city. People coming to Muangboran must be those who intend to come”.

2) Advertising of Muangboran is not as much as it should be. Many tourists and the general public still don't know that there is an Ancient City. Some misunderstand that Muangboran is a government agency or belongs to the Department of Fine Arts, which receives support from the government. Muangboran is a private organization that has to operate in various fields by itself as Phanpreuk Rithakul (2019) explained that “Many people do not know that there is an Ancient City. There must be more advertisements and make people who visit understand in word of mouth”. As well as Pornvanus Tinnapas (2019) mentioned that “The problem encountered since the beginning of Muangboran in 1963 is that people are misunderstood Muangboran as government agencies or the Department of Fine Arts”.

3) The admission fees of Muangboran are relatively high, which is why some tourists are unhappy or choose not to visit Muangboran for reasons of admission fees. Amornrat Srisakul (2019) mentioned that “Entrance fees are too expensive for people with small budgets. It is a tourist destination for people who have a lot of money only”. Also, Phanpreuk Rithakul (2019) commented that:

I think that the admission fees are costly for Thai people. As far as I am looking at the place, it is tranquil. Maybe it is because the entrance fee is too expensive, so it is not popular among people. The rental cost of the golf cart for 300 Baht per hour is also too expensive. If the price is lower, there should be more customers.

4) Muangboran has never achieved its operating profit target since it has established. Although Muangboran can earn more revenue, there are still a lot of costs to maintain, repair, as well as construct additional buildings that resulted in continued losses. However, the shareholders of Muangboran are a businessman who has other large businesses as well, so he can use the money from those businesses to support the operation of Muangboran as Napassorn Soontorntham (2019) described that “The operation of Muangboran has always suffered losses. But there are affiliated companies that support and obtaining funding from the personal capital of the business owner”.

#### 4.5.6.3 The Opportunities of Muangboran

The analysis of operating opportunities and the development of Muangboran found that there are three significant opportunities, which are:

1) Developing to become a museum and a valuable learning center for history, art and culture, architecture, sculpture, villagers’ way of life and Thai local wisdom as well as being a source of learning about the Sufficiency Economy Philosophy and the operation of social enterprise for agencies, organizations, students and the general public.

2) Adapt to a changing era by arranging other activities to match the needs of tourists and visitors, apart from the traveling to study the history and art and culture. For example, camp activities, activities to strengthen and develop skills, activities for health promotion and exercise, and music performance as Prapasri Chaisawad (2019) stated that “We must emphasize on other activities as well. Let modern people try to develop the style to suit the needs of the new generation”.

3) They are a location for photography, filming movies, dramas, and various programs. In addition to receiving revenue from the use of the premises, it is also an opportunity for people to get to know and visit Muangboran

following the drama. “Cultural attractions are not only for learning but also for taking pictures in beautiful places” (Amornrat Srisakul, 2019).

#### 4.5.6.4 The Threats of Muangboran

There are three major obstacles in operating and developing Muangboran as follows:

1) Many tourists and the general public still misunderstand about the owner of Muangboran. They think that Muangboran is the government agency outdoor museum instead of the private open-air museum, which requires a large amount of investment in operation and management.

2) Travel and traffic problems because the routes from Bangkok to Samut Prakan have a lot of traffic, and there is also a construction of the metro line, which takes many years to complete, causing a lot of traffic problems and affect the journey to Muangboran. Some key informants said that “Obstacles from traffic jam, partly because of the construction of the metro line, which causes a lot of traffic jams” (Prapasri Chaisawad, 2019). Also, “Traveling to Muangboran is quite difficult for walk-in customers” (Meeboon Prasertsilp, 2019).

3) Muangboran has not received the promotion of tourism from the government as it should, including the advancement of advertising and public relations as well as policy support as Pornvanus Tinnapas (2019) mentioned that “The government does not support. The Tourism Authority of Thailand is promoting in a campaign, not promoting specific spots”.

### **4.5.7 Impact on Economic, Social and Natural Resources and the Environment of Muangboran**

4.5.7.1 Positive Impact on Economic, Social and Natural Resources and Environment of Muangboran

1) Muangboran is a place of employment, employing more than 600 people, which helps to create jobs and income for the community and the general public. “We have hired over 600 employees, including people in communities around here and people from other places” (Thongtham Trakulviriyaya, 2017)

2) Muangboran helps to create jobs and income for people in the surrounding communities, including the family of employees of Muangboran itself. Muangboran allows the people in the community and the family of the employees of Muangboran to rent the space provided in Muangboran to sell food and souvenirs both monthly rental and specific rental space in the period of activities by paying the low rental fee or not having to pay at all. This activity helps people in the community and the family of the employees to have income and a better life. As some key informants explained that: “We allow the employees to open a shop here with a cheap rental fee in the hundreds or no rental price to give their families a place to make a living (Kanda Siwaphan, 2019).

The people who opened the shops were both outsiders and the employees themselves. The rental fee here is very cheap. For example, in the shop that rented at the floating market, the monthly rental fee is less than 1,000 Baht (Supit Nuanchuen, 2019).

My house located nearby. I come to rent the shop space outside to make a food and souvenir shop. The owner is very kind. The rental fee is very cheap. If you do not have enough money to pay for the rental fee, you can postpone it. So, we compensate this by not taking advantage of consumers (Meeboon Prasertsilp, 2019).

3) Muangboran creates essential tourist attractions for Thailand. Muangboran is the source for collecting and preserving arts and culture and sanctuary from all regions of Thailand, which is the most complete in Thailand. Muangboran is an integral part of providing knowledge and dissemination of history, art and culture, architecture, religion, way of life, ideas, beliefs, and historical understanding of Thai people in the past for the general public, both Thai and foreigners. Tourists and general people can go to study and learn, relax, exercise, and participate in various activities organized by Muangboran. It helps to improve the quality of life. “People who visit Muangboran will see the history, art, and culture,

religion, Thai wisdom, and way of life of Thai people in the past ( Prapasri Chaisawad, 2019).

4) Muangboran is a source of education for the sufficiency economy, ancestral wisdom as well as the development of life in various fields for agencies, organizations, students, and people who interested in the activities program which are held by Rimkhobfa camp continuously. “Be a source of education and be a part of the development of society for people to realize the value and understand the roots of Thai culture (Amornrat Srisakul, 2019).

5) Muangboran participated in community service by arranging cultural and artistic activities as well as religious activities continuously, especially on critical Buddhist days, people are allowed to join in prayers and light waving rite ceremonies in Muangboran for free of charge. People in the community to jointly preserve and carry on the good traditions, art and culture, and local wisdom of Thailand.

6) Muangboran helps to preserve the environment by arranging the situation to be similar to the condition in the past where forests are abundant, and there are rivers and canals as well as be a source of fresh air without pollution among the external environment that has pollution conditions. As Thongtham Trakulviriya (2019) explained that:

We are part of environmental development. More importantly, forest plantation improves the air quality in Muangboran as it helps to filter the toxic air released from industrial plants. All the workers are healthier because we manage the environment well for them, so their quality of life is better. Tourists who come to Muangboran can learn history while inhaling the fresh air, resulting in both wisdom and good health.

#### 4.5.7.2 Negative Impact on Economic, Social and Natural Resources and Environment of Muangboran

The operation of the social enterprise in Muangboran has relatively a little negative impact on the economy, society, natural resources, and the environment because the procedure has carried out in the way of helping the community, social,

and the environment. The negative impact on the community will be only during the period that Muangboran organizes events or activities in various festivals, which will have many tourists coming, causing traffic congestion in the nearby area. Supit Nuanchuen (2019) mentioned that “ I think we don’ t harm the outside. However, during the time we organize the event, it may have some effects on traffic congestion because many people are coming”.

