

**THE CREATION OF TRUST CULTURE IN THE
ORGANIZATION OF FOOD CLUSTER IN CHIANG RAI
PROVINCE**



Chongpet Janla

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

Title of Dissertation	THE CREATION OF TRUST CULTURE IN THE ORGANIZATION OF FOOD CLUSTER IN CHIANG RAI PROVINCE
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The purposes of the study were to study characters and steps of trust available in Chiang Rai's cluster of food organization, to search for the possible promotion of trust culture among the cluster of food organizations of Chiang Rai and to synthesize models of trust culture in food organization of Chiang Rai.

This research uses qualitative methods with collecting data via 36 in-depth interviews, engage in group focus using an analysis, interpretation with descriptive statistics. Data were validated by employing the Triangular Techniques and were analyzed by qualitative methods. The results of the research found as followed:

The characteristics of trust at the individual level consist of 3 mains; components, namely personality traits to ability and interpersonal interaction and at the organizational level, it is a kind of trust that does not depend on anyone factor but depends on many factors i.e., competency, honesty, and sacrifice of leaders, favorable organizational structure and culture and return to society in the form of a learning center. However, Form of trust that exists in the organization Found that it can appear in 2 forms, namely the form of trust in the organization in the form of action Expressed in the form of participatory management That requires the cooperation of all members to act simultaneously to help each other. and a form of trust in the organization in the form of ideology. Ideological beliefs include a dedication to the organization Sacrificing self-interest for the group and values about unity.

The methods to create trust culture in an organization used by the food processing groups in Chiang Rai based on the principles of 'Care' 'Share' and 'Fair'. The 3 principles used could change group members' attitudes, behavior and communication methods leading to trust in their organization.

To synthesize models of trust culture in the food organization of Chiang Rai, the

results found in a 3-step process for enhancing trust, the name the first step to promote changing attitudes of group members is leaders must promote values and make a model by using the main Care Share Fair. The second step is promoting the group to change behavior for cooperation and sacrifice by using participatory management, transparency, auditing, and doing activities that benefit all parties to distribute fair compensation benefits to all parties. The third step is promoting the change in the use of communication language to promote trust by using reasoning communication Not forced or ordered by emotion and power.

Recommendations: the creation of trust culture must have a norm value leading to desirable behavior. In addition, members' values also needed to be consistent with that of the organization. It is therefore plausible to create the trust process within the community increasingly. This can be done via various community activities that promote unity and trust.

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Lastly, I would like to thank my family especially Mr. Stephen Campbell whose sacrifice himself supports me and make my dream come true. I am very appreciated it. Thank you very much.

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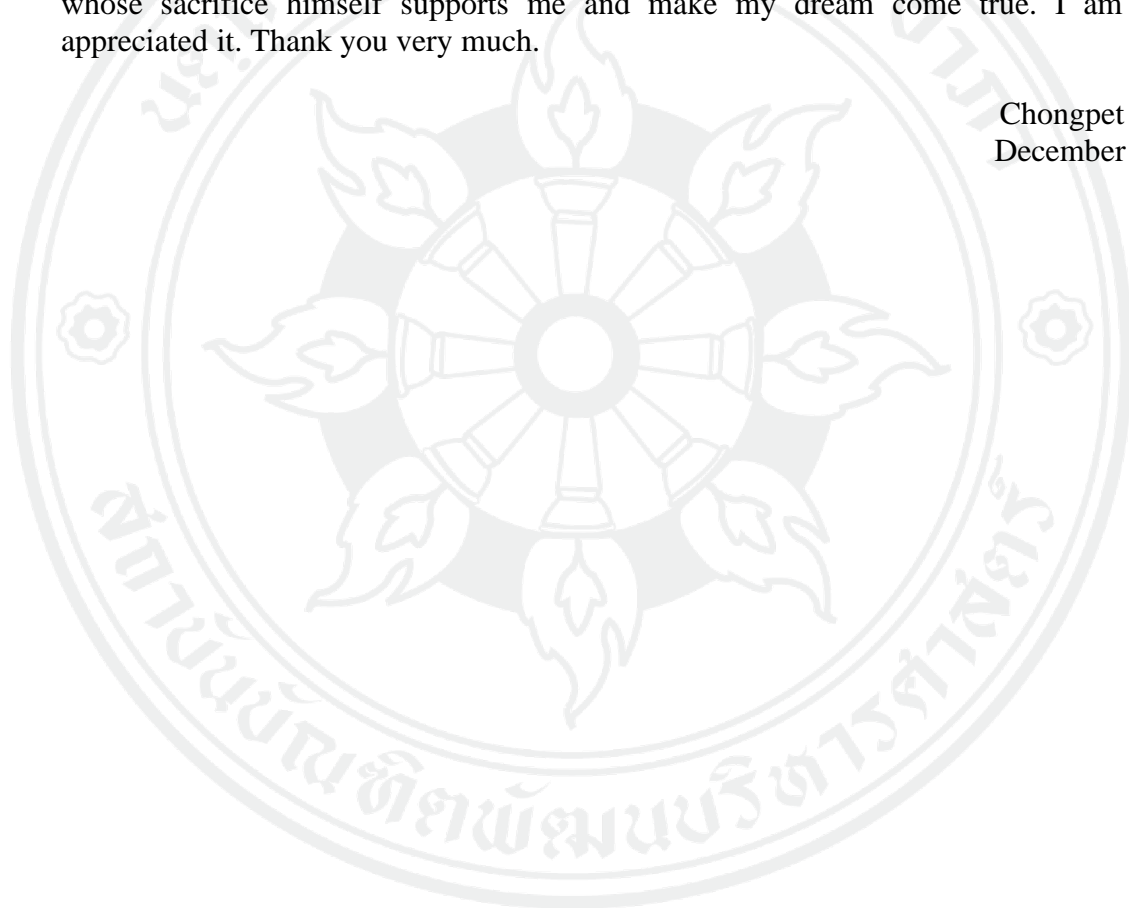


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CHAPTER 1

INTRODUCTION

1.1 Origin and significance of the problems

At present, Thailand society embraces trust in wider perspectives, either in political, higher, middle, lower education, independent organization, important government organizations including military and police force, and other important organizations such as local government, religions and private organizational, in taking various activities, for examples, transferring salary via banks, paying water and electrical fees via banks or convenient stores, working for money, purchasing online or via post office. Trust is, therefore, generating broader trades, with more participating in the capital market, more investment. The more important is the grouping of people, organizations and communities to increase the power of development, bargaining and doing things for higher effectiveness in competition, services, and strong development. All of these cannot happen if there is no "trust" among them. The more trust, the society has, the higher the security perpetually. Trust, therefore, is one important component.

The problem of globalization exposed through waves of limitless capitalism and economic rules by superior knowledge and information coupled with superior development of communication technologies bring about closer contacts among business groups to look like "one world business with higher competition, more liberal of international trades, more trading groups such as ASEAN Economic Community (AEC) in B.E.2558. The free movement of commodities, investment, and Labour reduced capacity to self-reliance of organizations and these necessitate changes among concerned organizations in order to be able to cope with the change and can compete successfully in the new environment. Things that challenge to executives are trust in an organization to keep workers and make them be loyal to the organization by having a feeling of organization participation (Cascio, 2000).

The government policy to be ready with increased competition capacity in order to be ready to enter ASEAN economic community is one important policy in the midst of the intensifying economic competition from globalization with the slowdown of Thai economic activities, the "Cluster" economic policy was therefore implemented as an important instrument to increase competitive capacity and as are significant instrument for economic development of the country. Grouping as a cluster or economic network brings benefits to every party concerned (Win-Win). These include promotion of knowledge, regular exchange of knowledge and information among members and share problems to be solved mutually. Shared attitude and confidence among group members is one factor for the successful performance of the cluster: the heart of the cluster is co-operation on the competition arcana and in order to create co-operation, it needs trust among members; open eyes for new knowledge and information whether they be new technology for production, marketing, government policy and supports.

The change in the population structure of Thai society has contributed to a variety of age-group. According to a generation theory, there are for important age-groups, i.e., the silent group (being born during B.E. 2468-2488), Baby Boom (B.E.2489-2507), Generation X (B.E.2508-2522) and Generation Y (B.E. 2523-2540) (Srinon, 2018). Each group will have different perspectives, whether be earlier experiences, work orientation, values and various behaviors relating to their groups of birth.

As for organizational problems in Thailand, one shown explicitly is the relation between workers and the organization, particularly among people in generation Y or the new generation, these groups are strong and large; many of them have climbed up to executive level. This group tends to value highly private life and independent more than working under unwanted environment. This group has pushed forward for the organization to achieve its goals and be worthy for the future of the organization because they can make the organization progress, with competitive capacity. However, this generation Y has often accused of being less loyalty to the organization compared with workers of other generations because they tend to change the job quite often. Though they exhibit creative thinking, Familia with new technologies, but they tend to resign if not satisfied. The creation of long commitment

between the Y generation and organization is therefore difficult resulting of a high rate of turn-over.

Dirks and Ferrin (2002) studied and analyzed trust with Meta method revealed the components; work satisfaction, organization loyalty, believe in information related closely to reassignment and good workers (Gilbert & Tang, 1998). Trust is therefore not only for better work result but also for long last relation under a risky situation. Trust is really a center for co-operation and other related elements of success.

In addition, to change in population structure, human consumption behavior also changes. This is because the consumer: nowadays prefer to live in both real situation and the online world because to do business and trading can be possible too, for example, talking in front of each other through "Face Time" with an intelligent database, sharing comments in public, and others. These are new experiences quite different from the real world (Yimprasert, 2013). However, trust is another factor when a consumer decides to buy commodities online and result in reducing the rate of buying through this channel (Lassoued & Hobbs, 2015). When consumers live at full-fledged convergence, the entrepreneurs have to change service ways accordingly. One thing is trust in goods brand or producers' organization; the relations will disappear. This indicates that trust in goods brands or producers' organizations will increase market share and profit. Trust is an important component of the consumers' viewpoint. Though with high technology, if the consumers do not have trust, they will not buy through the internet. Trust is therefore very important (Maneewong , Mati,& Thanitthanakorn, 2015).

In the world of severe competition, mutual trust for development of the working team is necessary. Mutual trusts lead to working together smoothly and eventually the organization survival and success. Thus, to be able to change persons, organizations or communities, it must begin with trust because it is the basis for further co-operation. Teamwork will not work if no trust among members. Business organizations will be successful if having these 2 objectives done (Johnson & Johnson, 1994)1) Winning competitive strategy, and 2) Superb Organization execution. However, one obstacle to achieving the two goals is un-trust; it is, therefore, necessary for organization to create a culture of trust for both own and other organization to carry on business. Trust is a basis for co-operation (Shaw, 1997)

Mutual trust among an organization's personnel leads to the effective outcome of performance (Reynolds, 1997). Trust is like a thing that connects parts together to achieve working target and growth. Without trust, the organization will lose time and resources unnecessary for growth and success. This is because competition in the world today is furious, one organization cannot cope with it alone; if it needs network wheel can be many forms, Organizational network is what needed. Organizations must create trust among their personnel, between own organization and other related organizations to be able to compete successfully at the societal level. Trust is, therefore, an important ingredient for the organization's survival and successful (Kitisakwin, 2009).

Furthermore, trust is also a factor for success in the 21st century (Perry & Mankin, 2007), research results all show that "trust" can increase the working level and security in relations, supporting and information exchange. Trust is important for organizations with effective targets, quality, punctuality, and working flexibility. From various studies in disciplines such as anthropology, economics, organization behavior, psychology, and sociology all mentioned that "trust is an important matter for society, community, organization, and working team.

Organization culture is necessary, though in the past we encountered many inferior actions such as coordination failure found in every level in Thai society. We used to say that the Thais are smart by oneself; divided we prosper, united we perish. Business in Thailand could not cluster effectively like what happened in other countries. Business organizations divided into small factions, seeking power and interest of the others' expenses. Even in the government circle, each individual thinks and works alone and could not mobilize the country smoothly. It seems that the government and private sectors cannot get along well in all matters. However, Thailand also possesses many resources capable to compete with other countries but at present, to be successful in international competition, we need 'trust' which also related to many factors; only one organization doing it alone could not guarantee success; it needs sincere co-operation among various concerned organizations or establishments to be fruitful. Trust is, therefore, necessary for success in modern management (Davidson, Worrell, & el-Jelly, 1995; Drucker, 1992; Gabris, Grenell, Ihrke, & Kaatz, 2000; Serva, Fuller, & Mayer, 2005).

In addition, 'trust' has been referred to as an important tool for successful actions in many fields, for example, in Communication, Leadership, Management by Objectives, Negotiation, Game Theory, Performance Appraisal, Labour Management Relations and Implementation of Self-managed Work teams.

Though 'trust' originated theoretically from psychological disciplines, its implementation and practical results have been shown distinctively in the field of organizational management both in theory and practice (Schoorman, Mayer, & Davis, 2007). Theoretical knowledge about trusts in an organization is abundant and being used for organizational development widely. This really means that organization achievement depends so much on trust at all levels of the organizational structure, individuals, organization and network or cluster. If 'trust' at any level reduced, the competitive capacity will also be reduced.

Because the world population increases rapidly, the need for sufficient food to feed them is also increased. With limited resources, the high performance of food production is therefore needed to serve a variety of population groups, the old, young, women and children, for example, the food industry is therefore very significant for the living of human beings. From the movement of globalization spread all over, the form of food serving new generation may be changing too in order to serve various groups of consumers, the hygienic, and to enjoy eating, for example.

Thailand is ready to take on food and drink industries with ease because there are plenty of raw materials and personnel in this area with high values than other areas. The target of the Thai food industry in the future is to become the owner of famous international brand of food and drink industries and a major source of raw materials in this in Asia.

Chiang Rai province is the area suitable for this research, i.e., Chiang Rai is a strategic point of communication in transferring foods among ASEAN and GMS; a border town leading to trading, investment and logistics for Laos, Myanmar and China (southern). It also is under 'Special Economic Development' of the Thai government. In addition, Chiang Rai has fertile agricultural land suitable for raising animals and growing plants suit as rising, fish, tea, coffee, pineapple, and others.

Chiang Rai can produce agricultural goods for the north, Nang Lae pineapple, for example. Furthermore, there is suitable water body for raising fish ('Nile tilapia'),

with a total water capacity of about 7000 rai, 2,000 farmers taking this job as a career, a one-year product is around 16,088 tons, worth about 800 million baht. The product has been sold to nearby provinces such as Chiang Mai, Lampang, Lamphoon and Nan, and also to neighboring countries, Laos and Myanmar, of which recently joined the productive cluster of this fish. In addition, Chiang Rai at present embraces abundant natural water resources and irrigation system; farmers join career groups strongly.

The creation of 'trust' culture is the first priority for organizational success. Since culture is changing, trust culture, after we have built successfully needs to care especially when the organization changes its administrative power. The researcher aims to find a working model for 'trust' culture to be lasting long not changing back and forth.

1.2 Question to be Asked in the Research

- 1) How to create 'trust culture' in an organization?
- 2) How to promote clusters of the organization to have trust?
- 3) What are steps and characters of Chiang Rai's Trust Culture in food cluster of the organization; what steps and characters they should be?
- 4) What is the characters and form of trust that exists in Chiang Rai clusters food organization?

1.3 The Objective of the Research

- 1) To study characters and steps of trust available in Chiang Rai's cluster of food organization.
- 2) To search for the possible promotion of trust culture among the cluster of food organizations of Chiang Rai
- 3) To synthesize models of trust culture in food organization of Chiang Rai.

1.4 Scope of the Study

1) Context scope: there are two levels of scope, i.e., individuals and organization. Trust among individuals working for the organization, and trust pattern within an organization and between organizations to do business with have to be investigated to form a cultural model.

2) Area scope and target group: They are clusters of food industries in Chiang Rai province.

1.5 Benefits Expected

1) To understand characters and forms of trust available in food industry organizations.

2) To know methods of creating trust culture in food industry organizations.

3) To know how to build a model of trust culture among the cluster of the food industry organization.

1.6 Operational Definitions

Personnel trust means a relationship between individual or groups of individuals possessing merits and ethical values predictable and being kind to others; being dependable expressed by words and actions.

Organizational trust means confidence and supporting individuals receive from their organization; it is a belief in the honesty and obligations the organization will deliver, not on an individual but at situations. It is a personal belief, not a concern with people but what hold people together such as rules and regulations, contracts; it is a place where people expect future success.

Organizational culture means feeling and thinking of a group of members leading to common behavior deriving from mutual learning and becoming common mean values leading to common practices, communication, symbols and rules both formally and informally relating to roles and functions of each working units; the

executives in every level of the organization support the organization culture in a suitable direction corresponding to the organization's objectives.

Organization culture comprises symbols, rituals, and traditions with hypothesis, values and beliefs and expectation towards the organization, including members' expected behavior and showing to outsiders.

Organizational trust culture means values, beliefs, attitudes, expectations, rules and regulations, standards and mutual agreements among the organization members showing expressive behavior of trust in their organization, believing in an organization's in own future resulting from the organization's successful performance and transmitting to younger generations. For example, the organization has a good working system, good executives, plausible strategies, good visions, personnel have suitable work skills with good data, resource, and process including good understanding among co-workers with the feeling that the organization is concerned about personnel's welfare and future, including taking common future risk, for example.

Creating trust culture in an organization means changing perception, communication and behavioral frame to be permanent behavioral patterns.

CHAPTER 2

LITERATURE REVIEW AND RELATED RESEARCHES

In the study “The Creation of Trust Culture in the Organization of Food Cluster in Chiang Rai Province” the research has studied various documents, concepts and related researches covering the following topics:

- 2.1 Concepts of trust,
- 2.2 Creation of Organizational trust culture,
- 2.3 A model of creation of organizational trust culture,
- 2.4 Related researches,
- 2.5 Leading concept of the study.

2.1 Concepts of Trust

2.1.1 The Importance of “Trust”

Trust concept was found in many disciplines, anthropology, economics, organizational behavior, including sociology and psychology; there are different perspectives in more or less similar problems (Lewicki, McAllister, & Bies, 1998; Rousseau, Sitkin, Burt, & Camerer, 1998), with scholars interested in study trust since 1982 by paying more attention to the purpose of trust than other aspects. At present, researchers pay more attention to behavior of trust more (Lewicki et al., 1998). Trust is a vital key to individual as well as organization relations because trust leads to human co-operation. Trust therefore is important and indispensable (Davidson et al., 1995; Drucker, 1992; Gabris et al., 2000; Serva et al., 2005).

“Trust” has been mentioned in various disciplines such as in Communication, Leadership, Management, Negotiation, Performance Appraisal, Implementation of Self-managed Work-team. Trust is important in research and organizational theory (Bijlsma & Koopman, 2003; Kramer, 2006). In addition, trust supports organization’s

existence and success because working together depends of each other's leading to organizational effectiveness and can achieve targets including the growing of the organization comparable to a peg connecting parts together (Reynolds, 1997).

In the 21st Century, "Trust" contributed to success, income and profits every level of organization (Davis, Schoorman, Mayer, & Tan, 2000; Healey, 2007). In addition, trust also contributed to work satisfaction, being good employees of the organization (Deluga, 1995; Dirks & Ferrin, 2001; Flaherty & Pappas, 2000; Robinson, 1996). Furthermore, because the levels of trust and good outcome of the organization relates positively with each other. Some researches therefore refer to trust as inside organization mechanical power to drive out good outcome of the workers, leading to loyalty, innovation within the organization (Roderick M. Kramer, 1999; R. J. Lewicki & Bunker, 1996; Paul & McDaniel, 2004; Schoorman et al., 2007).

This research aims to study the creation of "Trust culture" between individuals, individuals and organization and organizations to reach the level of deep and real understanding. If the 3 levels proceed in the same direction, with secured trusts in every level will leads the organization to competitiveness capacity successfully. But if trust in some levels was found ineffective, the competitive capacity will also reduce accordingly.

2.1.2 Definitions of Trust

Because 'trust' has been studies in many disciplines and has many definitions depending on purposes of each study. The variety of 'trust' definition has work some scholars putting efforts to make it possible for study by dividing it into 3 different definitions (Tajfel & Turner, 1979), as follows:

The first group of definitions reflects view-points of the scholars in personality field which emphasizes differences in individual personality effecting one's readiness to trust. Trust therefore in perceived as beliefs of expectation.

The second group is viewpoints from sociologists, and economists who take 'trust' as an institutional phenomenon, within the conceptual frame work of inside phenomena and those institutionalized including individual's trust toward the institution.

The last group is from the social psychologist's view-points, which emphasizes relationship among individuals. This group's definition aims to study individual's relationship on aspects of creating or destroying trust among individuals or groups of related individuals. Trust in this sense has been perceived of as a group expectation is doing business; expecting related risks according to expectation or hypothesis.

Later, Hosmer (1995) come up with more or less similar definitions with 4 types of positive expectations as follows.

One: Trust as individual's positive expectation under uncertain situation of individual risk.

Two: Perceive trust as individual relationship and form positive expectation about individual's behavior toward others' behaviors under individual risk, including interdependence.

Three: Perceive trust as happened in the field of business as positive expectation toward concerned individuals including mutual dependence.

Four: In the social structure, trust is positive expectation of other persons' behavior, particularly leaders and employers of an organization.

In addition, several researchers define trust as individual relations with positive expectation; it is a faith, and relational confidence between each other; a full-hearted to risk of other's actions under uncertain situation (Cook & Wall, 1980; McAllister, 1995; Mishra, 1996; Ring, 1996; Kramer & Tyler, 1996; Rotter, 1967; Schoorman et al., 2007; Zand, 1972) corresponding to Rousseau et al., (1998) who defined trust as psychological condition comprising an acceptance of risk in uncertain situations with positive expectation on others' behavior or intention. Trust therefore is not only an acceptance of risks which may occur, but it embraces full-hearted acceptance of risks to be (Zand, 1972).

It is therefore apparent that trust always occurs in individual relations and often includes an acceptance of risks occurred because of such acts, under positive expectation without any order or control of the situation. When we trust some body vice versa, it implies that such persons will give us some benefits, at least no dangerous acts will happen to us who trust them. And we will take this feeling to decide whether we should co-operate or work with them in the future or not (Das & Teng, 2004).

When an individual trusts another individual, he is not sure but he does it with confidence of positive return, even though he could not control the situation but using 'trust' as an agent of controlling the relationship (Currall & Judge, 1995).

"Trust" therefore will occur when there is a main component, i.e. uncertainty (Das & Teng, 1998; Zaheer & Venkatraman, 1995). Trust as a concept and theory is still an important issue for business people and academicians in various disciplines resulting in having different definitions from different disciplines (Lewicki & Bunker, 1995; Lewis & Weigert, 1985).

However, some academicians gave a broad definition of "trust" as a person is willing to take risk with another person (Mayer, Davis, & Schoorman, 1995), or trust is a person's willingness to take risk with another person, he believes that the person possesses ability recognizable openly (Mishra, 1996; Rotter, 1967) defines trust as a person or group of person's expectation in words, writings or contracts by other persons openly can be acceptable. Robbins (2005) defines trust as positive expectation toward other person, whether it be words, actions or decision-making appropriately.

Lewis and Weigert (1985) wrote about "mutual trust" that it means shared beliefs enable a person or group of persons depend on other group of persons or persons with common objectives including be able to adapt to each other if necessary.

Shaw (1997) defines "trust" as a belief in a person's actions compatible to his positive expected benefits, including his willingness and ability to perform as expected; this also corresponds what many Thai scholars believe. For example, Chareonlarp, (2005) defines "trust" as a positive expectation of a person to another person to perform duty as good as possible. Kaeakhuntod (2007) "Trust" is a expectation, confidence in honesty and just of an individual or group of individuals to comply to act according to promises yielding benefits with full capacity and honesty, openly without controlling measures. Kitisakwin (2009) refers to trust as a feeling of confidence and a person's action indication strong support to the person. Keyuraranond (2009) perceived trust as personal belief in other person that will be honest and not taking advantages in their relation which is a basic factor between them, with intention to do good things for each other; sincere co-operation which leads to mutual loyalty. Phungpermtrakul (2011) defines trust as individual relationship derived from confidence in persons or a group of persons to have merits

and ethical consciousness which can be tested including benevolent and dependable expressed by words, actions and other behavior observable. And Ruengkajorn (2013) said trust is an expectation and confidence of a person's knowledge and ability to do things assigned to him with honesty, sincerity including understanding other people's emotion and feeling.

From reviewing above definitions, the researcher can summarize of "trust" as a confidence or expectation toward persons or group of persons that they possess knowledge, ability, with merit and ethics having responsibility in assigned task, be kind to others, honest and reliable with willing to help, without taking advantages toward other persons. As summarized in Table 2.1 below.

Table 2.1 Definitions of Trust

Names of Scholars	Definition Given
Tajfel & Turner, 1979; Rotter, 1967; Robbins, 2005.	Any group's expectation in doing business; it is a risk in relation to setting hypotheses and responses to such expectation.
Hosmer, 1995; McAllister, 1995; Ring, 1996; Das & Teng, 2004; Currall & Judge, 1995	Positive expectation toward among them, organization leaders, and employees under risk situation including mutual interdependences.
Zand, 1972; Schoorman et al., 2007; Kramer & Tyler, 1996; Fairholm 1994; Rousseau et al., 1998; Rotter 1967; Cook & Wall, 1980; Mishra, 1996	A willing to risk with other person under uncertain situation based on positive expectation in other person's action.
Lewis & Weigert, 1985	A belief in other side's ability, openness and reliability.
Mishra 1996; Mayer et al., 1995; Rotter 1967	Trust is faith and confidence in relationship of exchange between each other.

Names of Scholars	Definition Given
McKnight & Chervany 1996; Reina & Reina 2007; Marshall 2000; Kaeakhuntod 2007; Kitisakwin 2009; Phungpermtrakul 2011; Keyuraranon 2009; Ruengkajorn 2013	Mutual confidence between two parties in action promised or in contract with honest communication and sincerity between them with expectation of the other side's ability.

2.1.3 Components of Trust

Many scholars believe that trust comprises the following components, i.e., competence, integrity, openness, benevolence, congruent, consistency, predictability, acceptance, loyalty, and attachment (Borum, 2010; Costa, Roe, & Taillieu, 2001; Johnson & Johnson, 1994; Keyuraranond, 2009; Kitisakwin, 2009; Lankton & McKnight, 2008; Mayer et al., 1995; Mishra, 1996; Nasomchai, 2013; Reynolds, 1997; Steven P. Robbins & Judge, 2013). These are similar to (Reina & Reina, 2000) mentioned of trust to ne emerged must comprise the following 3 components.

1) Competence: A person's ability to do things assigned or complex tasks including successful interactions with others, including possessing needed knowledge, skills, justice and be able to aware and acknowledge other's' competency including helping them raise their competent capacity successfully.

2) Communication: Persons exchange data and information among them regularly facilitating work progress resulting in having profit to the organization. Behavior lead to communication trust is regularly exchanged of data information among parties concerned, and honest in verbal communication, feedback, including keeping secret information intact.

3) Contractual Trust: It is a doing as said or promised to do leading to readiness in information exchange. Contractual trust related to opinions, honesty and stable behavior contributed to psychological trust and loyalty paving ways to working

together as what happened in the contracts. All the about discussions can be summarized in Table 2.2

Table 2.2 Synthesizes of Individual Trust Components

Components	Johnson & Johnson (1994)	J	Mayer et al. (1995)	McKnight & Chervany (1996)	Mishra, (1996)	Robbins & Judge (2013)	Butler (1991)	(Lankton & McKnight, 2008)	Borum (2010)	Kitisakwin (2009)	Rotter (1967)	Reina & Reina, (2000)	Shaw, (1997)	Reynolds (1997)	Keyuraranond, (2009)	Nasomchai (2013)	รวม N=15
<u>Behavioral</u>																	
Openness	✓			✓	✓					✓	✓	✓	✓	✓			8
Sharing	✓											✓					2
Acceptance	✓																1
Congruent										✓							1
Support	✓																1
Cooperative intention	✓																1
Benevolence		✓	✓				✓	✓	✓								5
<u>Characteristics</u>																	
Integrity	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	13
Competence	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	14
Consistency					✓					✓		✓					3
Loyalty					✓							✓					2
Predictability		✓		✓						✓		✓					4
Concern			✓								✓		✓	✓			4

Source: Developed by the researcher, 2018.

