PEOPLE'S EMPOWERMENT PROCESS FOR SOCIAL SOLIDARITY OF COMMUNITIES

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A Dissertation Summited 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

2016

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February 2017

ABSTRACT

Title of Dissertation	People's Empowerment Process for Social Solidarity of Communities
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Degree	Doctor of Philosophy (Social Development Administration)
Year	2016

The objectives of this research were 1) to comprehend a process of empowerment of people (PEP) that is suitable to Thailand's social conditions; 2) analyze major/main components of PEP in urban and rural communities; 3) to come up with a model on this matter and 4) to study problems and obstacles about this matter can also revealed. The areas of study are three communities as Ban Chonabot community; Ban Kueng-Muang community and Ban Ku-Muang community.

This research uses qualitative research as a main tool with emphasis on phenomenology, collecting data via in-depth interviews of 36 key-informants and participant observation. Data verification will be scrutinized with triangulation technique concerning people, place and time involving. Data obtain were interpretative analysis and systematic analysis along logical context coupled with an analysis of social context.

The research was found as the followings:

1) People's empowerment process for social solidarity of community were 5 steps that created group activity, goal setting together, find problems through dialogue, created working agreement, and expanded networks working.

2) Important components of PEP were 3 components that leadership, knowledge, and trust.

3) "PEP Model" was focused on building awareness of the community to solve problems together via sharing personal property.

4) Problems and obstacles about this matter can also revealed were moral of next generation leadership.

Important recommendations propose for solving the problem. First should be a process of increasing trusts among people in the community via common activities in the community. Secondly, should have potential development of next generation leaders/core persons should be carried out in order to make sure that the work and process of people empowerment will continue forever. Third, the government should review it's roles and rhythm for supporting knowledge, methods and techniques to communities by considering people's needs, community context and problems appropriately.

ACKNOWLEDGEMENTS

First and foremost I would like to express my sincerest gratitude to my major advisor, Associate Professor Dr. Supannee Chaiumporn, for the continuous support of my Ph.D study and related research, for her patience, motivation, and immense knowledge. Her guidance helped me in all the time of research and writing of this dissertation. I could not have imagined having a better advisor and mentor for my Ph.D study.

Besides my advisor, I would like to thank the rest of my dissertation committee: Professor Dr. Snit Smuckarn, Assistant Professor Dr. Khompol Suvarnakuta, and Dr. Li Renliang, for their insightful comments and encouragement, but also for the hard question which incented me to widen my research from various perspectives.

Lastly, I would like to thank my family for all their love and encouragement. And most of all for my loving, supportive, encouraging, and patient friend, Mr. Decha Sithup, whose faithful support me financially during the stages of this Ph.D. is so appreciated. Thank you.

Vilailak Rungmuangthong

February 2017

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CHAPTER 1

INTRODUCTION

1.1 Origin and Significance of the Problem

Social solidarity is a target or result of social integration which is necessary for people's living together, particularly for a purpose of protecting or surviving of a society, in addition to creating social unity. Sociologists incline to emphasize the functional process of a society in response to it's population needs. However, among administrators and social managers, they consider social reconciliation as more important tool implicating different groups and organizations with contrasting views but can be acceptable leading to a situation which they label as "social harmony".

Thai society, at present is facing a situation of severe conflicts shown by high frequency of increasingly violent methods used to resolve conflicts whether they be small matters in the family, property within community or with outsiders, up to political ideological conflicts and the justice institution cannot function readily to solve the problems (Office of The National Economic and Social Development Board, 2012: 9). These problems affect Thai social/cultural values, beliefs and patterns of living of Thai people considerably reflecting weakness and powerlessness of society pointing to a situation of fragility and lack of unity in Thai society. Differences among people in the nation turn into important issues of social conflict, whether they be differences in ethnicity (majority-minority), historical development plus self-identification emphasizing of being a minority group not an essential part of the society which can lead to violent conflicts with severe loss of life, e.g., prolong severe conflicts in the south resulting in fighting between government officials and local people at Kru-Sae Musyid on the 28 of April, 2004 (Chaiwat Sata-anan, 2006), these conflicts lead to further conflicts between government officials and southern people who cited differences in ethnicity and religion which makes it incomprehensible for

authority and many Buddhist Thai. The conflict has been going on for quite a long time causing heavy loss of life and property. It is hard to predict when the conflict will be reconciled.

In addition, differences in political ideology among Thai people resulting in having many contrasting groups, dominantly the 'yellow' and 'red' shirts. Political conflicts at the national level spread down to the grassroot with the help of modern technology of communication in the globalization era without using weapon as in the 'October Weeping' but it is a fight of dirty words, such as, mudslinging, framing, and distorting facts, all of these for the political gain of one own party. Though the 14th of October political conflicts had caused heavy loss of life. But the new wave of political conflict creates hatred among Thai people from 'unseen hand' which may lead to large scale killing as happened in Rawonda because the hatred leads to discredit of the Sacred National Institute from a small groups of people who want to see their group win the battle. The destruction will be affected all major systems such as economic and social order, in addition to directly affecting national security of unity of Thai people leading to inefficient government, unable to secure trusts from foreign investors, including violent action happened between government officials and citizen which brought about stress among people at large (Office of The National Economic and Social Development Board, 2012: 11).

Finally, different income increasingly among Thai people resulting from rapid national development causing major change in socio-economic conditions with inadequate adaptation among inferior groups of people and income gaps among Thai people increasing tremendously. This causes social tension eventhough the poorest group has been markedly reduced but income gap between the rich and poor is widen as shown from statistics of people income divided into 5 groups in 2012 revealed that the difference of income of the riches (10.0%) and the poorest (10.0%) is 25.2 times. The 10 percent richest group have income about 30.3 percent of the national income while the poorest 10.0 percent get only 1.6 percent of the nation's total income (Office of The National Economic and Social Development Board, 2014: 2-3). This points to the problem of inequality in income distribution. Though inequality of income may not lead to social conflicts immediately but it can simmer and may lead to severe conflict if other agitating factors arise (Thailand Development Research

Institute, 2006: 5). An analysis shows that the inequality of income among Thai Muslim and Buddhists complicate exision religious conflict and terrorism in Southern Thailand.

At the same time, the wave of socio-cultural change during the globalization period also affected and change Thai people social behavior to the direction of materialization more than before. The Thai now are more concerned with their own-selves concentrating in family's interests by taking advantages from others without considering of fairness resulting in lack of unity and may lead to community and national weakness.

It is observed that many state and private organizations seem to realize the situation and try to find appropriate measures to remedy the situation such as reviving community spirits, people participation in various social and cultural groups operated by The Department of Community Development, Ministry of Interior; the philosophy of sufficiency economy originated by H.M. King Phumiphol Asulyadat which has been incorporated into the Economic and Social National Planning (National Development Plan 1 continuously for many versions (from the 9th to present). In addition, the NGO brought concept of conscientization to test among Thai people via learning process from experiences and seal life situation. The four concepts mentioned have been applied to situation in Thailand quite freely with mixed results. It is still not clear which of the four concepts used is more materialized in Thai society, including a process of empowerment people's and it's components appropriate with Thai sociological context and a synthesis of increasing people's power for communal unity, with the sustainability condition toward the end.

1.2 Questions of the Research

1.2.1 A model and process of empowerment people's toward a community solidarity (PECS) should embrace what characteristics and important ingredients.

1.2.2 Components of the process of empowerment people toward a community solidarity (PECS) in urban and rural areas are the same or be different.

1.3 Objectives of the Study

1.3.1   To study a process of empowerment people toward a community solidarity (PECS) which is appropriate to Thai society.

1.3.2   To compare important components of the process of empowerment people toward urban and rural community solidarity.

1.3.3   To synthesize models empowerment people toward a community solidarity (ECS).

1.3.4   To find out problems and obstacles including recommendations about the process of empowerment people.

1.4 Scope of the Study

1.4.1   The research is a qualitative one with specific area of study in order to getting into the elaborate details of the subject matters covering the process and important components of the community enhancing people's power including a proposed model for community solidarity.

1.4.2   As for a unity of analysis 3 main communities to be studied are:

1) Urban community situated within industrial surroundings; i.e., Ban Ku-Muang (fictitious name) of Samutprakarn province.

2) A community in sub-urban area, regarded as the open door to receive ASEAN in 2015; it is Ban Kueng-Muang (fictitious name) of Prachinburi province.

3) A rural community with relatively less urban influence, mainly agricultural bases; it is Ban Chonabot (fictitious name) of Chachoengsao province.

In selecting the 3 communities, the researcher did not mean to have them as representatives of the country's community but to reflect details of study more than other things else.

1.4.3 Because the research is a qualitative one, 36 key-informants (12 from each community) were selected for in-depth interviews about the subject matters. These key-informants are regarded as locals who are well-informed about the process

of empowerment people toward a community solidarity (PECS) in their communities, some of them hold positions such as religious leaders, community leaders, etc.

1.5 Expecting Benefits of the Research

1.5.1 To comprehend a process of empowerment people that is suitable to Thailand social condition.

1.5.2 To learn about important components of the process of empowerment people in urban and rural communities.

1.5.3 To come up with a model on this matter.

1.5.4 Problems and obstacles about this matter can also be revealed.

CHAPTER 2

CONCEPTS THEORIES AND RELEVANT
RESEARCH RESULTS

In a research on People's Empowerment Process for Social Solidarity of Communities. The research includes concepts theories and relevant research results as follows.

2.1 Concepts about the community

 2.1.1 Meanings of community

 2.1.2 Components of community

 2.1.3 Structures of community

 2.1.4 Types of community

2.2 Concepts of social solidarity

 2.2.1 Forms of social solidarity

 2.2.2 Concept of social capital

 2.2.3 Concept of social integration

2.3 Concepts of social empowerment

 2.3.1 Meanings of social empowerment

 2.3.2 Components of social empowerment

 2.3.3 Processes of social empowerment

2.4 Relevant research results

2.1 Concepts about the Community

Early concepts about community tend to divide it into separate entities i.e., the underdeveloped and the developed ones, such as Ferdinand Tonnies, a German

sociologist, wrote a book, Community and Society in 1887 mentioned forms of social relations in rural and urban communities (Gemeinschaft and Gesellschaft) by pointing out that the differences of both types of community derived from different hypothetical wills of individual's desire. However, individuals have to create relationships with significant others by having natural and/or rational wills as determining factors for understanding and unity in society (Srisantisuk,1994: 83-84). In rural community (Gemeinschaft), dominant social relations appear in forms of simplicity, traditionally oriented, deriving from first-hand contacted, personal relationship and groups leading to bigger society (Aggregate of consciousness), kin relations are strong and customs and traditions are upheld in providing guides to actions. But in urban community (Gesellschaft) dominant social relations based on exchange and reciprocity more than other forms.

2.2.1 The Meaning of Community

At present, the word "Community" refers to several related meanings as follows:

In Thai, the word seems to indicate only "people getting together". In English the word "com" means "togetherness", i.e., travelling together (Parichart Valaisathien and Others, 2003: 35-36) or people living together in one area, with feeling of being the one having the same faith, belief, ethnicity and work or possessing similar thinking or viewpoints and reciprocal acts (Oxford Advanced Learners Dictionary, 1994: 223). In addition, the Thai Royal Dictionary 1999 defined "community" as a group of people living together in a small society with common interests (The Royal Society, 2003)

In Buddhism, "community" has similar meaning as "Sangka" i.e., people get together to do things useful for living and with merit.

It is a friendly community to manage and protect common good living leading to better conditions originated by Lord Buddha who was leader and patronage friend, i.e., the one who help others to attend better lifes, and associates (Buddhist monks) also help along this line to achieve the end. Individuals who receive such benefits will remain as good citizens and return benefits to the "Sangka" as well (P.A. Payutto, 1998: 11-12).