#### **4.5.8 Guidelines for Business Operation and Potentiality Development of Muangboran**

Muangboran has devised plans for operations and potentiality development of the business by defining the policy guidelines in six aspects as follows:

- 1) Develop Muangboran as an essential tourist destination in Thailand under the direction of social enterprise to achieve sustainable development.
- 2) Develop business potential by arranging sales promotion to increase the number of tourists as well as improve the environment within Muangboran, management system, and services for tourists to be suitable for the era.
- 3) Develop employees’ knowledge and abilities and creating a new generation with knowledge and understanding of history, architecture, sculpture, art and culture, folkways, local wisdom, morality, and love in the homeland as well as matters of social activity, including the development of capabilities in various fields.
- 4) Develop Muangboran as an essential source of history and art and culture. Promote Muangboran to be a national tourist destination and be a model for other agencies and organizations in the area of a local museum.
- 5) Develop Muangboran to be an essential source of knowledge on the sufficiency economy and to pass on to agencies, organizations, and interested parties to utilize. And
- 6) The government should assist at the policy level, such as public relations, joint promotion for tourists, students, and the general public to recognize that Muangboran is a national tourist destination.

As some key informants commented that:

We need more publicity. Make people who visit understand in word of mouth. Yearning for the past. Come to learn, exercise, and appreciate the art which the government should have an essential part in helping ( Kanda Siwaphan, 2019).

There should be help from the government by policy-level support, public relations by jointly promoting. For example, encourage to make students feel that Muangboran is a national tourist destination. A place that must not be missed. All Thai people should have come here ( Napassorn Soontorntham, 2019).

We want Muangboran to be a university of life in terms of culture for Thai and Asian people and a learning organization that provides knowledge on history, art, and culture, preserving morality for people in the organization to pass on to tourists—promoting the sufficiency economy philosophy because the key to creating the Thai nation is the sufficiency economy philosophy. People must create to continue building the museum. There must be forwarding and continuation and have a love for the homeland. In the future, we can see the strong community and spark local museums to spread throughout the country. Our business plan is not measured in monetary terms but must forward useful knowledge (Thongtham Trakulviriyā, 2019)

We have to increase the number of tourists. There is an improvement in landscape, management system, and tourist services to suit the era. It is giving importance to the City on the Horizon, which is the part that supports the revenue for Muangboran. There is a promotion by providing a special price. There are various packages and able to organize all activities and have a base of natural agriculture (Pornvanus Tinnapas, 2019).

## **CHAPTER 5**

### **CONCLUSION, DISCUSSION AND SUGGESTION**

The study of the development, success and potentiality development of tourism social in Thailand has four objectives: 1) to investigate the development, concept, business model, management and social innovation of tourism social enterprises in Thailand; 2) to analyze the success as well identify key success factors of tourism social enterprises in Thailand; 3) to evaluate impacts of tourism social enterprises in Thailand on the economy, society, and natural resources and the environment; 4) to seek the guidelines for implementation and potentiality development of the tourism social enterprises in Thailand. This study was conducted by following the qualitative research methodology the case study approach was adopted. Case studies selected were successful tourism social enterprises in Thailand, which met the following criteria: 1) the cases selected must create benefits to the economy, society, and natural resources and environment; 2) the cases must bring positive social and/or environmental impacts to surrounding communities and/or wider society; 3) the cases should have been in operation for at least five years and have financial stability; 4) the cases should form a role model in their businesses, have social innovation, and were widely recognized.

Five successful tourism social enterprises in Thailand were selected, which included: 1) Ban Mae Kampong Community-based Tourism in Chiangmai Province; 2) Singha Park Chiangrai in Chiangrai Province; 3) C&C Khao Yai Resort in Nakhon Ratchasima Province; 4) Chumphon Cabana Resort in Chumphon Province; 5) Muangboran or the Ancient City in Samut Prakarn Province.

Data collection in this study was undertaken primarily through in-depth interviews with key informants who were selected from different groups of people knowledgeable about each case study, supplanted by non-participation observation. Data gathered were focused on seven main points: 1) general context; 2) social

enterprise development; 3) concepts, business models, business management and social innovation applied; 4) success and key success factors of social enterprise; 5) strengths, weaknesses, opportunities and obstacles/threats in the enterprise operation; 6) impacts of social enterprise operation on economic, social and the environment; 7) guidelines for potentiality development of social enterprise. The selection of key informants for in-depth interviews was made through purposive selection techniques. There were nine key informants selected for each case study, with the total number of 45 key informants for 5 case studies. Data analysis was performed both within each case and across different case analysis, and conclusion. Methods of data analysis employed included typological analysis, data synthesis, logical reasoning, and inter case comparison

The content of this chapter covers the summary of research findings, conclusion and discussion, and suggestions.

## **5.1 Summary of Research Findings**

### **5.1.1 Ban Maekampong Community-based Tourism (CBT Ban Mae Kampong)**

Ban Mae Kampong is an old village with an area of 3,887.50 rai, located in the valley amid high mountains. It has beautiful scenery and abundant natural resources, including forests, streams, and waterfalls, with cold fresh air throughout the year. There is also an old temple located in the village. People in the Ban Mae Kampong still maintain their traditional Lanna lifestyle, which is a characteristic of the northern indigenous people. The main original occupation of the villagers is Miang cultivation. Miang is referred to as a kind of crop in which local people use their leaves used for chewing and making tea. Their supplementary occupations include coffee cultivation, small trading, general labor hiring, and tourism services. Ban Mae Kampong Community-based Tourism (CBT Ban Mae Kampong) was officially opened on December 10, 2000. Its services include homestays, restaurants, cafeterias, and shops selling souvenirs and products produced by the villagers. Besides, tourism activities, such as nature trails and local art performance culture, cultural activities, and traditional healing activities, are also organized. Several tourism packaging programs

were offered, including one day trip, overnight stay, study tour, and voluntary activity participation. These programs are organized with standardized rates of service charge.

CBT Ban Mae Kampong was initiated due to the realization of local people about the lack of infrastructure and the lack of public utilities to support their living. At the same time, Miang production, which is a traditional occupation of the villagers, had faced the recession, causing them to think about finding other alternative livelihood strategies. This thinking occurred amid their needs to conserve natural resources, environment, way of life, and folk art and culture to pursue sustainable development, which is eventually led to the establishment of a community-based tourism community used as a tool for mobilizing development towards sustainability. By doing so, their quality of life was expected to be improved in a self-reliant manner.

The development concepts of CBT Ban Mae Kampong were based on the conservation of natural resources and the environment, folk arts, local traditions, and local way of life. Besides, the Sufficiency Economy Philosophy focusing on self-reliant development was also adopted. The enterprise model of CBT Ban Mae Kampong is communities-based tourism that operates in the form of cooperatives, which is to enable community members to participate actively as much as possible, which will help distribute income thoroughly and fairly. Besides, social innovations have also been developed through the arrangement of several income-generating activities and the management of natural resources, environment, local traditions, and community culture in an integrated manner. A learning center was established to systematically facilitate the development and transfer of knowledge related to community-based tourism management to groups of visitors, observers, and other interested parties.

CBT Ban Mae Kampong has been successful in creating financial stability and improving livelihoods for the villagers, as well as being able to conserve natural resources and the environment, local way of life, traditions, and culture. These achievements are evidenced through accreditations and awards receiving from various organizations.

The key success factors are the visionary leader, availability of beautiful and abundant natural resources and the environment, unique customs, traditions, and folk arts. Moreover, villagers' active involvement observable through their cooperation,

and collective actions, form important inhibition of their homeland helpful for the management of CBT. Besides, they also have good development partners, and thoughtfully apply the Sufficiency Economy Philosophy. These key success factors are also an essential strength of the community as well while the weaknesses include the condition of the road heading for the village that has a narrow and winding slope resulting in traffic congestion during the high season and the lack of members of younger generations to help the CBT management.

The opportunities for business operation and community development are the availability of a government policy to promote income-generating activities based on community product and tourism development. The government has supported the establishment of the learning center for the conservation of natural resources and the environment helpful for integrating tourism development with the lifestyle of people in the community, which help people in the community not to migrate to work elsewhere and reduce seasonal effects on their earning. The main threat found in the coming of investors from outside the community to run related businesses with a lack of cooperation and compliance with local rules.