In addition, Zucker (1986) proposed concepts about organization trust that it submerges within the social structure in 3 forms.

1) From a basic of part records; it is an exchange of known and respectable stories.

2) From personal basis. This is trust derived from individual past experiences connecting together.

3) Trust based on the institution, i.e., professional skills connecting together including trust among inside working units of the organization. These include colleagues, superior, inferiors, working groups and high-ranking officials and can expend to co-operation among similar organizations. Though this kind of trust can be representatives but never appear in concrete social structure. Trust cab be shown clearly in one or two aspects but never appear in all.

It is obvious from reviews of trust components proposed by various academicians and researcher, one personal characters of the on involved to be trusted is competence in work, which many researchers agree that it is indispensable for trust (Butler, 1991; Butler & Cantrell, 1984; Cook & Wall, 1980; Deutsch, 1960; Jones, James, & Bruni, 1975; Kee & Knox, 1970; Lieberman, 1981; Rosen & Jerdee, 1977; Sitkin & Roth, 1993).

In addition to be an important component of trust, a group of researchers perceive competence as a variable leading to have trust, for example, Schoorman et al. (2007) mentioned that competence is one variable to have trust; it is in a group of skill, ability and personal character to make thing possible under one's scope of knowledge and ability. As for honesty which may relate to trust concern with awareness of a person toward other persons, often from those who trust, and admire the other persons until trust them eventually. It is possible that the one who trust has seen their expressed behavior regularly for their honesty with supporting news and information which those being trusted have exhibited their behavior in the expected way of being trusted.

As for individual's integrity, which a person shows from his expressed behavior comprised "moral" character and ethical values though observable behavior such as being honest and sincere, not pretending. It is an authentic character which can be depended on (Fairholm, 1994).

However, working under environment of modern organizations which need variety of skills, technology, many areas of specialization from many workers low and

high to lead the organization successfully; it is not enough to have only trust among individuals involve. What we need is a culture of trust in organization to reduce individual's different perception and expectation. What we need is a higher level of trust or an organizational trust created in form of culture to reduce individual's differences and to create more power for completion and progress.

2.2 Creation of Organizational Trust Culture

2.2.1 Meanings and Components of culture from human learning; not from heredity or human born as such.

Sociologists and anthropologists give means to culture as forms of ideas, feelings and expression of members of a society, for example, blessing, eating, showing or not showing feeling keeping distance from others, loving manner and healthcare patterns, for example. Culture is a common phenomenon by a society's members. In addition, culture was born and learned by members of a society. Culture therefore means patterns of thought, feeling of a society's members with common understanding which may make them different from members of other society (Hofstede, Jan Hofstede, & Minkov, 2010).

Hofstede, Neuijen, Ohayv, and Sanders (1990) elaborated culture components by using a drawing of an onion-like (Figure 2.1) by dividing a culture into 4 steps from the skin of onion to heroes, rituals and values as follows;

Step 1: The onion outer skin, comprises actions, tools, symbolic expression through words comprehended by the society's members, including, words, manners, images or other cultural objects belonging to such a culture.

Step 2: Heroes, whether they have been dead or skill living, real or imaginal. They are considered heroes of the culture because of their enhancement quality to younger generations; these qualities are for example, endurance, punctuality, diligence, etc.

Step 3: Rituals performed commonly among a society member to make them feel being the same beliefs, destiny and security. Ritual behavior can be observed easily.

Step 4: Values (social cultural); it is a feeling society members regard as significant common feelings or thought what are worth doing and not appropriate to behave socially. There social and cultural values are not directly observable but shown through feelings as an inner measurement of appropriate manner or behavior.

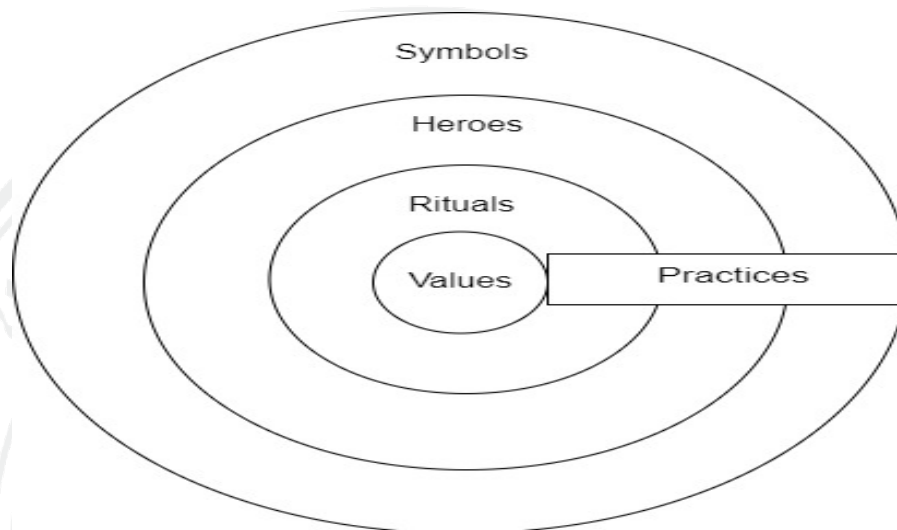


Figure 2.1 Culture components in a form of an onion.

Source: Adapted from Hofstede, et al., 1990, p. 291.

Values can be divided into 2 kinds, i.e., 1) Espoused Values; they are determined by the organization for members to so, and 2) Enacted Values; the values that members uphold which may not correspond to the organization's values or not. For example, the organization upholds honesty and clarity as its values. If the organization members also hold such values, then the organization's and members' values are watched and this can be observed from members' behavior such as not cheating customers and open-up information. However, if the organization values have been ignored; the members did not show out their honesty behaving in suspicious manner. The organization values expressed will be only wish thinking, not real, and this needs to be connected. Building desirable organization values needs to change its members' behavior to go along; all will go though.

Within an organization, there will be many values which we call "value system" these values may correspond or contradict each other; for example, a value of

working to reach target on a value of being united as one. These two values are in contradiction. The first value made the organization set out a target with high standard, follow work progress strictly in order to reach the set-out target competitively which may lead to internal conflict which contradicts to the organization culture of co-operation which emphasizes unity, getting along without conflict. At present, the main organization values are efficiency and participation; these two values are naturally conflicting each other, therefore an organization must fix priority of them carefully.

Kreitner and Kinicki (2007) perceived organization values as base for organization culture and factors determining ethical behavior. Values can be separated as follows:

- 1) Being concepts or beliefs.
- 2) Involving targets or desirable behavior.
- 3) Above situation (values do not change even though situations change).
- 4) Indicate or evaluate behavior (which one is appropriate or not).
And phenomena (which one is useful or not).
- 5) Can be set out priority of importance, for example honesty has high value than money.

Nevertheless, culture comprises many levels for itself, from intentional, national culture, subculture and organization culture. Culture therefore appears in every class of a society. A person can be member of more than one culture. Cultural components such as symbols, heroes, rituals and values may be different considering from different level of culture, i.e., if taking family values of a member of an organization which may differ from organization values he is working for, for example, high value of individual in the organization compare with such a value in his family (Hofstede et al., 2010; Watcharasiroj, 2007).

At present, corporate culture can be different from national culture where the organization has been situated because of widespread foreign investment and migration of laborer and skilled workers have caused these changes. It is therefore not necessary that corporate or organization culture to be similar to national culture of the host country.

2.2.2 Corporate (Organization) Culture

2.2.2.1 Importance of corporate culture

An organization without culture will be like having no central power to holding members together; if lacks moral and will power. Culture is like a paddle sending members to higher level of capacity. An organization which created own values, heroes, traditions and made them known to every member via cultural network will be sharp with power to success, Beliefs and values transmitted will be followed by colleagues. The benefits if corporate culture can be specified as follows (Changreiyin,1989).

- 1) Corporate culture helps facilitate administrators in decision-making and fixing priority of work include using as a tool for work evaluation and work supervision.
- 2) Corporate culture helps administrators' adaptation to unusual situations appropriately, for example, facing money crises, many corporations decided to sack some workers, but an organization with a culture not sacking workers easily, will give good moral to the organization members and make the, overcome such hard time with high morale and spirit.
- 3) Corporate culture can be regarded as models of work organization members looking to.
- 4) Corporate administrators can look up to traditions in promoting, selecting, appointing workers and this will facilitate the administrators' decision-making and reducing criticism from workers concerned.

2.2.2.2 Definition and Components of Corporate Culture:

Corporate culture is pattern of behavior members of the organization learned and acknowledged commonly resulting in having main values, symbols and rules acceptable by all whether formally or informally transformed into customs and traditions of the organization for members to accept and behave the same way in a direction suitable to the organization's goals.

Schein (1990) and MIT organizational psychologist and leading expert in organization development defines corporate culture as “forms of basic hypothesis, created or discovered by a group of people to use as learning mechanism in solving problems by adaptation to outside environment of the organization with inside

intellectual capacities to be fruitful usage until they have been accepted and transmitted to new generations as a proper way to live and solve problems. Corporate culture is therefore a creation of inner organization form of environment and means to response to external environment. Therefore organization personnel's beliefs, attitude and expectation effect tremendously to organization culture promotion.

In addition, Robbins, De Cenzo, and Coulter (2014) explained that corporate culture involving a process of practice in roles and functions of members of the organization, and this comprises levels of creative thinking, risk-taking, co-operation, supervisor, methods leading with conflicts, forms of communication, paying attention to organization workers, promotion of team-work, with aggressive working styles.

Some other scholars also defy corporate culture which can be summarized as follow: "Corporate culture means patterns of thoughts, beliefs exhibited by a group of members resulting in being different from other group of members. Corporate culture comprises symbols, rituals customs and traditions including beliefs values, hypothesis expectation toward the organizations including members' standard behavior and forms of expressed behavior shows to outsiders. It is therefore important that organizations should realize the importance of creating corporate culture in order to becoming a "qualitative" organization (Hofstede, 1994; Schein, 2004; Yangbunthea, Anchan & Rompho, 2013).

Corporate culture organization can divide into two aspects:

- 1) Substance of culture, i.e., ideology, beliefs and values shared by members of the organization. These are thought, feeling which are in the mind of the members toward external environment. It is a non-material culture. Among them, ideology is the highest, it is a base of beliefs and values. These three things are corresponding. An example of substance of culture can be elaborated in the expression of ideology and values concerning equality in the organization, group unity, working wholeheartedly for the organization, sacrificing self-interest for the organization one, etc.

- 2) Culture Forms, i.e., expressive behavior in various forms, such as dressing in uniforms, speaking following social status, arranging working office, symbolic plate, symbolic songs of the organization, various presentations of

dominate work, for example. All these are material culture which can be observed easily.

These two aspects of corporate culture are related; the substance part is in the mind, and abstracted but can affect cultural forms, for example, human equality ideology can be shamed from what others being treated equality whether they are in any position. Group unity ideology can be observed form mutual assistance among group members or avoiding conflicts; not blaming openly colleagues even they do wrong in order to keeping group solidarity in-tasted.

These two aspects of corporate culture together create behavioral patterns within the organization resulting in having different patterns of behavior and atmosphere.

It is apparent that corporate culture comprises inner part, hard to see, come of it however appear outside, can be seen easily. Some scholars therefore classify it into various levels, from outside to inside but all have influence toward individuals and organization. Nevertheless, these classifications may not exactly the same.

For example, Rousseau (1990) divided corporate culture into 5 levels, from outside to inside; the most obvious is human invention tools, the second is behavioral pattern, the third is norm or standard, the 4th is values and the 5th or at the deepest level is basic assumption.

Schein (1992) divided the culture into 3 levels, i.e., the 1st comprises artifacts, the second is expressed value, and the 3rd or deepest level is basic assumption.

In addition, Schein (1996) perceived corporate culture as having 6 components as follows:

- 1) Observed behavioral regularities such as using of languages for communication, rites or rituals performed, and other behavior patterns accepted by people in the organization.
- 2) Norms of behavior which members of an organization commonly practiced.
- 3) Dominant values, accepted and behave accordingly by a majority of the organization personal.

4) Philosophy of the organization; it is a policy to bring about what the organization upholds into practices, and services.

5) Rules and regulations guiding members organization to behave the same ways for work efficiency.

6) An organization climate or atmosphere determined by members and/or from outside contacts.

There are many components of corporate culture. However, those which reflect the nature of organization are the one relating to thought, beliefs, attitudes and values which are the inner parts of the components.

Among outside components such as rites or rituals, traditions, customs and other material components, and lasting with the organization itself as a group of people working together to achieve desired goals, mostly in economic or social/cultural purposes. These institutions create rules, regulations, traditions to work with in order to achieve desirable or set-out goals. Of course, they are parts of a society, cannot be ignored or neglected.

Hofstede (1990) mentioned we can't proceed without corporate culture. Decision-making concerning administration, e.g., setting-up policy, strategies, supervision, resources using and rewarding. All always determined by the corporate culture. Furthermore, it also has influence toward personnel and the organization working ways. It is no doubt that corporate culture relates significantly to organization work outcome (Khumphai, 2010).

2.2.2.3 Corporate Culture Model

Scholars and researcher paid more attention to the concepts of corporate culture since 1980 (Cameron & Quinn, 2006) more researcher about theories of corporate culture and models have been developed to measure its validity and relevance to organizational cultural patterns; among widespread used models are, for example, "The Organization Culture Profile: OCP (O'Reilly, Chatman, & Caldwell, 1991), "Competing Values Framework: CVF (Cameron & Quinn, 1999), "Organization Culture Evaluation Model (Hofstede et al., 1990), etc.

Ouchi (1981) talked about "Z Theory" as a mixture of "Theory J or The Japanese Style of Administration" and "Theory A or American Style of Administration" that there were 7 different steps among them. Significant features of

Theory Z are life-time employment, promoting does not have to wait for 10 years as in Theory A, but it still takes more than 10 years. Nature of work in Theory Z emphasize all-round knowledge, appropriate supervision of work according to each organization environment; power can be distributed or collective depending on suitability, teamwork and mutual responsibility are emphasized more welfare for workers and increased informal relations for workers, as appeared in Table 2.3

Table 2.3 Corporate Culture in Administration between American and Japanese Styles.

Issues	Theory Z (Japan)	Theory A (USA)
- Employment	Lifetime employment	Shot-term employment.
- Evaluation and promotion	Slow promotion process, it takes about 10 years.	Rapid evaluation and promotion.
- Career paths	Non-specialized career paths.	Specialized career paths.
- Control mechanisms	Implicit control mechanisms.	Explicit control mechanisms.
- Decision making	Collective decision making.	Individual decision making.
- Responsibility	Collective responsibility.	Individual responsibility.
- Relations between employers and employees	Holistic concern as if being in the same family.	Seeker relations, only in working capacity.

In addition, Hofstede et al. (1990) created evaluative model of organization by in-depth interviews representative of 20 organizations from Denmark and Netherlands. In doing this, he and his partners divided organization in to 9 aspects, three of which concerning social values and another three involving practical behavior, as show in Table 2.4 below:

Table 2.4 Hofstede, et al.'s Corporate Culture derived from a Qualitative Research

Corporate Cultural Aspect	Indicators
-Value	1) Need for security. 2) Work centrality. 3) Need for authority.
- Expressive behavior	1) Process-oriented vs. results-oriented. 2) Employee-oriented vs. job-oriented. 3) Parochial vs. professional. 4) Open system vs. closed system. 5) Loose control vs. tight control. 6) Normative vs. pragmatic.

However, Robins & Coulter (2012) proposed that corporate culture of an organization can have one or two dominant aspects and these can be change to suit social and environment change, the followings are dominate aspects of a corporate culture.

- 1) Pay attention to work details and know how to analyze them for proper uses.
- 2) Pay attention to work outcome rather than what the employees so (outcome orientation).
- 3) Allow low-ranking officials to make decisions, not only high-ranking officials (people orientation).
- 4) Team-work orientation.
- 5) Work aggressively toward the set target.
- 6) The organization's stability is concerned.
- 7) Encourage worker to innovate even-though there are some risks involved.

In addition, O'Reilly et al., (1991) did a research pertaining to the getting along between individuals and corporate culture using models to measure

individuality and corporate culture quality, called “Organization Culture Profile (OCP)”; the measurement of OCP derived from 54 values and analyzed them to find relationship between the two variables. They are altogether 7 categories, i.e., innovation, security, respect for others, giving importance to work outcome, paying attention to details, teamwork and aggressive competition.

From reviewing of organization culture literatures, researches and organization models proposed by various researchers, we can summarize research findings and relevant models as follows.

1) Organization culture relating to stability. It is a secured organization, safety expectation, and emphasis on establish rules and orders, indicators of security used are, for example, work tenure (Ouchi, 1981), work safety, upholding rules and regulations (Hofstede et al., 1990; O'Reilly et al., 1991); flexibility regarding organizational working (Cameron & Quinn, 1999). In addition, smooth coordination in working within the organization can be regarded as an origin of organizational stability too (Denison & Mishra, 1995).

2) Organization culture regarding to innovation. It is a organization emphasizing new ideas development and is ready to use or experiment with them, do not fear to take risks, creative thinking, not on rules or regulations (Denison & Mishra, 1995; O'Reilly et al., 1991); with highly adaptive capacity (Denison & Mishra, 1995); producing professionals at work (Hofstede et al., 1990); be able to learn and development (Hurley & Hult, 1998).

3) Organization culture paying more attention to work details; it emphasizes on work accuracy, details and analytical tasks (O'Reilly et al., 1991) strict control of work, reliability and accuracy (Hofstede et al., 1990; Ouchi, 1981; Robins & Coulter, 2012).

4) Organization culture emphasizing work outcome or outcome orientation. This type of organization culture takes work effectiveness as its prime concern, work outcome is more important than working results rather than work tenure (Hofstede et al., 1990; O'Reilly et al., 1991; Ouchi, 1981; Robins & Coulter, 2012).

5) Organization culture emphasizing respect for people. The organization personal pay respect to other people, be fair and patient. This may be

called a marketing organizational culture (Cameron & Quinn, 1999; Hofstede et al., 1990); it takes persons higher than work. Furthermore, it allows workers to share in decision-making (Hurley & Hult, 1998; Ouchi, 1981). Organization personnel pay high respect to other people with high patient, the organization is fair (O'Reilly et al., 1991); various decision-makings consider what will affect personnel the most (Robins & Coulter, 2012).

6) Organization culture taking team-work as its major concern. It aims at working as a team more than individually (O'Reilly et al., 1991; Robins & Coulter, 2012); co-operation and supporting for work, workers are regarded highly and think of them as a part of the organization including mutual responsibility to the whole working unit (Denison & Mishra, 1995; Hofstede et al., 1990; Hurley & Hult, 1998; Ouchi, 1981).

7) Organization culture with aggressive competition tactic. It is an organization with highly competitive spirit and reality both within the organization and outsiders (O'Reilly et al., 1991; Robins & Coulter, 2012). Rewards are paid according to work achievement also generate high competition within the organization (Cameron & Quinn, 1999).

However, organization culture aims for highly effectiveness may need more factors involved in order to reaching it's set-out targets (Fondas & Denison, 1991). They are;

1) Members' involvement with the organization, showing with co-operation in showing problem, until the organization can pass through all obstacles and survive.

2) A successful adaptability to changing environment and can maintain the organization to proceed further.

3) Consistency in maintaining organizational mechanism allowing members to forecast what is going to happen next in order to performing roles, duty and steps of work correctly as expected.

4) Mission and vision expressed by personals in forming organization culture leading to clear view-points about work to be done in the right direction as if should be.

In another words, if we think of an organization as being a house, the organization culture will be the house foundation; if an organization being a human being, the organization culture will be the mind. Therefore, if we want the house to be strong, we have to build a strong foundation for it. If we want good quality of human, we have to create right consciousness for him because consciousness will lead to attitudes and beliefs which will determine human behavior. In addition, the strong determination among high level of administrators will have strong influence toward building successful organization culture. It is apparent that creating working organization culture need many factors supporting each other because realization of the organization culture will affect the organization targets and also, it's survival. If all organization members are aware and realize the organization culture in the same direction, behave and practice along the organization targets, the organization will be successful. On the contrary, if members behave or practice not follow the direction of the organization targets, the organization will fail. Therefore, to promote the organization culture to the highest possible limit is very important because human element is the most valuable resource of the organization. The organization culture acts as stimuli's and leading personnel behavior to the achievement of the organization. The failure to reach targets means the organization does not pay attention to create effective corporate culture.

2.2.3 Building organization culture

Building organization culture is an important process and needs co-operation from various sectors and it need long time to prove it can survive and be successful. Rupawichet (2011) proposed ways to build organization culture as follows.

- 1) Setout desired characters of the organization culture from view-points and tasks of the organization.
- 2) Analyses gaps between existing corporate culture and the new culture we want to build and compare their existing features found need to be corrected become an evaluation of the new culture can be made.
- 3) Determine strategies in building new organization culture.

Nevertheless, leaders of the organization are very important in determining the new created organization culture; they are the prime-movers and advisors for the new

directions (if needed) of the organization. Sincere supports from lower ranking personals are also needed to change way of doing things. The first thing to be recognized is to “know oneself” by following these steps (Saengmanee, 2001).

- 1) Do not uphold individuals strongly beyond reality.
- 2) Open for participation in the organization to reduce conceal conflicts and pave ways for creative thinking before making decisions.
- 3) Severe ties with charismatic leaders who lead by their own personal whims which contradict to effective organization culture.
- 4) Promotion of dutiful values, such as co-operation, disciplines, sacrifice, originality, quality oriented.
- 5) Creating values and thoughts on good culture; sacrifice self-interest and friends.
- 6) Creating determination and being brave enough to confront truth that the organization needs to change for better, and do not give up in taking the culture to the strategy of change leading to modernization and towards the efficiency of the organization as a whole.

Furthermore, Wongwaisayawan (1997) proposed how to build organization culture emphasizing personnel’s practical way leading to strong organization culture with high efficiency as follows:

- 1) The organization’s personnel must be united; the stronger the organization, the personnel will feel more united with strong spirit in team-work.
- 2) Creating close ties between personnel and the organization to hold them with the organization permanently.
- 3) Having proper tools or practical guides for the personnel to use if needed to separate what ought to be done from the ones not to.
- 4) The organization symbolic feature must be transmitted to new members to show its identity which is different from the others.
- 5) The organization must build its efficiency when the organization culture works; the organization can adapt to changing environment both within and from outside. Consistency in behavior of personnel will lead to good co-ordination and expected behavior.

Yongyuth Peeraphongpipat (2006 as cited in Tawilakarn, 2009) proposed that organization culture can be changed, from planning and from management of administrators. The following s are what changes can be done for organization culture, if needed.

1) Paradigm shift. Changing conceptual framework, old knowledge and beliefs hold by personals to have new ways of thought is very important to make personnel understand about the matters, and co-operative wholeheartedly for the change.

2) In changing behavior, the organization may need reinforcement in the earlier stage before the personnel can reach desirable behavior, which has to be included in the rewards system equally.

3) The change must be confirmed until it gets in to habitual characters. The administrators must be patient because cultural change needs long time and confinity in practice. Therefore, a campaign for supporting activities such as relevant competitive activities may be needed.

4) The change will eventually be widespread throughout the organization, thought if began from and single small spot. It is duty for other sectors to learn, and imitate the changing behavior which must be enlarged and between throughout until the new organization culture emerged fully.

Robbins and Judge (2013) explained how to change organization culture successfully be following these steps:

1) Analysis of the existing culture to evaluate needed change with new desirable culture, them specifies what aspect needed to be change.

2) The administrators must inform personnel that culture change is needed if the organization is to survive.

3) The administrators must change socialization existing methods, including values and rewards evaluation in orders to promoting properly personnel with new vision and appropriate behavior.

Corporate culture may exist with co-operation between the founders and personnels since the beginning or by leading roles of the admirations in following the corporate patterns and values (Pacanowsky & O'Donnell-Trujillo, 1983).

1) Learning about the origin of the organization mostly from recorded documents, newsletters, the organization files, rewards received from various sources, outcome of the work done, praising younger generations in special occasion to stimulate them to work hard, follow patterns of work done successfully by their forerunners, and these can be created as a part of new organization culture of which younger generation may feel proud.

2) Learning from customs or traditions of success which may be recorded formally or informally. For example, some organization give lunch free to personnels after morning meeting and has done this for a longtime until it becomes the organization's tradition all members expect it. Giving free drinks to waiting customers is another form of custom for some organization, all of which can lead to the organization culture.

3) Learning from the organization's symbol. Organization system can lead to pride of its members, if created properly. Some organizations use a culture of their heroic founder as their symbolic. Junior personnels learned about his heroic actions with administration and told to public outside with their pride to become members of the organization.

4) Learning from the language used in the organization. Each organization may use special languages for inside communication, particularly these consenting flying business, water carrying passengers or commodities, or those about security business, which using special languages understood by practitioners only.

Learning about the organization, its origination told by its administrators repeatedly until it become a tradition or part of the organization culture. These include the organization's symbol emblem, statute of hero founders and other significant achievement, all of these make present personnels proud and can be become an organization culture later on.

To achieve creating organization culture successfully, it appears that it derives from senior administrators' initiation and carry on continuously until it takes effects, i.e., become accepted and practiced throughout the organization with various form of internal co-ordination (Thiyo, 2008).

1) Vertical co-ordination from higher to lower level with the help of media available such as monthly periodicals, sticking context at the board of the

organization, via TV. In the company, all these for personnels to learn and comprehend what to do to reach the organization's target.

2) Co-ordination from lower to higher level by opening opportunity for junior official to express their viewpoints; this included meetings with higher ranking officials to express their views informally, even outside office hours. In addition, Junior officials are encouraged to write supports about working conditions, problems and obstacles encountered, ways to solve them in order to be able to reach the organization's desirable targets.

3) Horizontal co-ordination by regularly organize among members of same level to discuss things formally or informally to exchange ideas and view-points. This to pave ways for sharing in building new culture to go ahead in the same direction.

4) Rectangular co-ordination. Sometimes it is necessary to communicate across working units to learn about different ideas or views in doing things. This across the board co-ordination will help administrator understand different view-points of the present organization culture properly.

5) Many dimensions co-ordination with many kinds of activities by inserting issues wanted to be promoted into such activities aiming them to parts of the organization new culture, the exhibition of working unit's slogans, customers services and others to stimulate personnels to comprehend essence of new organization culture until they feel being a part of it virtually.

It is apparent that to planting new organization culture successfully needs co-operation from everyone in the organization from high ranking administrators, middle rankings down to low ranking ones, including every member of the organization via internal co-ordination done effectively.

2.2.4 The Preservation of Organization Culture

When an organization has strong culture of which members behave accordingly. The important issue now is how to preserve such valuable assets and can transmitted smoothly to the new generations without obstacles. Saritwanich. (2009) propose the followings:

1) High ranking administrators. This ideal behaviors and values relating to cultural ideals must be continued and spread throughout the organization.

2) The process of personnel selection. The qualification must correspond to the organization's policy, visions and business. In promotion, questionnaires or interview guides may be used to get the right people.

3) Knowledge about culture and society should be included by training, TV. Or other appropriate channels. The organization's philosophy and values should be regularly introduced for personnel's comprehension and practiced.

4) Form of the organization structure. The structure connects various working units of the organization together including co-ordination relation task for effective results. Teamwork can be organized appropriately to ensure success along the organization targets.

5) Work designed by the organization and practiced regularly is regarded as important steps because work outcome derived from repetitive tasks, from working systems which include working regularly and repeatedly. They need designed to emphasize the organization values by controlling the working systems to work toward the objectives of the organization and stablished policy.