Sociologists from other countries defy "community" more or less similar, for example, Robert M. Maclver, in Society Its Structure and Changes, "community" comprises people living together, interested in common events pertaining to everyday living (Maclver, 1931 quoted in Phairat Decharin, 1981: 1-2). Marvin E Olsen (1968: 91) viewed a community as a social organization, not only can respond to it's members' needs but can also cove with problems of everyday living and solving problems of it's members as well.

Homan (1944: 82) "community" means a group of people living in specific area having similar beliefs, interests, activities and others; all these are sufficient characters for members to realize and beneficial.

Onussen (n.d, quoted in Somnuek Panyasing, 1989: 2) said a community is a common living place of specific geographical area with relevant cultural structure evolved from it's group process in adapting to the community environment; the group therefore occupies specific space with group's consciousness of it's identity and ability to pursue it's own social and cultural activities within its territory.

In Thailand, social scientists refer to community in similar meanings, such as Yuwat Wuttimathee (1982: 3) mentioned "community" is an area where a group of people live with same interests in objectives, goals and targets of being togetherness.

Sanya Sanyawiwat (1983: 6) give a meaning of "community" as a social organization situated in a specific area with members can achieve their basic needs and be able to solve major problems of the community.

Chiraphan Kanchanachitra (1987: 10-11) a community composes of people with similar interests, relations among individuals and institutions of the same area under same laws and rules.

Kanjana Keawthep (1995: 14) mentioned a community means people living in same area with close relationship, approximate status and occupations spending lives together with unitary symbols from family of being one. In addition, cultural heritage is conserved and transmitted to younger generations.

Anchana Na Ranong (2007: 9) "community" is an area where a group of people live with common values; possessing similar ideas and beliefs in living together.

Community Development Department (1983: 77) a "community" is a group of people possessing similar thought and can handle activities for mutual benefits.

Prawet Wasi (1997: 33) mentioned being a community may mean a group of people, no restriction in member, come together with common objectives, communicative and helping each others, learning together in actions and management in order to achieving common goals. A community can occur in different places and simulations, for example, 1) in the family, 2) in work place, 3) in academic community, 4) among Buddhist monk, 5) aireal community connecting though internet, etc.

From the above meanings, it can be summarized that a community means a group of people living together in a specific area with common objective or goals for living together sharing beliefs, values and culture. In living together, they develop communication tools for contacting individual members and social institution for knowledge transmission including setting up rules and orders for living togetherness with happiness as ultimate target for living together. We can divide important components for a community into 9 parts as follows:

1) People, a group of people living together.

2) Area, a fixed space for living together permanently (not moving back and fourth).

3) Sharing the same goals in living together.

4) Sharing culture, customs and traditions.

5) Inter-communication.

6) Sharing norms of living together.

7) Having close relationship among members and institutions.

8) Similarity in status and career.

9) Common interests of community events (as appeared in Table 2.1)

Table 2.1 Summary of Community Meanings

Community Meanings	International				In Thai								percent
	Olsen, 1968: 91	Homan, 1994: 82	MacIver quoted in Decharin, 2001	Onussen quoted in Somnuk Panyasing, 1982	P.A. Payutto, 1998	Yuwat Wuttimathee, 1982	Sabya Sanyawiwat, 1983	Community Development Department, 1983	Chiraphan Kanchanachitra, 1987	Kanjana Keawthep, 1995	Anchana Na Ranong, 2007	Prawet Wasi, 1997	
Components													
1) A group of people	✓	✓	✓	✓	✓		✓	✓	✓		✓	✓	83.33
2) Living in same area		✓		✓		✓	✓		✓	✓	✓		58.33
3) Shared beliefs and values		✓						✓			✓		25.00
4) Common interests		✓											8.33
5) Inter-communication												✓	8.33
6) Same culture (language, customs)				✓						✓			16.67
7) Similarity in status and career				✓						✓			16.67

Table 2.1 (Continued)

Community Meanings	International				In Thai								percent
	Olsen, 1968: 91	Homan, 1994: 82	MacIver quoted in Decharin, 2001	Onussen quoted in Somnuk Panyasing, 1982	P.A. Payutto, 1998	Yuwat Wuttimathee, 1982	Sabya Sanyawiwat, 1983	Community Development Department, 1983	Chiraphan Kanchanachitra, 1987	Kanjana Keawthep, 1995	Anchana Na Ranong, 2007	Prawet Wasi, 1997	
8) Relationship of members or institutions									✓	✓			16.67
9) Having common norms									✓				8.33
10) Helping spirits		✓		✓	✓							✓	33.33
11) Protecting lives process		✓			✓							✓	25.00
12) Common solving problems process	✓						✓						16.67
Outcome													
1) Solidarity				✓						✓			16.67
2) Aiming for happiness living						✓							8.33

Table 2.1 (Continued)

Community Meanings	International	In Thai	percent
Process			
1) Transmissions of culture to younger generation	Olsen, 1968: 91 Homan, 1994: 82 MacIver quoted in Decharin, 2001 Onussen quoted in Somnuk Panyasing, 1982	P.A. Payutto, 1998 Yuwat Wuttimathee, 1982 Sabya Sanyawiwat, 1983 Community Development Department, 1983 Chiraphan Kanchanachitra, 1987 ✓ Kanjana Keawthep, 1995 Anchana Na Ranong, 2007 Prawet Wasi, 1997	8.33
2) Social groups adapting to changing environment	✓		8.33

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Though in Thailand the word "community" did not use originally, the essence of a community did appear in the word "Baan" which includes natural villages situated among kinship and close friends in specific area having similar characters of the "community just discussed".

2.1.2 Community Components

From reviewing relevant concepts revealed 4 important components of a community proposed by field social scientists, they are:

1) Human component which plays the most significant role in community. From early evolutionary period to the present, human lives in group or it is necessary to live in groups. To sum up, no body left to be alone in community without contacting other fellows groups can be in many forms, e.g., family and commercial groups, for example. Group can be formal or informal including the primary or secondary one to do something together. Members of a group have relations with each others and with members of other groups too like being a chain. These are significant components of human component (Phairat Decharin, 1981: 16-20). It is a main target for development before other components. If we can develop people in community, other development will follow. On the contrary, if human cannot be developed, other aspects of development targets will fail completely. Therefore, in community development, we need to develop human first (Community Development Technical Support Center Region 3, 1992: 4).

2) Man-made Component: Man-made or things made by human beings are varied, both materials and non-materials, whether they be convenient orientated or necessitated ones, e.g., radio, TV., refrigerator, electric fan, food garments, living places, car, etc. In addition to materials, human creates, philosophy, values, beliefs and knowledge to serve as norms of living together which can be different or similar depending on social condition of each group. These man-made things have seem transmitted to younger generation with some adaptations to changing environment all along (Phairat Decharin, 1981: 16-20).

3) Natural component: comprises everything comes into being naturally whether it be plants, animals and other natural resources. Every community occupies natural resources which relating to one another meaningfully. For examples,

drought condition will cause broken land and insufficient water to feed crops (Phairat Decharin, 1981: 16-20). Everything around human beings has impacts on their living. These are from natural and/or man-made components. These environments are common properties of the community, e.g., roads, bridges, forest, water sources, temple, school, village development center, health center, public places including basic structures for community development in general. Environment is important and having close relationship with human living conditions. If the environment is not good, living conditions of a community members will also be difficult (Community Development Technical Support Center Region 3, 1992: 4)

4) Situation means events or any movement within the community resulting from interactions among human beings both formally and informally. If the interactions lead to positive effects, the situation will be good; if the interactions fall into negative side, e.g., unfair competition for interests, lack of unity among members, the situation will be worsening (Community Development Technical Support Center Region 3, 1992: 4)

2.1.3 Community Structure

Comprises components which have relationship with each other; there are two significant parts as follows (Kowit Phuangngam. 2010: 36-37):

1) A group of people, from 2 people up who are connected with social relation in a period of time for common goals. Cause of people forming a group may come from two natural drives, e.g., 1) hunger drive both in the body and mind, such as a need for food, sexual intercourse, talking with others; 2) escaping from dangers whether they be natural disasters, illness or death, for example.

2) Social Institution. Formed when people come to live in group and evolved up to establishing social organizations which patterns of relations among members have been created in order to be able to manage group's activities. Sociologists divide social institution into 7 major categories as follows (Kowit Phuangngam. 2010: 38-39)

(1) Sexual Institution, i.e., marriage and family institutions.

(2) Economic Maintenance Institution, i.e., occupation and making a living institution.

(3) Knowledge Transmission Institution, comprising education and training activities.

(4) Maintenance of Body and Mind Institution, i.e., the physical education and entertainments.

(5) Innovational Institution, i.e., the invention, discovers and innovations.

(6) Behavior Regulation Institution, i.e., those concern with beliefs and religion.

(7) Institution relating to governing body and social control.

2.1.4. Types of Community

Community type has been divided according to various categories, e.g., number of population, economic bases, relationship with government organization, special characteristics of people, ecological aspect, social activities, etc. However, in this research, the researcher wants to compare rural and urban communities and because of this reason, types of community concerned in this study are only 2, i.e., rural and urban ones.

2.1.4.1 Rural Community

Rural community is the place where people live outside urban area with a group of households doing social activities for common purpose; people of rural community normally have close relationship. In Thailand rural community situated in Tambon (a group of village) and Muban (Village) which constitute local administration of the government. General characteristics of rural community are as follows: (Nat Panthumnawin, 1980: 9; Pradit Machima, 1982: 43-44).

1) Member of rural community live close together, all are acquaintance, regularity visiting each other with sense of familiarity and neighborhood, living mostly in primary groups with personal and face-to-face relations.

2) Contact and having relations with neighbors in most eases.

3) Relationship is normally lasted long.

4) Homogeneous aspect of living conditions is predominant, whether they be in social status, economic activities, education, religion, belief and attitude.

5) Social mobility and migration are relatively minor. Most of rural people cling to their traditional occupation of agricultural pursuit, attached to their homeland; migration out is rare.

6) High birth rates because of having more time together and little education; do not understand ways and techniques of birth control.

7) Low educational attainment because of having low income, lack higher educational institutions; low income occupation because most lack training making rural people live close to nature.

8) Most of rural people are conservative, intuitive and slow to change.

9) Believe in traditions; prefer to live as used to be, no courage to change.

10) Average age is less than that of urbanites resulting from insufficient food intake, lack of medical facilities and health knowledge.

11) No planning for life and family because of lacking knowledge and experience; living close to nature from day to day. Changes are regarded as outside phenomena, not originated from them.

12) Spending large sum of money on traditional activities such as marriage, ordaining, cremation and other rituals related activities.

13) Lack of beneficial institutions such as school, health-care, electricity, pipe-water, etc.

14) Seasonal working resulting in labour lay-off regularly.

15) Helping among themselves with primary group's decisions for most of the time.

2.1.4.2 Urban Community

Urban community is a place where a number of people living together with considerable density of housing, shop-houses, business buildings, in an area under one type of urban administration; a large portion of population work in different occupations. There are progress signs as well as deteriorated environment such as

pollution conditions. Urban community general characters are as follows (Nat Pantumnawin, 1980: 19-23; Pradit Machima, 1982: 48):

1) Population density is high because urban community is a center for contacts, trade, education, communication. These attract people to live here for convenience in making a living.

2) Urban people are self-oriented, contacting among people is more formal; personal relations are specific even people living close together are not necessary acquainted; relationship is focused on interests more than personal acquaintance.

3) The community emphasizes tangible things, may be because most urban people have to hurry to make living with high competition, don't have time to think about intangible things.

4) Receiving a great deal of Western influence, because Thai urban community is center of civilization; it is therefore easy to receive foreign cultures and civilization, especially from western countries.

5) Social sanction is more formal, i.e., using authority power and law enforcement for those behaving against social norms.

6) Because land price in urban area is relatively high, most housings and building are extended upward.

7) There are large gap, among urban people which characterize as heterogamous ones, whether they be racial, language, religion. Differences include income, education, and living conditions.

8) Social mobility among urbanites is considerably high.