The positive impacts of this social enterprise on the economy, society, natural resources, and the environment can be observed from the benefits that villagers receive directly from providing homestay service, producing goods for sale, and providing other services to tourists and visitors. The indirect positive impacts appear in forms of infrastructure and social welfare development that improve villagers' standard of living, as well as conservation of natural resources, local traditions, and culture. Negative impacts include the change in villagers' consumption behaviors as they appear to spend lavishly. At the same time, problems also emerge from the intrusion of external investors, increased waste, and risk on life and property due to criminals mingling with tourists.

The guidelines for operations and potentiality development should cover the establishment of clear guidelines and rules for operation, enhancement of local people to be more disciplined, further development to make a high standard tourist destination, development of the learning center available for servicing visitors throughout the year, improvement of designs and quality of local products, and

development of the potential of villagers and youth to keep up with the growth of tourism in the community.

### **5.1.2 Singha Park Chiangrai**

Singha Park Chiang Rai located in an area of approximately 8,600 rai on a hill slope. There are beautiful scenery of nature and fresh air throughout the year. Singha Park Chiangrai has officially opened since December 2, 2011. Inside, there are tea plantations, flower fields, flower plots, and various crops depending on the season. There are also mushroom nursery, lake, cycling trails, small bike track for children, small safari zoos, restaurants, cafes, souvenir, and farm product shops, as well as various tourism services and activities. Singha Park Chiangrai provides a variety of services and activities such as tourism activities, recreation, exercise, special activities according to festivals, including educational facilities, by being a source of agricultural learning under the Sufficiency Economy Philosophy. So that tourists and the general public can visit, relax and exercise on the farm without having to pay the entrance fee, except for specific services and activities such as farm tours, ziplines, and simulated rock climbing activity.

Singha Park Chiangrai is formerly known as Boon Rawd Farm that grew barley to used as raw materials for brewing. Afterward, it has changed from barley cultivation to tea cultivation and integrated farming, including developing into a social enterprise that aims to help solve poverty, deforestation, and the lack of prominent tourist attractions in Chiangrai, as well as to create a good society and sustainable development.

The business concepts of Singha Park Chiangrai are to be a social enterprise by adopting the concept of agricultural development from the Royal Project Foundation and the Sufficiency Economy Philosophy under the initiated by His Majesty King King Bhumibol Adulyadej The Great, together with the concept of community participation. In which the business must have a return to enable the company to grow, survive, and be sustainable.

The business model is a company limited under the name of Singha Park Chiangrai Company Limited, a subsidiary of the Boon Rawd Brewery Group of Companies. Boon Rawd Brewery Group is responsible for overseeing policies and

monitoring operations while Singha Park Chiangrai Company Limited is responsible for managing the business and complying with the policy. Singha Park Chiangrai also has the policy to encourage executives, employees, staff, and villagers in the surrounding communities to have a sense of ownership of Singha Park, living together as a family with support and rely on each other, through the participation in various projects. The critical social innovations of Singha Park Chiangrai include linking businesses based on private companies with community development and conservation of nature and the environment under the principles of the Sufficiency Economy Philosophy by developing business simultaneously with economic, society, and environment development, and allowing the people in communities to participate in the development. The villagers can bring products from their products to sell on the farm, according to the conditions specified by Singha Park, without having to pay the cost of renting the space. Singha Park also has projects to help solve problems and develop community infrastructures. Moreover, it allows visitors and the general public to visit and exercise on the farm without having to pay any entrance fee, as well as established the learning center of integrated agriculture and sufficiency economy.

Nowadays, Singha Park Chiangrai Singha Park Chiangrai has succeeded as one of the most important agricultural tourism attractions in Chiangrai Province. The key success factors of Singha Park include 1) terrain with beautiful scenery; 2) top executive managements who have the vision and have policies to promote social enterprise; 3) the parent company that has financial security; 4) executives, employees, and staffs have a sense of ownership and comply with company policies as well; 5) good community cooperation; the variety of tourism facilities and services; 6) allow tourists and the general public to visit and exercise in the farm without paying entrance fees resulting in being widely appreciated. All these key success factors are also the strengths of Singha Park. The weakness is the lack of public relations to promote Singha Park to be well known as a social enterprise. The operation and development opportunities of Singha Park Chiangrai are consistent with government policies that support development under the Sufficiency Economy Philosophy, including promoting social enterprises. The major obstacles of Singha Park Chiangrai are the weather that cannot be controlled, which affects agricultural

and tourism activities; business partners and related organizations still lacking knowledge and understanding of the benefits of social enterprise; government support for social enterprises is still unclear and not concrete. All of these make Singha Park Chiangrai challenging to operate as a social enterprise.

The positive impacts of Singha Park Chiangrai on the economy, society, natural resources, and environments include 1) job creation and income generation for the people who work for the farm and the villagers who bring their produce to sell in the farm; 2) developing infrastructures to help facilitate the surrounding communities; 3) restoration and conservation of natural resources and the environment; 4) creating an area with beautiful terrain, increasing air quality for the area, and enhance the quality of life for people in the communities and general public. In contrast, the negative impacts are traffic congestion during events or festivals.

The operational guidelines and potential development are 1) to develop Singha Park to be an essential tourist attraction in Chiangrai Province under the guideline of social enterprise, for people to have a good quality of life; 2) to be a source of integrated agricultural learning based on the Sufficiency Economy Philosophy; 3) being a prototype social enterprise in tourism that is initiated and supported by a private company with business strength.

### **5.1.3 C&C Khao Yai Resort**

C&C Khao Yai Resort is a three-star hotel, located on a large area next to Khao Yai National Park, with beautiful scenery surrounded by mountains that are rich in natural resources and has fresh air throughout the year. C&C Khao Yai Resort was established in 2002, providing room accommodations, camping sites, conference rooms, swimming pools, children's playground, organic agricultural plantations, and a small zoo. As well as providing various services suitable for tourism and group activities. Tourism activities include leisure activities, trekking to study nature, and group activities for students, agencies, organizations, and groups of people.

C&C Khao Yai Resort has established to solve the problem of forest encroachment, restore and conserve natural resources, and the environment, especially forests that are at risk. It has created jobs for people in the surrounding area to have a career that generates income, as well as to solve the lack of funds of the Population

and Community Development Association (PDA). PDA established C&C Khao Yai Resort to generate revenue support PDA operations in improving the quality of life for the underprivileged and sustainable community development. The business concept of C&C Khao Yai Resort is to be a social enterprise that can generate profits while solving problems and helping society in various aspects, and adopting the principles of the Sufficiency Economy Philosophy to management. The business model is in the form of a company limited under the company name, Sab Tai Pattana Company Limited, owned by PDA executives as shareholders, all profits from business operations after deducting expenses will be returned to PDA. In which PDA supervises policies and monitors operations. While Sab Tai Pattana Company Limited is responsible for managing the business, the management policy emphasizes family relationships that executives, staff, and employees help, support, and rely on each other. It also gives the opportunity to the villagers in the communities to participate in the operation. The important social innovations of this enterprise are the tourist attraction which all profits are donated for community development; creating campaigns on preserving natural resources and the environment, along with providing knowledge and understanding about family planning, birth control, and AIDS prevention; providing loans to villagers to use as funds in honest local occupation without interest; and a community learning center was built to provide knowledge that would be useful to the villagers living in the nearby area.

C&C Khao Yai Resort is successful in both rehabilitation and conservation of natural resources and the environment, creating careers for people in the community, and improving the quality of life of local people make the villagers have a better life. The important key success factors are 1) the terrain of the resort adjacent to Khao Yai National Park with beautiful scenery and spacious area, cool weather all year round, fresh air with the 7<sup>th</sup> largest amount of ozone in the world; 2) top management has a clear policy to promote tourism social enterprise; 3) having cooperation and helping each other among executives, employees, staffs, and people in the surrounding communities; 4) providing the variety of tourism services. These conditions are considered the significant strengths of this business. The weaknesses are 1) the location on the small road that separates the main road deep into the interior, resulting in lack of distinction; 2) lack of public relations and aggressive marketing promotion;

3) the profit results have not met the target. Therefore, the resort cannot have enough funds to renovate the buildings and facilities to be in perfect condition. The opportunities for operations and development are 1) the need for places for group activities and the source of learning for the general public, children, and youth; 2) the cultivation of crops to increase income. The main obstacle is a large number of competitors doing the same business, therefore resulting in high competition in business.