6) Work motivation guides: Rewards are tools for work motivation and make personnel attach to the organization; they also stimulate workers to work hard to reach the objectives set out by the organization. Building values by creating rewards connecting to working status to stimulate working beyond set-out targets, if continued regularly can become the organization tradition.

7) Designing environment to suit organization culture. This includes set-out properly working facilities such as tables, chairs and working tools; no screens limit communication among workers, giving more important to work success than privacy. Some organizations may prefer privacy in working but others prefer working together and shared communication for the better results of work.

Corporate or organization culture is an important mechanism determining member's working behavior, from individual to become common patterns. It is important that the administrators need to build organization culture, with common values among the majority of members, including having faithful believe that such ways are correct. After a desirable organization culture has been firmly established, it

will lead to task-orientation along appreciate roles and duties occupied by members, the organization will strong and last-long. The most important point in creating good organization culture in leaders who must have characters suited to build a good organization culture. The leaders need to have high ability can forecast correctly future events, broad views, change oriented and trust their own organization.

2.2.5 Building trust in organization culture

In building trust in organization culture, the leaders must be the first group of people to do it; in addition, the process of creation trust in organization culture also requires co-operation from all members of the organization. Since organization consists of working patterns of its own, this is also important for creating trust too (Leung, 2002).

Shamir and Lapidot (2003) proposed building trust in organization culture can be divided into 3 levels, but the organization itself should be perceived as a working system.

- 1) Individual level: Trust is a willing to believe in other person's action with an expectation to receive significant return, even though there are risks involved.
- 2) At the group level, the consideration will revolve around collective phenomenon, for example, team-work trusts others' actions with common consideration to reduce risks; this include relying on rules and regulations.
- 3) Trust in the system, considering from roles, rules and regulations to create trust, including formal structure of the organization.

2.2.5.1 Building trust at individual level:

Johnson and Johnson (1991) mentioned trust belongs to sphere of behavioral science; levels of trust is changing all the time depending on trusting behavior and trust worthy ones. Trust behavior can be divided into 3 parts.

- 1) Personal behavior: A person normally behave according his knowledge, ideas, capacity and thoughtful process belonging to an individual. These are (Suwannaphan, 2009);

(1) Attitude: within individual' s mind and thought stimulation feeling and emotion to ne something favorable or not.

(2) Awareness: an act of acknowledgement and rearrange it with meanings derived from previous knowledge and experiences.

(3) Motivation: responses derived from satisfaction and life expectation, to gain access to what self's want to have. This includes leading individuals to wanted direction.

(4) Values: a psychological phenomenon within individuals which can influence various behavior. Normally, values imply leading or expressing behavior which may or may not right.

Individual behavior can be shown in Figure 2.2

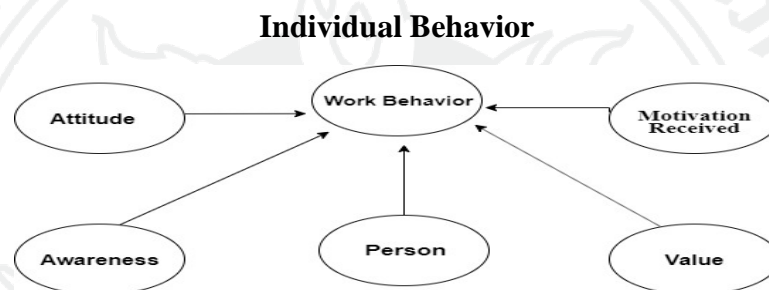


Figure 2.2 Diagram showing factors involving a person's behavior

2) Behavior between individual. It has been developed when individuals have relationship with others and vice versa leading to perform some action; co-operation in solving problems exhibited by both sides. This includes changes, communication, motivating others to do what one wants. Behavior between individuals can be summarized as follows (Certo, 2000).

(1) Private system, normally individual background involves many things such as values, beliefs, needs including behavior awareness. Private system may relate to many things, such as

(1.1) Knowledge, skills and ability already exist. These can be brought to work for self-benefits and also for others as well.

(1.2) Targets for life which can be many for person who want progress and be successful. These will stimulate the person to behave to reach targets set out.

(1.3) Personal beliefs, it is individual's operations about the others, expressed by accepting, adoring, respecting, both at work and in privacy including in society at large.

(2) Individual thinking. Looking at oneself in various dimensions. Individual thought can be different from what others think or similar; that can always happen and can be divided as personal, self and colleagues, and can be upgraded.

(3) Personal awareness, it is a personal belief and awareness of an individual toward other persons, this can lead to a creation of relations between individuals and among groups.

(4) Needs among individuals. It is from satisfaction including wanting others to behave in satisfactory manner toward oneself.

3) Group Behavior. Normally, group behavior will be with an organization and with other organization group behavior via working system; in other words, group behavior and individual behavior always related. Group behavior can be divided as follows (Suwannaphan, 2009).

(1) Personal behavior. This personal behavior can be good or bad to group depending on what it has to be.

(2) Working group divide from teamwork or technological application, management system of the organization involved.

To sup up, group behavior will affect the organization production because influences and power will be combination to work together and further. Group behavior can be shown in the diagram below.



Figure 2.3 Group Level Behavior

4) Organization Behavior.

It is a leader's method of work to co-ordinate with other personnel, working system, process of work, sociology, anthropology, psychology and technological knowledge to be used for the organization development effectively. Organization has many things involved (Suwannaphan, 2009).

(1) Communication system to speed up knowledge, co-ordination, work efficiency, including loyalty and unity among members.

(2) Being leader of the organization, have to be responsible for fixing policy and planning, co-ordination, supervising and managing the organization to set-out targets, including providing good moral and incentive to personnel.

(3) Creating good environment both within and outside the organization. This is because good and inductive environment will stimulate high productive outcome.

(4) Creating good working atmosphere in the organization with good relations among members, offices should be set out appropriately. All these will lead to happy working among personnels.

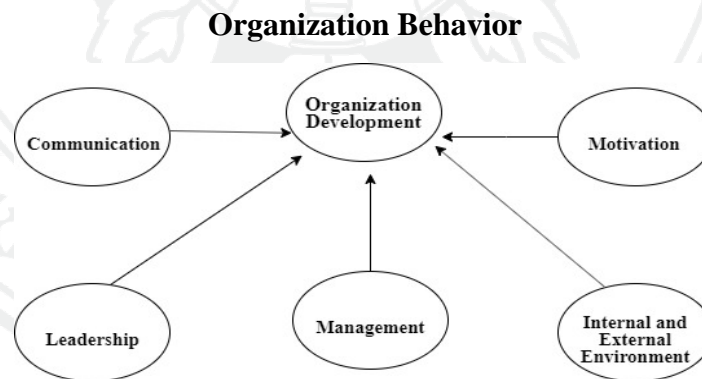


Figure 2.4 Show Components of Organization Behavior

To have trust is important for reaching highest potentials of an individual. However, individual differences and variety of trust origin limit trust worthy capacity (Zucker, 1986). Furthermore, there are cultural differences and differences in working together experience of which the organization must develop both individual and organization levels.

2.2.5.2 Building trust culture at the organization level.

To create trust culture in organization, the role of leader is important. The leaders who lead team-work or the organization to achieve targets or even at good outcome will be respected by lower ranking personnels. On the contrary, leaders who lack capacity set-out targets; the lower ranking personnels will doubt their ability to lead. To create to help solving problems and good management. (Davis et al., 2000) mentioned individual trust as a base for higher levels of trust including at team-work, organization and groups of persons seeking out common agreement.

Gitomer (2008) mentioned organization trust must start from loyalty, to make workers feel secure by giving help, hope and saying things that are right, all of these are to get their loyalty. The highest administrator must communicate with clients and open-minded to every members of the organization, preventing rumors; administrators do not keep away one-self from other personnels; they must participate in all organization levels by talking via other modern technology. They must talk to clients and organization personnels to make them feel happy and loyalty.

According to Gitomer' s concept (2008), components of trust are raising and training, family, parents and looking at behavior, e.g., lying or not, taking things for granted, mistakes done being tried or not, what type of people associated, what kind of friend they are. In addition, people who are influential to them, e.g., teachers, heroes, consultants who give archives, and followed or not.

Gitomer mention of those can be trusted that trust comes from facts, honesty, understanding, respecting, and past experiences. Creative thinking and permitting will create trust. Allowing to get to more knowledge and genuine help, superior services from and willing to help from the organization with more efficiency and knowledge will lead to "trust". However, Gitomer suggested further that in order to having trust expanding, first, speaking truth is required and people and expecting things will happen as spoken, acting as promised, friendly, honesty, keeping the promises, and be regularity, prompt communication and finally giving trust to others also.

To build trust with honesty (Gitomer, 2008), the important parts are self-disciplinary, being proud of what have done. It is easy to be honest to others but

self-honesty is hard to perceive because others can't see. One must be rational about it. Seeking close friends to share thoughts and experiences may help. Open-minded discussions with trusted friend about the matters may help paving way to the trustworthy path.

Gitomer (2008) said trust is risk, risk to trust somebody (to lend money, to keep secret, to share information). However, to believe leads to self-confidence and with others i.e., 1) self-confidence derived from everything, natural, environment, people we know what type they are, set down to work, keeping words, work finished, trustful, dependable, straight forward, self-initiation, and 2) Trust given to others, 3) Trust given from others. In addition, he saw that friendship leads to trust. Other things being equal, people would prefer to do business with friends; even not so much equal, people would like to do business with friends as well. Business contacts based on trust to go ahead; logically figures about profits and loss may be counted but emotion is the driving seat to make agreement in business deal and trust, for example, clientele want you to send goods in the ways they want and you can do that; they contacted you after office hours and you responded lead to trust, for example, family doctors, accountants, attorneys, hair dressers, whoever contacts regularly and be trustful for many years. (It is dangerous to be satisfied and the belief that he has done the best but in fact it is not the best, the best may be at the other end). Furthermore, personal relation lead to trust, for family spouse. (The best place to learn about attitude, loyalty, honesty, trust and sincerity is at home and it is also very interesting that at this place trust has been destroyed the most). Trust is a greenlight, can be proceed with high degree of belief without doubt of its reality or values, and trust reduces obstacles, for example, saying "your price is too high" or "I am happy with the present tool" or "We don't have a policy to seek new partner at this time". What he archivally says is "I trust other more than you". Even in the case of proposing lowest price, the client may ask you reduce it to the price given to others. That means that the client does not trust your price though he wants to do business with you.

To create trust within an organization not so difficult but may take considerable time. We have to learn to trust other people before they will trust us.

After trust has been created at the organization level, the efficiency of work will emerge.

In addition, Phromsri (2007) said to build trust culture at the organization level is tedious matter; if people feel suspicious, not trust other people around will lead to failure in creating relations and will affect work efficiency of the organization. Work leaders must seek way to create trust within the organization. In general, there are 6 methods to do this.

1) Communication: providing information to personnels regularly; it must be correct and given time for feedback. This includes policy explanation and decision-making in various matters; honesty is vital and must be open-up snout self-problems, and do not holding some information for “political” use within the organization.

2) Support: leaders must be available when personnels need help, advices and supporting. In addition, leaders have to pay attention to worker’s living conditions with willing to protect.

3) Respect: assign important work to personnels in order to show sincerity of being leader including being a good listener.

4) Fairness: leaders must evaluate personnels with fairness according the organization’s objectives. Giving praise and admiration to good workers.

5) Predictability: leaders must be available and dependable including keeping words.

6) Competence: leader must behave as good examples in work with right decision-making in business deals; they also are expected to be efficient manages as well as being professionals in business.

In creating trust in an organization, the leader is important in providing good atmosphere toward common objectives of which Ajinsamajan (2004) gave explanation se follows.

1) Practical openness: openness will lead to confidence and trust; opening for personnels to explain their decision-making straight toward, and in full.

2) Be fair: before making decisions, should consider about other's opinions of being fair or not, including fairness in work evaluation by upholding principles of equality and fairness, including being interest in and concern about personnels.

3) Speak your feeling: exchanging of ideas; speaking from your heart will make others respect such person even more.

4) Telling the truth: straight forward communication, the leader must observe what not spoken but can be communicate through other means, e.g., body language.

5) Showing consistency: Given time to thoughts and reliable to objectives; consistency in performance will lead to trust.

6) Fulfill your promise: makes others convince that you have kept your promises both in words and action.

7) Maintaining confidence: behave in a way that will make others respect and trust you.

8) Competence demonstration: make others admire and respect you showing your technical ability and professional, good feeling toward organization, be interested in communication development, creation of team-work and skills in human relation, etc.

Tracy, Diane and Morin (2001) proposed step in building trust by the leader of an organization to be trusted by the leader of an organization to be trusted by team-work with coaching techniques as follows.

Step 1. Seeking the truth: looking at the team-working general including, strong and weak points, likeliness and dislikes around the team-work to get us to understand its true nature.

Step 2. Feedback information: taking data from step 1. to consider seriously to find out common approach in improving the work efficiency including solving problems encountered.

Step 3. Creating new vision and plans: leaders can help team-work members to develop team's ideas as they want, including development plans to increase working efficiency of team-work.

Step 4. Breaking through resistance: Group resistance is harder to deal with compare to individual resistance because group power is stronger. In this case, the leader should not protect oneself or picking out any individual to blame. But he must maintain neutrality and uphold fairness which will reduce conflict eventually.

Step 5. Observe and mirror: it is an observe and mirror of team-work behavior both in positive and negative manners by following plans for team development as guidelines.

Step 6. Teaching and guiding: these can be done regularly by proposing team data for working benefits. However, these should not be decisions or judgment.

Step 7. Recognition, celebration and reinforcement: can be done all the times, such as giving rewards for good work, will lead to pride and feeling as one team within the organization.

However, the starting point of trust by individuals may be different according to different factors as Shaw (1997) pointed out below;

- 1) Situation: Different situation may lead to different beginning of trust depending on risks for such situations, for example, a meeting among partners to find out appropriate strategy for business operation needs more trust than a meeting exchanging experiences in working among members.

- 2) Part experience about trust: Trust begins with personal habits and working records, including team-work and nature of the organization, for example, the organization with bad experiences with partners will give high rating for partner's trust to prevent mistakes.

- 3) Awareness of what to be trusted: A person, team-work or an organization with creditable trust records, the possibility to gain trust from others is easier than persons, team-work organization with bad reputation.

In addition, Shaw (1997) proposita ways to recreate trust by:

- 1) Changing the leadership: In case of critical conflict with the organization resulting in widespread un-trust situation, the fastest remedy is to change important administrators who have caused such untrust situation As for the remaining and the new appointed administrators have to demonstrate new techniques and practices to create more trust within the organization, such as, referring to old leaders

as lacking straight forward approach which is very important to the survival of the organization or how the new leaders will lay out policies appropriate to bringing back trust to the organization?

2) Rallying around the crisis or opportunity: One important method is to find one “building platform” to pull personnel to participate in rebuilding trust and co-operation in working for achievement along the organization’s objectives. It is necessary that administrators must be clear in visions and objectives of the organization and benefits for all members, i.e., the administrators must demonstrate that the ways they propose will benefit the organization and the members as well.

3) Breaking the structural flame: For many organizations with low level of trust will comprise many rules and regulations including group structures rigidly; are way to break through this is to create co-operation among all levels of personnel, for example, set out joint activities to melt down rigid behavior, meeting organized among different ranks and files to create atmosphere of co-operation throughout.

4) Stressing teamwork in order to achieve results: Personnels often wonder why they have to work as a team when they can achieve results by working among their peers (self-serving). Therefore, team-work must be really needed from the business; team-work connection is one factor evaluations of which the administrations seriously support.

5) Capitalizing on collective wins: Working as a team will fail if there is no trust among those involved, i.e., the personnels will participate less if they see no clear benefits from it.

2.3 A Model of Trust Culture Building in an Organization

From literature review, we found that quite a few scholars had tried to build models of trust culture within an organization, for example, in 1998, McKnight, Cummings, and Chervany (1998) tried to develop a trust model for use in good relations and trust among personnels in an organization, and again, in 2000, They

tried to build a model of trust for selling E-commerce and found out that personal trust toward the seller of E-commerce can be divide into 2 steps;

- 1) Exploratory step: the individuals trust website with intension to search and bring about new experience to the sellers.
- 2) commitment step: At this step, relations with the sellers have been established with intention to participate with the sellers, for example, giving personal information, seeking advices for the use of E-commerce.

In 2001 McKnight and Chervany (2001) developed conceptual frameworks classified types of trust be using relationship between clientele and seller of E-commerce and discovered that there were 4 definition for E-commers:

- 1) Disposition to trust,
- 2) Institution-base trust,
- 3) Trusting beliefs,
- 4) Trusting intention.

They then created a trust model based on 2 main definitions

- 1) Trusting Belief: A person will trust persons, place on behaviors; will need 3 components, i.e., efficiency meaning successful actions, secondly, good intention meaning pay attention to others well-being, and the last one, honesty means intention to keep promises.
- 2) Trusting Intention: means a person is confident and trust persons, places and any behavior and will take advices from such persons, or decide to follow instructions, as appeared in a figure below.

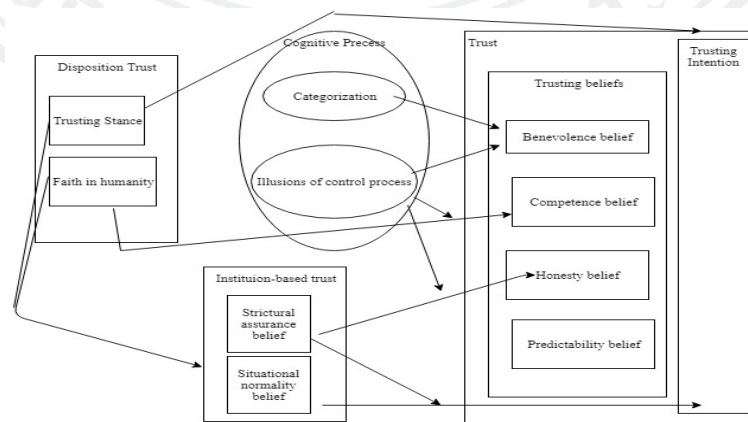


Figure 2.5 Trust-Building Model by McKnight, et al., 2001

Later in 2002 (McKnight, Choudhury, & Kacmar (2002) tried to develop and validate trust measures for E-commerce, followed a model developed in 2002 by McKnight top-up with using relationship between clients and the sellers with applied Theory of Planned Behavior (TPB) which can be elaborated as follows: Antecedent factors ate structural assurance beliefs, perceived quality and perceived vender reputation influenced and affect trust belief in venders and will affect trust intention. Among them. Trust beliefs, trust intention and perceived risk will affect trust intention. Among them, trust beliefs, trust intention and perceived risk will affect consumers' behavior intension expressed in 3 different ways, i.e., follow vender advice, share information with the vender, and purchase from the site. The model and be shown in figure below.

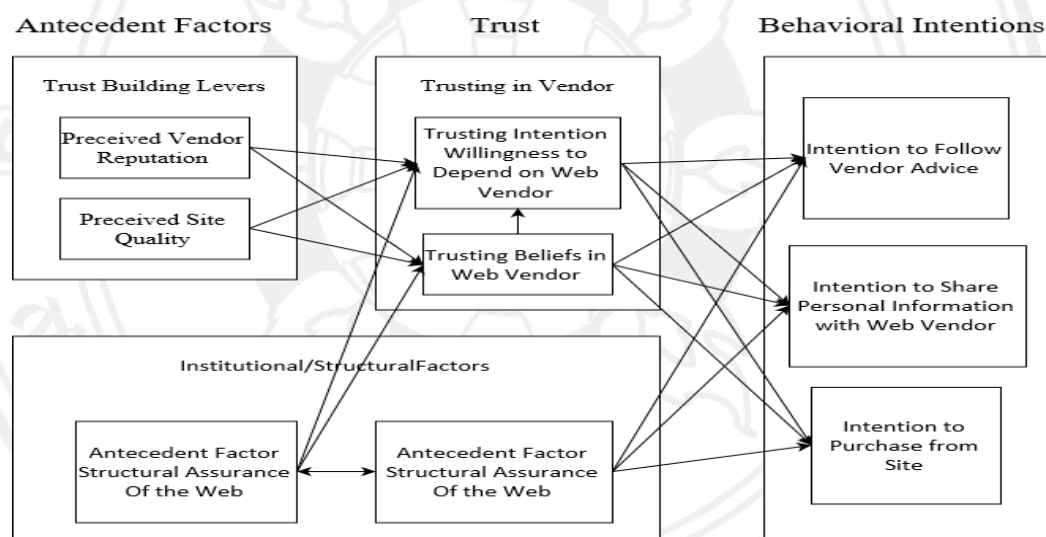


Figure 2.6 Trust Building Model Developed

Source: McKnight et al., 2002.

In addition, Mayer et al., (1995) who defines “trust” as a whole-hearted feeling to accept risk from other’s action on the expectation that they will do good things to us with our control or follow up, had designed a model of trust in an organization during his explanation of trust in organization environment, as shown in a figure below:

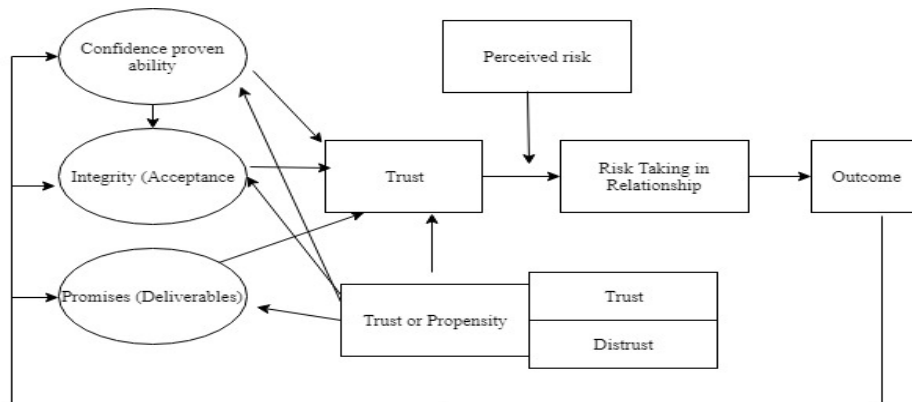


Figure 2.7 Creation of trust (adapted from “Trust Building Model Incorporating the Co-existences of Trust and Distrust)

Source: Mayer et al., 1995, p. 715

However, at present people are many about ethical problems which are parts of trust character but by themselves are not enough to represent “trust”; no ethics, no trust; having ethics, not sure to have trust. Trust therefore is a major concept more than ethics.

Covey (2008) designed a trust model by using “looking” at, “speaking” to and behavior as 3 major components leading to create “trust” changing behavior will lead to new visions in looking at the world; changing verbal behavior, language used, choice of words will also change perspectives and behavior including our images seen by others, Therefore the 3 dimension are related; change in one will affect the rest. Conceptual framework changes will lead to new verbal and actual behavior to encourage building “trust” as shown in Figure 2.8 below

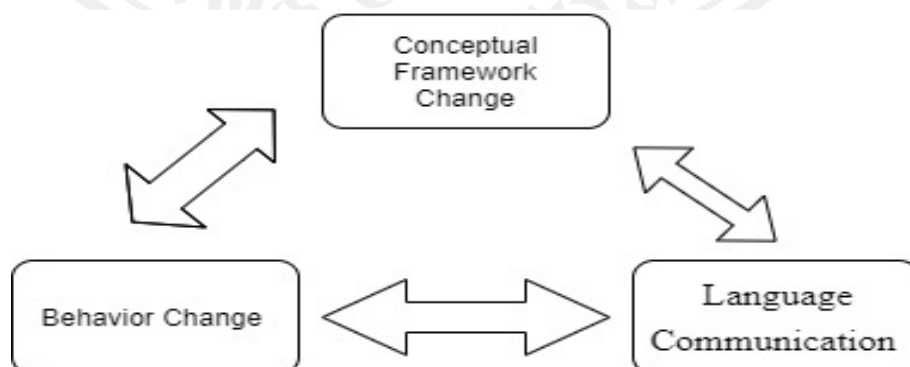


Figure 2.8 Trust Model (adapted from “The speed of Trust”)

Source: Covey, 2008

Covey (2008) perceive trust as derived from 2 factors, i.e., character and capability; character includes integrity, motives and intention toward others. As for capability will include knowledge, ability, skill, outcome achieved, work records. Both are regarded as equal importance, cannot disregards one or another. Character is a constant value, must appears in every situation. Capability is variable depending on situation. These two components are with all world leaders; although may be described with other words, in essence they a character and capability, as shown in figure 2.9 below:

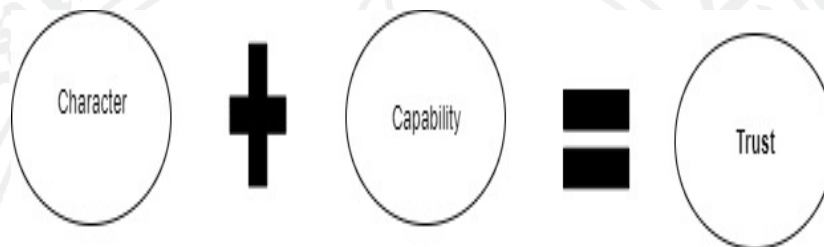


Figure 2.9 Trust as a result of character and capability

In addition, Covey (2008) had divided levels of trust into 5 categories, i.e.,

- 1) Self-trust, i.e., credibility in character and in capability; no rules or regulation can be used for character. When taking character combined with capability will lead to respectability, consideration and influence.
- 2) Trust in relations, i.e., consistent behavior leading to trust.
- 3) Organizational trust, i.e., trust your leaders; to create trust among others is a principle work of leaders who lack ability, and also destroy trust from others as well.
- 4) Marketing trust, i.e., reputation will reflect client's trust, including other capitalists toward the organization.
- 5) Social trust, i.e., contribution for social benefits.

2.3.1 Methods of Building Self-trust and Individuals

The basic principle in building and preserving trust at every level is to have creditability; building trust through 4 creditabilities toward self and others (Covey, 2008, pp. 41-124).

1) Integrity: The first thing coming up to mind when thinking of trust quality; integrity means honesty, saying and doing the same, combining to one material from within to without. Be brave to stand for everything corresponding to values and beliefs,

Integrity comprises 1. Honesty, thought and deeds combine to one single material (congruence) between intention and behavior; 2. Humility, i.e., realizing principles, not changing over time. All actions follow the upholding principles; not taking righteousness only for self. 3. Courage, be brave enough to do right things even though they are hard to do. Showing bravery will lead others to follow.

Bravery is the first quality of human being; whenever you have courage, other things will follow three, such a person is good, be loving but no value, no use as if being a stub wood, no value, cannot yield benefits to anybody, Though we may trust him, no assignments will be given. Integrity can be created by giving a promise and keep it, standing for something useful with open-minded.

2) Intention: aims to search for motive information, personal, and expressed behavior. Trust will emerge when intention is straight, not hiding, nor sneaking, but on both sides of interest; not only for one own interest. In case there is doubt about two-parties interest, doubts will spread to everything done and spoken.

Intention means a plan or target, motive, agenda and behavior.

(1) Motives to create trust, i.e., having real interest in persons, objectives, quality of work, principles, values and society in general.

(2) Agenda: The one which sparks highest trust is seeking interest for all; sincere to find out the best thing for every party. Sincere and seek winning ways for everyone; not only for oneself. Awareness must be known about trust and for everybody interest.

(3) Behavior; Behavior is an expressive of motives, and the best behavior for trust is acting on other's interests, showing concern and want to have highest interest for both sides.

To sum up both integrity and intention combined to be characters or real self of the one referred to.

3) Capability: Working ability sparks confidence; special ability skills, attitude, all around knowledge, expertise in work-doing, and working styles. These can be used for indicating trust which can be developed well.

4) Outcome, working story, work achievement: If cannot work according to other's expectation, trust will reduce. Both ability and work outcome indicate working skills.