9) Division of labour and specialization in work are predominant, for example, working as a clerk, laborer, government official, doctor, teacher, craftsman.

10) There are many commodities, services, social institutions and facilities to choose from; schools, cinema halls, museums, electricity, tap-water and many other facilities for urbanities to choose from.

11) No nature or natural/thing, in urban almost everything is man–make even public park, fountain, museum, etc.

12) Family size is small, most comprising only father, mother and their offsprings.

13) Low birthrate because urbanities know how to do birth control. In addition, there are enough hospitals and health facilities.

14) Rapid social change because of progress in technical knowledge and having close contact with Western culture making urbanities invent new things faster.

15) Urbanites have higher education and income, university and higher learning institution prevail.

16) Progressive thinking, not blind believes became urbanites have high education having rational thinking.

17) Economic and social pressures are strong compared with rural community and this makes urbanites think only for themselves. Everybody has to fight for himself and his family; helping among neighbors is rare.

18) Housing is small, no place to relax or play for children.

19) Most urbanites do not own land and house.

20) Income gap between the rich and the poor among urbanites is wide.

Nevertheless, whether it be rural or urban community, it shares the same goal of being able to survive together at the end.

2.2 Concept of Social Solidarity

The bonds between individuals in society are make to be social arrangement because societal members all have positions in the social structure including common learning of culture. Both social structure and culture together bind society's members and individual member's actions are not only theirs but as societal members as well. Emile Durkheim, a sociologist calls this as "social solidarity". However, the origin of social solidarity comes from the works of August Comte, Herbert Spencer, and Ferdinand Tonnies who tried to answer questions of what make a society "Unity" inspite of its varieties and differences.

August Comte was the one who gave a foundation of analyzing society by comparing it with an organism influenced by the work of Charles Darwin in the "Evolutionary Theory" (Ritzer, 2010: 16-19). Comte perceived social relations as a law of action and reaction, i.e., social order leads to unity and progress; society will be changed to the better.

He divides his social study into 2 parts, i.e., social statics which concern with social orders and stability contributing to social unity and survival; the other part is "Social Dynamics" which is about social change and arranging models for institutional development. Comte perceived things that provide equilibrium in social relation are language and religion; language stores knowledge of former generation and transmitting it to later generations while religion provides beliefs, values and social norms in the same directions, in addition, division of labour is another form of bonding society's members together. Comte believes that this thing really ties society members together because differences in work make people relying on others for living and lead to human unity (Narijorn Ithijirajarat, 2004: 28-32). Comte perceived social bond coming out from social change and social organization including social order. Comte's above mentioned concepts did have strong influence on Emile Durkheim in later time.

Herbert Spencer explained about how society's members having social relations with each other through social institutions and social evolution from simple to complex structure (homogeneity to heterogeneity). He perceived growth process as accumulation of parts which are interdependent. Spencer was more interested in groups and social structure than characters of individual members of society, and social group's binding (Narijorn Ithijirajarat, 2004: 187-189, 265).

As for Ferdinad Tonnies (Somsak Srisantisuk, 1994: 83-84) he explained social relationship among members in "Geninschaft and Gesellshaft" communities coming out from different "Wills"; the "Natural Will and Rational Will". In rural community where natural will prevails, social relations are simple mostly in the primary group of kins, family, neighbors and friends while the rational will relationship based on exchange and reasons. This kind of community division envisaged by Tonnies had some influence on Durkheim's work on social solidarity later on.

2.2.1 Types of Social Solidarity

The concept of social solidarity has been mentioned for many decades among social thinkers; Emile Durkheim, a French sociologist wrote about "Social Cohesion" which he believed will lead to social solidarity which there are two types (Durkheim,1964: 406, quoted in Notterman, 2015: 8-9) as follows:

1) Mechanical Solidarity: Mostly found in primitive society ahead of the modern one which Durkheim labeled as "permodern" society of which he described proximity of it's members in both positive and negative actions. They use social cohesion as a base for social relations, i.e., members of such societies link together because of their dependency upon the society (not on individual member); in works they always have collective consciousness as a common base for action; society members are able to live together happily which Durkheim called this type of social solidarity as "Mechanical"

2) Organic Solidarity: Found mostly in modern society which are more complex than the primitive ones. According to Durkheim, Industrial Revolution caused major change in human living conditions including new type of society immerged. Division of labour according to worker's skills and proficiency spread widely and these phenomena turned to be new type of social cohesion; exchange relations among individuals with different proficiency in work become relational base among individual concerned, a new type of social cohesion leading to what Durkheim called "Organic Solidarity" based mostly of exchange and division of labour in modern society (Gidden, 1972: 26). In addition, Durkheim also mentioned about "Anomie" condition of society when members try to ac for self-interest radically causing society under chaotic condition, or becoming a normless society.

Table 2.2 Comparing of Two-Type of Durkheim's Social Solidarity

Different Items	Mechanical Solidarity	Organic Solidarity
Social conditions	Simplicity	Diversity
Member	Similarity	Differences

Table 2.2 (Continued)

Different Items	Mechanical Solidarity	Organic Solidarity
Social Cohesion reviewing from individual's dependence	Dependence upon the Society	Interdependence upon Individuals
Outcome	Automotive solidarity via work together	Systematic solidarity via exchange among individuals

In the 20 century, an important sociologist, Talcott Parsons wrote about the social solidarity as an arrangement of order, inequality in society by using what he called "the imperative necessity" comprising common national identity built via the development of common values, share symbols, shared ceremonies, and so on (Cheong and Others, 2007: 39, quoted in Vasta, 2010: 506). Common standard of every system for social actions will have components of common values orientation, e.g., common values of thought, communication, administration or standard value in appreciation/admiration expressed appropriately in symbolic forms (Parsons, 1964: 97). Social actions at the higher level will convey senses of "merit" in the social relation system which aims at maintenance of honesty ingredients in the system.

A society will exist stability, it needs good management of imperative functions in balanced situation, if not, the society will confront difficulties and may be extinct eventually, if many of the imperative functions did mot managed properly (Snit Smuckarn, 1975: 3).

A society needs to have means to determine it's goals by using normative system of individual member's performance. On the contrary, if no normative system to measure such performance, the society may run into normless conditions. In addition, a society needs learning process for society's members to understand things around social status, class, common values, recognitions and goals, including appropriate ways of emotional expressions. All these for the purpose of co-operation and actions commonly recognized by society's members.

When people come to live in a society, it need integrative process in social actions in order to achieve social solidarity condition which is contradicted to chaos condition, i.e., social solidarity encompasses mechanical system which systematically regulate social actions automatically, or in modern society, the social relations are more like biological organism in the sense that the society having grown further compared with a tree is branching out; there are more and varied social activities which need to be equitable exchanged, bargained and working with individuals' consent. Social solidarity in modern society is therefore not so smooth like what happened in the pre-modern one; some problems may occur but by and large the characteristics of social solidarity can be observed (Supannee Chaiumporn, 2012: 63-64).

Among sociologists, social functions are emphasized in response to society member's needs, while those in administrative or management fields will reiterate about the process of social reconciliation among social groups, organizations of different perspectives but can reconcile to work together with modified rules or regulations. It is quite certain that the administrator and manager's goals are to achieve the condition of "social harmony"

However, social solidarity is considered as "effective" target of the social integration process by having social capital as a basic component, i.e., when subsystems of the society can function smoothly, social capital of the society will increase.

2.2.2 The Concept of Social Capital

The word "social capital" first appeared in a discussion proposed by Hanifah (1916: 130-138) in "Rural School Community Centers" describing various things found in everyday life, for example, building good image, friendship, sympathy and social relations among individuals, families leading to have social units. Later the word "social capital" has been defined by various social scientists Coleman (1988: 55) probably being the first one who defied "social capital" by function as "social capital is a variety of social unit which comprises 2 common components, i.e., social structure and encouragement or supporting for action by individual or by organization components, He mentioned types of social capital as similar to other capitals, i.e., able

to produce and create opportunity to work for goals. Social capital is like human capital and physical one but cannot replace each other completely. The difference between social capital and human and physical ones is that social capital submerges within social structure, cannot be carried out separately; it is not an individual property such as skill or education, for example.

From then on, the word "social capital" was used more often. Discussions about people and society really highlight the concept of social capital of which a political scientist, Putnam, Leonardi and Nanetti (1993: 78) argued about merits of the good old days of which he saw could be rearrange under the new concept of "social capital"; under his definition, it is the salient character of any social organization, such as, trust, norm or network, all of which can improve society's capacities by promoting, facilitating and co-operating among people. He also pointed out how social capital can emerge when people achieve common values and thinking system facilitation network of social capital process; results of which can be 1) increase in work potentials and reduce work capital mote than working individually, 2) contributing to co-operating method of work and reciprocity leading to stronger community, 3) there are trusts among the network people leading to more convenient, rapid in communication, and 4) bringing past experience of successful operation to be used in the future.

Ostrom (1994, quote in Phramaha Pradsit Yanappateepo, 2006: 35) classified origins of social capital as social network, norms, beliefs and rules or regulations. From organizational studies, Nahpict and Ghoshal (1998: 88) considered social capital in 3 dimensions, i.e., 1) structural dimension refers to binding of the network, components and appropriate managing; 2) relational dimension which includes trust, norm, agreement and sense of belonging to the same groups; 3) receptive dimension which means sharing same code of language and stories.

Bain and Hicks (1998, quote in Worawut Romrattanapan, 2005: 51-53) divided social capital into 2 levels, i.e., macro and micro ones. At the macro level, it includes organizations and institutions under formal structures, e.g., types of administration, law practical procedures, and level of decentralization, which are considered as if being environment of the micro one; the micro level means the

potentials of being unity of organization in horizontal direction, including development networks of 2 aspects as follows:

       1) Cognitive aspect: People's ability to learn and comprehend things around them; it is difficult to touch because it embedded in forms of values, attitudes, beliefs and social norms. In particular, trust value, solidarity and reciprocity. They are common values of a community members which are conditions for people working together effectively leading to change for the better of all members.

       2) Structural aspect, reflecting in the components and levels of practice at the local organizations both in formal and informal forms to response to work in community development; it is often seen in horizontal forms with network structure.

       Grootaert (1999: 5) uses social capital as a kind of capital necessary for development; it tried to answer a question of social capital is and how to make a development sustainable and be most useful to a country or community which leads to creation of useful organizations by identifying social capital as institution, system of relation and norm which facilitate inter-actions in a society both qualitatively and quantitatively in order to combine social entities together.

       Chatchai Na Chiangmai (2000: 286) refers to social capital as social institutions and forms of social relations prevailed in each particular rural community which functions as provider of relation order justified for exchange patterns of resources leading to social solidarity and reduce conflicts within a community. In other words, social capital is ways to express people's ability in organization management including local intellectuals and folk wisdom.

       Amara Pongsapit (2000: 19) mentioned that social capital is social relations both at the vertical and horizontal levels at individual institution/organization whether they be at individual, group or network situation including values and norms uphold by the society which are beneficial to ways of life, productive channels at family, community and larger society.

       In addition, Supannee Chaiumporn (2003: 46) summarized meanings of social capital in an article "Social Capital and Human Security : An Alternative Choice of Social Responsibility of Administrations in Time of Changes", that it is rather abstracted, a dominant aspect of Thai society facilitating and protecting society from

heading to disastrous direction and at the same time can drive the community to be stronger with self-learning, problem-solving within the community which may lead to a condition of self-dependence in the long run. Among salient features of social capital are: 1) A sense of caring manifested by communal people; 2) people are united and care for each other; 3) there are always mutual learning, rationality and adaptation in community; 4) people prefer to do common good deeds; 5) community's institutions, organizations are strong; 6) the community are able to attain self-reliant stage; 7) people exhibit sense of social responsibility and public mind.

To sum up, social capital means man-made, highly abstracted things (not belonging to an individual); it is a form of social relations derived from inter-actions among people/organizations which support and care for each other. Social capital can be divided into 2 levels as follows:

1) Macro level emphasizing structural relation formally expressed, e.g., community organization or institution, forms of administration, guidance about lawful actions.