The Positive impacts on the economy, society, natural resources, and the environment of C&C Khao Yai Resort, such as creating jobs and increasing income for villagers in local communities, which help reduce poverty, as well as the restoration of the destroyed forest to restore the original beautiful state. In contrast, the negative impacts on the economy, society, natural resources, and the environment are not clean because this resort is an operation that aims to help society, the villagers in surrounding communities, and the general public benefit.

Guidelines for business operation and potentiality development of C&C Khao Yai Resort include: 1) should focus on developing into a learning center on natural resources and environment, organic agriculture and Sufficient Economy clearly; 2) should seek to network by being an intermediary between the community and various organizations that want to do corporate social responsibility (CSR) activities to help support the business by using services to be able to have customers all year round without having to rely on one-time tourists and tourist season. Also, it should develop staff and employees to have more knowledge and skills to increase their ability to perform their duties in social enterprise businesses.

#### **5.1.4 Chumphon Cabana Resort**

Chumphon Cabana Resort is a seaside resort with the area of 40 rai, located on Thung Wua Laen Beach, one of the most beautiful beaches in Thailand, in Chumphon Province. Chumphon Cabana Resort was established in the year 1982, providing accommodation in both rooms and bungalows, including conference room, swimming pool, restaurant, souvenir and resort product shops. Moreover, there are rice fields, organic gardens, various plants, and nature agriculture learning center within the

resort. It also provides multiple tourist services such as leisure activities, marine tours, and knowledge of the Sufficiency Economy Philosophy and organic agriculture.

The origin of Chumphon Cabana Resort is because of Adchara Rakphan, the founder, desired to create the resort that can preserve the nature and support each other among tourism, conservation of natural resources and the environment, and the lifestyle of the people in the communities as much as possible. Chumphon Cabana Resort is a private tourism social enterprise that aims to create business profits while conserving nature and the environment to maintain the long-lasting original condition. It is based on the concepts of 1) the Adopting the Sufficiency Economy Philosophy under the initiated by His Majesty King King Bhumibol Adulyadej The Great and the Royal Principles “Our Lost is Our Gain,” as well as “If You Give, You Will Receive More” to use in operation; 2) the mutual support among tourism, nature and environment conservation, and the people in the community as much as possible; 3) to be an important learning center of Sufficiency Economy Philosophy.

The business model of Chumphon Cabana Resort is in the form of company limited, name Chumphon Cabana Company Limited. It also has family relationship management by using the principles of growth, distribution, and democracy that executives, employees, and the communities should have a sense of belonging, live together as a family, grow together, have the support and rely on each other, and participate in sharing opinions. Most of the employees are villagers in the surrounding communities and worked at Chumphon Cabana for a long time. The essential innovations of this business are the construction of energy-saving accommodation; the marine activities that focus on preserving and preserving the environment; and working together with the communities. Moreover, there is a theoretical and practical learning center Sufficiency Economy, organic agriculture, as well as natural resources, environment, and energy conservation. Also, there is a dummy company, which is a collaborative project among business owners, employees, and the elderly to generate products from organic agriculture and sale to the public. So they can get fair income sharing.

Chumphon Cabana Resort is successful in conserving natural resources and the environment both in the resort and the surrounding area to be green, beautiful, and fertile. It can also reduce the loss of the business that has previously been obvious.

Their key success factors are 1) the location is on a beautiful beach area; 2) the entrepreneurs have ideas, faith, ideology and determination to drive the social enterprise; 3) the implementation of Sufficiency Economy Philosophy with concrete and seriousness; 4) the executives, staff, employees, and villagers in the community have well cooperation and help each other. All of these considered significant strengths of this business. The main weakness of Chumporn Cabana Resort is that the room condition is quite old, which still cannot be improved because the business profits have not met the target and yet have a lot of debt. The operational and development opportunities of the business are 1) developing to be a learning center for conservation of natural resources and the environment, and living according to the Sufficiency Economy Philosophy and organic agriculture, which is in line with government policies and social movements of a number of non-governmental organizations; 2) the expansion of the market of organic products. The obstacles are the climate with monsoon winds during the rainy season, which causes greatly reduced tourist arrivals, makes it difficult to manage; including the threat from both domestic and foreign capitalists, who tried to take over the land at Thung Wua Laen beach for development, which will affect the natural environment.

The positive impact on the economy, society, natural resources and the environment of Chumporn Cabana Resort is a source of job creation and income generation for the people in the communities, resulting in a better quality of life; as well as natural resources and the environment around the resort have been maintained to be in perfect condition which is beneficial to tourism and livelihoods of local people. The negative impacts have not yet revealed because it is an activity that is beneficial to society, environment, villagers in the communities, and the general public.

The guidelines to proceed in the business and potentiality development of Chumphon Cabana Resort are 1) the business should find a way to solve the outstanding debt problem which is still reasonably large; 2) should build the foundation of the business to be robust, stable and linked to a vast network; 3) and should expand the production scale and upgrade the quality of the organic products of the business. Moreover, the resort should develop to be an essential source of learning about development in accordance with the Sufficiency Economy Philosophy of in the

business. And being a center for “Business Dhamma” adapted from the concept of “Ba Va Ra,” which stands for “House, Temple, School,” meaning that business is like a home, with the temple as a source of supervision, and is a school that provides knowledge which people can apply it in their daily lives so that the business can have a steady income without having to rely on the tourist season only.

### **5.1.5 Muangboran (The Ancient City)**

Muangboran or The Ancient City is one of the largest outdoor arts and cultural museums in the world, located on an area of approximately 800 rai. The layout of Muangboran has set similar to the map of Thailand, divided into four regions according to the geographic and cultural characteristics of Thailand. Muangboran has established on February 11, 1972, consists of the buildings that simulate the work of art and culture, architecture, and sculptures that are unique to the people of various eras such as castles, palaces, temples, architecture and essential statues in each region of Thailand. For tourists and visitors who are interested in visit Muangboran, there is an area that requires tourists and visitors to pay the entrance fees and the open space that tourists and visitors can enter without entrance fees. The buildings in the museum included buildings that modeled after the actual location; built according to historical records or evidence; historical buildings that have been demolished from real places and restored to renovations; and the newly created constructions. Also, there are restaurants, souvenir shops, hotel accommodations, conference rooms, and event locations, including various types of tourism activities services such as recreational activities, education, teaching, dance, religion, and marketing.

The origin of Muangboran has caused by the desire of Lek Viriyahphant, founder, to preserve art, culture, and wisdom of the Thai people in the past. He, therefore, built Muangboran, an ancient city, to gather and simulate the ancient sites, art, culture, and wisdom of Thai people into one place, and to be a source of learning for current and future generations, with the motto “Preserve, Inherit and Transfer the Civilization of Siam.” The main business concepts used in operation are to be a social enterprise to earn profit along with being a source of learning about Thai history, art, and culture and architecture in the form of “Living History City.” It also adopts the principles of the Sufficiency Economy Philosophy to apply in the business, especially

in the matter “Inside out” in tandem with Buddhist Doctrine. The business model is done in the form of a company limited under the name of Muang Boran Company Limited. Major shareholders form a group of people who are the owners of many large businesses. Muangboran has the same management as the general business organization and also use the organization structure of a fictional city named “Dusit Thani,” which is an experiment in local government in a parliamentary democracy with a monarchy in the reign of King Rama VI, revised to reflect the current context. The enterprise also uses the concept of family management by trying to let the executives, employees, staffs, and the communities have a sense of belonging with helping each other. The social innovations found in this enterprise are the collection of ancient sites, arts, cultures, and architectures, which are unique in Thailand in different eras to present as a model city. Moreover, there are some areas that are open without paying entrance fees to give the opportunities for all groups of people to access; providing accommodation benefits for employees in villages in the ancient city to maintain a living city; as well as allowing villagers in nearby communities to rent spaces to open shops for selling their goods at low rental fees or sometimes without a rental fee.