However, in the 4th dimension, Covey (2008, pp. 109-124) recommended that no work results, no respect, people around you will not trust you because you can't be successful. On the contrary, if work achieved by overdone the others, taking advantage of them, the results may not stand; no long-term creditability. In the end, Covey sum up that ability combines with outcome equal to capability and expertise.

The 4 dimensions above can't be separated. Taking if as a tree, branches are ability, outcome is flower and fruit; intention as trunk, integrity as sort. The 4 dimensions' essentials can be applied to individuals as well as organization. When taking character with capability or expertise will lead to self. Trust and other's trust as appeared in figure 2.10 below



Figure 2.10 Trust and other's trust

However, creation of self-trust and trust the others can be done with lifting the level of integrity and intention; to raise expertise can also be done by lifting ability and outcome levels.

In addition, Covey (2008) said about taking the essentials of the 4 dimensions to create trust at the organization level as follows.

- 1) The organization must build up reputation with integrity guarantee for the clients to be confident.
- 2) The organization must declare if's intention clearly.

3) The organization must demonstrate ability to increase values of the clientele organization.

4) The organization must show its work results for the client organization to see and appreciate.

2.3.2 Building trust in the relation

Trust in relations rest with the leaders' behavior or those with highest authority to control and supervise, branching out of the 4 dimensions already discussed, which can be applied to every relation (Covey, 2008, pp. 125-220).

Behavior 1. Straight talk, be honest in expression, under the basis of integrity. Straight talk means saying to be understood with the same meaning; communication must be clear, with no other interpretation. This will create trust.

Behavior 2. Be respectful, i.e., behaving with respect truly concerned for everybody, every role. Showing respect to others, especially those who will bring us benefits; showing mercy even in small matters; do not pretend to be concerned, if too little will lead to problems of integrity; if too must may cause problems of intention, ability or outcome.

Behavior 3. Creating clarity (The opposite is to hide, conceal or illusion). Charity is on the same side of honesty, openness and truly phenomenon which can be told as truth in every situation, e.g., showing financial situation. Open up everything will confirm our integrity that we do not intend to hide anything. In fast circle, clarity is the best strategy, because will left no concealing situation, no time wasting for speculation, or pretend to play false roles.

Behavior 4. Correcting Behavior, this behavior is not limited to "pardon" me only, but is doing everything to remedy what have done wrong and even more (e.g., free use of products, when the organization's services were wrong). Correcting behavior needs humble expression and courage (integrity). The corrective behavior to create trust is a behavior that sparks trust of the organization leaders. Quick excuses and fast correction of what went wrong. Will create and revive trust even better.

Behavior 5. Loyalty behavior: This type of behavior is based on integrity. Loyalty is to give credit to others, values other's participation, speak for the others as

if they were presented, adding as voice for the others, if they do not have a chance to protect themselves. Do not gossip behind others; do not open up other's secrets.

Behavior 6. Showing Outcome Behavior: This type of behavior is based on expertise which will lead to trust in organizational personals as parts of organization culture, self-trust and trust in team-work that produces such outcome. If want to build real trust, it must be clean that what outcome is the most needed.

Behavior 7. Improving Behavior: This type of behavior is based on continued improving principle; it represents and dimension of ability, which can be used as connecting relation tools; the others will be confident that the work can be done. To improve work, there are two strategies involved, i.e., seeking to know the feedback and learning from mistakes.

Behavior 8. Confronting Facts Behavior: Facing facts will affect 2 things, i.e., fastness and capital in 2 ways, i.e.,

- 1) Open relation will lead to fast success.
- 2) Instead of showing problems alone, using creative thinking and ability.

Behavior 9. Clarity in Expectation: Clarity in expectation will lead to agreeable solution, and advanced agreement before taking any actions. If this does not happen, and problem of trust will emerge and will affect fastness and capital. Do not take if for grant that expectation is clear and agreeable by all.

Behavior 10. Accountability: When expectation is identified in working, it is easier to find accountable personal. It is difficult if expectation is not identified. Whenever leaders are ready for accountability, others will likely to follow. Accountability create trust within organization culture, with acknowledgement of same working standards. If the leaders do not specify the one accountability, the opposite results may occur, disappoint, inequality, instability will replace the trust instead.

Behavior 11. Listening first: This is the last group of behavior needed to use both character and expertise. Listening first is not limited only to listen, but try to get into ideas, feeling and experience including view-points of the others but also listening before making any opinion, teaching or other advices. Listening is therefore means hearing before making a decision; taking real heart to the matter, try to find out

what kind of behavior the person is regarded as most important; do not guess, nor knowing beforehand, and know every answer already.

Behavior 12. Keep the Promise: This is the most important behavior of them all. This behavior needs integrity and expertise to do things as have been spoken out.

Behavior 13. Trust Others Behavior: Trust the others is the best way to create trusts to believe in them, give them power, and being leaders mean creating trust culture at high level. Try to take out the best part of a person to use for work. Trust in other persons' ability leads to high results.

2.3.3 Building Trust from the Organization Symbol

The organization policy can be symbol of trust or untrust, can be positive or negative, appear in many forms, in tangible material or in the system, process, or day-to-day behavior, in story told from old time to present, or may be in personnel's guide 500 pages thick, or at the high administrative car parking lot, including expressive act portraits decorated in office. Whatever, the symbol may appear to be, it will represent right or wrong of such an organization. If the symbol leads to mean untrust, or trust less than the needs of the organization, please turn back to look at the 4 dimensions of behavior at the followings.

1) The organization has integrity or not, what kind of thing it stands for, its structure and system reflect respect and trust or not; the organization has culture of honesty or not; humble enough to others or not; admitting of fault doing or not, ready to confront with difficult problems ?, the system leads to ethical and moral sense of responsibility or not.

2) About intention: The organization has good intention or not ; it takes concerns over their people and clients and truly wants others to join in triumphant occasion? The system originates for fair play and co-operation, sharing information and thoughts or to conceal important information?

3) The organization's capacity is at what level? Can improve and confront with new inventions or not?

4) The organization can produce results as expected or just let it go as it can be without referring to the promises given.

In creating organization trust culture, the 4-behavior dimension, in addition to create individual trust can also be applied to build trust culture at the organization as well by:

Increasing the organization integrity, write out openly the organization's values, pooling everybody to join in the work, creating contact culture with promise to keep it. This is very important for the leaders of an organization to do, not a minor thing at all.

Lift-up the organization's intention: to be sure that the organization's values reflect motives and principles of trust building; the leaders must act as good examples, showing concern and ready to help; lead must build a system that can benefit everybody, to carry out promises, taking care of and giving rewards for co-operation instead of competition.

Improving outcome: Creating similar visions will lead to needed outcome; getting those who participate and equal chance to work to get need results.

After taking the 4-behavior dimension to use in creating trust culture at the organization level, the organization should look into the 13 behaviors discussed how much they can be applied for improving the organization trust culture. The 4 behavior dimensions and the 13 behavior types are tools, a key to perfection of the situation; helping to change thoughts in the 3 levels; the high level of organization administrators will realize impacts of trust which affects every relation and the organization outcome. The verbal use of trust can lead to understanding and problem solving; acting or behaving of trust will help organization leader create trust culture in the organization (Covey, 2008).

2.4 Related Researches Cited:

Ke and Wei (2008) studied "Trust and Power Influences in Supply Chain Collaboration" by using social, political perspectives to build up a model of trust among members by dividing power into power of information, expertise power, rewarding power, reference power and righteous power. He also divided trust into 2 categories, i.e., trust derived from ability and trust from genericity. The found that

trust from ability will help members accepting power, reference power and righteous power. He mentioned that when those with ability trust proposed projects that can give returns because of the co-operation among members, they tend to believe and confident the data while those members with little beliefs will be doubtful and correctness of data. Therefore, expertise power is influential toward power from ability.

Chatterjee (2009) studied : Trust and learning as Moderator in Achieving Global Supply Chain Competitiveness: Evidence from the Chinese and Indian Auto-component Sector” discovered that factors promoting trust comprise reliability, openness, ability, long-term orientation, benevolence, and social responsibility orientation and learning together can also be divided into orientation leaning, leaving platform, social learning, and interpersonal learning; levels of learning lead to ability to think and analysis; while trust will pushing for joint investment in various dimension. However, trust in different business categories will occur at different time frame.

Ghosh and Fedorowicz (2008) Studied “The Role of Trust in supply Chain Governance” which trust is a tool for information exchange between members in the supply chain in the list, which group depended on activity co-operation of members, which co-operation has to cover the flow of information and commodity. The success of co-operation needs tools to control information exchange by having factors of co-operation among them and controlling information flow; these comprise trust, bargaining power, and contract. Results from this co-operation will include feedback information or collective learning; the results of this studied can be summed up that trust is an important tool in activities concerning information exchange between members of the supply chain group.

McEvily and Tortoriello (2011) did a synthesis of researches on trust altogether 171 pieces, done during 1962-2010 and found out that trust dimensions that had been studied the most (38 dimensions) in the first 5 orders included trust in integrity; ability/ competency; benevolence; effectiveness and cognitive. He then concluded that the studies of trust had been used variety of concepts under different contexts and therefore the studied results are normally varied.

In 2010, Laeequddin, Sahay, Sahay, and Waheed (2010) studied “Measuring Trust in Supply Chain Partner’ Relationship” by synthesis researches done between 1995-2008 altogether 40 pieces and found out that the definitions of trust, criteria evaluating trust or trust measuring dimensions are different according to the studied context and common experience of the contractors, for example, trust from competence means levels of client’s awareness to the goods that having skills and ability to deliver the merchandise as expected. Trust from reliability means a level of awareness and confidence derived from sending goods as promised. Therefore, in evaluating trust, it should be measured varied according to relationship, and this is similar to the research done by Seppänen, Blomqvist, and Sundqvist (2007).

Ganesan and Hess (1997) in their research classified trust into 4 categories, i.e., 1) Interpersonal trust which is a trust a person gives to another person; 2) Organizational trust, it is the trust that individuals have with an organization; 3) Intraorganizational Trust: It is the trust occurs among people within the same organization, and 4) Inter-organization trust which and organization having for the other organization. As a basic assumption, the foundation of organization trust derived from individual trust and gradually developed into organization trust via important communication process which is open and sincere to shar important information via common experience and honesty.

Amaro and Duarte (2015) studied “An Integrative Model of Consumers Intention to Purchase Travel Online” By using samples from these using internet altogether 1,732 persons, and found out that the majority of intention to by touring services follows altitudes and awareness behavior which are predictors of intention according to the Theory of Reasoned Action (TRA) and a model of technology acceptance. Furthermore, it also shows of interest awareness, easy to use according to the model which is an important predictive among on-line commodities, and support risk taking awareness of buying tourism services on-line.

Ponte, Trujillo, and Rodríguez (2015) studied “Influence of trust and Perceived Values on the Intension to purchase Travel On-line: Integrating the Effects of Assurance on Trust Antecedence” The studied results show that the intention to buy on-line depends on value of awareness and trust with the main predicator is the quality of the products and safely expected, the credits of the sellers, web-site

investment, third party guarantee, safety and privacy, familiarity with the web-site, internet privacy and third party guarantee.

Agag and El-Masry (2016) studied “Understanding Consumer Intention to Participate in Online Travel Community and Effects on Consumer Intention to Purchase Travel Online and Word of Mouth: An Integration of Innovation Diffusion Theory and Technology Acceptance Model with Trust”. The results of the study reveal that the Innovation Diffusion and Technological Acceptance with Trust Model are suitable models in explaining the consumer’s intention to participate-in and this will lead to positive intention to buy; also, month to month exchange information is very influential. The upholding of religion is also playing important role for understanding the consumer’s intention to consume behavior. It also signifies important messages for those who reader service on-line and stimulate to do research on on-line tourism increasingly.

Fan and Miao (2012) studied “Effects of Electronic Word-of-mouth on Consumer Purchase Intention: The Perspective of Gender Differences” It is a survey research aims to find out the effects of gender difference and decision-making. The studied results show that participation has the most important effect in awareness of mouth-to-mouth communication via internet, and intention to buy. It also revealed that the male sex has different behavior on buying than the female sex significantly.

2.5 The Core Concept

Organization culture is patterns or ways of life of the organization which members accept and behave commonly; Organization culture includes every system which lead to common understanding in practice or working guideline compare to the salient feature of the organization; every organization must have culture of it’s own, comprising standard, values, beliefs and the philosophy. To build strong and long-last culture, the organization needs to determine its common working targets for personnel to take action together with common understanding, that is the organization values; the main values of the organization are important rules for individuals or groups of individual use to judge what ought to do or not to do, what kind of behavior should to done or not to be done; all to lead to common desirable results.

This research is a study of creating trust culture within an organization; the organization components consist of:

1) A group of people: This perspective looks at an organization as a group of people with common objectives. A man alone cannot work to achieve various targets set out because of lack of strength, ability, time and potentials to work for success. It is therefore a group of people who share sentiments and ideology need to work together.

2) Organization is a function of management. This concept perceives organization as a function of management which the administrators must take into action for the efficient uses and yield highest interest.

3) Organization as a system: This concept looks at an organization a system consists of various subsystems and working as a process of continuing activities comprising inputs, transformation process and output including feedback and environment.

The researcher aims to study the building or organization trust culture prevailing at Chiang Rai province “Food Group with original formation up to present time including factors facilitating work during early establishment to create trust culture both at individual at organization level; these are the followings.

2.5.1 Individual level consisting of personality, capacity, values, attitude, awareness, motive and learning.

1) Individual personality derived from heredity, environment and situation for each individual, e.g., a part of personality derived from body and mind of ancestors, other part from environment since birth, child-rearing, education and training and other experiences. In addition, various situation may also change some personality traits.

2) Ability: an individual’s potentials to work, including body ability, intelligence and working ability in the organization.

3) Values and attitudes: An individual passed through socialization process which turns to be different values, attitudes more or less.

4) Awareness: a process of system arrangement of various things around an individual and effect decision-making of each individual.

5) Motive: A desire to work harder for better reward.

6) Learning: Changing of behavior permanently from various experiences. According to the theory of learning, a person will change behavior if there were rewards of substantial outcome and will avoid behavior which is risk to be punished or other damages.

2.5.2 At organization level:

There are input factors which are influential for the local culture and national culture according to Hofstede et al., (1990), which comprise the story of fighting for survival of the organization, symbol of the organization, group structure, communication, language of the organization, leadership, political power, relations with other groups, organization structure design, policy, rules and regulation, objectives, targets, view-point, philosophy, values including rituals, tradition and treatment of human resources and the process of selection personnel with similar view-points of the organization, ways to create motivation (rewards and remuneration).

In this study, the researcher aims to create trust at the two levels, i.e., at individual and at organization. Trust at individual level have to be built first, it is a condition happening before organization trust.

The researches also apply psychological concept about changing individual behavior which can be divide into 3 parts, i.e., perception, communication and behavior lead to desirable behavior which is trust culture in organization. At the organization level, the researcher uses Schein's concept of value set, beliefs, patterns of behavior.

1) View-point, perception means ideology philosophy, beliefs, values which is considered as the substance of culture; be characterized in abstraction but can lead to expression of cultural behavior, behind the behavior that supporting organization trust culture and also material culture which is an outside part according to Schein (1992).

2) Communication: Changing language used in the organization relating to trust culture means communicate leading to the same perception involving philosophy, beliefs, values and organization perspectives. This communication will

affect group structure, group decision, and communication with other groups and conflicts (Robbin, 1993).

3) Behavior means leader's behavior and also practitioner's behavior. Changing frame of behavior in the organization effects the creation of trust culture in the organization (Covey, 2008).

4) Desirable behavior which may appears in view-point, values, and philosophy of the organization.

5) Trust culture in an organization, values, attitudes, beliefs, expectation, rules and regulation, standard and mutual agreement among organization members which indicate expression of trust in their organization; all these effects working performance of the organization and transmit to new generation.

2.5.3 Effects of trust culture in organization:

At the individual level including leaders and workers, i.e., 1) honest 2) openness 3) capability 4) loyalty 5) concern for others 6) facing reality 7) keep promise 8) trust the others 9) strait talk, clear 10) can be expected.

At the organizational level; they are 1) integration, i.e., being honest, straight forward 2) honest intention, no hiding motives 3) capability, try to improve, correct the wrongs 4) having outcome, with records of work 5) tradition and 6) perspectives philosophy, organization valves effecting the creation of trust culture in the organization.

The core concepts mentioned above can be summarize in a figure 2.11 below:

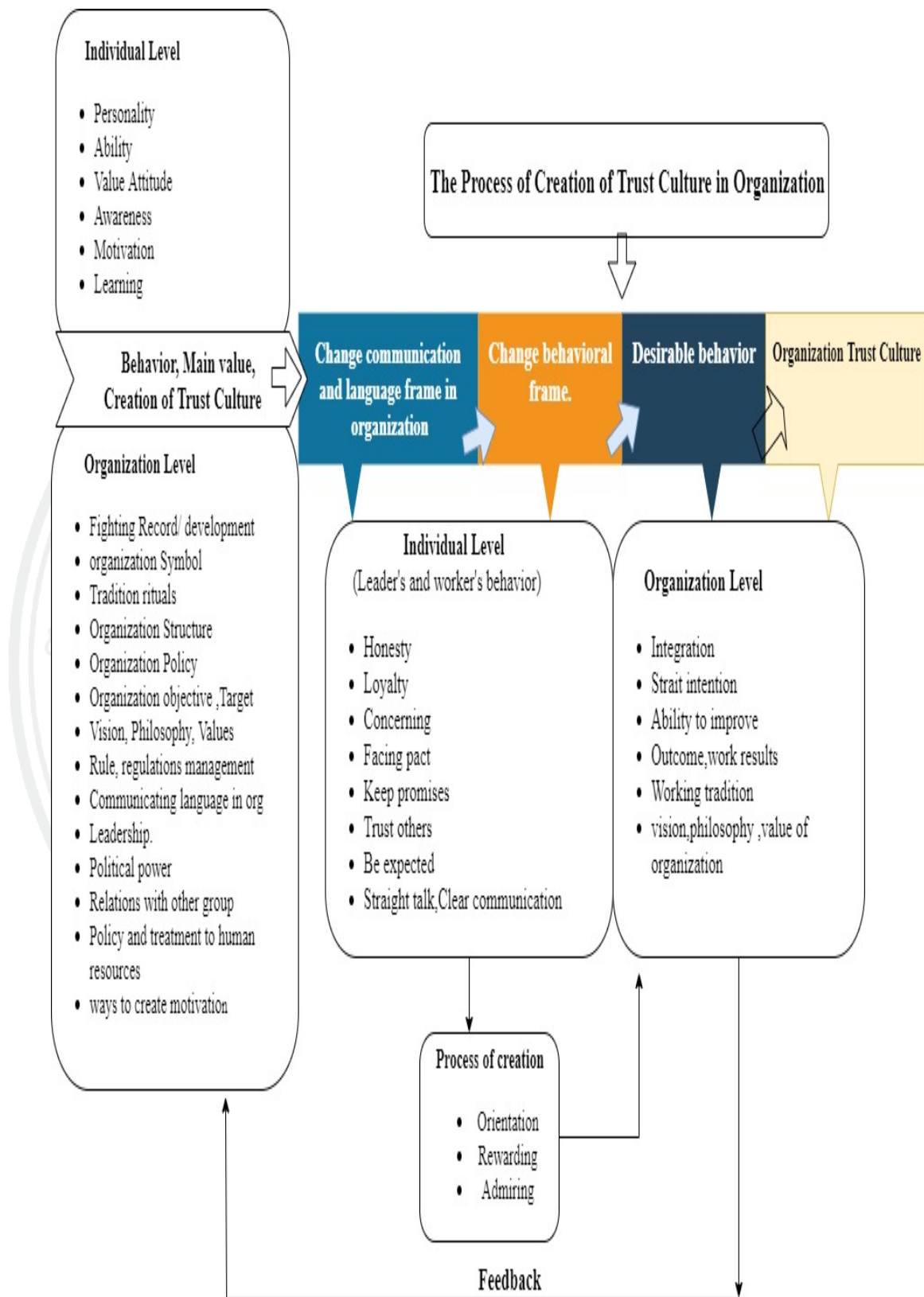


Figure 2.11 Core Concept for the Study

CHAPTER 3

METHOD OF THE RESEARCH

In the study of “Creation of Trust Culture in the Organization of Food Cluster in Chiang Rai Province” in order to find out appropriate and appropriable model for it, including characteristics and steps useful to the development of an organization to increase competitive ability according the national development plan and for sustainable development; the followings are methods and steps of the study.

3.1 Methods of the study

3.2 Selection of Studied Area

3.3 Selection of Target Group and Key-informants

3.4 Data collection methods

3.5 Interview Guides for in-depth Interview.

3.6 Data analysis

3.1 Methods of the Study

This research is a qualitative one by emphasizing phenomenology as a guideline for data collection from key-informants plus participant observation and studying of the history and the context of the community in various dimensions.

3.2 Selection of Studied Area

This study selected specific areas. By selecting the group of Tha Sud Food cluster Chiang Rai province because Tha Sud Subdistrict is an area which is an important food production source of Chiang Rai and has been accepted praised by various organizations, i.e., food producing, food transforming and/ or food security groups, e.g., groups working for strung demand of local food via cultural, etc.. A

group of Food Cluster in Chiang Rai is strong, unified and formed for a long time. The researcher is therefore interested to study the trust of this group in order to be a prototype of the development of trust in other groups.

3.3 Selection of Target Group and Key-informants

1) The target group is the food Cluster group in Tha Sud Subdistrict. Chiang Rai province. Because it is a group that has similar characteristics of clustering as a cluster. There is a integration of related operators and set up in the same area with a common objective helping each other for the benefit of all parties. At the same time, there is still business competition. There are also links with various agencies or support organizations such as community development, educational institutions. Research and Development Institute as well as government agencies such as agriculture, provinces to exchange ideas and learn experiences from each other resulting into new knowledge and develop into a knowledge society that is beneficial to the promotion of innovation and overall productivity.

2) Because this research is a qualitative one, the selection of studied areas has been done purposively to ensure desired characteristics, the selection of key-informants for each area is done by "snow-ball technique" which is a technique that gives important information providers who can provide the most information or knowledge. In choosing the following advice techniques will enable the researcher to get a list of key person names. By this technique, which the researcher selected 12 of them for each organization based on the criteria specified before for accuracy and bias. By specifying the qualifications necessary to acquire a variety of information according to the data triangles; the 3 groups of key-informants are as follows:

(1) Group Executive Committee consisting of 12 members (4 persons for each organization). Which is a person who is qualified, knowing the group information thoroughly i.e.,

(1.1) know about network or community organization from establishment in detail,

(1.2) holding committee or members or the organization no less than 5 years,

(1.3) willing to give information.

(2) Members / organization groups, consisting of 12 people (4 persons for each organization), i.e.,

(2.1) being members no less than 1 year,

(2.2) willing to giving information.

(3) People outside the network / community organization groups, and concerned officials from the government 12 persons (4 persons for each organization) with the following qualifications, i.e.,

(3.1) playing roles connecting to network community organization,

(3.2) willing to give information.

3.4 Methods of Data Collection

In order to receiving sufficient data corresponding to this research objectives, the researcher select 3 main methods of data collection as follows:

1) Documentary study, such as government reports, meetings etc., in reviewing relevant concepts and theories from research reports, theses and others. They are used as basic information for this and for analysis.

.2) The in-depth interviews method used to gather data from 36 key-informants.

3) Focus-group technique used for validity check on some point of collected data to draw conclusion about how to create a culture of trust in the food Cluster in organizations in each organization. The focus-group has been done 3 times, each for on organization.

The methods of data collection have been summarized in Table 3.1 below:

Table 3.1 Summary of data collecting methods and expected data received

Data collecting methods	Expected data received
1) Documentary study	<ul style="list-style-type: none"> - Organizational structure, creation, vision, philosophy, organizational values. - Organizational management characteristics - Lifestyle of the people in the community. - Social situation of the community empowerment.
2) In-depth interview	<ul style="list-style-type: none"> - The form and characteristics of trust that exists in the organization. - How to building trust in the organization of the food cluster. - Synthesize the trust model in the organization of food cluster.
3) Focus-group	<ul style="list-style-type: none"> - To check validity of Trust model in order to examine the model, how to build trust in the organization of the food cluster model.
4) Comparative study of 3 areas	<ul style="list-style-type: none"> - Compare the common elements of how to build trust in each organization.

3.5 Interview Guides which are Necessary for this type of Interview.

They are as the following.

Part 1: Basic information of key-informants.

- 1) Sex
- 2) Age
- 3) Religion
- 4) Education attainment
- 5) Marital status

- 6) Occupation (main/ supplement)
- 7) Average monthly income
- 8) Self-background., domicile, ancestor background, impression or pride told by ancestors and living methods from past to present.
- 9) Responsible roles/ roles in the organization (rank, duty, tenure, experiences, training, seminar, study, tour, application for group development).

Part 2: Organization basic information.

- 1) History/ origins of the organization, e.g., birth of the organization, important events that change the organization essential parts, etc.
- 2) Characteristics of organization structure and it's policy.
- 3) The organization vision, task, philosophy, and values.
- 4) Economic, i.e., production, management, marketing, relations without sidars, e.g., with local monetary institution and money service both inside and outside the system.
- 5) Social features, organization/ social relation, connection with social organization, i.e., social group, power structure, leadership, family and kin.
- 6) Learning system, transmitting of knowledge, communication, channels for sending and receiving information.
- 7) Custom/ tradition, i.e., the organization beliefs, rites and rituals.

Part 3: The creation of trust culture in the organization.

Meanings of creating or trust culture in an organization.

Perception, view-points, i.e., ideology, philosophy, beliefs, values behind behavior, things that supporting the organization trust culture, and symbols or the material culture.

Communication, i.e., those concerning with trust culture in the organization, the one for similar view-points and perception in the organization philosophy, beliefs, values and attitudes.

Behavior means the leaders and practitioner's behavior, for example, straight talk, being honest, respecting for others, clarity, amending faults, loyalty, producing outcome, improving, facing reality, clearly expression of hope, identifying those with responsibility, listening first, keeping promise and trust the others.

Part 4: The organization trust culture among individuals:

1) Meanings and characters of the organization trust culture
 2) Organization trust culture among individuals. Leaders' and practitioners' behavior about 1) honesty 2) clarity/ openness 3) with ability 4) loyalty 5) concern for others 6) facing reality 7) keeping promise 8) trust the others 9) straight and clear speaking 10) can be expected.

3) Organization trust culture at the level of corporation.

At this level, it includes 1) integrity that is being clear and open, honest, straight forward 2) with intention to be open, not concealing anything 3) with an ability for improvement, correcting the wrong ones 4) achieving results and having work records 5) with traditions and 6) with the organization's view-point, philosophy, values leading to the successes of the organization trust culture establishment.

4) The Promotion of organization trust culture.

In selection of new members, the organization should select persons with similar beliefs and attitudes with those of the organization. In the orientation, information about organization values, beliefs and traditions which are practicing by members should be transmitted to the new ones, and in formal notification, the organization must inform all new workers about the policy, rules and regulation, including any rewards, privileges that they should receive. In addition, informal sessions such as exchange of ideas or experiences should be done for them to learn about the organization culture speedily.

3.6 Data Analysis

The researcher did analyses some data while collecting them in the field according to the qualitative research method which can be elaborated below.

1) Data verification according to triangular techniques matching the data according to times, places and people involved.

2) Classification of data verified in 3.6.1 to set up typology and taxonomy according to the research's objectives to find out possible causal relations among dominations of phenomena then follow with the help of descriptive statistics, such as frequency and percentage.

3) Analytic comparison of relevant data from the 3 organization studies to find out similarities and differences to finally making a meaningful synthesis of data relevant to Synthesis the model to create trust in the organization of the food cluster.