2) Micro level emphasizing supports or helpful action, e.g., groups, networks, trusts, solidarity, common values, affective relations among people in community consciousness/responsibility of community as appeared in Table 2.3

2.2.2.1 Components of Social Capital

The concept of social components is regarded as basic one reflecting successful results of social integration towards stability. In this research, the researcher follows approaches created by the Ministry of Social Development and Human Security which laid out Thai Index of Social capital in 2005, all together 5 dimensions, 10 components (Office of standardization for Social Development and Human Security, 2005: 5) as follows:

1) Group and Social Network Dimension

(1) Group component: 1) number of group type within community; 2) number of group with household members as group member; 3) Number of household members being group member; 4) level of participation in decision-making; 5) number of groups working together in community; 6) number of groups working together outside community; 7) number of source of fund for group; and 8) group effectiveness.

(2) Network Component: 1) number of friend or people who can help when having problems; 2) number of group which can provide monetary help when in emergency; 3) level of help received from group of which being member; and 4) number of organization which can be asked for help when having problem.

2) Trust and Solidarity Dimension

(1) Trust components: 1) level of trust to individuals in community; 2) level of trust towards people of different ethnicity, religion and spoken language; 3) level of trust toward dominant occupation group in society; 4) level of trust toward mass media group; and 5) Change of level of trust in community within the last 2 years.

(2) Solidarity components: 1) level of mental help in community; and 2) level of assistance provided to common benefits projects, even no self-gain from this.

3) Collective Action and Participation Dimension

(1) Activity components: 1) number of activity useful to the community as a whole and organized within the community; 2) Time (days) of participation in activities which are beneficial to the community in the last 3 months; and 3) Number of activity participated.

(2) Participation Components: level of participation in development actions and solving problems in the community

4) Social cohesion Inclusion and Conflict Dimension.

(1) Social cohesion component: 1) level of ethnic and class diversity in the community; 2) level of problems derived from class diversity in the community; 3) Level of impeding groups of different ethnicity and class in the community; and 4) Level of social cohesion within the community.

(2) Social Inclusion components: 1) number of participation in fairs and traditional activities within one year; and 2) number of visiting among people in the community.

(3) Conflict and Violence Components: 1) level of violence within the community; 2) family members who used to be victims of violence;

3) damages to properties by other's actions; and 4) level of change in community violence within 3 years.

     5) Authoritative Power and Political Activities Dimensions

     (1) Authoritative Power and Political Activities Components: 1) level of self-importance in community development work; 2) number of complaint about community benefits in one year; 3) level of responses from local/national politicians to such complaints; 4) level of participation in local elections; 5) level of participation in national election; 6) level of government officials' and local leaders' honesty; and 7) paying to government for doing something special.

Table 2.3 Summary of Social Capital Meanings

Social Capital Meanings	Coleman ,1988	Putnam, Leonardi and Nanetti ,1993	Bain and Hicks ,1998	Grootaert, 1999	Chatchai Na Chiangmai, 2000	Amara Pongsapit, 2000	Supannee Chaiumporn, 2003	Percent
1) Man-made	✓							14.29
2) Highly abstracted (not individual's property)	✓	✓					✓	42.86
3) Interaction/ supporting organizations	✓	✓	✓	✓	✓	✓	✓	100.00
4) Forms of social selections					✓	✓		28.57
Macro Level: Structural dimension (formal structural relation)	✓		✓			✓		**42.86**
1) Community context			✓					14.29
2) Organization and/ or community institution			✓	✓	✓	✓	✓	71.43
3) Forms of governing body			✓					14.29
4) Practical guides about law			✓					14.29

Table 2.3 (Continued)

Social Capital Meanings	Coleman ,1988	Putnam, Leonardi and Nanetti ,1993	Bain and Hicks ,1998	Grootaert, 1999	Chatchai Na Chiangmai, 2000	Amara Pongsapit, 2000	Supannee Chaiumporn, 2003	Percent
Micro Level: Supporting dimension	✓		✓			✓	✓	**57.14**
1) Network group		✓	✓			✓		42.86
2) Trust		✓	✓				✓	42.86
3) Norm		✓	✓	✓	✓			57.14
4) Unity/solidarity			✓				✓	28.57
5) Common values			✓			✓		28.57
6) Mutual helps							✓	14.29
7) Social mind (social responsibility)							✓	14.29

2.2.3 Social Integration Concept

Integration is one among other concepts of which social thinkers consider very crucial for people living together in peace in society. Spencer (1820-1903), an English sociologist brought about biological methods to explain ways of people living together in a society via change in social structure and institutions by evolution process from homogeneity to heterogeneity conditions. Spencer thinks of evolutionary process will bring about changes in social relations. According to Spencer, these processes are equivalent to integration process, i.e., when a society consists of many larger sub-units which are different, the need to have inter-dependent connection is imperative and these lead to what we call the integration process. Nevertheless, the interdependent among many different parts within a society many cause venerable situation if not fairly regulated. It is therefore necessary to have regulating system to guide actions in various sub-system to be in harmonious functions. Spencer also averred of these when he proposed a society having individual's agreement to act following self-interests fairly without static intervention which, if so, individual interests will be distorted and socially regressive.

Spencer (1820-1903, quoted in Coser, 1977: 89-100) for discussion above, seems to emphasize individual's interest because in joining a society, the ultimate purpose of each person is for his interests, however there are difference, human beings are attempting to reach happiness and satisfaction more or less. If the results of having integration did not come out as expected derived from mistakes in social contracts agreed upon, these will lead to lopsided interest in some groups and may cause conflicts in society eventually.

Later, Parsons (1902-1979, quoted in Sanya Sanyawiwat, 1997: 38-44) discussed about social actions which is goal oriented by having means to carry on the action to reach such a goal. A person can select means under environment which includes norms, social values and biological factors. An action will occur within social relations among relevant parts in the system; the parts or sub-systems will have integration among themselves leading to equilibrium which will lead to condition of stabilized society at last. The concept of social integration is connecting people with different interests and values to be together in a society with equilibrium and sustainability.

2.2.3.1 Meaning of Integration

In general usage, integration; according to the Rajabandit Stan Dictionary 1982, means bring independent units to combine as one of the whole in English which is completed without deficiencies. However, in human society, the perfection is not reality. Integration in social world is therefore a relative term (Yook Sriariya, 1999: 7-8)

In Buddhist literature, integration means sub-unit which have relation with each other function concertedly to becoming a perfect whole (P.A. Payutto, 1998: 280). At the same time relations of the whole and among parts must be exposed which will create tremendous power. But if the parts do not relate smoothly or in conflict with other parts, the severe negative results will emerge instead (Phaisan Wisaro, n.d, quoted in Yook Sriaraya, 1999: 37-38).

In addition, there are two words which relate to "integration" as its conceptual basis, i.e., "organism" and "holistic". Organism refers to biological system with inseparable parts of millions of cells operating with tight relationship with each other to make life possible, e.g., among human and animals. "Holistic" refers to the whole things with inseparable relationship among themselves. It is more than just a simple combination of things. It is therefore we can say that "integration" is a process creating relationship of organism or holistic type to combine parts to become one new thing with unitary relations for completeness or "synergy". If the coordination is really smooth, the tremendous power will emerge (Seree Phongphit, 2012: 6)

From the above discussions, we can summarize the meaning of integration as a process of bringing various units or parts to be a complete whole with mutual interests. In social analysis of integration, social benefits of community/ society are emphasized, including the creation of people's power in managing the process of integration within traditions, regulations prevailed to ensure unity and gigantic power (as appeared in Table 2.4)

Table 2.4 Summary of Integration Meanings

Integration Meanings	Spencer quoted in Coser, 1977: 89 -91	Parsons quoted in Sanya wiwat, 1997	Yook Sriaraya, 1999	P.A. Payutto,1998	Seree Phongphith ,2012	Phaisan Wisaro cited from Yook Sriaraya, 1998	Percent
1) Combining components together	✓	✓	✓	✓	✓	✓	100.00
2) Perfection			✓	✓	✓		50.00
3) Process of conditioning relations/unity (integration to be one)	✓		✓	✓	✓	✓	83.33
4) The integration of components leads to enormous energy					✓	✓	33.33
5) Regulations for controlling sub-systems	✓						16.67
6) Relationship among ports connected		✓	✓				33.33
7) Significance of humanity			✓				16.67
8) Emphasis on creation of people's power			✓				16.67

2.2.3.2 Types of Integration

Durkheim's social solidarity has been modified by Landecker (1951: 333-350) to be more measurable with his work on "Types of Integration and their Measurement". The change from Durkheim's "solidarity" to "integration" which is

more observable and can be measured. Landecker wants to describe and explain how people live together under acceptable norms and values; he also constructed a measurement tool for integration of various types of which he mentioned of 4 social integration types as follows:

1) Cultural Integration: Linton (1936: 283) an anthropologist wrote of culture having many details and difference but in such a condition, there appears uniformity and can be observed meaningfully or degree of integration. Cultural integration therefore can be measured from it combination, e.g., universal, specific and alternative cultures. we can explain theoretically, such as, there are similarities aspects of specific culture and universal culture, then social integration will be good results to such society. On the contrary, if a society has high level of alternative culture, it will signify conflict between norm and social behavior and may cause confusion in social relation and behavior; these show explicitly social integration is not function well.

Cultural integration can be measured from differences of relation between universal culture and specific culture of a society. If there are variety of alternative culture within a specific culture, it signifies many social choices of individual's behavior which may be contradict to social norm. Therefore, lower alternative culture will mean higher cultural integration level. This comes from an interpretation of Linton's book "If alternative culture is more prevalent in a society, individuals will have more choices of action in a situation and hard for the society to predict what will happen in a situation under social norm".

2) Normative Integration

Cultural standards do not only signify relations among individual but also showing relations between individuals and social norms. The integration between individual in relation to social norms is called "normative integration". This integration is dependent on relations between individual behavior and social norms, if people behave along normative lines, the level of normative integration is high. Angell (1942: 45) pointed out that the significance of normative integration is obeying and following what described as social norms which are standard codes of conducts of each society.

3) Functional integration

Means level of reciprocity via division of labour in society. If there are many exchanges of labour in society, it means that high level of functional integration occurs. On the contrary if division of labour is not commonly practised, it will signify negative functional integration, individuals cannot rely on others significantly.

Emile Durkheim studied functional integration at the family level. revealed that in family which it's members have explicit division of labour with good relations, it means strong functional integration work-out well; on the contrary, if family members rely mostly on one own success with little sharing with others, it signifies "self-sufficiency" more than "functional integration". We can measure degree of functional integration from degree of inter-dependency among participants.

4) Communication Integration

Scopes of cultural standard integration in relation to individual's behavior in communication can point out level of communication integration. If individuals contact or communicate with other individuals of groups with high frequency, However, if individuals have little communication with others or group, they live more to themselves, their level of communication integration is considered low.

In addition, Chapin (1939: 157) proposed that social participation and having close friend can be analyzed in context of communication integration as social participation can be divided into 2 categories, i.e., formal and informal participation while Newcomp (1947: 102) proposed of measurement of communication integration level from nature of being enemy or conflicts among individuals (Antagonistic Relationships). Index of failure in communication integration is degree of failure in communication with other persons in society.

However, social and cultural change at present is more like that of evolutionary nature, i.e., at the period of capitalism crises causing out of order behavior in every system resulting in emergence of new forms of fighting beyond class war or the process of labour social movement (Yook Sriareeya, 1999: 13) which was not the same as class conflicts in the past and not narrow views of group interests either, not asked for more interests as mentioned in theoretical political sciences, no dependent of political parties and no dependent on state machinery either, but if is

movement to set up new rules for living together in society by themselves (Chairat Charoensin-o-larn, 1999: 64). Under this new movement, the empowerment of people is major machine for stimulate people's consciousness in communities/ societies to participate jointly in building up common new rules for living.