The success of Muangborran is renowned as the largest private outdoor museum in the world. It is one of the most important historical and artistic tourist attractions in Thailand, both for Thai and foreigners. Its crucial key success factors are 1) ideological, concepts and determination of founders and descendants in social enterprise operations; 2) being a living history city which has a spacious area, beautiful interior environment, including a variety of services and facilities; 3) the implementation of the philosophy of the Sufficiency Economy Philosophy in concrete operations that makes it possible to reduce operating costs and stimulating the feeling of ownership in the management group, employees and people in the local communities; 4) having a part of the area open to the general public without paying an entrance fee as well as having funding sources from the owner that are financially secure. These are also considered the strengths of the business. The weaknesses found that the location is not in a tourist city. There are not many public relations as it should be. Moreover, the entrance fee for visiting the excursion areas is quite high. And the business performance has not met the target. The operational and

development opportunities are 1) the popularity of tourists and the general public in photography and hosting events on various occasions with beautiful and unique locations; 2) the demand of healthy exercise activities such as walking, running, and biking, which the ancient city is suitable for this full range of activities. The obstacles of the business are traveling and traffic problems because of the high quantity of cars in the routes from Bangkok to Samut Prakan Province. Moreover, there is also the construction of the electric train system, which takes many years to complete. These causing traffic problems and affecting travel to Muangboran.

The positive impacts on the economy, society, natural resources and the environment of Muangboran are 1) being a source of employment and income generation for the communities and the general public; 2) important place to learn about art, culture and important place of worship from all regions of Thailand which helps people to understand the value and understand the roots of Thai society; 3) and helps preserve the environment and increase green areas in the city to have better air and reduce pollution. The negative impacts are relatively small because business operations are in a way that helps communities, society, and the environment.

The guidelines for operation and potential development include 1) Muangboran should develop into a famous tourist attraction of Thailand under the guidelines for social enterprises clearly and continuously; 2) should develop the business potential that increases the number of tourists; 3) should improve the internal environmental management systems and services to suit needs and times; 3) promoting Muangboran as an essential national tourist attraction in local outdoor museum combined with being a learning center for history art, culture and the Sufficiency Economy Philosophy.

## **5.2 Conclusion and Discussion**

### **5.2.1 General Context**

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran are tourism social enterprises which are famous tourist destinations and well connected worldwide. They are composed of various tourism resources, both abundant natural resources and human-made tourism

resources. The beautiful landscapes, natural and physical environments, pleasant climate, variety of tourism products and services. Tourism activities and packages are also made available to attract tourists with relatively convenient transportation, wide-range tourist facilities, accommodations, as well as additional services and good management.

However, the five tourism social enterprises selected in this study are different in detail, depending on their local contexts. C&C Khao Yai Resort and Chumphon Cabana Resort are both located in the areas with beautiful sceneries and natural attractions, whereas the location of CBT Ban Mae Kampong is not only naturally attractive, but also has a culturally attractive. While Singha Park Chiangrai is an agricultural tourist destination with an excellent green environment, as opposed to Muangboran, which is a historical and cultural tourist destination.

### **5.2.2 Background and Development**

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have a similar history of development. These tourism social enterprises arose from the need to solve economic, social, and natural resources and environmental problems apparent within the community where the social enterprises operated or in surrounding communities. In each case, there emerged a group of people concerned with the problems and thought about initiating activities and/or businesses that can create benefits and positive changes to the communities and the society and have the potentials to generate revenue in the long term, which are promising for sustainable development. The social enterprises were therefore established to function as a tool of development to achieve the objectives mentioned above. The problems that each social enterprise needs to solve differed depending on the internal and external contexts of each social enterprise, such as the lack of infrastructure and public utilities, poverty, the destruction of natural resources and the environment, and the deterioration of local arts and culture, etc. The foundation of each case of tourism social enterprises selected in this study is consistent with the related explanations and findings in earlier studies, which stated social enterprises often operate economic activities like general businesses operating in the market economy, but their objectives are to solve problems and/or bring about

changes for social, cultural and environmental benefits. (Elkington,1994; Yunus,2007; and Alter, 2007).

The development of tourism social enterprises are also found to be different among cases. Some tourism social enterprises may start with the idea of being a social enterprise from the beginning, which was caused by the need to solve apparent social problems along with conducting businesses for making profits to support their social missions. The case of Muangboran is an example of the kind. Some might start with the efforts of local people in a community with the main aim to solve local problems faced by members of the community, and then developed to become a social enterprise later, as in the case of CBT Ban Mae Kampong. Others might start from being a for-profit organization by establishing a social enterprise to generate revenue from business operations, and use the profit to support the social missions, as in the case of Chumporn Cabana and C&C Khao Yai Resort, or start from being a for-profit organization, then developed by applying the concept of social enterprise, as in the case of Singha Park Chiangrai.

All five tourism social enterprises selected have continuously developed with reasonable achievements. Supporting evidence for their achievements receiving are awards receiving from various institutions. They also developed to be learning centers related to social enterprise operations and the application of the philosophy of sufficiency economy.

### **5.2.3 Concepts, Business Models, Management and Social Innovations**

Because the origin of social enterprises and apparent social problems are different according to local contexts, various forms of social enterprise development were observed in this study. These reflect the effects of local contexts and the initial ideas on social enterprise operations. Consequently, they are somewhat different in their characteristics and the extent to which social activities they undertook.

The concepts applied in the operations of tourism social enterprises under this were not only limited to the social enterprise concept alone. Common to all cases is the applications of tourism management concepts and sustainable development concepts according to the Philosophy of Sufficiency Economy developed by the late King Rama IX. Although details of applications might vary among cases, combining

these three main concepts had allowed them to deal with various dimensions of development promising for sustainable development. This is because such a combination enables them to solve various problems facing local communities, including economic, social, and natural resources and environmental problems. These problems are sometimes interconnected. At the same time, the combination is encouraging for creating benefits to both the enterprises and target communities and making positive changes for the communities and wider society.

Business models are also among the cases. CBT Ban Mae Kampong operates in the form of community-based cooperatives. Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran operate as private companies. However, not all cases in the latter group are similar in detail. The main difference was found regarding their owners and/or shareholders. Nevertheless, when they are compared and considered according to the social enterprise classification proposed by Alter (2007), all cases fall into the same type of social enterprises, no matter what criteria are used. It was found that if considered using the Mission Orientation criteria, all five tourism social enterprises are in the form of Mission-Related Social Enterprise, a social enterprise that is related to the mission of the organization or social services essentially. Using the Business / Program Integration criteria, they were found to be in the form of Integrated Social Enterprise, a social enterprise in which the activities of the enterprise and social activities have overlapping segments in which activities are combined with the operation, assets are shared among segments, business activities and social projects are interrelated as well as collaborative. Considering based the TSEO (2016) classification, it was found that the five tourism social enterprises are in the E type, Social Need Model, which is a business that creates positive social impacts from products and services of the business and/or caused by the production process.

The management methods of tourism social enterprises selected varied depending on their business models. Such as the community manages CBT Ban Mae Kampong was found to be managed through the participation of community members. The community members play a role in its shared owners and beneficiaries. This was done through. There is a village committee established to manage the enterprise in various aspects. All revenues from tourism activities after deducting expenses are

returned to members in the form of a dividend. There are guidelines in place for tourists and villagers to use as a benchmark adhering to standard practices in 2 areas: village tourism regulations and patterns of tourism. As for Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran, which are private limited companies, the management method applied is the same as in other private limited companies. The shareholders and the board of directors are responsible for supervising the policies, controlling, and monitoring the company operations. The companies operate their businesses according to a formal organization structure divided into divisions and departments. There are both general employees and daily workers who receive wages following the rates stipulated under labor standards. Most employees have worked for companies for a long time. In addition to the general business organization management policies, the member's involvement policies based on what is known as "clan culture" in which executives, staffs, and employees share the values of belonging, supporting, relying on one another, as well as providing opportunities for members of nearby communities to participate in the enterprise operation.