CHAPTER 4

RESULTS OF THE STUDY

The study of “the creation of trust culture in the organizations of food network in Chiang Rai province” by collecting data from the in-depth interview of key-informants, from documentary reviews and observation; The data collected can be classified and presented as follows:

- 4.1 The context of Chiang Rai province.
- 4.2 The concerned organizations.
- 4.3 Basic information of the key-informants.
- 4.4 Example of cases in the in-depth interview.
- 4.5 Results of the study of trust within organizations of food processing cluster.
- 4.6 Outcome of the study form of trust in organizations
- 4.7 Methods to create trust culture in an organization.
- 4.8 Summary of a Model to build trust culture in an organization
- 4.9 Guideline for creating a model of building trust culture in organizations of food cluster in Chiang Rai province

4.1 Chiang Rai Province

4.1.1 Geographical characters

Chiang Rai province is situated in the northern part of Thailand about 785 km. from Bangkok, with an area of 11,678,396 Km³ or about 7,298,998 Rai, with the following boundary:

In the north: connecting to Myanmar and Laos territories.

In the south: connecting with Payao and Lampang provinces.

In the East: connecting with a part of Laos territory and Payao province.

In the west: connecting to Myanmar territory and Chiang Mai province.

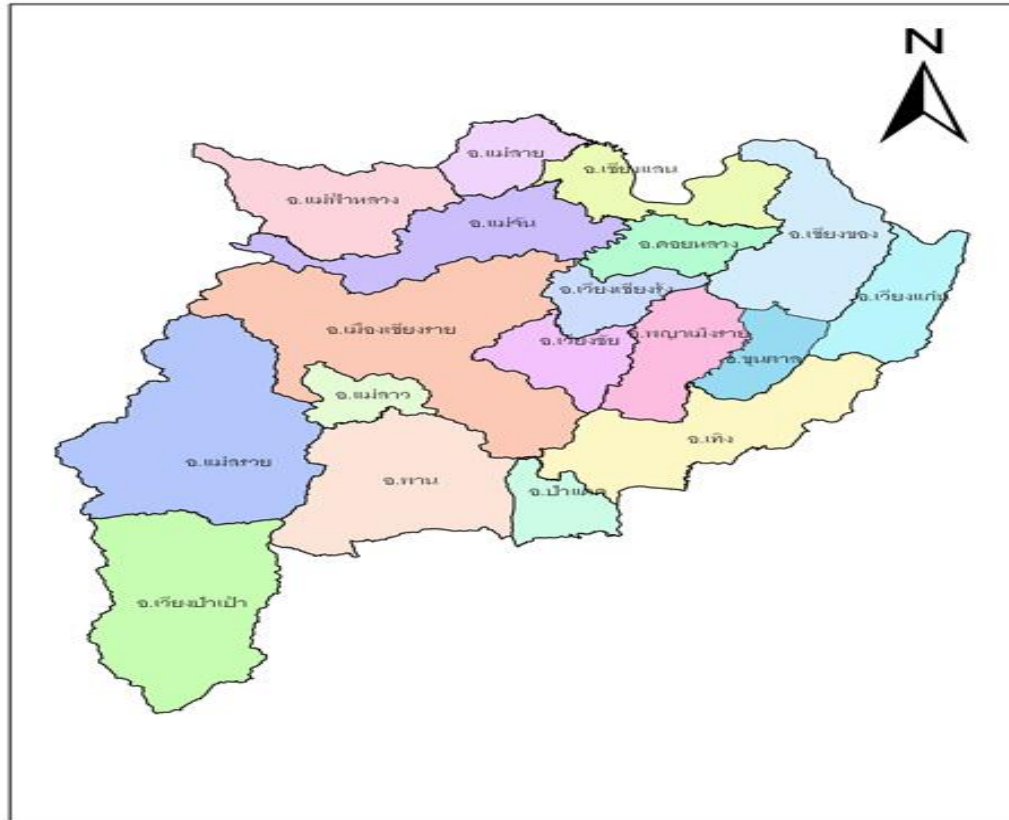


Figure 4.1 Map Showing Chiang Rai's Boundary. (in Thai version)

Source: Chiang Rai Development Plan 2018-2021

4.1.2 Administrative structure

Chiang Rai province has been divided administratively into 34 units and with 84 related to central administration; there are also local bodies of administration, i.e., one provincial administrative organization, one city municipality, 72 Sub-district Municipalities, 70 Sub-district Administrative Organizations, 18 districts, 124 Sub-district, 1753 villages (From Chiang Rai Administrative office, 2016).

4.1.3 Population

There are altogether 1,273,445 people in Chiang Rai province with an annual average income of 30,710 baht/person/year.

Chiang Rai official pronounce: “The Northern most in Siam, edging 3 territories, Lanna cultural location. Doi Tung Buddhist Secret structure.”

4.1.4 Chiang Rai has been dubbed as a city of “commerce, investment, agriculture and tourism, prosperous with Lanna culture, people peacefully.”

Chiang Rai’s targets are to take growth in economic issues with an emphasis of competitive capabilities in trade, investment, services, logistics, agriculture, tourism and culture, “connecting with a provincial group, and ASEAN in-order to lifting people’s quality of life higher. All these by following the ‘philosophy of sufficiency economy’ as the main guideline for successful creation of qualitative human, society, balancing the ecological system and developing a city suitable for good living; all these to ensure that the people will live in good environment and to promote safety in life and property of people within normal and close to the territory areas.

4.1.5 Personal trust issues

Chiang Rai province regards the issue highly by giving importance to breeding social responsibility, sharing and unity, for example, in the project for building strong village/ community in preserving peace and security at the village level; the project increasing capability to keep peace and order in villages for peace keeping assistance and deputy village head in Chiang Rai province, also have the same objective to keeps peace and order in the province.

As for trust in food products to ensure consumer’s trust in them, the development plan of Chiang Rai province, B.E. 2561-2564 has given important issues for development, i.e., to promote, support and develop and creating realization for agriculturalists to produce agricultural goods with high quality and safe. In addition, a plan to produce commodity without dangerous elements, producing food at an appropriate time for consumption of consumers and food operators; finding more channels for selling agricultural products to consumers and food operators, with GAP quality standard.

4.1.6 Relevant states policy

The province has been selected to be an area of special development both for using labour for export of commodities and as a cluster of technological promotion with the common target in agricultural processing commodities by using Chiang Rai's strategy for food industry. The province also has a policy to promote safe agriculture in order to increase values, standard improvement, and packaging OTOP, promotion of the main agricultural products, planting economic crops for export development; promotion of production, marketing and safety standard of agricultural commodities, promotion of processing for increased values of agricultural goods, including development of Chiang Rai province to be center of goods carriers in land, water and air as neighbor countries logistics to be ready for the roles of a major player in frontier commodities land investment in export commodities.

4.1.7 Forming of organization to become network

Chiang Rai province hold a strategy for promote and support organizations to become social network both from the government and private section, i.e., occupation promotion, network building extended to community enterprises, development of productive technologies and processing of OTOP produces to reach acceptable standard, creating a center for OTOP packaging; conserving and using the environment perpetually; space development in both rural and urban areas including building strong communities all around.

4.1.8 Physical character

Chiang Rai province is a strategic location to ASEAN countries and GMS; a frontier province opening to trade, investment, tourism and logically being special area for economic development with connecting frontiers with neighboring countries of Laos and Myanmar, leading to southern China; the people may have some ill-effect of communicating disease, including inspections and control of food, produces, drinks from neighboring countries, which may affect people's health. Promotion of agricultural goods and food security, producing of good quality agricultural goods, at the leave of universal standard important issues for development of Chiang Rai province.

4.1.9 Economic Condition

Chiang Rai province is the 12th largest province of the country, with 14th largest population. The fastest growth group of population is the elderly one and about 5 percent of the population have no nationality.

Economically, Chiang Rai ranks 25 of the country with worth about 95,995 million baht and fast growing. Chiang Rai is considered as agricultural area because of having agricultural sector larger than that of the country 3.4 times and growing averaging more than 3 times over the whole nation growth. Chiang Rai economic size is considered to be about the middle but growing fast with agricultural sector as prime-mover but revenue from agricultural sector is low while industrial sector is small and growing slowly; food processing and drinking are main industrial enterprises.

A Note on Chiang Rai's economy is that it's growth has been parts of government's investment because of being special economic zone leading to fast growing in trade and monetary services in particular. The agricultural sector is large with rice as the main crop covering more than 50% and growing about 5% annually; production per land unit also rises from 670 kg. to 966 kg. Per rai with more irrigated planting area. (from a meeting for strategic operation of Chiang Rai province, on 10th May, B.E.2559)

4.1.10 Basic Data of Tambon Tha Sud

1) Geographical character. It is situated on the north of Muang district, Chiang Rai province, about 20 km. from the district seat, with the following boundary.

In the north connecting to Tambon Mae Chan., Mae Chan district

In the south connecting to Tambon Nang Lae, Chiang Rai Muang district.

In the east connecting to Tambon Mae Kao Tom, Chiang Rai Muang district.

In the west connecting to Tambon Pa Tong, Mae chan district.

There are 11 villages in Tambon Tha Sud with 6,765 people living there in 2338 households (data from basic Necessity, B.E.2561). The majority of

people work on agriculture with agricultural activities, for example, crop planting, animal raising, fishing as their main enterprises; the important economic crops are rice, soy bean, pineapple, fruit trees. Tambon Tha Sud occupy about 2,000 rai of forest area. In addition, there is community forest as a source of natural water supply for people in Tambon Tha Sud and nearby as show in more details in the maps below:

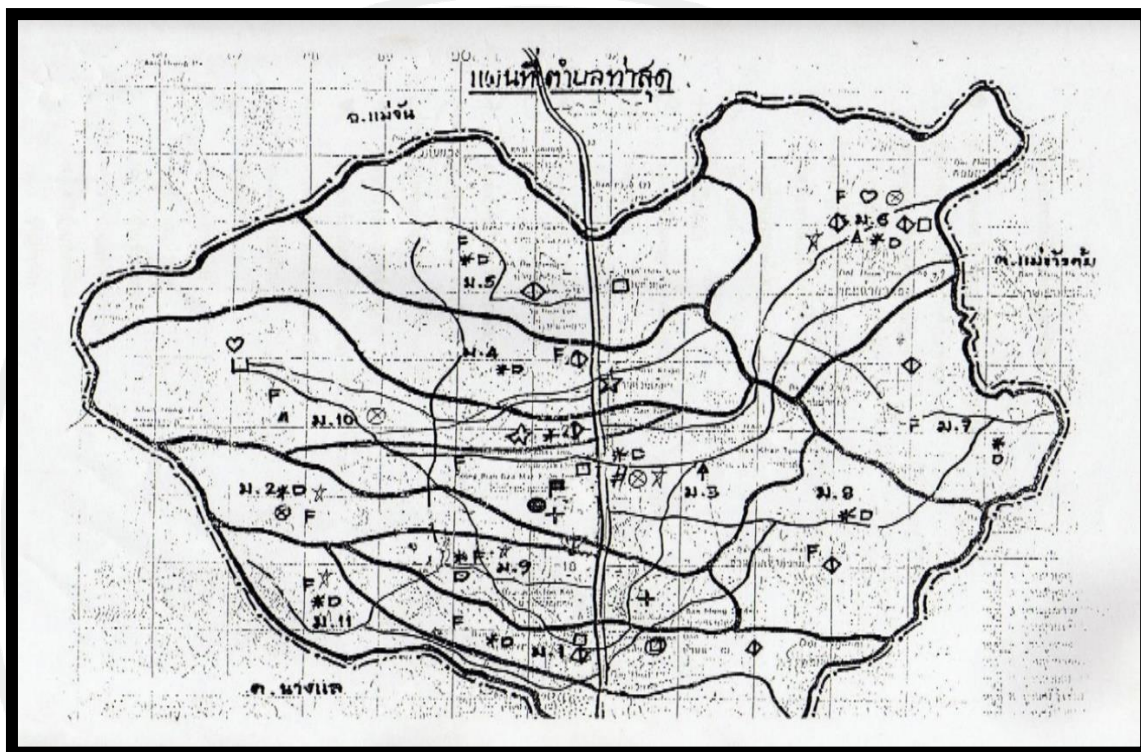


Figure 4.2 The Map of Tha Sud Sub-district, Chiang Rai province.
Source: Sub-district of Tha Sud's Development Plan, Chiang Rai Provincial Agricultural section.

Location symbols in the map of Tambon Tha Sud

- Center for transmitting of agricultural technology of the Tambon
- △ Subdistrict Administrative organization (SAO) and a place to transmit agricultural technology about orange planting, and vegetable without poison cores elements.
- Mae Fah Luang university □ primary school ◇ Wat, church
- + Health center 'F' village pipe water 'D' village broadcasting site
- ⊗ Housewife group, saving group

- # community market
- ☆ Agricultural processing plant, rice mill, village head residents.
- inspection visit of Sub-district □ Mae Kao Tom reservoir
- ♥ Tourist spots (Pha-tong cave, Mae Kao Tom reservoir)
- === Highway (Asian) ——— village road
- Tam bon boundary ----- village boundary

2) Custom, tradition, rite and influential thoughts.

The people of Tambon Tha Sud still uphold Lanna traditions strictly; however, material culture such as Wat, buildings are in mixing forms. Local customs and tradition are still prevailed up to today as shown below

(1) Songkran Festival, an old tradition from ancient time which begins on 13th. of April of every year, and being regarded as new year. The ‘Maha Songkran ‘day or the first day of new year, is called ‘Wan Songkran Long’ by the villagers means we are one year older; The rites will last up to 17th. April and various activities being held, e.g., carrying sand to Wat, giving alms, giving food to monks, sprinkling holy water to Buddha images and pouring water to the elderly in respectful manners. In addition, these often followed by an organized merit taking (Tod Pha Pa Samakki) in the name of Tha Sud people, including those returning from working outside. The funds left from this will be used for charity and community’s activities.

(2) ‘Rod Nam Dam Hua’ (pouring water on the elderly’s head). This is to show respect for older people and also asking for forgiveness in making mistakes to them during the past year, including showing gratitude to those who have been in higher positions such as teachers, respectful adults, senior relatives regardless of their upholding.

(3) Longevity Rite (Suel Chata custom). It has been practiced by Lanna people generally, it includes longevity for the country and for individuals. For good fortune, there are plenty of sacrificial materials to pay respect to town sacred spirits. Individual longevity rites often perform at birthday, Newhouse ceremony, or when getting ill.

(4) 'Tan Kao Salak rites: it has been called locally as 'Tan Kuay Salak.' This will be performed on the 12 months of the north, can perform in any day of the month. A day before being called as 'one day,' villagers will prepare materials to give monks at a Wat with written inscription for the dead relatives and sacred beings. If the numbers assigned are for any monk, the materials will be given to him.

(5) Water festivals (Loie Kratong rite). The people here hold this rite like others in the country (on the full moon day of the 12th Luna month)

(6) 'Tam Boon Poi' rites divided into 3 categories, i.e.,

(6.1) 'Poi Luang' (The Great one) with spacious ceremonies, for example, in celebration of church, temple or stupa, often carried out in the north's month of 5-8 (between February- May) which being the months after rice harvesting.

(6.2) 'Poi Noi' (The small one) or 'Poi Boed Luk Kaew' (Son ordinating rite). The rites for ordinating monk or novice; it always involves consultation among close relatives and friends who will hold to 'sacred' clothes of which will receive major merits in return.

(6.3) 'Poi kao Sung' This one is to extend merits to the death by inviting monks to pray for them and donate necessitate materials to the monks.

(7) The tradition of 'Pha pa' home coming: This is to buying things to be donated and keep them within the village for further common usages. The things are, for example, chair, table, pot and pan, sacred group of table clothes for covering the desk to use in burial rites, in new year, ordaining, marriage ceremonies. Those who organize the activities can borrow them for proper uses. Some may donate money or other material. This tradition opens opportunity for community numbers and/or their children who have been away work outside, and return for the occasion can participate in community activities. The donation is not fixed; it depends on individual's ability to sacrifice. This tradition promotes community members' loving and caring among themselves. There is a canal passing though the village; it is therefore sometime difficult for some members to communicate. This tradition is one venue for them to get in touch with each other.

The borrowing of things is not formally in writing or other methods; it has been acted on trust alone. However, if villagers from other community borrow these things, they have to pay rent, for example, a rent for borrowing a tent is

1,500 baths. In operating 'Pa Pha' ceremony in each year, income and expenditure will be declared for members to acknowledge.

3) Religion: About 94 percent of the people living in Tambon Tha Sud are Buddhists with 11 Wat and Buddhist sacred places. About 5 percent of the villagers are Christian. In addition, there are 7 Spirit Shrines (Sarn Choa) situated at village moo.2, 3, 5, 7 and 10.

4) Education: Tambon Tha Sud operating 5 small children centers, 3 primary schools, one extended educational school, one university, i.e. Mae Fah Lung, it is a state university. There are also 7 newspaper places within the village.

5) Grouping Enterprise: There are several communal groups in Tambon Tha Sud. i.e., 11 Housewife groups, 11 Occupational development groups, 9 community enterprise groups, 2 young agricultural groups, 1 center for promotion and producing of rice seed in the community with the majority of members being agriculturalists. see Table 4.1

Table 4.1 Organization/ Agricultural Institution in Tambon Tha Sud

Groups	No	Members(person)
Agricultural housewife	11	210
Young Agriculturalist	2	90
Occupational promotion	11	271
community enterprise	9	261
center for promotion	1	60
production of rice seeds of the community		

6) Peace Keeping: There are 2 Public service center at Sub-district Tha Sud, under supervision of Chiang Rai provincial office, the public service center performs duties of keeping peace in Sub-district area; it is situated in front of Sub-district Tha Sud Administrative office, Ban Mae Kao Tom Tha Sud, village moo 3 Tambon Tha Sud, at in front of Mae Fah Luang University, Ban Huay Plu, village no 1, with civil volunteers altogether 110 persons, a water carrying truck of 6,000 liter and one motor boat.

7) Economic Data: the majority of people in Tambon Tha Sud work as hired labour or in agricultural field; the most important plant is rice, growing twice a year (during May – August) for the main crop and harvesting during November-December; the second crop (Na Prung) during January-March and harvesting during May-June. Among other important economic crops are pipe apple, corn for animal feeding, soy bean, tapioca ground nut, lychee, garlic, ginger, etc.

8) The community's view-point: can be summed up as “a source of good seed production, with increasing yields technology and long life with good quality.” The people here dream of being a good place to produce and market good quality agricultural products: a place to produce good quality and distribute seeds especially rice with good market for it. Having good living conditions, attracting tourists in ecological aspects, with good co-operation and unity among the community villagers.

9) The B.E. 2561 Index of Necessity Data of the people in Tambon Tha Sud: The number of populations is 6,765 persons, living in 2,338 households. More details in Table below.

Table 4.2 Index of Necessity Data

Necessity Data	Percent (%)
Health Aspect:	
Households have good food, safe and up to standard	94.54
Environmental conditions:	
Households have clean and sanitation oriented	97.26
Households are secured and safe for living	99.57
Households are safe for living and keeping property	100.00
Economic condition:	
60 years old and over having careers and income	89.13
Families that can save money	70.06

Necessity Data	Percent (%)
Social values:	
Warm families	99.96
Families participate in public and community affairs	99.91
The elderly has been taken care of by the family, community state and/or private sector	99.86
The disabilities are taken care of by the family, community, state and/or private sector	99.34
Those with chronic disease are taken care of by family, community, state And/or private sector	100.00

Source: Necessity Data (Cho.Po. Tao.),2561 Department of Community Development, Ministry of Interior.

4.2 Detailed Information of Food Network Group in Chiang Rai Province

4.2.1 Hot Sauce (Nam Prick Num) Producer Group:

4.2.1.1 Origin: It was original produced by ‘Mother Marasri who took the palace recipe to teach the group of housewives making food for guests who attended burial rites at the village. In B.E.2548, a small producing plant was open with co-operation from the housewives to sale it in small quantity at first. Later they developed a better quality of the products inducting safe way to keep, to package, marketing and transporting, the group has been assisted by the government agency concerned by receiving proper training from the Department of Industrial Promotion for those who did not know how to do it and want to be the producers, and Chiang Rai Provincial Food and Drugs Committee also assisted about how to keep the product long without rotten; later the district community development workers reason mended to have the product included in OTOP category. Now it has attended the states of being ‘Five Star OTOP’ product.

4.2.1.2 The objectives: to conserve local food culture and making local housewives to have jobs and having income within the community; it is creating work, income for those who participate in the group from miscellaneous work such as cleaning and preparing material, onion, garlic and other. It also creates a main career and good relationship among people of the community.

4.2.1.3 The Group Mission: Hiring labour within the community, purchasing and supporting local raw materials, such as dried chili, onion, garlic and firewood. It is work-creation, income distribution and moving local economy.

4.2.1.4 The Group's View-Point: Honesty, open, sincerity, conserving local food, developing the group to be a source of learning.

4.2.1.5 Rules of the group: Members of the group work together as if they are brothers and sisters transmitting know-how like the elders teaching the younger ones, working as a team, not by individuals; working outcome belongs to the group; all participating members have similar characters no need to the group to have written rules. They rely on custom and traditions. If one member cannot work can inform the group by telephone, etc.

4.2.1.6 The Outcome: The product has been highly recognized, with a symbol from the Food and Drug Organization (Au. Yoh.) and also from 'Ha Lal' food inscription; receiving runner-up prize in dominant cultural product, in the category of 'local food: among many local hot sauce products. However, the main product of the group is 'Nam Prick Num,' and other kinds of hot sauce being regarded as secondary.

4.2.1.7 Group Members' Learning: Learning like elders' sisters teaching the younger ones, and also from study tours and exchanging of knowledge bringing the practical ones to do so that they can see the different and decide what should be followed.

4.2.2 Home-Stay Group:

4.2.2.1 Origins: Now a day there are more tourists visiting the community; villagers then adapted their home to be more acceptable for tourists to stay overnight. Later they formed a group of villagers who participated in the home-stay business with rules for home-owners and tourists to follow. The community still being agricultural base, while the home-stay business is only given additional income;

the group does not want to rely on income for the 'home-stay' alone. The home-stay group is informally organized, forming naturally for tourism as additional income.

4.2.2.2 The Objectives: to promote agricultural occupation, and agricultural tourism, for example, participating in agricultural activities, i.e., planting rice, fruit trees, vegetable garden behind the house and others. Formerly the villagers did not think that their daily farm-work would be interested but when tourists come and wanted to participate in the activities, they then got the idea and made it as an additional income source, and also impressed the tourists who came to see, participate and rendering income to villagers.

4.2.2.3 The Group's Related Activities, because most of the tourists in this category are middle income and independent group with variety of interested, for example, being students who want more practical experience. Most of the tourist of this type want is comfortable bed in reasonable price, clean toilet, simple local food with good quality, local story and culture. Some local food that suit tourists' test has been recommended including inviting them to join in preparing the food. All these must be safe with the hosts' friendly gesture and smiles.

4.2.2.4 The Group's View-Points: Each house owner must make sure of safety for tourists who stay with him, to make them trust him; he must regard the tourists as if his family members. The house owner must prepare for the wellbeing of tourists such as, providing ordinary medicines, food categories prepared specially for them, local and seasonal food, food regarded as local symbol with local raw material such as rice without poison elements, etc.

4.2.2.5 Safety Measures and Trust: There are CCTV. In Tambon Tha Sud for protection of life and property of the residents. This has been provided by the Tourism Promotion authorities to promote tourism in the area and to give trust to tourists who come to stay.

4.2.3 Community Enterprise Group:

4.2.3.1 Origins: Because Chiang Rai location and atmosphere are suitable for grow glutinous rice, ko.kho 6 and Jasmine 105, both of which have beautiful seeds, when cooked their taste invite people to consume. In order to create this kind of rice planters growing it as the market's demand, the government then

established the center to promote them at Tambon Tha Sud to produce the two rice varieties for sale in the Tambon and near-by communities and to conserve the two varieties too. There have been made Chiang Rai famous for it. The farmers therefore formed a group to do business on this at the Tambon and also promoted the good name of them, the center was created in B.E.2546; the Department of Agricultural Promotion them distributed fertilizers for it and invited farmers involved to learn more about the methods to deal with the rice varieties correctly, from planting to harvesting altogether & times for the first year. In addition, the Department also distributed the seed for 3000 kg. for the group to sale and get income to invest further more.

4.2.3.2 The objectives: the establishment of the center for promotion and production of rice seed in Tambon Tha Sud are to create unity among rise farmers and to increase their knowledge about rice seeds and skills in rice production sufficient for consumption all year round; and also to be a center for rice production and marketing including transmitting of correct knowledge about rice nature and consuming possibilities, to have farmers getting revolving funds for the rice business and increase their income from producing good seeds, getting good price and also conserve good variety of rice seed for further uses, being a source of information on rice to other villagers leading to more capital involvement in the rice business and finally to make farmers realize of the grouping values.

4.2.3.3 Obligated Acts: The center for promotion and production of rice in Tambon Tha Sud has to produce more rice seeds with good quality for local farmers to utilizes it; reducing the uses of chemical elements in the rice farm to promote safety in rice products and develop better techniques for rice production in response to market demand. The group's products are good rice seeds, the processed rice 'Kao Klong,' I.e. Ko Kho6 and Jasmine 105.

4.2.3.4 The Group's View-points; to act as a good center for produce good rice seeds, reduce using of chemical substance in rice farm, be honest and united to make the community a better place to live and work.

4.2.3.5 Group Participation: the group will participate as plans laid out a month or so with participation from all members; if a member could not come, he or she must send in a representative to attend the meeting. The group participated in

doing the rice demonstration farm, the clinical meetings, and in activities to increase income by allowing their housewife group to sell the rice developed by the group.

4.2.3.6 Rules and Regulation of the Group: the center for Promotion and Production of Rice in Tambon Tha Sud has made out rule and regulations as follows:

The member must be rice farmers, living in Tambon Tha Sud; they must save their money with the center every month for 50 baht or more per month in the 5th day of each month; a member also have to hold shares with the center for 100 baht per share but cannot own more than 100 shares per person. The member can borrow money from the center with interest .50 percent per year. In addition, the center must buy rice seeds from member in higher price of available in market for 1 baht; the group must organize meetings at least within 3 months; organize the major meeting once a year. These will be money returning to members every 2 year with the following proportions: 10 percent for the group committees, 30 percent for the center's fund, 40 percent for members and 20 percent for public donation. This regulation has been in force since 10 April, B.E. 2546.

The structure and functions of the center can be seen in the diagram below

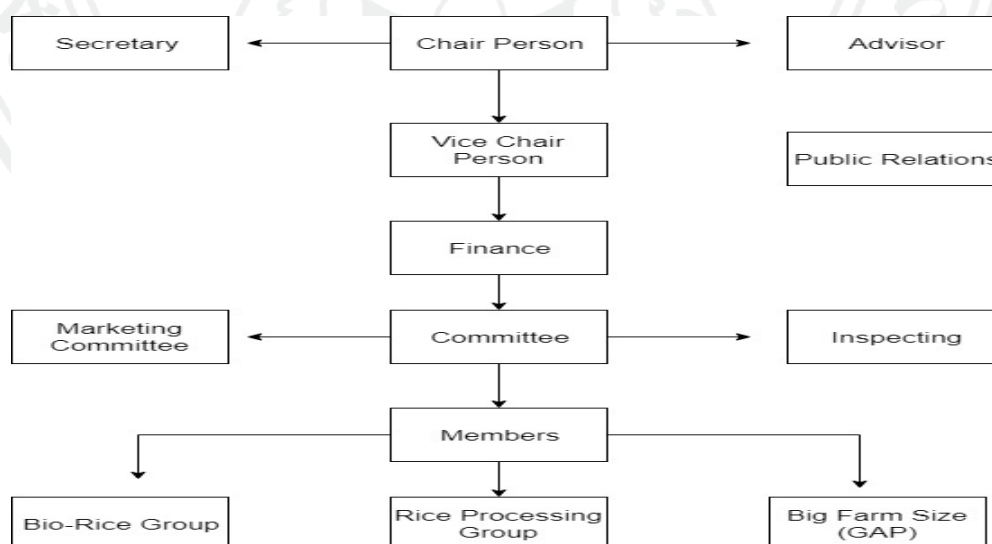


Figure 4.3 The structure of Administration of the Center for Promotion and Production of Rice Seeds at Tambon Tha Sud (Tha Sud Sub-district)

4.2.3.7 The Group's Productivity: The Center for promotion and Production of Rice Seeds, Tambon Tha Sud received an Excellent Rewards in B.E.2552 and B.E. 2554 at the Provincial level, from Chiang Rai Provincial Authority; including District level award in B.E. 2554 from the Agricultural Office. Later, it was selected to be the no. runner-up prize of Chiang Rai Province for promotion and production of rice seeds and other rice categories.