2.3 Social Empowerment Concept

The concept derived from an analysis of powerlessness, social structure and social class domination from those who foresees possibility of people and or community's empowerment if happened will change both people and institutions involved. Among those envisaged these possibilities, Ferire a Brazilian who published his work, Pedagogy of the Oppressed in 1970 was notable and influenced other social thinkers to work on the issue resulting in changing concept about those who give information to researchers from being "object" to be "subject" instead.

Ferire said facts were not always objective but also can be subjective from the informant's point of views and connection between objective facts from researchers to subjective awareness of the informants, both cannot be separate from each other.

In The earlier stage in 1960-1997 Freire emphasized the ability to read and write of the people combined with discussion of social problems facing them. This method, in addition to giving people learning reading and writing also help them to comprehend their problems, their future and ways to solve the problems leading to formulation of group action to change their condition for better living. Ferire's education method contradicts with current education procedure which teaches things irreverent to people's experiences and uninteresting subject, from teachers to students without participation. Later in the years 1970-1980, Ferier's concepts were used in education management for social change in South America with target groups being the poor and the less-fortunates who were the majority people of the country being labeled as "Popular Education". During 1980-1990, these concepts have been spreaded to other continents and central America including underdeveloped and developed countries such as Canada and USA. Ferier believes that education should be free and self-thought; not an object for others to dominate, to be free and self-realization or determination because the difference between human and animal is that

human beings possess conscientization and human's actions will always correspond to his conscientization. Human thus should realize this and can fix and change his environment.

These concepts also spreaded to the sphere of personnel training including groups and community for changing behavior and at the same time, health programs were benefited from these paving ways to self-health care. In 1991, WHO laid down final target of self-health care as an empowerment of people to able to manage their own health care. The empowerment concept was later used in hospital, schools and communities including organization management. The concept will be more elaborated for better understanding as follows:

2.3.1 Meanings of Community Empowerment

From literature reviews, the majority of social empowerment definition are more or less concerning a process of increasing individual's efficiency, especially the oppressed ones to be able to participate or negotiate, control and manage institutions which affect their livelihood (Moser and Moser, 2003) with an emphasis on individual empowerment to control or having more power in life and decision-making relevant to their lives (Kreisberg, 1992; Rappaport, 1987: 121-148; Robinson, 1997; Clutterbuck and Susan, 1995: 12-13; Page and Czuba, 1999). This is for self-confidence and feeling of self-control (Gibson, 1991: 351 - 361), including ability to select, analyze, decide to do things by themselves or enabling them to achieve ought to be targets by their own resources and potentiality (Piyanuch Ngeanklan, 2007: 8) which is a channel to lift the level of people's consciousness and common consciousness for meaningful changes (Rowlands, 1997).

In addition, empowerment can mean to control, to have hierarchy and rigidity. But empowerment used in organization and management refers to giving authority and responsibility to employees who will feel like being owner who can control the job resulting in worker's using full steam for works (Greasley and Others, 2005: 27). To allow people to have self-responsibility for working procession improvement of the organization is a creation of new culture for individuals to be different and convince to have necessary skills (Clutterbuck and Susan, 1995: 12-13). Blanchard and Others (1999: 6) said to give power and decision-making in important matters for

people is like releasing knowledge, experiences and motives hidden within a person to be exposed for beneficial uses.

However, Rowlands (1997: 55) said real empowerment comes from within a person and cannot be created from outside. empowerment from outside individuals or organizations indicates controlling and Conger and Kanungo (1988) mentioned empowerment is a process of which organization uses to administer organization's human resources with the belief that human has potentiality for self-development if having appropriate encouragement from superiors. When people have self-confidence, it will better work performance and efficiency (Conger and Kannugo, 1988: 471-482).

Furthermore, empowerment to be said as a social process with multi-dimension and with people's participation emphasizing as individuals who can make decisions and control themselves in the matter, aiming to determine future of the community together without outside interference to attain better conditions and environment (Wallerstein, 1992: 85; Page and Czuba, 1999: 150). It is a process of recognizing, promoting development and promoting human ability responsive to self-needs, self-correction and be able to spend resources wisely (Gibson, 1991: 351-361). The process of community empowerment will comprise management for comprehending state mechanism and beneficial sources of community (Perkins and Zimmerman, 1995: 155) including working process within a community to control the uses of resources of living necessity; It is to seeking community energy, social creativity expressed by environment management and reaching sources of community's benefits (Ruja Phuphaibul, 2004: 35). With such a process, it will reach the process of community empowerment consisting the plurality in nature, cooperation among various organizations within the community (Perkin and Zimmerman, 1995: 155) with self-confidence and self-control (Gibson, 1991: 351-361).

Robinson (1997: 88) used the empowerment concept for increasing efficiency of an organization. He defied empowerment as a process of strategy between human being and organization's friendship, trust, authority and accountability to clients. It also gives more power to the organization's administrators to have full responsibility in making decisions. Opened opportunity and motives given to employees to use the organization's resources (manpower, budget, equipment) with the support of the

organization for working with full ability to reach the targets with people's satisfaction (Jutha Theanthai, 2007).

From mentioning above, we can summaries the meaning of community empowerment as a process of empowerment to community of organization, the increasing opportunity for the oppressed by an approach using human resource management for full efficiency in work, for up-lifting individual's consciousness and common one for better change of organization, community with an emphasis on members' supports and participate in outlining common future of the community. The essence of empowerment process can be:

1) Increasing power in life control to individuals;

2) With emphasis on having administrative power and control;

3) Emphasis on promoting ability for analysis thinking.

Results emerged should be social acceptance co-operation among various organizations, have a feeling of being common owners and ability to get to beneficial sources in community with trust in one own ability and potentiality (as appeared in Table 2.5)

Table 2.5 Summary of Empowerment Meanings

Empowerment Meanings	Kreisberg, 1992	Conger and Kanungo, 1988	Greasley and King, 2005	Gibson, 1991	Rappaport, 1987	Rowlands, 1997	Wallerstein, 1992	Moser and Moser, 2003	Clutterbuck and Susan, 1995	Page and Czuba, 1999	Blanchard and Others, 1999	Robinson, 1997	Perkin and Zimmerman, 1995	Ruja Bhupaibom, 2004	Jutha Tienthai, 2007	Piyanuch Ngeanklan, 2007	Percent
Process																	
1) Increasing power of own life control and own needs	✓		✓	✓	✓		✓			✓						✓	43.75
2) Allocating administrative and controllers power			✓											✓	✓		18.75
3) Enhancing ability to think and analyze																✓	6.25
4) Enhancing individual's potentials in using necessary resource for living			✓	✓													12.50
5) Human resources management for work efficiency		✓															6.25
6) Uplift individual and common consciousness for change						✓				✓							12.50

Table 2.5 (Continued)

Empowerment Meanings	Kreisberg, 1992	Conger and Kanungo, 1988	Greasley and King, 2005	Gibson, 1991	Rappaport, 1987	Rowlands, 1997	Wallerstein, 1992	Moser and Moser, 2003	Clutterbuck and Susan, 1995	Page and Czuba, 1999	Blanchard and Others, 1999	Robinson, 1997	Perkin and Zimmerman, 1995	Ruja Bhupaibom, 2004	Jutha Tienthai, 2007	Piyanuch Ngeanklan, 2007	Percent
7) Supporting people participation							✓	✓									12.50
8) Community empowerment process										✓			✓				12.50
Outcome																	
1) Social acceptance				✓						✓							12.50
2) Co-operation among organizations in community													✓				6.25
3) Feeling of being owners			✓														6.25
4) Self-confidence		✓		✓						✓		✓					25.00
5) Reaching beneficial sources in community													✓		✓		12.50
6) Common determination of community future							✓										6.25
7) Increased ability of those unfortunates								✓							✓		12.50

2.3.2 Components of Community Empowerment

Freire (1996: 50-65) printed out that an important component of empowerment is to develops real consciousness of the suppressed; it is form inside to outside and environment by utilizing human thoughts and comprehension. Consciousness in therefore living in this world with meaning and can express in forms of action with determination.

Zimmerman (1995: 588) said there were 3 components of empowerment, i.e.,

1) Intrapersonal component, referring to an acknowledgement of ability to control, self-efficacy and motivation to control.

2) Interaction component means knowledge and understanding of living together in community, understanding of rules and political conditions of the society to pave ways for appropriate actions.

3) Behavioral component means actions to desired results by community participation, expression of opinions and manage to solve problems.

Spreitzer (1995: 1442-1465) proposed 4 psychological components which have passed the Confirmatory Factor Analysis (CFA) as work-meaning acknowledgement, working competency, ability for self-decision making, and imposts upon organization, which can be elaborated as follows:

1) Work-meaning acknowledgement means giving values to work targets corresponding to beliefs, values and behavior of workers who will feel that the work is important and has meaning for themselves.

2) Competency mean the workers perceive of having sufficient skills and can work successfully.

3) Self-determination means workers are free to make decisions, initiate and control the assigned work.

4) Organization Impacts means workers perceived self impact upon the organization with contribution beneficially toward it.

Gunden and Crissman (1992: 6-10) refer to leader's skills in empowerment as:

1) Trust: Leaders must create and maintain trust by being emotional stability persons, know what to do when, honest, keeping promises.

2) Feedback: Leaders must have feedback of work in order to know about format, salient and work points, what to improve.

3) Teaching, Coaching and Role Modeling: Leaders must possess ability to teach and act as good model for workers.

4) Communication: Leaders, administrators should apply two-way communication and can have various channels of communication, such as group meeting, informal staff-meeting, consulting in order to having correct and detail information.

5) Goal Setting: Common goals should be established to gaining more power and creating common feeling of work; everybody feels valuable.

6) Positively Support: Leaders must create or under positive suggestion enabling workers to think and work with confidence.

2.3.3 The Process of Community Empowerment

Keiffer (1984: 9-36) proposed 4 different intervals in the process of community empowerment:

1) Self-realization process to ensure real understanding of self and community.

2) Self and community analysis in connection to their relationship.

3) Seek appropriate strategy to bring about participating relationship in community.

4) Creating commitment between individuals and community with shared targets. In order to be successful, important mechanisms for a mobilization are conversation, analysis and critics including organizing social and political activities.

Jackson and Others (1989: 66-73) viewed powerlessness derived from people realizing their lack of self-power or community did not pay interest to it problems inspite of having real power within them. Therefore, in order to gaining the real power in individuals and community, they proposed 5 steps for empowerment as follows:

1) Self-development

2) Development of small interdependent group

3) Creation of community organization

4) Getting to partnership

5) Participation in social and political activity

Gibson (1991: 351-361) proposed 4 steps in an empowerment process:

1) Individual self-understanding

2) Analysis and critics with reasons

3) Selecting possible routes for action

4) Maintaining appropriate behavior.

Tracy (1990: 160-163) perceived 10 steps of empowerment of which he called "Power pyramid" as follows:

1) Workers' clearly defined responsibilities and joint determination of organization's targets and activities.

2) Delegation of power to the workers according to assigned responsibility.

3) Setting standard of excellence of which the organization wants to accomplish.

4) Training and development, giving opportunity to workers to attain high standard of performance with appropriate training programs.

5) Provide accurate knowledge and information of the organization relevant to decision-making in work performance.

6) Give feedbacks about work.

7) Recognize work results.

8) Trust in workers' ability with ability to make decisions.

9) Failure permission; the administrators are ready to take joint responsibility if there are mistake in work performance.

10) Respect workers' performance.

Stewart (1994: 55) mentioned roles of administrators in the process of empowerment which are significant in leading workers' performance are the followings:

1) Enabling: Administrators must be able to provide necessary and sufficient resources for personnel to work with, e.g., time, money, materials and personnel. Furthermore, workers are allowed to do their duties with full potentiality with self-confidence by preparing them with knowledge and skills, understanding and having experiences in job by training and opportunity.