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have created some social innovations helpful for their enterprise development. In order to provide reasonable benefits to members of surrounding communities and wider society, they have integrated business and community development by developing business activities that serve as a tool for solving social problems, i.e. various activities undertaken are in themselves capable of promoting economic, and social development, managing natural resources and the environment in the surrounding areas. Furthermore, learning centers were established annexed to the enterprises playing roles in transferring knowledge and exchanging ideas related to social enterprise, and application of the Sufficiency Economy Philosophy. For examples: CBT Ban Mae Kampong offered training on systematic experience in community-based tourism management; Singha Park Chiangrai provided agricultural knowledge; C&C Khao Yai Resort delivered knowledge on integrated management of natural resources and the environment, organic agriculture and family planning, as well as organized activity-based skill development training; Chumphon Cabana Resort provided training related to the

conservation of natural resources and coastal environment and organic agriculture; and Muangboran provided knowledge on history, architecture, arts, and culture, together with activity-based training for skill development concerning Thai wisdom. It can be concluded that the social enterprises created and/or applied social innovations in order to make positive changes in surrounding communities and a wider society promising for sustainable development with some profits returning to shareholders. These innovations not only help the enterprises to operate in a way that can achieve business goals, but also to allow the enterprises to achieve social goals in solving economic, social, natural, and environmental problems. The social innovations found in different cases could be either similar or different in some details depending on the nature of their businesses and the extent to which social and business activities are combined. Unavoidably, there appeared to be affected by the contexts which could be varied between cases. Common to these social enterprises were social innovations involving projects with the main aims to create jobs, generate income for people in the surrounding communities, as well as to conserve natural resources and the environment based on the Philosophy of Sufficiency Economy.

#### **5.2.4 Success and the Key Success Factors**

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have continuously improved and succeeded in numerous ways, especially success their achievements in solving social problems including improving economic, social, natural resources and environmental conditions of surrounding communities according to their social objectives. All five tourism social enterprises had been able to create jobs and generate income for people in local communities, help develop infrastructure and public utilities to ease their life, improve the quality of life of local people, and restore and conserve natural resources and the environment in the surrounding areas, as well as maintain and preserve the indigenous ways of life, arts, and culture and local traditions in some communities. Their achievements were partially proved by recognitions and awards given by various organizations

This study found many key factors behind their achievements. The key factors common to all cases were: 1) having relatively complete and suitable tourism

resources; 2) having leaders with vision and constructive ideas, beliefs and ideologies useful for social enterprise operation and development; 3) having coalition, cooperation, and policy compliance among active participants; and 4) having alliances and friends connected, especially external networks. These key success factors are consistent with the principles of sustainable tourism development found in previous studies conducted by Ankinun (2011) and Von Der Weppen and Cochrane (2012), showing that the most influential conditions of social enterprises are leadership and organizational culture. Additionally, the study of Trivedi (2013) and Sakda Siripattarasopon (2015) found that collaborating and having network partners are important conditions for the success of social enterprises.

More interestingly, CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have one more key success factor other than those mentioned above, that is the adoption of the Sufficiency Economy Philosophy applying to their business operations. By properly applying the Sufficiency Economy Philosophy into their business operations, their operating costs had been reduced; some related activities were developed to serve members of local communities and attract some groups of tourists. This factor is particularly important in pursuing the development of tourism social enterprise towards sustainability.

### **5.2.5 Strengths, Weaknesses, Opportunity, and Threats of The Business**

Some strengths are beneficial to the operations of CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran. Their key strengths or advantages found include: 1) having relatively complete and suitable tourism resources such as beautiful landscapes, rich natural resources, pleasant climate, as well as a variety of tourism products and services; 2) having executives who have good visions and are committed to operating under the social enterprise guidelines and the sufficiency economy philosophy; 3) having the cooperation and mutual supports of personnel and members of nearby villagers in their operations.

Also, each tourism social enterprise has its unique strengths. For example, CBT Ban Mae Kampong has its ability to preserve indigenous lifestyles, traditions,

and culture, which attracts many tourists to visit the village. Singha Park Chiangrai has a vast area with a beautiful landscape with a green environment and appears to be one of the most beautiful cycling routes in Thailand. Furthermore, the parent company, Boon Rawd Brewery Company Group, is a well-known company with financial stability, readiness, and excellent operational potentials in various fields useful for promoting social enterprises. Muangboran has a massive amount of funds from the owner and shareholders who gain income from other businesses that provide stabilities in both financial and operational aspects. Moreover, this group of entrepreneurs are keen to support social enterprise operations; have strong determination and faith in preserving and inheriting ancient architectures, sculptures, arts, cultures, ways of life, and Thai wisdom; and have the commitment to conduct business operations under the Philosophy of Sufficiency Economy and Buddhism. Nonetheless, It has also been known as the largest outdoor museum in the world with a spacious area, a beautiful and shady environment similar to the past. The strengths of Chumphon Cabana Resort included having executives who have a firm determination and faith in conducting a social enterprise according to the Sufficiency Economy Philosophy and helpful for the conservation of natural resources and the environment. Its location suitable for organizing coastal activities such as island tours, and diving, including the diving program for environmental protection, makes it stands out from other tourist destinations. There is also an organic agriculture learning center providing knowledge related to the Sufficiency Economy Activities and activities located within the project site.

The major weaknesses of the five tourism social enterprises were found to differ based on their circumstances. The primary weakness of CBT Ban Mae Kampong was transportation. The road to the community is narrow and twisty without shoulders because it was built on the mountain shoulder. The road condition causes traffic congestion during the tourist season. Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have similar weaknesses, which are relatively low publicity and lack of proactive marketing promotion, resulting in a small number of tourists c visiting the places than it should be. Moreover, they are not widely known among the general public about their operations as enterprises. This shortcoming may result in a misunderstanding about their

operational styles, which reduces their attractiveness in some ways. The additional weaknesses of Singha Park Chiangrai were relatively high service fees for some tourist activities, high prices of the products sold on the site, and only a few services available on the site. Whereas C&C Khao Yai Resort and Chumphon Cabana Resort appeared to be their hotel buildings, which were quite old and have not been renovated due to some financial difficulties. In particular, Chumphon Cabana Resort even had a large amount of debt occurring before the business was adapted towards a social enterprise. At the same time, the business situation depends much on the marine tourism season common to the Southern region area. During the low season in which monsoons come, a very small number of tourists come resulting in uneven income and challenging for its management. Contrarily, the additional weakness for Muangboran appeared to be related to its location, which is not popular among tourists, also the city where it is located not a gateway to other tourist destinations. Besides, the entrance fee was considered relatively high in the view of many tourists. With the major weaknesses mentioned above, all five tourism social enterprises need to make efforts to overcome these weaknesses to enhance the efficiency and effectiveness of operations and improve their potentiality in the near future. However, the successful resolution of these weaknesses may also require the consideration of opportunities.

The analysis of opportunities five tourism social enterprises found that there are some similarities among cases. Their foremost opportunity appears to be the development of their learning centers to serve as a platform to extend their work and to create networks with interested groups and parties, which in turn will increase their customers outside ordinary tourists. This kind of development can seek supports from the government as well as non-governmental organizations that are interested in promoting social enterprise development and related concepts such as the application of the Philosophy of Sufficiency Economy. The government should support this kind of development as it is consistent with current government policies to support social enterprises and sustainable tourism development, as mentioned in the 12<sup>th</sup> National Economic and Social Development Plan (2017-2021) and the 2<sup>nd</sup> National Tourism Development Plan (2017-2021). Other opportunities common to all cases include the development of products to be sold, especially organic and/or environmentally

friendly products, which tend to be increasingly needed in the market, especially among tourists. As for Muangboran, an opportunity is opened for using the location for taking photo or film making as it has exclusive collections of artifacts.