4.2.3.8 The Learning of the Group Members: Learning from official training, such as from District Agricultural Officials and from the group discussions and by themselves.

Community Enterprise for creative agricultural Processing:

1) Origin: the group was formed as villagers organized for self-dependence and their families in the community; the group for creative processing of agricultural products then emerged to get income for their members and the community by taking raw materials, community resources blending with knowledge of each individual member creating economic produces for the community enterprise with emphasis on knowledge from self-learning to be sustainable, with senses of natural resources and environment conservation.

2) The Objectives: One objective to create the community enterprise for creative processing of agricultural products is to prevent and remedy the problem of left-over rice over the year from the Center for Promotion and Production of Rice Seeds and of the members which the market did not want to buy, even though they were good seeds at 5 baht/kg. These left-over good rice seeds were then reorganized by the new established group to make them as the community products for tourists to visit the Center for Promotions and Production of Tambon Tha Sud to see new creative products (Kao Tan, and Kao Pop, etc.).

3) Form of Group Management. It is the management with members' participation, with each member participate in decision making, thinking, doing and joint responsibility; participating in financial keeping and control. All these for the members to have strong attachment to the group, with mutual help in creating with intention to see the group strong and viable.

4) The Group Structures: The group structure is quite simple, not complicated, comprise chairperson, vice Chairperson, secretary, cashier, public

relation, marketing and communication. The executive committee lasts for 4 years; The committee responsible for the group's savings last for 2 years; share and capital return will be distributed every 2 years; the group has saving account and saving will be collected at the 12th of each month.

5) Rules and Regulation: These group was established to help community members who could not join the center for promotion and Production of Rice Seeds because they do not own farm land. This group's members therefore do not have to own farmland, nor being farmers.

6) Obligated Acts: The members of this groups have agreed to buy rice left-over from the Enterprise Center for Rice Seeds and its members; the unsold rice within a year will bought by this group; they also have to buy raw materials for food processing from the community, e.g., pipe-apple, banana leaves, rice, coconut and banana, etc. The group will pay members who work on these 20 baht per hour.

7) Trust in the Organization: The group and community have similar feelings and helping each other with recognized roles and responsibility; there is no debt according in the work done; only profits will be returned to the members; the state agencies also supported some budgets and some local universities also provided relevant knowledge for efficient working methods; in addition, the groups also transmit know-how among themselves with senses of unity, honesty and to be prosperous together.

8) The Group's Productivity: In B.E. 2561 The Community Enterprise for Agricultural Proccession and Local Wisdom Development, Local Youth's Savings group and the University of Mae Fah Luang, with Local Government Savings Bank organized training to develop more rice processing to be acceptable by the market and later in B.E.2562, the University of Mae Fah Luang gave a price for Creative Agricultural Proccession Tambon Tha Sud (in MFU innovation Day, 2019).

9) The Learning of Members: Mostly from study tours and common practices, from leaders' experiences and knowledge, e.g., cooking and food processing formulas.

It can be seen that the Center for Promotion and Production of Rice seeds and the Enterprise of Creative Agricultural Products have very also relationship. Some members belong to both groups; the groups' working structures are supporting each

other, The working committees also understand well of the group status and some of them join in with both groups. See Figure 4.4 and Table 4.3

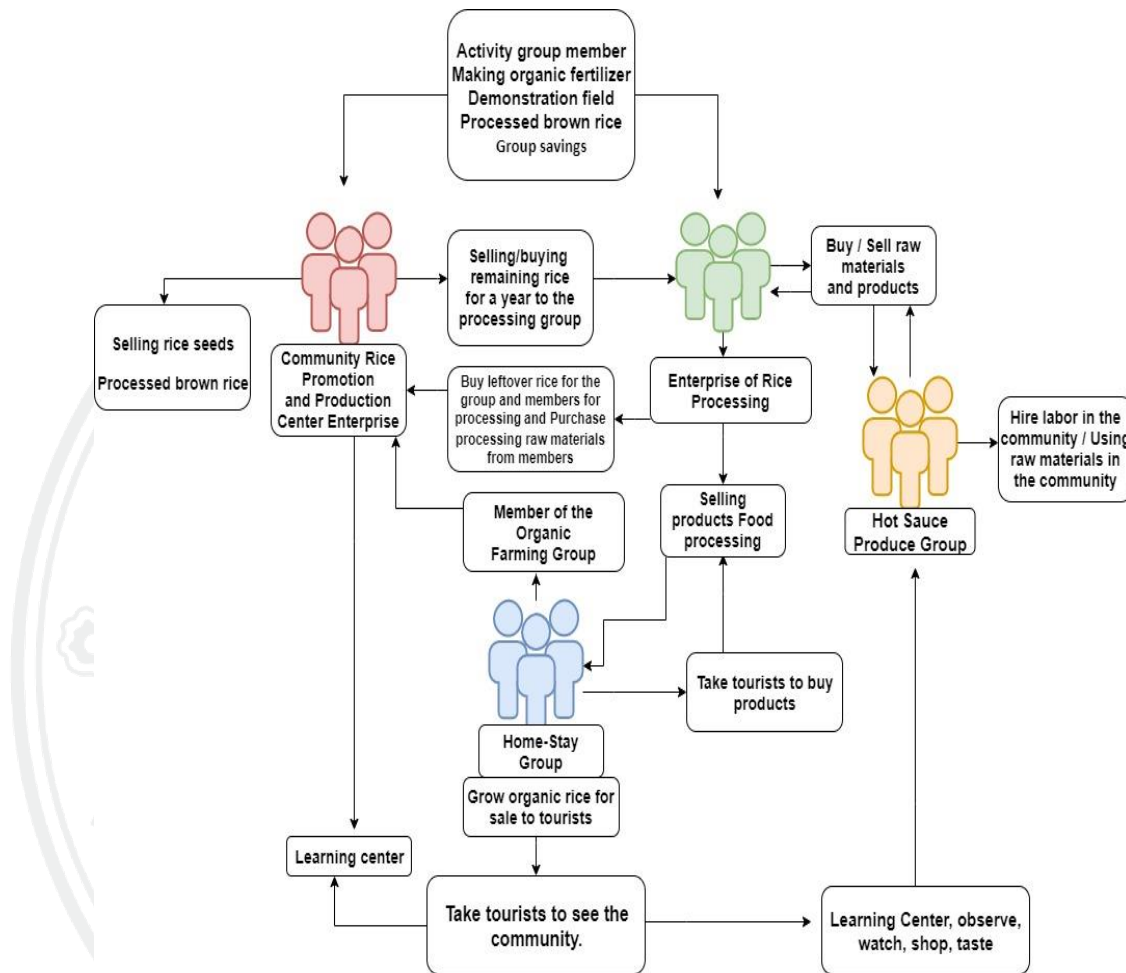


Figure 4.4 Relationship Among Food Network Groups.

The structure of the Center for Promotion and Production of Community Rice Seeds includes big farming group (Figure 4.3) The advantages of big farming are more productive co-operation, farmers with nearly farmland will co-operate more in farm activities resulting in having economy of scale, reducing productive cost, more yield per unit with higher standard of the products reaching the standards fixed by the government and private agencies (Figure 4.4). The food network groups them have high hope to extend their status to 1th level of cluster, i.e., Department of Community Development promotes OTOP production, agricultural tourism and Rajabhat Chiang

Rai University supported the products to get higher standard (Au. Yoh) guaranteed by concerned government agency, etc.

Table 4.3 Comparison of basic Information of the Groups Studied.

Basic Information	Center for Community Rice	Enterprise of Rice Processing	Home-stay Group	Hot Sauce Produce Group
Objectives	Social - Being united in group - Center of learning for farmers - Increase knowledge and skills in rice seed production to famers. Economic - Being Center to distribute rice seed in community - Increase income to famers.	Socio-econ. - Solving problems of rice left-over the years in community. - Process rice and sell in the community. - Increase income and self-reliance. - Produce more items in community.	Socio-econ. - Promotion of self-reliance in food and create food sufficiency forever. - Promotion of agricultural tourism - Receiving tourists visiting the community - Increase income to farmers.	Social - Create relation with community Cultural - Conserve local food culture Economic -create work more increase
Obligated Acts.	-Produce rice seed for local farmers to use - Reduce using of chemical elements in farm.	- Buying left-over rice from rice center and members and no market values	- Showing food menu to tourists - Using local raw material to produce food - Allow tourists to join in food cooking	- Hire local workers - Buying and support in local raw materials in agricultural items from locals.
Year forming	of B.E.2546	B.E. 2559	B.E. 2560	B.E. 2548
Group vision	- Being center for good rice seed quality, reduced use of chemicals, be	- Mutual thoughts, work and responsibility, increase income	-Honest, sincere, safe food, to ensure happy stay for tourists.	-Honest, sincere, local food development and

Basic Information	Center for Community Rice	Enterprise of Rice Processing	Home-stay Group	Hot Sauce Produce Group
Group's Rules and Regulation	<p>honest, united to create good community</p> <ul style="list-style-type: none"> -Members must own farmland and being farmers - Must reside within community - Must buy rice seed from members at price 1 highs during the year. - Members save with the group every month and receive dividends every 2 year. 	<p>and better quality of life for local people</p> <ul style="list-style-type: none"> - Members must not be farmer nor own farmland - The group saves money and gives dividend to members every 2 year. - Executive committee last 4-year for a term 	<ul style="list-style-type: none"> - House owners must take care of tourists who stay safety. - Taken care of tourists as if they were family-members. - Food served to tourists must be local good quality ones. 	<p>be a model for learning</p> <ul style="list-style-type: none"> -Use teamwork not individuals. - No formal written in group's rules. - Working together as if being siblings, transmitting know-how from the elders to juniors.
Group Productivity	<ul style="list-style-type: none"> - Awarded as runner-up price at the provincial level. 	<ul style="list-style-type: none"> - Received award of producing - Creative work at the MFU Innovation day. 	<ul style="list-style-type: none"> - Not yet to show correct productivity 	<ul style="list-style-type: none"> -Received an award as runner-up in producing local food with govt. brand name and OTOP 5 Stars.
Members Learning	<ul style="list-style-type: none"> - Self-taught, from state officials, e.g., From district officers, and from group experiences 	<ul style="list-style-type: none"> - Study-tour and common practices from leaders, e.g., food formula food preparing 	<ul style="list-style-type: none"> - Study-tour, training from state officials, e.g., community development workers, etc. 	<ul style="list-style-type: none"> - Learning from elderly teaching the younger ones and from study-tour, knowledge exchange.

Basic Information	Center for Community Rice	Enterprise of Rice Processing	Home-stay Group	Hot Sauce Produce Group
Development to Trust Status	-Started from poverty stricken to become a group in rice seed production, recognized by government agencies, getting supports and become a strong local group of trust worthy.	-From want to solve problems for villagers without farmland; the group has done so much to gain recognition and trust.	-The home-stay group has put together efforts to gain trust from tourists even-though just at the beginning.	- Housewives get together producing a famous local hot sauce to sell for additional income gaining trust from consumers.

4.3 Basic Information of key-informants:

From 36 key-informants interviewed, 16 of them (44.44% being male; 20 being female 55.56%). Most of them being in the middle age (40-59 years old); 27 persons (75.00%) in the working force; only 6 persons (16.67%) are in new generation. All of them are Buddhists, and were born in Chiang Rai province and came to live here because he married to Chiang Rai girl.

Educational attainment in general is low, mostly at the primary level (72.22%) ; only 16.67% finished secondary level; 5.56% finished bachelor degree; 2.78 % finished vocational level, 2.28 % finished at Master level.

Occupational wise. We found that about one-half of key-informants (44.44%) are agriculturalists; followed by being hired-labour (38.89%); only 11.11 % being merchants.

Monthly income of key-informants from their main occupation is between 10,000-20,000 baht per month, mostly from those in Enterprise and Hot sauce Production groups. Only 13.89% of them have less than 10,000 bah/month. It is noted that those in Home-stay group gain more income higher than other groups (from 20,001-50,000 baht/month).

The key-informants are mostly the workers 22 persons (61.11%); only 12 persons are executive positions (33.33%) However, about half of them have been in

positions more than 10 years; only a minority of them, particularly at the home-stay group that started working recently (4 persons or 66.49%). As for their working ability, all of them (100.00%) can work effectively; more than one-half of them (63.89 %) can work for others too. In addition, about 44.44% of them can be called “expert”, their knowledge easily. This may be because of their relatively low formal education.

Nevertheless, members of the group all see that learning from the group is clearly significant; all key-informants interviewed (100.00%) learned from senior members and from training including self-taught in some cases; and more than one-half of them (66.67%) said that considering as group, it was found that the Hot Sauce Producing group; only one -half of its members learned by this method. This may be because the nature of work generated learning already. The Home-stay and Community Rice Enterprise Groups still use self-taught methods as basic learning mechanism. This is because all members are farmer; working knowhow has been transmitted informally from their parents. However, all of them still prefer learning from their elderly from the same community. This may be because they can communicate in local dialects with same cultural background. Even That they also like training because they can gain new knowledge, and standard registration of which the elderly cannot produce. To conduce, the 3 methods of learning are still prevailed. See more in Table 4.4

Table 4.4 Shows Basis Information of Key-informants interviewed

Basic Information	Amount (N=36)	Percent (100%)
sex		
Male	16	44.44
Female	20	55.56
Age		
20-29 yrs.	2	5.56
30-39 yrs.	4	11.11
40-49 yrs.	10	27.78
50-59 yrs.	17	47.22
60 yrs. up	3	8.33
Religion		
Buddhist	36	100.00
Educational Attainment		
Primary	26	72.22
Secondary	16	16.67
Vocational	2	2.78
Bachelor	5	5.56
Master Degree	2	2.78
Marital Status		
Single	3	8.33
Married	31	86.11
Spouse dead	2	5.56
Main Occupation		
Hired labour	14	38.89
Agriculture	16	44.44
Govt. Service	2	5.55
Trading	4	11.11
Background		
Chiang Rai	35	97.22
Lopburi	1	2.78
Role/ duty		
Management	12	36.33
practitioner	22	61.11
supporter	2	5.56
Time in position (tenure)		
2-3 yrs.	6	16.67
More than 3 - 5 yrs.	8	22.23
More than 5 - 10 yrs.	4	11.11
More than 10 yrs.	18	50.00

Basic Information	Amount (N=36)	Percent(100%)
Monthlies income (Baht)		
Lower than10,000	5	13.89
10,000-20,000	20	55.56
20,001-30,000	4	11.11
30,001-40,000	4	11.11
40,001-50,000	1	2.78
From50,001 up	2	5.56
Capacity		
Perform duty well	36	100.00
Can work for others	23	63.89
Ability to transmit	13	36.11
Expertise	16	44.44
Leader	6	16.67
Learning Methods		
Self-taught	24	66.67
Learning from elders	36	100.00
Learning from training	36	100.00

From Table 4.4, the research noticed about group members' capability and learning ability of each group as follows:

In the Center for Promotion and Production of Rice Seeds, it appears that every member can perform duty alright, because farming has been career since ancestor long time ago and up to present, everybody in the family is therefore familiar with it; whether it be nonchemical or big farming; about one-half of the members can work for the other members perfectly; this may be because members of this group do more activities, i.e., 3 separate activities. Those with expertise and can work for others are those in the food processing one who normally know how to do food processing already. However, these experts do not able to teach or transmit their knowledge equally good, because of their relatively low formal education. But in the learning, though with relatively low formal education, they are ready to learn more about new things.

The most popular learning method among them is to receive training. Because of realizing of their inadequate knowledge, they are eager to learn more from those who are expert by receiving proper training from them. This value is therefore creating trust among group members. The expertise, capable persons will be accepted and

trusted from other members who want to acquire more knowledge and know-how. However, since the cultural value of seniority respectation is still prevailed, learning from them is a therefore a favorite one. Everybody higher knowledge and capability that can be transformed Known to them effectively.

The Food Processing group (Hot Sauce or “Nam Prick Noom”): The members of this group are capable and can work for other members perfectly well. This may be because they work together like the elders teaching their younger ones. New member will be individually taught by senior member how to do things correctly. Everybody therefore can work equally will in all trusts. The expertise is always a senior one. Since doing Hot Sauce is more of a similar step that everyone can see an learn to do it. Because of this, only one-half of members reported to have self-taught; they probably are new members; the others can do well from expert-learning and training.

The Home-stay Group created activities as supplementary occupation with welcoming visiting tourists to stay-over-night at members’ homes. It is the traditional Thai culture which always welcome visiting guest and this also made the members perform duty well. However, it will be difficult to act as host for other families; even to transmit what they have been doing for taking care of visitors to others because every house has its own way to receive guests. Only core or exports on this matter can be able to transmit this know-how effectively. Even that members of the Home-stay group are willing to learn more about this supplementary career, and this really promote potentiality for creating trust.

Nevertheless, the researcher will elaborate more about proper ways to create trust in each group or what should be done properly among various groups studied by taking it from some key-informants who possesses genuine experiences about this matter as follows.

4.4 Cases Study from Key-informants:

4.4.1 The case of “Ma Prang” (fictitious name): “Ma Prang” is 58 years old widow, with 7th grade education and Bushiest; her husband died where her second daughter was 10 years old; now she was 28 years old; Ma Prang has 2 daughters who already have their own familiars. Both of them still help her with on-line marketing

services. Ma Prang birth place was at Tambon Pa Bong, Mae Chan district of Chiang Rai province. Formerly she was only an ordinary housewife; now she has a monthly income of about 50,000 baht.

Ma Prang told us that once when younger was hired to work in a shop in Bangkok as ordinary sale girl with relatively small salary. Whenever some back home, she would take along some local good stuffs (rice, hot sauce, etc.) to Bangkok with her to save food expenses and also for close friends around her.

About creating mind for new venture, Ma Prang said about her daughter's last year in a collage, she was engaging in the last academic paper of which needed to visit a factory before presenting it. However, the officials at that factory was not allow her daughter to ger into the factory resulting in an unfinished the last paper, and finished the study one farm offer her friends. Ma Prang told her daughter not to be sorry; if we own a factory, will open a learning center for everybody to visit, whether they are children or adults; coming in 2,3,4 or more, we will receive all of them.

As for her personality, "Ma Prang" is an open-minded person; she is a chairperson of Women's Roles at Mae Chan district with assigned duty as scrutinizing women roles since B.E. 2557 up to now; she also being chairperson of OTOP Network group of Mae Chan district; being Vice Chairperson of OTOP Network Group of Chiang Rai province; member of the Enterprise group SME. In addition, she also hold the position of Housewife group Chairperson in the community. She told us that every time she attends the group meetings, she will have more friends who can be consulted in every matter whether it be from family, occupation, or others.

In addition to being an open person, Ma Prang is a person with fighting spirit; she said Thai people tend to keep what they know but she is not; she will tell everything she knows because she started from knowing nothing, when asked the others, some did not answer, or gave same but not all and these made her feel uneasy and these made her apply to be member of every group concerning Hot Sauce business until she knew how to do this business completely. Ma Prang said that "we learn together, and teach colleges to be able to do it right, so that they can help us doing things correctly, helping us from hard work; formerly only me that did it all around.

In learning, Ma Prang is open-minded and want to learn more started from not-knowing to gaining proper knowledge accumulation. She contented and learned from every government and private agencies governed the business including received training about trading around frontier of the countries. She mentioned that Thai business people were lucky to have government agencies helping all along and these made us do business with more confident most leading to successful business ventures; otherwise we will be struggling hardly and may not be successful as we are now.

Ma Prang said about the birth of her organization “The Marasri Products Limited” that the origin of “Nam Prick Noom” (Young Hot Sauce) was happened when “Mother” Marasri came to attend a funeral rite at a village of Tambon Pa Tueng, Chiang Rai province and saw a group of housewives who were Ma Prang’s friends preparing food for visiting guests; she then went over to say something to them and then taught them to make the “Hot Sauce” like the one made in the palace to entertain guest because she was once working as a cook in the palace. On that day, “Mom” Marasri taught how to make fermented Hot Sauce (Nom Prick Pla Lah) mixed with herbal vegetables which was so popular among high class people. The group later went to “Mom” Marasri house asking her to teach them more about making delicious Hot Sauce; the group took the finished products to sell at the village market in the evening; it is the “Nam Prick” (Hot Sauce) produced by housewives Tambon Pa Tueng.

Ma Prang told us about how her organization worked; she emphasize that the organization culture tended to be like brothers and sister working together; however, we have our standard of working, clarity in what we have to do and how do it; the results will be the same, with clean detail of work done with specified rules informal. Our working behavior is not rigid because we work as a team; every member join in will the work process though with some rotation to gain new experiences, learning and reducing boring repetition.

In The policy and practice about human resources, Ma Prang said because the organization was born out of housewife groups stick together; the recruitment of new workers thus begin within the village; later the new workers will be introduced by the ones who have worked here before; they may be acquaintance, friends, relatives or

neighbors. As for the matter of trust, the former workers will screen that by themselves. However, it must be sure that every worker is honest and not stealing.

As for the organization symbol, Ma Prang told us that she was “Mom” Marasri’s relative and had used her formula to make hot sauce for sale. The group then decided to use “Mom” Marasri’s portrait as the organization symbol as a way to memorize her and also easier to remember. Because a lot of people know “Mom” Marasri as a star. One of our targets is to expand our market to foreign countries too. She told us that whenever she goes to the airport, she often sees Thai who are going to foreign countries take along That hot sauce which difficult to find and quite expensive out there with them.

“Ma Prang” continued to tell us that her “Nam Prick” (Hot Sauce) has a good selling in local market every day because people like its taste; some even took it to Bangkok as a gift for children. However, because the “Hot Sauce” was not used materials preventing its rotten. Taking it to Bangkok takes some time and the “Hot Sauce” tend to be rotten or not good for eating anymore. Ma Prang and her group then tried to find ways to solve this problem with attending a course offered by the Department of Industrial Promotion. Ma Prang told government officials concerned about her problems that her group produces “Nam Prick Noom” but has problem of how to keep it fresh, and also about marketing, packaging, and transporting. She then learned that of the group wants bigger market, they could not sale their products only at villagers’ market. The Community Development District Offices then recommend they should bring their product to compete for assigning “stars” as one of OTOP product. The group members all agreed with this suggestion. They agreed to use “Mae Marasri” the name label and registered it as one of OTOP commodities, to get an appropriate star, at the Community Development Office, Mae Chan District.

Ma Prang continued that to register for the commodity trade mark confronted problems because the district community development official said the product to selected for a “star” must receive “Au. Yoh” brand; the group members (15) then let Ma Prang do it as the group representative. Ma Prang then tool them to register as a corporate company under name “Marasri Products Co, Ltd.”. However, because Ma Prang and her colleagues started from knowing nothing, asking someone, some told them only partially. Ma Prang then decided to consult the official of the Department

of Industrial Promotion once more, the Department then send an official to ask for “Au Yaw” registration and received recognition as “3 star” produce in the category of “food with fermented fish” according to the Project of One Tambon, One Produce, in B.E. 2549 (OTOP Product Champion). Later B.E.2551 received a runner-up prize in a Dominant Cultural Product, Local Food Category, “Nam Prick” ready to eat, according to the Project of Selection of Dominant Products of Chiang Rai province. In B.E. 2552 received an award of 4 star in food category, and “5 star” award in B.E. 2553, 2555 and 2559 (OTOP Product Champion). All of these set to more trust from customers.

In management and marketing aspects, Mae Marasri Hot Sauce group in the mane of Marasri Product Co. Ltd, joined a completion to lift the level of Thai food industry by reducing cost an being friendly to environment; in B.E.2557 participated in training about raw material standard development, good basis of food and its safety and “Good Manufacturing Practice (GMP) under the project to develop Thai food to become the World Quality Food Kitchen. Later in B.E.2561, the Marasri Food Products, Co. Ltd received “CODGMP” to certify that if has good health productive character.

For the production Process, Ma Prang told us that production Mae Marasri Hot Sauce is dependable because the products have been certified by many agencies concerned both from government and private sectors. Among important raw materials of the product, only fresh chili without chemical contamination has been used, the chili was bought from familiar farmers who understood that their products must not use chemical substance to grow if and it must be clean for the asks of the consumers. In the production process, the traditional methods are still used, i.e., burn the fresh chili on fire from local woods without chemical contamination.

Ma Prang said we would not use gas non charcoal from other sources because we were afraid to contact chemical substances form unknow source of charcoal, and destroyed the real taste of a product of which Me Pang had once seen it by herself in a business trip to Chiang Mai. In ever day production, Ma Prang told her workers to take note to prevent possible mistakes; these include the amount of production, raw materials used, the ratio among ingredients used, etc. This is to prevent mistake and can be checked in case of mistakes.

These is on point that the raw material producers need to comply is that no insecticide used on the products sending to our factory. We pay at current market price with cash. We have regular produces of raw materials that we can trust; no formal contact but only trust between us.

As for leadership, Ma Prang said the marketing will expand if the leaders have right will vision with far sighted. Villagers came to see our business and we taught them how to do it right, even that many of them can't do it, because they don't have farsighted. Many villagers therefore can be only small business, open shops selling household goods in the village. If they want wider market, their product quality must be improved and can serve customers for longer period, with government standard recognition (Au. Yoh.). Foods without sterilization process will last only 3 months. But to send good for sale abroad needs more time for transportation, storing before selling.

In marketing, we need to approach customers, more public relation work. According to Ma Prang to gain trust from customers, the goods quality is essential. Selling on line must make sur that we exist and are real. To gain trust from customers, we have to show them elaborate details on-line customers might by our goods a little because they still did not trust us. Many of them would buy are products when we went on "the road show". After that they may order on-line. Now we have about 40 percent of on-line customers; as for customers from foreign countries, most of them came from "Facebook".

Ma Prang said about marketing expansion that customers would told with questions such as "why no good here and there?", after which we put our products following their suggestion. Furthermore, we open our factory for outsiders to come and learn what we have been doing in "see, taste and shop Mae Marasri Hot Sauce". This we make customers more confident to buy our products. In addition, we always take our "Nam Prick" to donate to guests at fairs, funerals, monk-ordaining, etc. Na Prang said "we have to give before we can take (it)". If our products are delicious, they will come to our plant themselves and mostly brought our products with them.

As for work motives, Ma Prang said of everyone know how to work equally, no one will be labored alone; the work will finish rapidly because everybody can help equally well.

Ma Prang said that some resigned from the group and tried to make their own business but could not remember all details of the formula; Ma Prang told them so that they can manage to go on. She did not afraid of them being competitors to promote the goods. There are many trademarks; the ones with good taste, safe and reasonable should prevail. To make other have an occupation that should be a good deed, Ma Prang said.

Communication with outside can be done many ways, Ma Prang said, “we have computer, internet and social network, including Facebook and line application for communication both within and outside our organization”. Ma Prang also told us that once she went to Kwang Cho China with officials of Export Promotion in collaboration with Consulate at Kwang Cho. In contacting with customers there, the Chinese ordered tonne of Chili Hot Sauce (Nam Prick Pao) and other of hot sauces one tonne each. She took the orders back home to consult with friends. However, after long consultation, nobody would accept such huge orders because of various reasoning, particularly the security involved. Ma Prang had to apologize to the government officials concerned and potentials customers in China for not be able to comply to their huge orders.