2) Facilitating: Administrators must provide necessary and sufficient information for works including eliminating problems and obstacles impeding work, organization interior systems to facilitate working conditions.

3) Counseling: Administrators must be able to giving advices about working to those in the jobs to the point where they can solved problems by themselves. This is to encourage them to attain self-development with continuous self-confidence.

4) Collaborating: Administrators must not use their authority to order inferiors to work but should seek collaboration from workers in working to achieve targets.

5) Mentoring: Mentoring system is important for worker's empowerment, Knowledge and experience transferring to them are good relations among those working together. Creating of joint-working atmosphere will increase organization's work-outputs as well as being proud of themselves to be acceptable by others.

6) Supporting: Administrators have duty to supports organization's workers to be able to work freely including giving moral supports in case they fail to achieve targets.

Blanchard and Others (1999: 10-12) pointed out significant ingredients in the process of empowerment as follows:

1) Sharing information with everyone: This will bring good feeling among subordinates who think leaders trust them, at the same time they will have more responsibility in work because they think being a part of the organization.

2) Creating autonomy through boundaries: This means clear-cut responsibility to workers.

3) Teamwork instead of hierarchy: Because each decision-making needs information from various sectors and individuals to ensure high quality, not be only from one person. Team-work is also responsible for work and it's outcome as well.

From the above reviews, the empowerment concepts have been applied to many areas of development and being widespread uses in modern days in community and organization works. The concept of empowerment process can be summarized as follows:

1) Community empowerment process comprising 4 steps, i.e.,

Step 1 Self-development: Emphasizing individual and community self-knowing including analysis them from relationship point of views (Keiffer, 1984; Gibsin, 1991; Jackson and Others, 1989; Hamiltion, 1992)

Step 2 Development of small dependent groups in order to finding appropriate strategies for creating relationship of participating type (Keiffer, 1984; Gibson, 1991; Jacksos and Others, 1989; Blanchard and Others 1999).

Step 3 Being partners by making contract between individuals and community with common target (Jackson and Others, 1989; Blanchard and Others, 1999; Stewart, 1994).

Step 4 Creating community organization, with emphasis in encouragement for community folks to participate in social and political issues (Jackson and Others, 1989).

2) Organization empowerment comprising 6 main steps, i.e.,

Step 1 Recognition and trust (Blanchard and Others, 1999; Tracy, 1990).

Step 2 Sharing information among employee members (Blanchard and Other, 1999; Tracy, 1990; Stewart, 1994).

Step 3 Giving opportunity to show ability (Steward, 1994).

Step 4 Determination of responsibility and working standard (Blanchard and Others, 1999; Tracy, 1990, Stewart, 1994).

Step 5 Encouraging and promoting (Stewart, 1994).

However, in this study the researcher will use the process of community empowerment (4 steps) as guiding concepts in collecting filed data.

Table 2.6 Summary of Empowerment Process Concepts

Empowerment Process Concepts	Keiffer , 1984	Gibson , 1991	Jackson and Others, 1989	Hamilton , 1992	Blanchard and Others , 1999	Tracy, 1990	Stewart , 1994	Percent
Empowerment process in community								
Step 1 Self-development			✓					14.29
1) Understanding of individual self and the community	✓	✓		✓				42.86
2) Self and community relational analysis	✓							14.29
Step 2 Development of small dependent group			✓					14.29
1) Seeking strategies for having participative relations in community	✓	✓			✓			42.86
Step 3 Partnership			✓		✓			28.57
1) Creating contracts between individuals and community							✓	14.29

Table 2.6 (Continued)

Empowerment Process Concepts	Keiffer , 1984	Gibson , 1991	Jackson and Others, 1989	Hamilton , 1992	Blanchard and Others , 1999	Tracy, 1990	Stewart , 1994	Percent
Step 4 Creating community organization			✓					14.29
1) Role-playing activities in social and political issues			✓					14.29
Organization empowerment process								
Step 1 Acceptance and trust						✓	✓	28.57
Step 2 Sharing information with members					✓	✓	✓	42.86
Step 3 Open opportunity for members to show ability							✓	14.29
Step 4 Determine responsibility and working standards					✓	✓	✓	42.86
Step 5 Encouraging, promoting and cheering							✓	14.29

2.4 Relevant Researches Cited

Thomas and Velthouse (1990: 18-23) proposed a form of cognitive model of empowerment comprising environmental events, behavior and task assessment. He cited environmental events affected task assessment in 4 dimensions, i.e., 1) work-impact, for example, willingness to work; 2) work competence-ability to work successfully; 3) work-meaning to evaluate a person's paying attention to work assigned; 4) choice of work-evaluate alternative path in working including positive and initiative choosing. Individual's assessment will be different and may stimulate working ability with more concentration and initiation in work including being more resilience and flexible. These behaviors will in turn affect environment, e.g., if the evaluation results are good, leaders will have more trust in workers' ability. On the contrary, if results are not satisfactory, leaders may enforce tighter control.

Gibson (1995: 300) did a qualitative research on the process of empowerment in mothers who taking care of children with chronic diseases. He then summarized this process of empowerment into 4 stages as follows:

Stage 1 Discovering of reality: It is the stage of awareness and comprehension of the existing situation and accept it as being including understanding correct information about the situation. At this stage, there will be responses in 3 areas, i.e., emotion, cognition and behavior.

Stage 2 Clinical reflection: It is a careful review of situations for appropriate decisions and managing; increasing skills for understanding problematic situations with right reasons when a person feel inconvenient in taking care of the situation to search for reality and appropriate alternatives in dealing with it. In all, these will improve person's intellectual capacity to analyze problematic situation meaningfully with increase sense of personal control. Passing this stage means a person gains more self-control with more power and ability.

Stage 3 Taking charge: At this stage, a person will decide appropriate measures depending on that person's problem-solving methods selected. Exchange of information with other persons will broaden individual's perspectives and may help attaining right decisions, Under the following conditions, an appropriate decision-making is secured, i.e., 1) it is a self-problem-solving; 2) corresponding to

healthcare team; 3) appropriate taking-care off and response to self-needs effectively; 4) receiving endorsement from healthcare team; and 5) it is an open method which can be replicated elsewhere.

Stage 4 Holding on: The last of the empowerment process. If there are problems at this stage health personals and nurses will help correcting the situations. When it returned to normal, confidence will return and the process will be applied further.

Daranee Charmchuree and Jintana Unipan (2002: 55-76) studied power management among chronic patients in Thailand by using exploratory survey method coupled with qualitative methods by interviewing 12 patients who came to receive treatments and coming up with 4 issues as follows:

1) The characteristics of empowerment comprise two groups of people, i.e., those who render health services (nurses) using professional skills of communication, interactions and positive power in treatment and those receiving services (patients) who are willing to receive the empowered treatments and participating in decision making.

2) Things prevail before the empowerment are values, beliefs and experiences of individuals, trust and confidence in ability to perform duties including patient's own performance leading to future co-operation.

3) Empowerment process of 6 steps as follows:

(1) Co-operation between nurses and patients to reach common goals for common benefits of both patients and nurses.

(2) Searching for real situation of the patients; it is an evaluation of patients' conditions and healthcare behavior.

(3) Conceptual reflection and creating of situation understanding for helping patients to reconsider all aspects of the situation in order to manage the problems appropriately. It is skill training in understanding problems seeking alternatives for new perspectives. When patients discover real problems, it will lead to better way of problem-solving. At this stage, they will feel of having more power of self-control, from previously unable to do anything to having able to control themselves, having more practical choices, realizing their own ability to do things for their betterment.

(4) Supporting, facilitating data, knowledge, skills and resources and motivation for being rational and increasing ability for gain control of themselves.

(5) Working by themselves. At this stage a person can work by oneself to solve problems or doing activities beneficial to one own interests, with the best solution one can choose.

4) Results of the empowerment in healthcare situations are changes in perceptions, e.g., believing in self efficacy, self-esteem, behavioral change toward good health becoming better person physically, mentally and socially.

Thanyawat Rattanasak (2007: 1, 57-86) used documentary research on the roles of local wisdom and people's empowerment by collecting data from 3 local social organizations, i.e., Foundation of Rural Education Development, Chiengmai province; the satja saving Project, Trat province and Mae Ta Agricultural community, Chiengmai province. Results of the study reveal origins of building people's empowerment derived from attempts to free people from economic hardship, political and social inferiority, and dependent upon outside help which locals can't control. At the same time, they went to seek development approach of self-reliance which local people can control and change. Two supporting factors for successful operation of these organizations are 1) the readers' ability to analyze problems with rightful visions, 2 application of Buddhist Dhamma with local wisdom and use them for operation guide and ideology.

Chadaporn Butburee (2007) studies the creation of community empowerment in watching bird flu disease in the community. It is a semi-experimental research with 35 community leaders and shared learning process at Tambon Nakorn Chum, Ban Pong district, Rachburi province. Results of the study show that leaders', skills in communication and leadership of community leaders serge higher than before the creation of empowerment method at statistical significance ($p < 0.001$). Knowledge, prevention of the disease practices, including awareness of the severity of the disease, benefits from acting with advices of the local people are higher than those before initiating the project with statistical significance ($p < 0.001$). However, the awareness for risk of the disease is not different before and after the initiation of the empowerment.

Jiemjit Thamphchai (2006) studies the process of promotion and creation of self-power in women at Fountain of Life Women's Center, Pattaya, Chonburi Province. It is a survey and in-depth interviews women who come to seek services from the center altogether 150 persons and found that the process of supporting women's empowerment in emotional aspect, being acceptance, encouragement and high intensity of careness. In information aspect, it includes receiving knowledge in languages, occupation, health and working abroad with middle average means. In self-empowerment of women, the ability to enter social group, health and economic reliance are main functions in addition to having good attitude toward self, high skill in vocation in decision-making aspects; all aspects seem to be interrelated with statistical significance at 0.01.

Kornpak Jaiproyoon (2006) studied educational management approach of people's empowerment in democracy by collecting data from non-participant observation and in-depth interview revealed that people's empowerment originated that people's empowerment originated from inside community, not from outside with necessity conditions-sufficiency, self-reliance, leaving sacrificed leaders and working together in order to achieve common learning by upholding human dignity and believing in human potentials.

Alissa Mahasawat (2007) studied influences of individuals, and community factors and community leaders in overcome obstacles in community empowerment at Tambon Administrative Organization in Southern Region of Thailand by using questionnaires of 285 persons who act leader of the organization and found that they possessed high ability of leadership with problem-solving, controlling and participating in community empowerment with statistically significant at 0.001 level, as well as period of holding position of the leaders.

Winai Pollasit (2004) studies relationship between empowerment and effectiveness of an education institution at Educational Region 2 Kampaengpet by using questionnaires with 320 persons concerned and found that different size of educational institutions contributes to different empowerment procedures with no statistical significance of 0.005 level while teachers with different experiences render different empowerment with significant statistics of 0.05 level.

Pongpol Chunachot (2013) study self-image, empowerment and imitation behavior and considerate personality of health village-volunteers of Samutprakarn province by using questionnaire with 399 health volunteers found that self-image, imitating behavior and considerate personality as a whole are at high order but empowerment is at moderate level. Health volunteers with different educational attainment will affect behavior differently with statistical significance at 0.001. In addition, it also reveals that empowerment, imitating behavior and self-image can together predict considerate behavior 46.80 %; the empowerment is the best predict at statistical significance 0.01.

Tasporn Chusak (2012) studies factors influencing work performance of village health volunteers altogether 437 persons and found that work satisfaction and self-values are the influential factors in addition to empowerment and relationship with villagers as indirect factors.

Bengtson, Olander and Haddad (1976: 237-263) studied family unity under a title of "The Generation Gap and Aging Family Members toward a Concept Model" with these dimensions 1) consensus solidarity means the family members have similar opinion on values, beliefs about social institutions such as political, education and family, 2) affection solidarity means affection among different ages within a family giving to each others; if is positive sentiment, tightening relations of family members. Though it cannot be seen, members can feel it from trust behavior and respectful manners in appropriate situation and mutual understanding; 3) associational solidarity means having common activities and different age-group family members. Results of the study show when old-aged members need more help from the younger ones, the participation in association solidarity of family members will decrease effecting affection solidarity and individuals or family's children. This indicates decreasing of family unity.