Obstacles to the operations of five tourism social enterprises selected are different according to the nature and contexts of businesses. The main obstacle for CBT Ban Mae Kampong concerns the intrusion of investors from outside to compete with local people in doing related businesses as they tend to ignore the importance of compliance with the community regulations and the development involvement. Also, some tourists seem not to follow the guidelines for solving massive traffic problems during the long holiday break, making efforts to resolve heavy traffic failed. Obstacles of Singha Park Chiangrai are the uncontrollable weather conditions that hinder agricultural as well as tourism activities. Besides, its trade partners and related organizations still lack knowledge and understanding of the benefits of social enterprise, causing the operation not to be as smooth as they should be. The drawbacks of C&C Khao Yai Resort are that the road to the site is narrow, curving, and bumpy with missing signs at some parts. There are also no lights at night, causing inconvenience for tourists and visitors. Also, competition in this business is high because there are many hotels, resorts, and other kinds of accommodations available in the Khao Yai area. Obstacles of Chumphon Cabana Resort, including unpleasant weather during the monsoon season, are resulting in the uneven booking. It is noteworthy to mention here that Chumphon Cabana Resort has also faced a threat from both domestic and foreign capitalists attempting to seize all of Thung Wua Laen beach lands for property development, which will destroy the natural beauty of the area. Obstacles faced Muangboran include the misconception of many tourists and the general public about the organization as it is widely understood as being a state outdoor museum which affects its management and popularity. Also, the limitation of public transportation and traffic problems are also apparent as it is located on a route with traffic jams. From considering the obstacles mentions above, it is important for all five tourism social enterprises to make efforts to evade these threats as they are out of their control.

### **5.2.6 Positive and Negative Effect on Economy, Society, and Natural Resources and Environment**

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have created significant positive impacts on the economy, society, and natural resources and environment. Because the enterprises have a social mission with the goal of solving problems and helping the society along with the economic mission is to create profits. So their all actions are in the way of trying to benefit the economy, society, and natural resources and environment of the community and the public. The significant positive impacts are:

1) Being a source of job and income for the community and the general public by allowing people to have jobs and income both directly and indirectly. As is the case of CBT Ban Mae Kampong, where villagers earn income from their homestay businesses, as well as selling various tourism products and services. While Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran generate income for people from employment and providing opportunities for villagers to participate in the network of operations. As well as creating new businesses for villagers which helps to improve the quality of life of the villagers.

2) Infrastructure and public utilities in the community and surrounding areas have improved, providing more convenience for villagers.

3) Natural resources and the environment have been restored and preserved to maintain their abundance. CBT Ban Mae Kampong and Muangboran also have positive impacts on preserving, maintaining, and inheriting arts and culture, way of life, and Thai wisdom.

Regarding the study of the negative impacts on the economy, society, and natural resources and environment, it found that there are quite a few negative impacts because of the operation of the business aim at solving problems and creating benefits for the economy, society, and environment aside from the profit target. The study found that CBT Ban Mae Kampong has the most negative impacts on the community, such as the extravagance of the villagers, high competition due to outsiders entering the village to compete for business, the conflicts of interest, and garbage problems. While Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and

Muangboran have very few negative impacts or have not yet appeared. The negative effects of Singha Park and Muangboran are traffic congestion occurs during special events.

### **5.2.7 Guidelines for the Potentiality Development of Tourism Social Enterprises in Thailand**

CBT Ban Mae Kampong, Singha Park Chiangrai, C&C Khao Yai Resort, Chumphon Cabana Resort, and Muangboran have similar operational principles and potential development principles as follows:

- 1) Adherence to the principles of the social enterprise approach.
- 2) The adherence to the adoption of the Sufficiency Economy Philosophy and the Royal Project Foundation, according to the Royal Initiative of His Majesty King Bhumibol Adulyadej.
- 3) The enterprises must have an attempt to fix the weaknesses and obstacles of each business to be correct and appropriate to the context and nature for better operational efficiency and effectiveness and potential development in the future.

The five tourism social enterprises have established the main guidelines for business operations and potentiality development following the context and business operations. The essential instructions are as follows:

- 1) Accelerate the planning and implementation of concrete solutions for various weaknesses and obstacles.
- 2) Developing to be the standard tourist attraction; build the foundation of the business to be healthy, stable, and self-reliant; and implement information technology.
- 3) Developing to be the source of learning and field trips according to business aptitudes such as the operation of tourism social enterprise; Sufficiency Economy Philosophy; organic agriculture; energy saving; natural resources and environment; as well as the way of life of the villagers, customs, traditions, and cultures; which will enable the business to earn income throughout the year.
- 4) Develop various tourism products and services for other income generation.

5) Develop the potential of the employees in the organization, including developing potential and knowledge of the villagers in the surrounding communities to increase working capability.

6) Develop to be a prototype organization of tourism social enterprise and linked to communities, agencies, various organizations as well as the general public until becoming a community network.

### **5.3 Suggestions**

The suggestions from the study of development, success, and potential development of tourism social enterprises in Thailand are as follows:

#### **5.3.1 Operational Suggestions**

5.3.1.1 Business owners and executives, especially top executive management of the tourism social enterprises, should remain their commitment and faith in the social enterprise approach and remain the entrepreneurial spirit that aims to balance the business profits for the sustainability of the business and the benefits for society and environment. The determination, faith, and spirit of the owners and executives will influence the feelings and perceptions of employees within the organization.

5.3.1.2 Business owners and executives of tourism social enterprises should build up the determination and faith social enterprise approach, as well as providing knowledge and understanding of the important characteristics of social enterprises to employees and staff in the organization to ensure consistent operations in the same direction.

5.3.1.3 The correct and appropriate operational strategies should set up according to the context and nature of the business by considering factors such as competition, environment, economy, politics, society, technology, laws, as well as social environment both inside and outside the organization. The strengths of the business should be maintained and expedited to find the appropriate solutions to the weaknesses, problems, and obstacles of each business as well as looking for new opportunities to strengthen the business.

5.3.1.4 Executives, staff, and employees of tourism social enterprises, including the villagers in the community, should pay more attention to social capital, which will significantly contribute to the efficient and effective operation of social enterprise through common values and unity. Also, the network between the community and those involved should give priority to building mutual trustworthiness as well as to encourage the participation of people in the community and to build good relationships between communities, agencies, and organizations in both public and private sectors

5.3.1.5 Various capitals related to the nature of the business and the environment, such as natural capital and cultural capital and local wisdom should be given priority by maintaining natural and environmental capitals, which are very important charms of natural attractions and maintaining cultural capital and local wisdom, which are very considerable charms of cultural attractions.

5.3.1.6 There should be additional sources of income other than tourism, such as developing into the essential learning centers by the context and nature of the business. For example, learning centers for sufficiency economy, nature and environmental conservation, arts and culture, and potential human development; production and development of quality products that are consistent with the kind of the business and the environment; creation of brand and market expansion to provide steady income, eliminate problems and obstacles arising from dependence on the tourist season.

5.3.1.7 Action should take to develop the business potential in various aspects allowing businesses and communities to survive and be self-reliant in the long run without waiting for help from external organizations or the government.

5.3.1.8 The adoption of the Sufficiency Economy Philosophy of King Rama IX is an essential guide for sustainable tourism social enterprise in Thailand. The Sufficiency Economy Philosophy based on moderation, which means that decisions on the level of sufficiency must be rational by taking into account the relevant factors and the expected results of such actions. Sufficiency economy philosophy also creates immunity, which means getting ready for the impacts and changes that will occur by considering the possibility of various situations expected to happen in the future. There are two conditions for decision making and carrying out

activities to the sufficient level, which are: 1) knowledge conditions consisting of knowledge of various academic matters related to all aspects, prudence in linking such learning together for planning and caution in practice; 2) the moral conditions needed to strengthen the awareness of morality, honesty, patience, perseverance and the use of intelligence in everyday life.

### **5.3.2 Policy Suggestions**

Governments and government agencies should seriously and consistently promote and support the tourism social enterprises in both policy and practical levels for smooth, effective, efficient and sustainable operations of the tourism social enterprises by promoting and developing in the following areas:

5.3.2.1 Supporting and improving entrepreneurial skills and management of tourism social enterprise, especially in sales and marketing, finance, management, and governance.

5.3.2.2 Support and promote the access to financial resources of tourism social enterprises, both for investors and recipients.

5.3.2.3 Encourage government agencies to take part in the support and promote the tourism social enterprises by issuing various promotion policies such as the policy that encourages government agencies to consider buying products and/or services from social enterprises first.