Practical tradition according to our organization culture, Ma Prang said we taught other like brothers and sisters teaching their younger relatives, emphasizing honesty, openness, sincerity, dependability, caring and trust worthy; including showing ability, keeping-promise, clear communication and trust others. In working, no formal contract, only mentally committed. It absent, should inform in advance; after that can come to work as usual. Ma Prang also said we made our working place atmosphere like home, clean and warm making every worker want to come to work every day.

Forms of trust within the organization derived from personal relations and interdependence, expectation. Ma Prang told us about trust between workers and the organization that “we” open our heart from the food formula, every step of production process because we thought that if hiding something, it will mean insincerity. All workers also open their heart to us, e.g., problems of money shortage, quarrel with husband, children playing games more regularly, we will help them to find ways out. Ma Prang regarded every worker is like a family member. We have to take care them

in every matter, particularly about healthcare. Every year there will be doctors coming to check their health, and inform them what they should do properly.

As for trust about working, Ma Prang told us that all can be trusted; every worker can work and replace the others in every section; they can work equally well in every step of work from beginning to the end (finished product), including recording the amount available. Every worker learns about working equally, the difference may be only on their paying attention to it.

About trust between organization, Ma Prang said our plant offer to produce Hot Sauce (Nam Prick) for other producers too, only send us their label, we will take care of it as if it were from our plant. This is a profitable method to be co-operate among same kind of products whom there are large orders from customers, we can use our network of food producers to fill in their demand. However, there are some problems involved such as some producers lack proper technology and cannot serve the group properly. There can be solved when we grow more maturely.

Ma Prang proposed ways to build trust within an organization that people will trust when they open heart in conversation. These can be between husband and wife, mother and daughters or among friends. If don't open-heart talking, there will be suspicious whether should be trusted. In an organization, people came from different families. If we can make them believe that we are now in the same family and be able to talk freely in everything, then trust will emerge. In practice, Ma Prang uses the noon time break as "an hour of open-minded". Every member took his/her own lunch to eat together like being members of one family. In the meanwhile, they can raise problems to be discussed and asked for solutions. Everybody can voice opinion in any matter, e.g., it's hot in the working place, and need more cooling machines or having more machines to speed work. Ma Prang did not act like a "boss". She would listen and correct the situation if appropriate. She said the worker who proposed must love to work. If not, they may just sit aside. It is teamwork that our plant emphasized. Work-outcome belong to every member of team.

In changing behavior of workers, Ma Prang selected an indirect way of self-realization instead of giving orders which some workers may resist. When the company wants to have government standard brand (Au. Yoh.). There are some requirements we have to comply, e.g., clean production room, worker must wear

gloves, hat, etc. Ma Prang took her workers to learn about this form institutions such as Ma Fah Luang and Rajabhat Universities, and let the workers see for themselves the appropriate ways to get higher standard acceptance, after return to the plant, the plant, the workers change their behavior appropriately.

About the organization honesty. Ma Prang told us that there were many producers of “Nam Prick Noom”. Some used ingredients replacing to original ones of which Ma Prang would not do that. She said we must be honest, straight forward and can be checked (our products) any time.

In the end, Ma Prang said we have and objective to create jobs in our area, to make our organization as a learning center and please to exchange knowledge and know-how with other groups wanting to create local business to gain more income for housewife groups.

4.4.2 A case of “Karn” (fictitious name):

Karn, female, aged 54 years old, finished only 4th grade of primary education; she is married, her husband is rice farmer, she has 2 off springs, her income is around 10,000 baht per month, she was born in Tambon Tha Sud. Formerly she worked in rice farm of her parents. In B.E. 2524 she studied about beauty business from “out-of-school” curriculum, organized by Department of Out-of-school Department, in Chiang Rai province, after finished she worked in a beauty parlor in Chiang Rai and got married in B.E.2525 after which she opened her beauty parlor within her village up to present.

Karn told us about her motives in the past that she liked to travel when she was young; she persuaded friends and hired a mini-bus to travel around with sharing cost. For example, travelling to Wat Ban Rai while “Luang Po Koon” was the abbot; everybody wanted to have his image replica. If she went alone, it would be too expensive and not be fun. Later she has a friend who owned a bus who advised her to gather touring people to take a tour of which she would be free of charge. Furthermore, if getting more tourists, she herself would get a money-reward. She then started to work as a tour-agency with several bus tours as her clients. Her touring business will be organized during school breaks, so that the whole family members will join the tour together. However, Karn stop the tour business in B.E. 2558 when

she joined the training on tour business as a tour agency. She said she got more knowledge about tour business from the training, e.g., what make tourists happy and soon, from her experience, now she is the chairperson of a group, a leader who will take everybody ahead. Karn perceived that younger generation are facing jobless situation and they would return home Karn want younger people to learn about working by showing them how older people work. “Children come back and can eat cake, which was cooked by the elders, so they want to help. It is automatic we have to get their heart with us first and then their bodies will follow”. Since elderly said they could not teach their children at home. They want friends who can play together and have fun while learning.

Karn has been chairperson of the Community Agricultural Processing Creative Products since B.E.2559; she said she had been travelling around while making tour business and thought of taking it to our community because tour people have to know the story of the place to visit; we can create tour guide from our new generation people. Our group already own a minibus which we can use; also have Home-stay group, food processing group can produce food for visiting tourists. Among places for tourists to visit can be rice productive center, the plant making “Nam Prick Noom” and other interesting places in our community. Thus, we have tourism in our community as OTOP village. Karen used to promise to a committee of Rice Promotion group that after her children have grown up, she will be helpful to the group more.

Karn is a person of “Keeping her words” said will come to help after children have grown up, “I really came”. Now our community has become “OTOP” village, doing tour business. When someone visit our village, we need announcer, since I have experiences about tour business before, so I would take the job automatically. She admitted that with lack of higher knowledge (finished only grad 4 of primary education). She used more of her travelling experience and her sincerity to inform tourists. Sometime, a guide from tour group help giving more information, and paid her money of which she sent it to the group. Sometimes members get mad with each other, and Karn had to compromise for peaceful existence whatever the matter.

As for her apparition, Karn said she want to make her community a productive and safe place to live. She used to see rice produced left over in stock, could not sell

because of low quality. She also seeks advice from Mae Fah Luang University about improving rice quality and got valuable recommendations to solve the problem, Karn said we have to create good quality products because our village is a tourist destination of which Chiang Rai Provincial Community Development provide budget for Tambon Tha Sud as an OTOP village.

About learning, Karn said she learned from experiences with creative memory since she worked on tour business, trial and error for some business and also receiving training from government officials concerned, Karn would like to see all her group members possess similar knowledge and know-how to run the group more effectively.

In her opinion of group basic data, Karn said the group aim to create unity among members, helping each other and develop more capacity in group management, to have members able to self-dependent and strong group structure, have sufficient knowledge, increased income and having good quality of life.

As for group structure, Karn said both groups (Rice Seed Production, and Community Enterprise) have simple structure, not complicated. Both have Chairperson, vice chairperson, secretary, cashier, public relation, marketing and receptionist. Both seek fun by gathering (from members). Both create finished products from local raw materials and local plus modern know-how. Both groups benefit members by increasing their knowledge. Skills and income for more commination livelihood.

As for group's rules and regulation, Karn said we have common agreement about buying raw materials; the group has to buy that from its members first. This was written and signed by responsible group members other raw materials from our community are next in demand, e.g., coco-nut, banana, nuts, etc. Hired labour for work at 20 baht per hour also come from members first. At present, younger generation is interest in our work and come to receive proper training.

In group management, Karn said the group encourage members participating by thinking, making-decision and working together including having joint responsibility in producing good in the community. Chairperson and committee will be in office for 4 years; there may be more smart people come to work in the next session. The group collects saving money from members every month on the 12th of the month. The committee who take care of the group's saving last for 2 years.

Dividends from saving will distributed every 2 year also. We have saving accounts. We work in open atmosphere, transparent and honest. The group pay 50 satang for member' saving of 100 baht; members can borrow but not more 2,000 baht, because the saving money will be only 1,200 baht. However, the Cluster for promotion and Production Rice Seeds has and account for general public saving also.

Karn said about her motives for work that she would like to see more tourists in the community so that we will have more income, particularly for old people who are honest. Karn then used her house to be office of the group for processing of creative agricultural products and registered as OTOP with the Provincial Community Development.

Karn said the group received help and advice from government and private sectors in working know-how for group development, e.g., from government saving bank in accountancy, from the Agriculture Provincial Office, machines to process rice grain, Rajabhat University in getting standardized recognition, etc.

As for leadership quality according to Karn's opinion, she said leaders in addition to being competent, honest, transparent, clear communication, must be a sacrifice person too. Housing far-sighted, not thinking only for yourself. Leaders also must be fair and possess position vision. Now our group received standardized recognition (Au. Yoh.). Next, we must go "on-line". Our children with higher education must be utilize positively. One of our group's aims is to go abroad. Our commodity must be sold in ASEAN and other foreign countries.

In production, Karn said every member must help in work and contributing raw materials and follow instruction how to produce effectively because if the commodity did not up to standard, taste differently, distorted colour, they may not be accepted from customers.

About group working culture, Karn said we work as a team; every member understands his/her roles and duty and give personnel a clear to improve working capacity with our advice and guidance; we regard human being and equal; only different life situation make them different. It received training properly, they will be more less equal in working capacity. Younger ones should respect older people and vice versa the older ones must also listen to younger generation voices, so that we can live and work together happily.

Relationship with the group, Karn said members are concerned with each other and try to help each other to upgrade their livelihood. For example, Karn distributed cake to members who come to work to eat during work-break and taking some home for their children too.

The outcome of work performed by the group in B.E. 2561 included participating in promotion and development of local wisdom, under the name “Youth Saving for Locality” (Om-sin Yu-wa Rag-tin), organized by University of Mae Fah Luang and govt saving bank, and received an award from the university in B.E. 2562 for this effort.

Forms of organization trust derived from personal relations and expectation of which Karn as chairperson of the group originated and brought to practice of older persons. Karn said “we aim to change members’ attitudes because most of them are elders with verbal behavior more than the actual one. After study tour, getting more knowledge, participating in common activities, their grumbling had reduced and tried to relate it to younger ones”.

Karn also told us about members’ attitude change after study tours. If they have seen unpleasant behavior, they promised not to imitate. Therefore, study-tour and opinion-exchange can bring about more desirable for the group development.

Karn said that members will trust their organization when they have witnessed the organization solving their problems and able to bring tangible benefits to them. There are many activities which can bring tangible assets to them even not much but with promising future.

About learning and transmitting knowledge among group members, Karn said the study tour and exchange of know-how and experiences among the group member are major channels for up-grading knowledge and know-how. There is a rule for transmitting of knowledge and experience that after study tour, they have to relate their knowledge and experiences to follow members who did not have a chance to join them.

According to Karn, to create trust within the group is to recruit members who share similar idea and beliefs. Karn said “The group was formed secure the problems of the Rice Seed Promotion group could not sell its products and villagers without farm-land cannot join the group resulting in having small business volume, members

were not participated enthusiastically, members with share similar ideas of forming new group that everyone can be member and processing rice together, working as a team with increased income will attract more members by using common activities as working ties.”

In changing members’ behavior, Karn said “they have to learn by themselves, for example, safety in food producing has to be practiced.” Another way to change is to take them for study tour and see how others have done for better results when they come back will change by themselves.

Communication within the organization, according to Karn, members respect each other and forgive when necessary; normally members listen to the committee’s advices about food processing activities for better results.

Finally, Karn said try to find younger generation to carry on the group activities for the group to survive and bring more income to the group and the community.

4.5 Results of the study of trust within organizations of food processing cluster:

From the study of local context and organizations involving including in-depth interviewed of 36 key-informants involved, revealed that levels of trust in the organization appear in both at organization and individual levels. The researcher therefore decided to present trust at both levels.

4.5.1 Trust at the Individual level:

Emerged from personal characters relating to honesty, openness, can be predicted, dependable, keeping promises, caring for other’s feelings, respectable and sharing information which can be elaborated below:

4.5.1.1 Expressed behavior showing honesty, openness and expected. From in-depth interviews, 100 percent of key-informants said people we can trust must show qualities of honesty, transparent and open these had been elaborated already in the key cases of key-informants interviewed.

4.5.1.2 Behavior relating to caring and concern came out from 83.30 percent of key-informants interviewed who said one to be trusted must show concerning behavior in sincerity manner, as has been already elaborated in the case of Ma Prang (Fictitious name).

4.5.1.3 keeping promises, secret information of which 75.00 percent of key-informants interviewed mentioned as individual personality. Everybody normally will possess some secret story which can be told to friends to be trusted. Therefore, trusted friends must keep it strictly.

4.5.1.4 Clear message in communication: The majority of key-informants interviewed (75.00%) mentioned these as one character of trust among individuals as has been elaborated in Ma Prang (fictitious name) case already. Clear message in communication will yield good results expected. Otherwise, the information might be distorted intentionally or neglected, which may lead to un-trust among members.

4.5.1.5 Trust desired from personal ability and knowledge: These include working ability, intellectual capacity, physical fitness to cope with assigned duty. More than one-half of key-informants interviewed (58.33%) agreed on this. In addition, having good relation with others particularly be able to help to get the work going will lead to trust from co-workers.

4.5.1.6 Trust desired from respectable manner; More than one-half of key informants interviewed (55.56%) agreed on this. Taking co-workers with sincere respect, particularly those who are senior.

4.5.1.7 Trust desired from acceptable manner and protective behavior of which 80.56% of key informants interviewed supported this. Helping co-workers to be able to work on successfully is the spirit of co-operation; no competition within the organization; team-work is emphasized and practiced for the best results of the organization.

These can be summed up in a figure below;

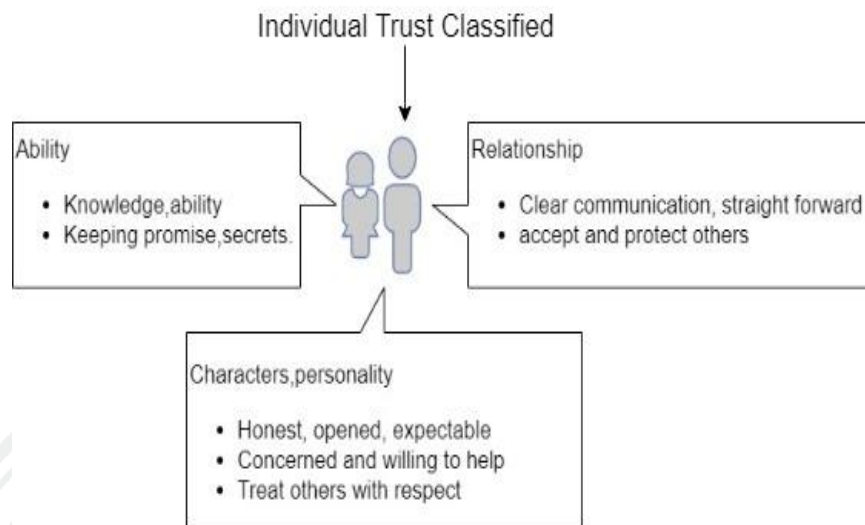


Figure 4.5 Individual trust Characters.

Table 4.5 Individual Trust Showing within the Organization.

Individual Trust	Amount(N=36)	Percent
Honest, open, can be expected	36	100.00
Concerned, caring	30	83.33
Keeping promise, secrets	27	75.00
Clear message, straight forward	27	75.00
Personal ability	21	58.33
Treating others with sincere respect	20	55.56
Acceptability and protection	29	80.56

4.5.2 Trust at the Organization Level: From the study, it can be divided into 3 main groups, i.e. (1) Trust in leadership and working system ;(2) Trust about productive and processes system; (3) Trust in marketing management system. Those can be elaborated below.

4.5.2.1 Trust in leadership and administrative system:

1) As for organization management, the vast majority of key-informants interviewed (83.33%) mentioned that the organization's leader managed

the organization with personal participation, transparent and can be inspected; the working committee should hold position for 4 years, but the saving committee should be in positions for only 2 years. Other related businesses have been regulated for the benefits for members and the prosperity of the organization.

2) The organization structure: 100 percent of informants interviewed agree that the structure is not too complicated with relatively less strata faction and little work faction; emphasizing team-work, and informal communication which are appropriate to the working system of this type of organization.

3) Team-work as the organization's working culture: 86.11 percent of key-informants interviewed maintained that team-work and teaching each other like brotherhood, in addition to building trust among workers, also creating trust in the organization too. Brotherly love is available in local northern culture which emphasizes seniority respect and caring for others with respectable manners and sincerity.

4) Working environment: More than one-half of key-informant interviewed (66.67 %) mentioned working environment affects working of the organization. To have a clean, warm atmosphere in the organization will make worker feel at home. Mutual help among members also produce more village to work and staying with the organization permanently.

5) Leadership ability and sacrifice: All key-informants interviewed (100%) said group leaders made the group strong and effect members' trust in the organization. Qualities of group leaders such as honesty, transparency not only good in talking but can produce working records positively. All these are important qualities for group leaders to create trust in the organization among members.

4.5.2.2 Trust in Productive and Processing System:

1) 83.30 percent of key-informants interviewed mentioned honesty and transparency of the organization working systems is another factor for organization trust coupled with being honest to customers and be responsible if the goods were not in good conditions. Honesty to customers makes good name for the organization.

2) Common Agreements and Standard: 100 percent of key-informants interviewed mentioned these. They trust the organization because there is clear mutual agreement and common standard of behavior agreed upon by members of the organization and chief executives.

3) The Ability to Correct Errors: About 77.78 percent of key-informants interviewed said their trust in the organization derived from the organization's ability to change for the better after receiving new knowledge from study tours or from other reliable sources.

4.5.2.3 Trust in Marketing Management System:

1) In the productive process, more than on-half of key-informants interviewed (55.56%) opined that quality of raw materials used to produce good and reliable and safe methods of production will make them trust the organization on this matter. Good products that produce awards and attention of customers will also promote the organization name and trust from its own members and customers as well.

2) Records, Working Achievement and Awards Received: More than one-half of key-informants interviewed (66.67%) mentioned these successful records of the organization made members trust the organization's performance and can increase sale and reputation for goods produced by the organization.

3) Acting as Learning Center in the Community: All key-informants interviewed (100%) mentioned the organization gaining trust from within and without because they see the group's values as the community learning center, creating new careers, skills and income for the villages and also giving outsiders good new living experiences, such as new food, environment and friendly atmosphere. People both from within and outside the community are living with more variety of things and happiness. These may also lead to more prosperity of the nation as a whole.

The figure below will show related connection of the organizations that are capable to create trust both within and without.



Figure 4.6 Organization Trust Characters Specified

However, From Table 4.6 shows that trust in organization requires more than one character, but it involves all mentioned above, while include trust in leadership and administrative system, in productive and processing system, in marketing management. These trust components must be verified to be without problems or obstacles. Otherwise the trust in organization will not be completed as shown in Table 4.6 below.

Table 4.6 Trust in Organization Classified

Organization Trust	Amount (N=36)	Percent (100.00)
1.Trust in Leaders and Administrative system		
1.1 Administrative	30	83.33
1.2 Organization Structure	36	100.00
1.3 Teamwork culture	31	86.11
1.4 Organization environment	24	67.67
1.5 Leaders' ability & sacrifice	36	100.00
2.Trust in Productive & Processing		
2.1 Honest, transparent & straight forward	30	83.33
2.2 Mutual agreement	36	100.00
2.3 Ability to correct errors	28	77.78
3.Trust in Marketing Management		
3.1 Productive Process	20	55.56
3.2 Achievement records	24	66.67
3.3 Community learning center	36	100.00

It is clear that trust in the organization studied desired from local culture and the community context coupled with the need to improve economic and social status of local leaders who led to villagers to act with the help of local officials until villagers have faith in their leaders who led them to work in relatively simple structure of related organizations. The trust in organizations involved, therefore rested with quality of their leaders who guided them to new ways of living things and reaching a better quality of life.

To sum up, the characters of organization trust formed among groups of food processing cluster in Chiang Rai province both at individual and organization levels can be presented as show in figure 4.7



Figure 4.7 Summary of Trust at Individual and Organization Levels.

4.6 Outcome of the study form of trust in organizations found among groups of food processing cluster in Chiang Rai

Schein (1996:229-240) mentioned that organization can be seen regularly, e.g., from the use of language rites and rituals, and other formed of behavior accepted common practices and dominant and values, supports and expectations. From his study, there are 2 forms of trust in an organization, i. e., trust seen from action and trust derived from common ideology, beliefs, and dominant values upheld by personnel of the organization.

4.6.1 Action oriented trust: shown in the form of participated administration by the organization members

4.6.1.1 Participated Administration: 91.67 percent of key-informants interviewed mentioned that trust in an organization derived from common participated behavior, in thinking decision making, acting, and receiving benefits. Members respect such other and feeling as one dominant self.

4.6.1.2 Mutual help Activated by Organization members: It was found that 83.33 percent of key-informants interviewed saw that mutual helps among members reflected trust in the organization and they have elaborated this in various forms. Mutual help brings about by the new organization make their lives richer and happier never before experiences. They therefore feel loyalty and trust in their new organization created mutually by their local leaders with the help of concerned government agencies and private sectors.

4.6.2 Expressed in form of ideology beliefs, dominant values accept by the organization personnel, in behavior such as working hard for the organization, sacrifice self-interest for the organization benefits.

4.6.2.1 Working hard for the organization: 75.00 percent of key-informants interviewed insisted that every body works hard for the group and supported this from various evidences, each found in working together.

4.6.2.2 Sacrifice self-interests for the organization benefits. 83.33 percent of key-informants interviewed convinced that the group's leaders uphold 'ideology' in group development, endeavored for increase knowledge and work ability to members various key-informants have expressed their experiences about this. Working in effective groups will real benefits for members, especially the old ones.

The following diagram will show forms of organization trust among Chiang Rai food processing groups in figure 4.8 and Table 4.7 below.

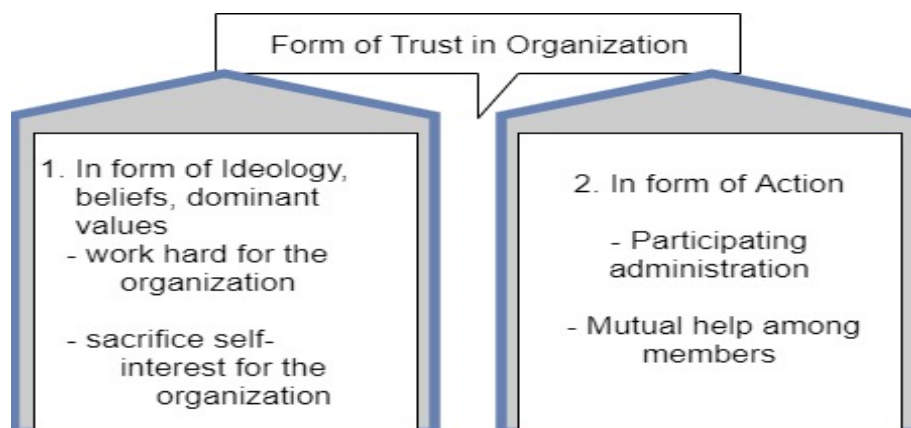


Figure 4.8 Form of Trust in Organization

Table 4.7 Form of Trust in Organization

Forms of trust expressed	Amount (N=36)	Percent (100%)
Forms of Action		
Participatory administration	33	91.67
Mutual help	30	83.33
Forms of Accepted values		
Work hard for the organization	27	75.00
Sacrifice self-interest for the organization benefits	30	83.33

4.7 Methods to create trust culture in an organization

From the study, it was found that the methods to create trust culture in organization used by the food processing groups in Chiang Rai based on the principles of 'Care' 'Share' and 'Fair'. The 3 principles used could change group members' attitudes, behavior and communication methods leading to trust in their organization.

4.7.1 Methods to create trust in organization by the principles of ‘Care’ ‘Share’ and ‘Fair.’

4.7.1.1 The use of ‘CARE’ principle;

More than one-half of key-informants interviewed (66.67%) mentioned that in order to change attitudes and behavior of members, the leaders must act as example for them to follow. In addition, concerned government officials must help with training and study tour showing benefits from such change in reality as many key-informants had given evidences supported.

4.7.1.2 The use of ‘SHARE’ principle;

The vast majority of key-informants interviewed (83.33%) supported the use of this principle; sharing knowledge, information and even in work (team-work) are really leading to trust among members of the organization and eventually trusting the organization itself.

4.7.1.3 The use of ‘FAIR’ principle to create organization trust; The same amount (83.33%) of key-informants interviewed supported this. Fairness is very important for doing things among various peoples especially for those in the same organization. Benefits distribution among members must be fair and tangible, otherwise, trust in the organization will not occur as many key-informants had cited cases from their experiences to support their experiences.

4.7.2 To create trust in organization by selecting members with attitude corresponding to the organization culture.

From the study the vast majority of key-informants interviewed (86.11%) had opinion that members with similar attitudes with those of the organization will have trust in organization easily. These had been cited by various members who had experiences about this.

4.7.3 Trust in organization:

It comes from mutual learning. 83.33 percent of key-informants interviewed maintained that learning together create trust in the organization. This is because knowledge received from learning together will be similar and can assert the important of the organization culture leading to trust in the organization.

4.7.4 Trust in organization by communication:

4.7.4.1 key-informants interviewed 66.67 percent maintained that communication exchanging opinion may lead to trust in the organization because they may share the same view of positive attitudes toward the organization finally.

4.7.4.2 Rational communication: 72.20 percent of key-informants interviewed had an opinion that positive communication will lead to trust in the organization especially exchanging ideas, experiences and knowledge with rational thinking without emotional expression.

4.7.4.3 Clear communication: About 75.00 percent of key-informants interviewed saw clear communication as a way to create trust in organization which is correct because ambiguous talk will not create good understanding of the subject-matter involved. To trust anybody or organization needs positive and clear information about the matter involved.

The figure 4.9 and Table 4.8 below will show the methods to build trust culture in organization

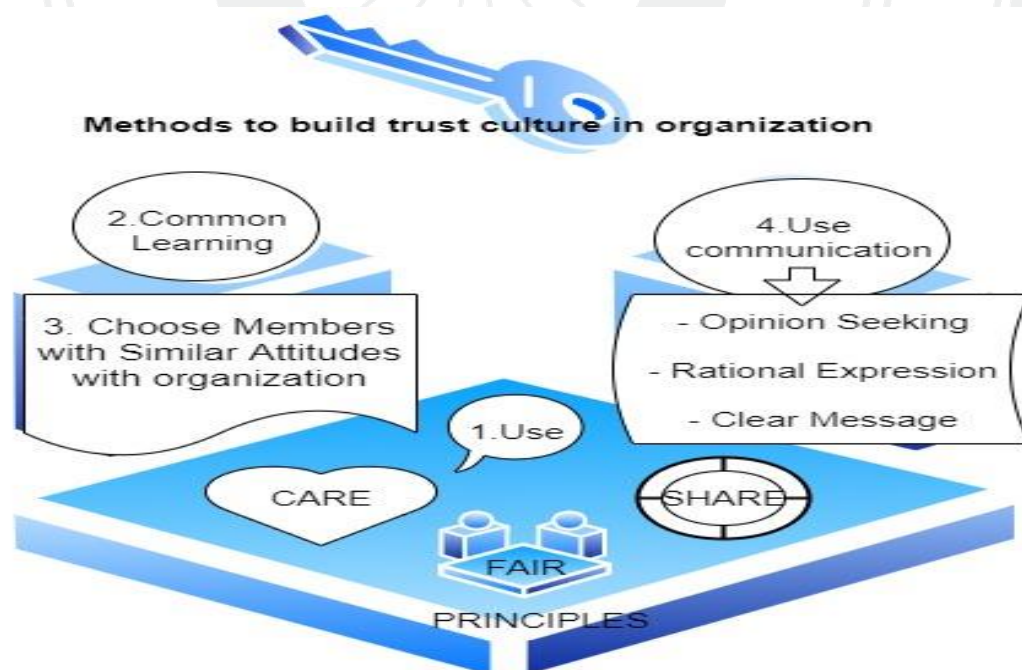


Figure 4.9 methods to build trust culture in organization.