Atkinson, Kivett and Campbell (1986: 409-416 studies "Intergenerational Solidarity" by dividing it into 3 dimensions; i.e., 1) consensuses solidarity means corresponding ideas, values and beliefs among, father and offsprings; 2) affection solidarity means close feeling among mother, father and offsprings; 3) associational solidarity means frequency of joint activities among mother, father and offsprings. Results of the study show that responsibility in the family of offsprings has positive

relationship with joint activities between oldaged family members and their children and close residential area of mother, father and offsprings contributes to positive relation of their inter-relations. Helpful behavior, however, affects associational solidarity. No relations among various dimensions constructed. The researcher recommended at the end that it may be because the 3 dimensions cannot integrate meaningfully. It is therefore useful to create new dimensions by upholding only associational solidarity. In addition, variables that can give light to family solidarity should be investigated.

Roberts and Bengtson (1990: S12-S20) studied under a title "Is Intergenerational Solidarity a Unidimensional Construct? A Second Test of a Formal Model" about relations of oldaged parents and offfsprings with questionnaires distributed to 363 oldaged parents and 248 middle aged offsprings by new but relevant concept of family solidarity the researchers divide it into 3 dimensions, i.e., 1) affection; solidarity means close and considerate feeling among father, mother and offsprings, 2) associational solidarity means frequency and kind of interactions among father, mother and offsprings; and 3) consensus solidarity means corresponding opinions about politics and religions among father, mother and offsprings. Among independent variables are 1) difference experiences; 2) old-aged people's necessity to depend on offsprings; 3) offsprings' faith in taking care of oldaged relations; 4) residential propinquity between offsprings and the old; and 5) offsprings' behavior in helping their parents. Results of the study reveal that 1) necessity of the old to depend on their children has negative effect toward association solidarity; 2) residential propinquity of offsprings and old-aged relatives have positive relation in family's associational solidarity; and 3) offsprings' helpful behavior toward parents yields positive affect toward family's affection solidarity.

Bengtson and Roberts (1991: 856-858) studied "intergenerational solidarity" in the work called "Intergenerational Solidarity in Aging Families: An Example of formal Theory Construction" in order to build dimensions among generation to be unidimensional by using classical social theories, e.g., concepts of social organization, group dynamics, Homans' Social Psychological Theory and the family sociology in order to test relationship among father, mother and offsprings. There are altogether 6

dimensions, i.e., normative. functional, affection, associational, consensual and structural solidarity by testing relationship among them.

Results of the study show inter-relations among all variables at high level statistically except consensus solidarity having no relations at all.

CHAPTER 3

RESEARCH METHODS

The study of the process of community empowerment means to reflect community studies/changing in various dimensions pertaining to people's ways of life which are quite different between urban and rural communities. The findings of this study will pave ways to determine direction of national development corresponding to sustainable development. Steps and methods of this research are as follows:

3.1 Conceptual framework

3.2 Methods of the study

3.3 The selection of target area

3.4 The selection of key-informant

3.5 Guidelines for in-depth interview

3.6 Data collection methods

3.7 Data analysis methods

3.1 Conceptual Framework

In doing this research, the researcher wants to study the process of people's empowerment for the community stability; there are 3 main issues to be investigated as follows:

3.1.1 The Process of Community Empowerment

The process of community empowerment is a process of increasing unfortunate people's capacity by uplifting the people's consciousness and common consciousness among them to change community or organization with encouraging

members to participate in determining the future of an organization or community jointly by explicitly social acceptance, co-operation among various organization resulting in people's sense of common ownership and be confident in oneown potentiality; 4 main steps of empowerment process will be considered in this study:

Step 1 Self-development: Emphasizing individual and community self-knowing including analysis them from relationship point of views (Keiffer, 1984; Gibsin, 1991; Jackson and Others, 1989; Hamiltion, 1992)

Step 2 Development of small dependent groups in order to finding appropriate strategies for creating relationship of participating type (Keiffer, 1984; Gibson, 1991; Jackson and Others, 1989; Blanchard and Others, 1999).

Step 3 Being partners by making contract between individuals and community with common target (Jackson and Others, 1989; Blanchard and Others, 1999; Stewart, 1994).

Step 4 Creating community organization, with emphasis in encouragement for community folks to participate in social and political issues (Jackson and Others, 1989).

In addition, the researcher looks at different levels of empowerment process according to Steven Vago's concept which divides empowerment into various levels, i.e., at individual (thought, attitude), at group, organization (emphasizing power structure and it's importance). In this study, the relevance to present Thai society with gives priority to individual self and good relationship with others (above individual), e.g., groups, organization or institution, community of which the researcher considers and on group. As for national and world levels will not be mentioned in this study but can be analyzed in the context.

3.1.2 Social Integration

Social integration which is the process bringing parts or components to be integrated with each other perfectly with unitary relation and create powerful energy. The researcher will use Landecker's concept (1951) about social integration process in this research. Landecker divides social integration into 4 types, 1) cultural integration, 2) normative integration, 3) communication integration, and 4) role and function integration.

3.1.3 Social Unity

This research uses the concept of social unity to reflect the results of empowerment process and the process of social integration among community residents who turn to have salient characters as upholding common benefits (over individual's one) with having social capital as basic ingredients. Five dimensions of social capital will be considered (Office of Social Development Standard and Human Security, 2005), i.e., 1) community people inclusion, 2) co-operation, 3) network, 4) trust, and 5) power, function and political activities and political activities and appeared in Figure 3.1.

3.2 Methods of the Study

This research uses qualitative methods as a main tool with emphasis on phenomenology, collecting data via in-depth interviews of key-informants and participant observation. Data verification will be scrutinized with triangulation technique concerning people, place and time involved coupled with an analysis of social context.

Figure 3.1 Concepts Used for the Study

The diagram labeled "Social Capital" (top and bottom) contains the following elements:

- **Authority and political activities** (top oval)
- **Trust** (left node)
- **Co-operation** (bottom left node)
- **Network** (bottom right node)

Social integration

- **Roles & functions**
  - Division of Labour
- **Communication**
  - Between in individuals
  - Between in social groups

Empowerment process

- **Self-development**
  - Self-analysis in community
- **Development of small dependent groups**
  - Seeking strategies for having participative relations
- **Partnership**
  - Contracts between individuals and community
- **Creating community organization**
  - Encouraging people to participate in social & political activities

- **Community culture**
  - Values
  - Beliefs
  - Customs
- **Social norm**
  - Folkways
  - Traditions
  - Laws

Social solidarity
  - Living together in peace
  - Common consciousness of mutual benefits
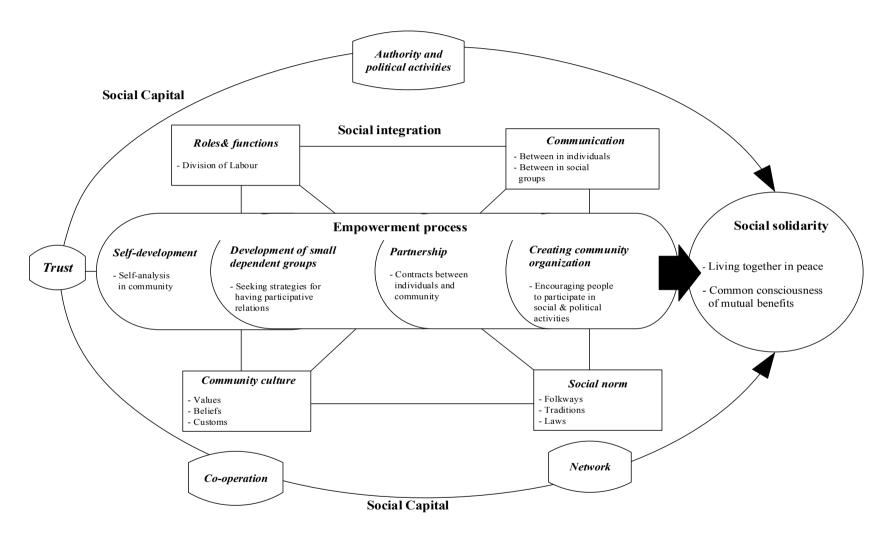
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3.3 The Selection of Target Area

Because, in this study, the researcher wants to compare important components of the process of people empowerment for the community unity between urban and rural communities, therefore the researcher selects the area purposively with salient features of grouping accomplishments showing characters of community unity by considering from rewards the community received.

In addition, the researcher considered also characters of being urban or rural in context of the communities as follows:

3.3.1 Urban Community

Characterized community by population high density and majority of the population work with machines, in industry, commerce, technical, or administrative. Ban Ku-Muang community, Samutprakarn province has been selected by the researcher for this. It is a strong community demonstrated by villagers participation in solving community problems, e.g., receiving training, accumulation knowledge in group dynamics leading to emerging of various occupational groups, including providing central area of the community to be used as marine markets to earn income for the community with the participation of people in the community. This resulted in getting awards, for example:

1) In 2002, won a 1st prize in getting Salient development Tambon of Samutprakarn province.

2) In 2002, won an award of Salient Saving Group of Samutparkarn province.

3) In 2002, first prize award of Tambon Keakijee Deeden of Smutparkarn province (Green Community).

4) In 2003, first runner-up prize in Tambon administrative organization contest, Samutpakarn province.

5) In 2004, admiring prize for an attempt to collect taxes

6) In 2006, received an award of "Muban Setakit Porpieng Youyenpensuk".

7) In 2007, was announced as a "Tambon poverty free with sufficiency economy"

8) In 2007, received an award for tourism promotion as a prominent Tambon in a project Thai Tourism Industry.

9) In 2007, received an award of merit of "conserved water community" in a project "Chopraya Sodsai Terdty Rachan".

3.3.2 Rural Community

Characterized community by scattered housing, people live in villages making a living through agricultural occupation predominantly. In this, the researcher selected Ban Chonabot community, Chachoengsao province to be representative of rural community because of it's prominence in forming co-operative group (Credit Union Co-op,). The villagers at first organized to collecting fund for common usages, i.e., for needy villagers to borrow for spending in occupations. At present the credit union agriculture co-op uses it's profits from transactions to build Bangchak Gas station as it's security. The Credit Union Agriculture Co-op, received many rewards from it's operation, for example, 1st runner-up award for a "Prominent Village" in public health at the provincial level, admiring award of the project taxes or fees salient payees, for example.

3.3.3 Semi-urban Community

A community which it's way of life mixes between rural and urban ones whether they be material technology advancement or occupational diversity from agriculture to trading, industry, administrations, among others. In this matter, the researcher decided to select Ban Kueng-Muang community, Prachinburi province, which is famous for having a money institution, i.e., Saving for production group originated from an intention to solve problems of debts borrowed from private money-lenders with high interest rates among villagers. At present, the problem has been solved, and the institution became people a source of knowledge for study tours of people from other villages also. Because the community is strong in group action, it therefore received many awards from respectable agencies, for example, an award of prominent Village at Tambon, district and an award for efficient management of Saving Group at the levels or region, district and provincial.

3.4 The Selection of Key-informant

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 based on suggestions of villagers about who are influential in areas of social or economic or leadership in general in each community (Bothisatha, 2013: 122). By this technique, which the researcher selected 12 of them for each Tambon; the 3 groups of key-informants are as follows:

1) Committee members of community organization network 4 persons for each Tambon, i.e.,

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

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

(3) willing to give information.

2) Members of group or organization or community network 12 persons (4 persons for each Tambon) i.e.,

(1) being members no less than 1 year.

(2) willing to giving information.

3) People outside network or community organization who live in the community and concerned officials from the government 12 persons (4 persons for each Tambon) with the following qualifications, i.e.,

(1) playing roles connecting to network community organization,

(2) willing to give information.