5.3.2.4 Supporting and encouraging agencies in the private sector and the public to participate in supporting and promoting the tourism social enterprises by issuing various promotional measures, such as the private sector agencies that purchase products, services or support the social enterprises can gain multiple benefits from the government, such as tax deductions and/or a certificate of honor from the government or relevant government agencies.

5.3.2.5 The government sector, especially the Tourism Authority of Thailand, should support and promote public relations to make the general public aware of tourism in tourism social enterprises and also contribute to excellent social support.

5.3.2.6 Promotion of knowledge about social enterprises to agencies, organizations, and the general public to have a knowledge and understanding of the

operation of social enterprises to strengthen the participation in solving and alleviating problems of various sectors in society through the purchase of goods or services of the social enterprises.

5.3.2.7 Promote the social enterprise to students, which will help them to be aware of social and environmental problems, and realize that they should be a part of helping to solve and mitigate those problems through the purchase of goods or services of social enterprises.

5.3.2.8 Promote the use of communication technology and social media in the tourism social enterprises to increase efficiency and effectiveness in the operations.

5.3.2.9 The funding agencies for research should support and promote education and research on tourism social enterprises as well as innovations for the applications and concrete results in tourism social enterprises.

### **5.3.3 Future Research Suggestions**

5.3.3.1 In this study, data from references and case studies of tourism social enterprises in Thailand have used to study the background and development, concepts business models, management, social innovation, success. Including key conditions for success as well as the positive and negative effects on the economy, society, natural resources, and environment to analyze and propose the guidelines for the operation and potential development of the tourism social enterprises in Thailand. However, since this study focuses on only 5 case studies of tourism social enterprises, which are successful social enterprises in terms of operations and most are private businesses, the data obtained, therefore, may not cover other tourism social enterprises with different contexts and details of enterprises. Therefore, additional case studies of tourism social enterprises should investigate for more knowledge in this area.

5.3.3.2 This study focuses on five case studies of the tourism social enterprises using only a qualitative research method. However, there should be studies of the tourism social enterprises in this topic and/or other education issues by using quantitative research or mixed methods research to gain more information that can be

used in the analysis and lead to more efficient and useful guidelines for the operation and potential development of the potential of the tourism social enterprises.

5.3.3.3 There should have a study of innovations used in the tourism social enterprises or the innovations that should develop to promote social enterprises, enhance their operations and management, which are more effective in the development of activities and solving social problems.

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## **APPENDICES**

## **Appendix A**

### **List of Key Informants**

## Appendix A

### List of Key Informants

No.	Alias	Groups	Description
1)	Kajorn Theerapat	Owners/Top Managements	Male, Age years old, Key Community Leader and Village Committee
2)	Dittha Prathomma	Owners/Top Managements	Male, Age years old, Community Leader and Village Committee
3)	Joompon Naknil	Owners/Top Managements	Male, Age years old, Community Leader and Village Committee
4)	Nantaka Jaroenla	Key Beneficiaries	Female, Age years old, Community Store Manager and Village Committee
5)	Passorn Thapayorm	Key Beneficiaries	Female, Age years old, Coffee Shop and Homestay Entrepreneur and Village Committee
6)	Rattana Chaiyapong	Key Beneficiaries	Female, Age years old, Restaurant and Homestay Entrepreneur
7)	Nittha Rungreungsakul	Relevant person	Female, Age 52 years old, Experienced tourist
8)	Sirirat Trakoonchai	Relevant person	Female, Age 51 years old, Experienced tourist

<b>No.</b>	<b>Alias</b>	<b>Groups</b>	<b>Description</b>
9)	Pornpreeya Anurak	Relevant person	Female, Age 48 years old, Experienced tourist
10)	Hiran Thienpong	Owners/Top Managements	Male, Age 67 Years old, Consultant
11)	Rerk Piempradit	Owners/Top Managements	Male, Age 58 Years old, Assistant Manager
12)	Buri Kaewtawan	Owners/Top Managements	Male, Age 35 Years old, Assistant Manager
13)	Wanna Wongkrue	Key Beneficiaries	Female, Age 47 Years old, Supervisor
14)	Srima Janam	Key Beneficiaries	Male, Age 62 Years old, Supervisor
15)	Darunee Raksasap	Key Beneficiaries	Female, Age 42 Years old, Village Headman
16)	Thanaporn Wutimetha	Relevant person	Female, Age 52 Years old, Experienced tourist
17)	Rita Nokpalee	Relevant person	Female, Age 30 Years old, Experienced tourist
18)	Napa Hengtrakool	Relevant person	Female, Age 52 Years old, Experienced tourist
19)	Weera Chaiwattana	Owners/Top Managements	Male. Age 77 Years old, Top Executive Management
20)	Chaikhet Narongkorn	Owners/Top Managements	Male. Age 58 Years old, General Manager
21)	Krisda Yongtrakool	Owners/Top Managements	Male. Age 38 Years old General Manager
22)	Ketkanya Klangjai	Key Beneficiaries	Female. Age 37 Years old, Supervisor
23)	Oravich Thongton	Key Beneficiaries	Female. Age 32 Years old, Senior Officer

<b>No.</b>	<b>Alias</b>	<b>Groups</b>	<b>Description</b>
24)	Panida Narongchai	Key Beneficiaries	Female. Age50 Years old, Senior Officer
25)	Jaroen Prawatwit	Relevant Person	Male. Age 56 Years old, Experienced Tourist
26)	Yajai Yaimai	Relevant Person	Female. Age 52 Years old, Experienced Tourist
27)	Araya Sindhusorn	Relevant Person	Female. Age 51 Years old, Experienced Tourist
28)	Sorawit Phanraksa	Owners/Top Managements	Male, Age 48 Years old Top Executive Management
29)	Wallaya Raksakiet	Owners/Top Managements	Female, Age 47 Years old, General Manager
30)	Sasithorn Prasetsap	Owners/Top Managements	Female, Age 47 Years old, Marketing Manager
31)	Dara Boonkamnerd	Key Beneficiaries	Female, Age 30 Years old, Supervisor
32)	Juree Pornprasert	Key Beneficiaries	Female, Age 28 Years old, Senior Officer
33)	Mookda Rattanarom	Key Beneficiaries	Female, Age 32 Years old, Senior Officer
34)	Ramida Kulsiri	Relevant person	Female, Age 40 Years old, Experienced tourist
35)	Iyara Paiboonphan	Relevant person	Female, Age 49 Years old, Experienced tourist
36)	Somsakul Siriseang	Relevant person	Male, Age 60 Years old, Experienced tourist
37)	Thongtham Trakoonviriya	Owners/Top Managements	Male, Age 48 Years old, Top Executive Management
38)	Pornvanus Tinnapas	Owners/Top Managements	Female, Age 35 Years old, Manager

<b>No.</b>	<b>Alias</b>	<b>Groups</b>	<b>Description</b>
39)	Napassorn Soontorntham	Owners/Top Managements	Female, Age 42 Years old, Manager
40)	Supit Nuanchuen	Key Beneficiaries	Female, Age 60 Years old, Officer
41)	Kanda Siwaphan	Key Beneficiaries	Female, Age 28 Years old Officer
42)	Meeboon Prasertsilp	Key Beneficiaries	Male, Age 56 Years old, Space tenant/Villagers in the neighboring community
43)	Amornrat Srisakul	Relevant person	Female, Age 52 Years old, Experienced tourist
44)	Prapasri Chaisawad	Relevant person	Female, Age 50 Years old, Experienced tourist
45)	Phanpreuk Rithakul	Relevant person	Male, Age 50 Years old, Experienced tourist

## **Appendix B**

### **Question Outline of the Interview**

## **Appendix B**

### **Question Outline of the Interview**

The researcher asks the questions and lets the key informant explain or tell the story about this tourism social enterprise in each issue, which are:

- 1) Questions about the background and development, concepts, business models, social innovation, and management methods of the tourism social enterprise.
- 2) Questions about the success, key success factors, strengths, weaknesses, opportunities, and obstacles of this tourism social enterprise.
- 3) Questions about the impacts of tourism social enterprise on the economy, society, and natural resources and environment, both positive and negative.
- 4) Question about the guidelines in implementing and developing the tourism social enterprise's potential in Thailand, both current and future plans.

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