Table 4.8 methods to build trust culture in organization

Methods Recommended	Amount (N=36)	Percent (100%)
1.Using ‘Care’ ‘Share’ ‘Fair’ Principles		
Care	24	66.67
Share	30	83.33
Fair	30	83.33
2.Choosing members with similar attitudes with that of the organization	31	86.11
3.Common learning	30	83.33
4.Using communication		
Opinion exchange	24	66.67
Rational usage	26	72.22
Clear message	27	75.00

In creating trust culture in an organization, it is obvious that leaders play very important roles. They must show ability to lead, support, communicate and taking good care for their inferior with fair treatment. No politicking in the organization, otherwise divided among members will lead to the organization disaster sooner or later. To create trust culture within an organization means to make the sub-divisions united and willing to work for the same goals, i.e. the organization prosperity and live long.

4.8 Summary of a Model to build trust culture in an organization:

The analysis of creating trust culture in organization of food processing groups in Chiang Rai province, the researcher did analysis all 3 groups by methods of models’ synthesis with logics coupled with data derived from the in-depth interview including organized group discussion in order to make sure all are relevant and correct. Though the 3 groups have different objectives, management methods to create trust in organization as follows.

4.8.1 Individual level of trust

4.8.1.1 In personality aspect, it was found that members are closely related with warm relations as if they were relatives, socialable and like grouping; they would like to show-off positive emotion; optimistic and enjoyable, like to join with others to do things and listen to others and accept group's advices, not being self-orientation and also trust others with honest and also expect others to do the same, straight forward and altruism. The 3 groups of members show they can change for new better things.

4.8.1.2 In ability aspect, from the study, it was found that all 3 groups member can work as a team; able to understand and accept others' potentials; also to transit knowledge and help others to have more working potentials with good relationship and dutifulness, keeping words from assigned duty.

4.8.1.3 It was found from the study that the members of 3 groups possess dominant values of seniority respecting and team-work orientation.

4.8.1.4 Learning ability: All members of the 3 groups studied are interest in learning whether by themselves or from seniors including from study-tours that show significant achievement.

A model of trust from the above analysis and synthesis can be as in the figure 4.10 below

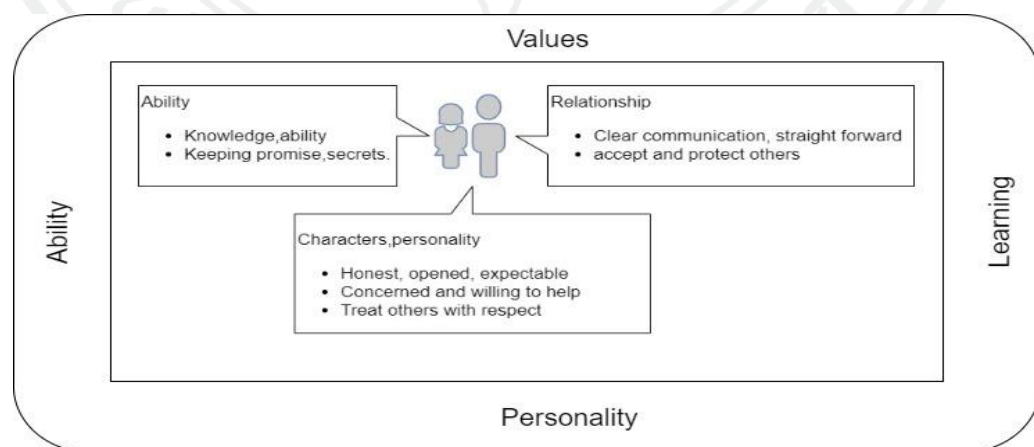


Figure 4.10 Synthesis of a model for creating trust culture in organization at individual.

4.8.2 Trust at the organization level:

4.8.2.1 From the study, it was found that the 3 groups of organization manage, their transparently, opened for inspection and acting as community learning. Food formulas are opened including expense accounts. The committee are in position limited time, they were elected among those who have shown their best quality. Group members show spirits of mutual helps leading to unity and trust among members and the organization and also between the organizations themselves. Though no formal or written rules and regulation. All key-persons understand what should be done for the members' benefits and group's prosperity.

4.8.2.2 Leadership of the organization is vital for the survival and progress of if leaders are therefore playing very important roles of the organization. Leaders must have good relationship with members, and be able to work with them comfortably. In addition, they are able persons who can give valuable advices to group members. They have to produce willing to work for members to work hard and successful. Finally, leaders must be brave enough to decide what is good for the organization and its members.

From the study, we can create a model connecting between trust in organization and trust at the individual level at follow:

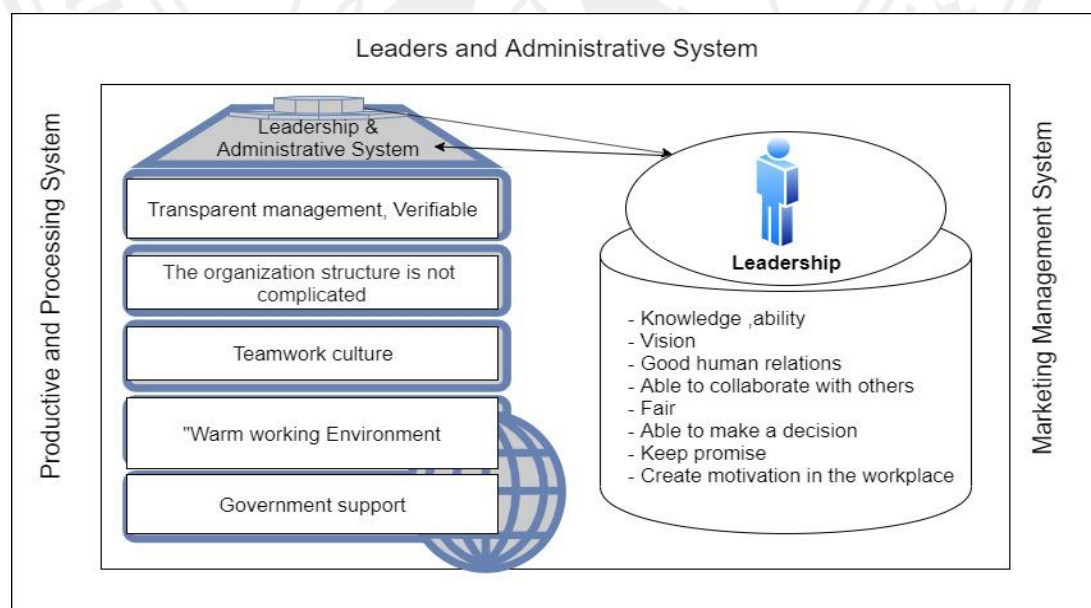


Figure 4.11 Synthesis of Trust Model in Organization.

4.9 Guideline for creating a model of building trust culture in organizations of food cluster in Chiang Rai province

From the in-depth of 36 key-informants and from group discussion of concerned people comprised of group members, group leaders, community leaders, community development authorities, agricultural technician, local administration official, native learners, and the researcher. The meeting comes up with the following recommendations.

Step 1 Changing group attitude by promoting co-operation and sacrifices with leaders take the leading roles, using the principles of “Care” ‘Share’ & ‘Fair’ creating activities within the organization will all participation. (Using study tour, training as replacing methods acceptable.) Giving proper rewards to qualified members, selecting members who have attitudes similar to those of the organization.

Step 2 Changing group behavior by using participative management techniques. The capital management must be transparent and read for inspection, with appropriate rules and regulations; distributing fair benefits for every sector involved. Working for every sector, in team-work with mutual thinking and doing with common objectives and benefits. Everybody participates fully in work, supporting and helping each other and brave enough to face the reality. All these must be performed continuously in order to creating trust in the organization. However, Thai society has been defied as ‘loosely structured’ reflecting some attitudes not conclusive to group performance, e.g., taking self and other’s interest as prime movers, like to imitate and follow the trends, do not like serious situation, and taking for self-safety.

Step 3 Changing communication framework within the group: the use of straight word, reading all sectors and understanding the intended meanings are needed. However, Thai tradition communication platforms may obstruct this. triviality when converse with stranger, and with other sex who are not familiar. All of these need to be careful before making any decisions what is right or wrong.

In the end, the researcher has developed a synthesis model for creating trust in an organization based on data collected as has been elaborated before. The model appears in figure 4.12 below

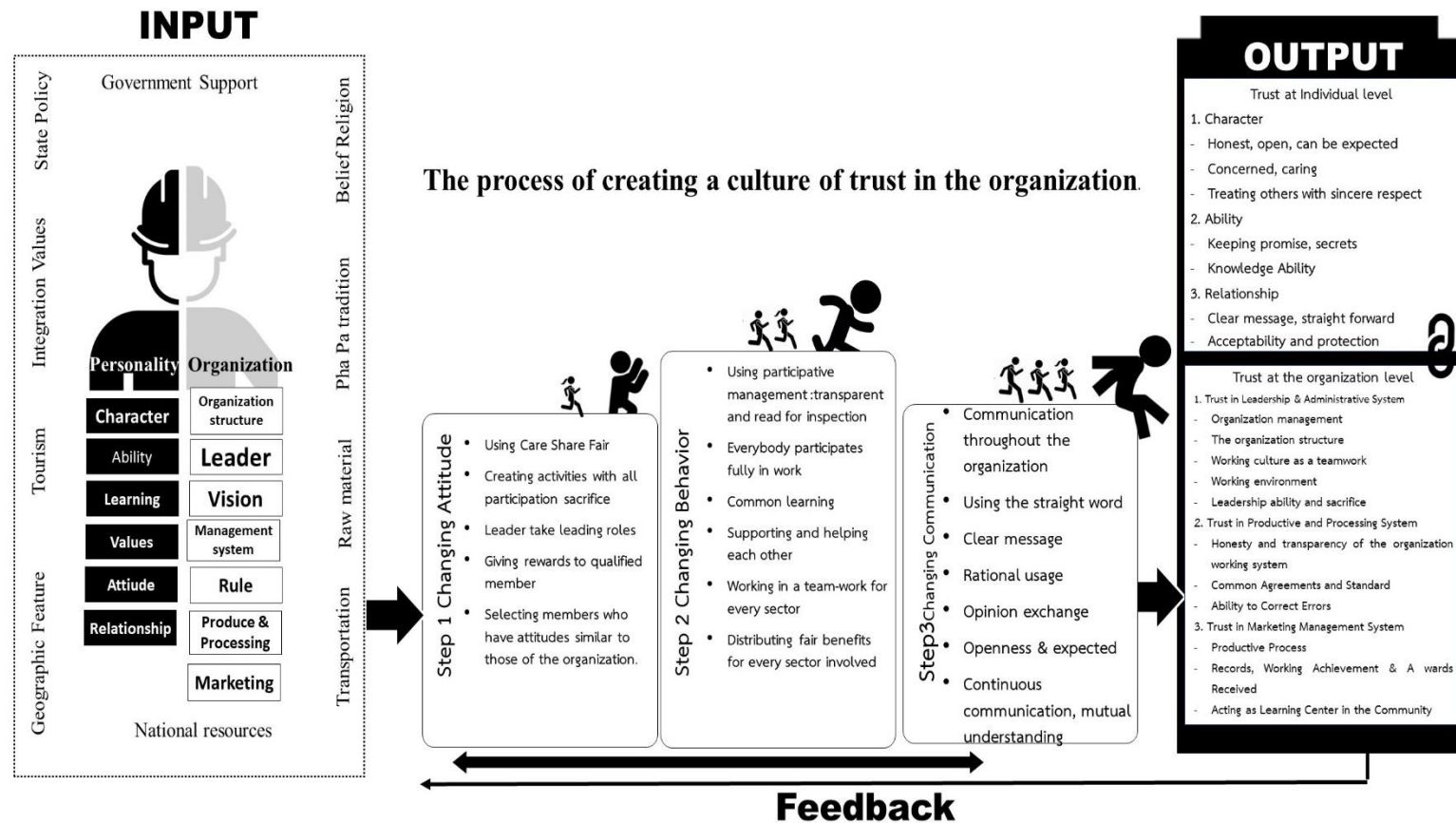


Figure 4.12 The Guideline model for creating a culture of trust in the organization

CHAPTER 5

CONCLUSION, DISCUSSION AND RECOMMENDATION

In the study of the creation of trust culture in organization relating to food cluster in Chiang Rai province, the researcher collected data from 3 organizations, i.e., a group of community enterprise center for produce and promote rice seed; the group has long established, with strong membership, united and acting as the community learning center as well. A group producing and processing 'Hot Sauce' (Nam Prick Nom), it is an SME with systematic management and a culture facilitating to creating trust culture within the organization. The last group is the Home-Stay which promotes food security and community products, yielding benefits and facilitating the work of other groups, with similar objectives. In addition, the researcher tries to synthesize a model of creating trust culture in food producing and processing in Chiang Rai province by using qualitative method of in-depth interview of 36 key-informants, coupled with group discussion techniques; the outcome of the study is shown intensively below:

5.1 Conclusion

5.1.1 Summary of studies according to objective 1

From the study of the trust characteristics that exist in organizations of food network groups in Chiang Rai Province, it is found that

- 1) The characteristics of trust at the individual level consist of 3 main components, namely personality traits to ability and interpersonal interaction; 3 elements in line with the Thai personality that is always showing generosity Giving things or paying attention to other people's business. In addition, Thai people have a collectivism culture and, focusing on interdependence. Therefore, communication will avoid words that hurt others. There is interaction, collaboration, especially relatives,

close friends, or the same group which is good for building trust in the organization level.

2) Trust at the organizational level It is a kind of trust that does not depend on any one factor. But depends on many factors i.e. 1) Competency, honesty and sacrifice of leaders 2) Favorable organizational structure and culture 3) Return to society in the form of a learning center. However, the characteristics of trust in the individuals of the organization play a role in strengthening trust in the organization. For the mutual benefit of the organization, the nature of trust in the organization, so both Trust and Verify operate simultaneously. The organization is both trustworthy and can be inspected as well. If lacking in any part, it will be a problem in creating trust in the organization. Therefore, if wanting to build trust, it is necessary to act both in the individual and the organization.

3) Form of trust that exists in the organization Found that it can appear in 2 forms, namely the form of trust in the organization in the form of action Expressed in the form of participatory management That requires the cooperation of all members to act simultaneously to help each other. and a form of trust in the organization in the form of ideology. Ideological beliefs include dedication to the organization Sacrificing self-interest for the group and values about unity.

However, Thai people are highly collectivism. Therefore, attaches importance to unity and agreement Individuals are loyal to the group in exchange for benefits and protection. But cooperation behavior is limited to relatives' close friends or friends. Therefore, grouping together into a network requires participatory management to create activities for everyone to join in, sacrifice dedicated to the organization.

5.1.2 Summary of studies according to objective 2

From the study to search for the possible promotion of trust culture among the cluster of food organization of Chiang Rai Province: it was found that the methods to create trust culture in organization used by the food processing groups in Chiang Rai based on the principles of 'Care' 'Share' and 'Fair'. The 3 principles used could change group members' attitudes, behavior and communication methods leading to trust in their organization. In creating trust culture in an organization, it is obvious that leaders play very important roles. They must show ability to lead, support,

communicate and taking good care for their inferior with fair treatment. No politicking in the organization, otherwise divided among members will lead to the organization disaster sooner or later. To create trust culture within an organization means to make the sub-divisions united and willing to work for the same goals, i.e. the organization prosperity and live long.

5.1.3 The results of the study according to objective 3; a synthesis model for creating trust in an organization of food cluster in Chiang Rai Province

The guideline for creating a model of building trust culture in organization of food cluster in Chiang Rai province found that the process of creating trust has 3 steps as follows:

Step 1 Changing group attitude by promoting co-operation and sacrifices with leaders take the leading roles, using the principles of “Care’ ‘Share’ & ‘Fair’ creating activities within the organization will all participation. (Using study tour, training as replacing methods acceptable.) Giving proper rewards to qualified members, selecting members who have attitudes similar to those of the organization.

Step 2 Changing group behavior by using participative management techniques. The capital management must be transparent and read for inspection, with appropriate rules and regulations; distributing fair benefits for every sector involved. Working for every sector, in team-work with mutual thinking and doing with common objectives and benefits. Everybody participates fully in work, supporting and helping each other and brave enough to face the reality. All these must be performed continuously in order to creating trust in the organization

Step 3 Changing communication framework within the group: the use of straight word, reading all sectors and understanding the intended meanings are needed.

However, results of the synthesis of the process of trust culture in organization reveal that at the individual level values, learning and personality affect the process of creating trust. In the organization level, there are two aspects while are closely related to creating trust culture, i.e., leadership and administrative system as mentioned

before. In addition, the government sector must also be helpful both in technical and financial aspects until the group is strong enough to stand on its own.

5.2 Discussion

5.2.1 Significant findings of the study

At individual level, it was found that the Thai like to stay in group, give priority to unity and friendship with exchanging benefits and mutual protection. However, co-operation among relatives and friends is regarded in higher esteem. It is therefore to create a group of clusters, there must be sufficient activities for everybody to co-operate in building trust culture. Furthermore, the Thai does not like open conflict and try to avoid it unless it is out of emotional control and then they can act vary violently.

One of the important aspects of trust culture in an organization is the leadership which plays very important roles to make it happens and live on. For this, a group of organization leader must behave and manage the organization that can bring faithful inferiors to admire, believe in capacity and then follow the ways headedly. Especially, in Thai society, leaders are always regarded very highly. Its leader is good in administration and communication, the organization will prosper and trust culture will come along.

As in the case of food processing group cluster studied. Because they were organized among small income and less educated people. Though they work very hard, the support from concerned government agencies is still very necessary.

5.2.2 Trust culture in organizations producing and processing food cluster in Chiang Rai province

It was found that there were two forms of trust in organization, i.e., trust relating to action and trust deriving from ideology. Action relating trust results from observing and participating in the organization performance such as team-work, mutual help and rewarding; trust associating with ideology, e.g., sacrifice for group benefit, group unity. However, because the Thai tend to give priority to relative and

friends in doing things. It is therefore important for executives to oversee the fair treatment for all.

5.2.3 Non the Chiang Rai food Processing cluster groups create trust culture in their organization

Because Thai people incline to give priority to relatives and friends as mentioned before, the organization executives therefore must play important roles in making it a fair deal in their organization. Work conducts and benefits must be fairly distributed to all workers involved by using the principle of 'Car Share & Fair'. The creation of trust in leadership and administrative system is therefore very important for having trust culture in the organization. Leaders must be honest, capability, vision, fair, decisive, keep promise and be ready for inspection. Using mechanism of common learning, picking members with similar ideology, using clear and understandable language to communicate thoroughly, in order to lead co-workers to aspect trust culture.

5.2.4 Summary of the study of creating trust culture in Chiang Rai food processing group as follows

1) By changing group members attitudes: Reorganizing individual importance with the leaders acting as good example by applying the principle 'Car Share & Fair.' Creating activities which everyone can participate and selecting members with similar attitude with that of the organization. Nevertheless, this is not easy because Thai society has been described as being 'Atomic-type' (Honigmann, 1968) which upholds personal relationship more than group relations; trust among close relatives and friends is therefore more available and it is difficult to trust the unknown or group of people with unclear activities and members' quality even existing nearby. However, it is the duty of the group leaders to show their ability by working hard with sacrificial spirits to make it happens.

2) Promoting group behavior: This is by participating in problem-solving, mutual learning, caring and showing what expecting. However, since Thai rural is still predominant with agricultural activities and provincialism in ways of thinking. Traditionalism may impede the birth of new innovation unless they see with

their eyes the benefits of it which introduced by respectable agencies such as concerned government officials or trusted private agencies. There are some contradicting values needed to be removed to facilitate group activities.

Thai people still uphold personalism more than principle: These values may derive from long tradition of absolute monarchy and agricultural persist. No duty in the nation administration, the Thai turn to fun, loving activity and powerful persons to depend on. Buddhism also important rescue and forgiveness in Thai personality (Smuckarn, 2523, pp. 33-59). Grouping enterprises therefore do go very far, most of them are supplementary occupation and still need help from government agencies.

5.2.5 Problems and obstacles

In order to change form personalism to groups oriented, the Thai must learn how to trust others with reasons and also depend on government agencies for support. Though there are some signs of change in this direction, it needs more systematic effort to push it further. Otherwise we may lack behind our neighbors some of whom have successful created 'trust' culture in organization already.

5.3 Recommendations

5.3.1 Policy Recommendation

The government should play roles in promotion of knowledge, methods and various techniques to community for creating various activities in order to increase welfare and well-being of the grassroot people. However, it is not recommended that no compulsory will be used. The right way is to send proficient authorities to consult with village leaders or local learners to find common ways for community development and corresponding to local ways of life.

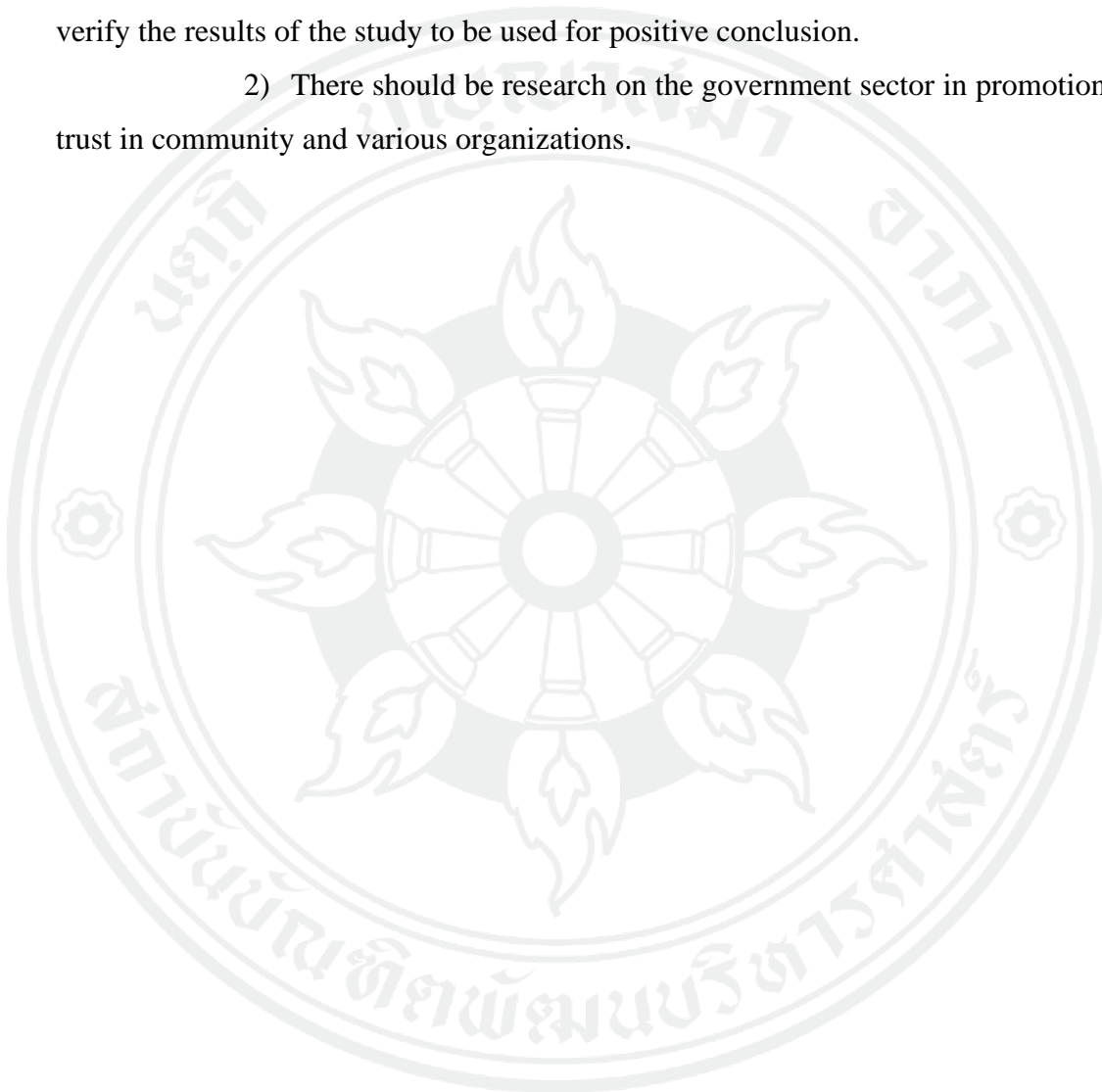
5.3.2 Application Recommendation

In practice, the creation of trust culture must have a norm value leading to desirable behavior. In addition, members' values also needed to be consistent with that of the organization. It is therefore plausible to create the trust process within the

community increasingly. This can be done via various community activities which promote unity and trust.

5.3.3 Recommendation for further research

- 1) A more study of the same kind in another similar area may to verify the results of the study to be used for positive conclusion.
- 2) There should be research on the government sector in promotion of trust in community and various organizations.



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APPENDIX

Interview Guides

Part 1: Basic information of key-informants.

- 1) Sex
- 2) Age
- 3) Religion
- 4) Education attainment
- 5) Marital status
- 6) Occupation (main/ supplement)
- 7) Average monthly income
- 8) Self-background., domicile, ancestor background, impression or pride told by ancestors and living methods from past to present.
- 9) Responsible roles/ roles in the organization (rank, duty, tenure, experiences, training, seminar, study, tour, application for group development).

Part 2: Organization basic information.

- 1) History/ origins of the organization, e.g., birth of the organization, important events that change the organization essential parts, etc.
- 2) Characteristics of organization structure and it's policy.
- 3) The organization vision, task, philosophy, and values.
- 4) Economic, i.e., production, management, marketing, relations without sidars, e.g., with local monetary institution and money service both inside and outside the system.
- 5) Social features, organization/ social relation, connection with social organization, i.e., social group, power structure, leadership, family and kin.
- 6) Learning system, transmitting of knowledge, communication, channels for sending and receiving information.
- 7) Custom/ tradition, i.e., the organization beliefs, rites and rituals.

Part 3: The creation of trust culture in the organization.

Meanings of creating or trust culture in an organization.

Perception, view-points, i.e., ideology, philosophy, beliefs, values behind behavior, things that supporting the organization trust culture, and symbols or the material culture.

Communication, i.e., those concerning with trust culture in the organization, the one for similar view-points and perception in the organization philosophy, beliefs, values and attitudes.

Behavior means the leaders and practitioner's behavior, for example, straight talk, being honest, respecting for others, clarity, amending faults, loyalty, producing outcome, improving, facing reality, clearly expression of hope, identifying those with responsibility, listening first, keeping promise and trust the others.

Part 4: The organization trust culture among individuals:

1) Meanings and characters of the organization trust culture
 2) Organization trust culture among individuals. Leaders' and practitioners' behavior about 1) honesty 2) clarity/ openness 3) with ability 4) loyalty 5) concern for others 6) facing reality 7) keeping promise 8) trust the others 9) straight and clear speaking 10) can be expected.

3) Organization trust culture at the level of corporation.

At this level, it includes (1) integrity that is being clear and open, honest, straight forward (2) with intention to be open, not concealing anything (3) with an ability for improvement, correcting the wrong ones (4) achieving results and having work records (5) with traditions and (6) with the organization's view-point, philosophy, values leading to the successes of the organization trust culture establishment.

4) The Promotion of organization trust culture.

BIOGRAPHY

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ACADEMIC**BACKGROUND**

Bachelor's Degree in Law from Ramkhamhaeng University, Bangkok Thailand in 1985 and a Master of Laws Degree From Ramkhamhaeng University, Bangkok Thailand in 2005 and a Master of Arts (Social Development) at National Institute Development Administration, Bangkok, Thailand in 2003 and Paralegal Certificate Course at The University of Arizona, United State of America in 2010.

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1985-2007 Practiced as an Attorney Specializing in both Civil and Criminal Law in Thailand. 2007-2018 a Business Manager of Tucson Collegiate Prep, Arizona, United State of America.