3.5 Guidelines of the In-depth Interview

The in-depth interview needs guidelines to ensure proper materials and scope, the researcher therefore set out an interview guides as follows:

Part 1 Basic information of key-informants:

    1) Sex

    2) Age

    3) Religion

    4) Education attainment

    5) Marital status

    6) Occupation

    7) Average monthly income

    8) Backgrounds (e.g., domicile origin of parents, impressions toward own older generations, and/or being good model for others), self-story about working or taking jobs from beginning to present.

    9) Role-play in regard to social responsibility or in an organization (positions held, responsibility undertaken, times in positions experiences, training, seminar, study-tour, concepts bought back for group development).

Part 2 Community's basic information:

    1) Community story, origin of villages, e.g., the settlement, forming a community, important events affection community change, etc.

    2) Biological or physical aspects of the community, e.g., natural resources, tracts of communication, and workable basic systems and others.

    3) Population characters, i.e., number of structure, change, migration, work-force mobility and others.

    4) Economic or occupation, i.e., type of work, productive factors and resources, management, marketing, relationship with outside, local money institution, money services both within and without system.

    5) Social aspects: social organization and social relation or social connection, i.e., group or organization, power structure, leadership, family and kinship system, community institutional network, etc.

    6) Education system both in and out of the system including as one like if, learning knowledge transmission, communication, information channels (receiving-depositing).

7) Health and sanitation system or health care, i.e., health promotion, decease protection, healthcare, local traditional medicine, and alternative medicines, etc.

8) Belief and religious system, tradition and culture, i.e., traditional beliefs of the locals, rites and rituals performance relating to such beliefs.

9) Local political or administration (apart from the whole).

Part 3 Community empowerment:

1) Meaning and characteristics of community empowerment

2) Community empowerment process.

(1) Self-development, that is searching for problems, conflicting issues (individual, family, groups, community) watching or protecting toward member's view-points in solving community problems by members.

(2) Small dependent group development, that is seeking strategy leading to participating relationship or finding right approaches in solving community problems including those involving strategic determination of rules for such activities (format, method, step, person involved, members' roles, tools, and results received).

(3) Partnership that is creation contract between individuals and the community.

(4) Members' response according to the community's regulations (acceptance, agree upon).

(5) Building community organization that is promoting, stimulating people in community having roles in social activities and political activities.

Part 4 Community integration:

1) Meaning and characters of community integration.

2) Community cultural integration.

(1) Cultural diversity in community.

(2) Main and minor cultures similarity.

3) Normative integration.

(1) Obey and act along social norms of the community.

4) Contact and communication integration.

(1) Have contacts or correspondences among individuals and groups.

(2) Social participation.

5) Role and function integration.

(1) Contacting in work and functional relation.

Part 5 Social solidarity:

1) Meaning and characters of a community.

2) Living together in peace;

(1) Acceptance of differences (racial, religious, language, status, education, income).

(2) Nonacceptance of violent methods in solving problems.

(3) Consult, talking in common activities.

(4) Cooperation or mutual care or with compassion or good intention.

3) Network: Members in society receive protection or helping for safely when in danger of emergencies.

4) Trust: Trust among various groups of people in community (race, occupation, religion)

5) Co-operation;

(1) Participation in activities useful to community.

(2) Cooperation in development and solving community problems.

6) Authority and political activities;

(1) People's participation in political activities.

(2) Roles and functions in work.

(3) Opportunity opened for local people to reach community resources equally and fair.

Part 6 Problems, obstacles and recommendations about the process of people empowerment for community solidarity.

3.6 Data Collecting Methods

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, 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 concerning the proposed process of people empowerment. The focus-group has been done 3 times, each for on community.

        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	1) Guidelines of empowerment for integration. 2) Components of people empowerment. 3) Community social situations. 4) People's ways of life in community.
2) In-depth interview	1) Process of community empowerment for integration. 2) Important components in people empowerment. 3) Meaning and community characters of integration to solidarity.
3) Focus-group	1) To check validity of community empowerment model.

Table 3.1 (Continued)

Data collecting methods	Expected data received
4) Comparative study of 3 areas	1) Study common components of process of empowerment of each community. 2) Model of people empowerment for community solidarity.

The time and activities during data collection period, the researcher used approximately the same in order to ensure validity of events and for adaptive change in the in-depth interview schedule, and also for establishment of good relations with respondents for high quality information (as appeared in Table 3.2)

3.7 Data Analysis

The researcher analyses data while collecting them following qualitative methods of study which can be divided as follows:

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

2) Classification of data verified 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 areas studies to find out similarities and differences to finally making a meaningful synthesis of data

relevant to the process of people empowerment leading to community solidarity as defined.

All data were interpreted using holistic analysis and content analysis in comparison with concepts, theories, relevant research and social context was utilized. In addition, descriptive statistics were used to further analyze the data.

Table 3.2 Activities and Time Spent in Data Collection

Month	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th	17th	18th	Remark

Activity*

1. Document study ↔ (1st–4th)

2. Field study (1st time) — with observation, with documents
   1) Social Map
   2) Community physical shape
   3) Community historical
      Ban Ku-Muang ↔ (5th)   Ban Kueng-Muang ↔ (7th)   Ban Chonnabot ↔ (8th)
   4) In-depth interviews key-informants

3. Field study (2nd time) — with observation, with documents
   In-depth interviews
      Ban Ku-Muang ↔ (6th)   Ban Kueng-Muang ↔ (8th)   Ban Chonabot ↔ (9th)

4. Field visit (3rd time)
   Group discussions ↔ (11th–14th)

5. Data analysis ↔ (1st–16th)

7. Report writing ↔ (16th–17th)

8. Publish articles ↔ (11th–18th)

9. Sent in final report ↔ (17th–18th)

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Notes: * Steps of Activities Can be Changed Appropriately

CHAPTER 4

RESULTS OF THE STUDY

This research refers to "operational philosophy" which considers human as center of development to reach the target of community solidarity. From data collection through methods of in-depth interviews of key-informants who are relevant and have strong positions in community management, including observation, documentary investigation, has come up with the following presentations:

4.1 The community context

4.2 Basic information of key-informants

4.3 Examples from key-informants' story

4.4 Results of the study of the process of people's empowerment for community solidarity

4.5 Results of comparison of the process of community empowerment

4.6 Obstacles to people empowerment for the community solidarity

4.7 Social solidarity

4.8 Summary of synthesis of a model for the process of empowerment leading to social solidarity

4.1 The Community Context

4.1.1 Ban Chonabot Community (fictitious name).

4.1.1.1 General Characteristics.

1) Area and Boundary.

The community area is adjacent to a mountain area; it's area can be divided into 2 characteristics, i.e., 1) an up-and-down or waving and mountainous; 2) high waving land not suitable for farming; most of the land in the community is therefore used for growing tapioca, sugar came, pine apple and fruit trees.

Total land area of the community is 13,937 rai of which 10,063 rai being used for agriculture (Ladkrathing Subdistrict Administrative Organization, 2015: 1). The community area connects to other areas as follows:

In the north connected with Tambon Ban Tayai (fictitious name).

In the south connected with Ban Lard community (fictitious name).

In the east connected with Tambon Ban Tayai (fictitious name).

In the west connected with Ban Lard Community (fictitious name). (See Figure 4.1)

2) Village Population.

The total number of Ban Chonabot population is 1,484 persons; 746 being male and 718 females, living in 496 households (Ladkrathing Subdistrict Administrative Organization, 2015: 2)
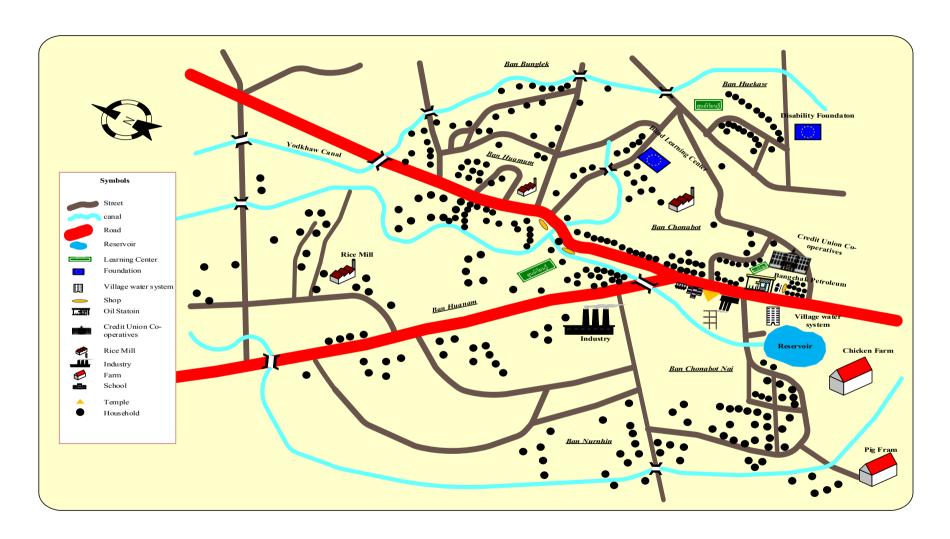
Figure 4.1 Ban Chonabot Map

3) Social Condition.

People's houses have been built along transporting lines (liner settlement or ribbon); the advantage of this type of settlement is that it helps to reduce congestion of the community, reducing problems of overcrowded. In addition, areas behind each houses can be used for vegetable growing.

Changing of family type has been seen, i.e., elementary or nuclear family emerged with younger generation left parents' houses to build their own residence, living among fathers mothers and offsprings. However, kin relatiions among older and younger generation remain more or less the same.

Because most people of Ban Chonabot came from the central and eastern regions which have similar cultures with agricultural pursuits, their present ways of life ate predominantly and they have formed many groups to facilitate their occupation as follows: 1) Credit Union Co-operatives 2) Village Fund 3) Sweeping Occupational Group 4)Committee for Village Women Development 5) Bio-gas Fertilizer Group 6) Community Rice Mill Group 7) Village Health Volunteer Group and 8) Community Development Volunteer Group.

(1) Significant Establishments of the Village.

Within the community compound, there are several establishments comprising one primary school, one small children development center, one Buddhist temple, 3 leaning centers, i.e., one forestry agriculture center, the blind's occupation training center, and one technological transmission center; one community rice mill, one market place and a credit union co-operative.

(2) Shops in the Community.

There are 3 food selling shops and grocery situated near village road, one of which is outside the village boundary. These are places for villagers, old and young to meet and talk about what happenings in the morning of each day; villagers buy because many of them do not cook at home.

(3) Healthcare Center.

Villagers can have access to health facilities at 2 health centers, situated close to their village, i.e., a Tambon health center which is the nearest place and many villagers come to seek health-care services everyday; another health service is at the district hospital which is only 2 km. from the village.

(4) Religious Establishment.

A village Buddhist temple (Wat Ban Chonabot) is a center of religious activities of the villagers, for example, Buddhist Lents (in and out) Songkran festival. In addition, a village meeting which confers every first Saturday of month also uses the Wat compound to do it.

(5) Other Gathering Places.

The village head's house is the place where villagers come to complain their grievance and exchanging their views. In addition, the Tambon Administrative Organization which situated at village no.4 can also be used as a co-ordination place for community development works and other social activities both meritorious and grievous.

4) Economic Condition.

The majority of people here make a living on agriculture, i.e., planting tapioca, eucalyptus, para rubber, pine apple; supplementary occupations are hired labour, private employer, trading in addition to growing trees for sale. According to survey data of "Jo Po To 2014", revealed that the average income of people of Ban Chonabot was 126,236 baht per year (Ladkrathing Subdistrict Administrative Organization, 2015: 1) and from the researcher's area survey found that there was a source of occupational funding, Ban Chonabot Credit Union Co-operatives.

5) Communication Data.

Ban Chonabot is 4 km. from Ketdan district (fictitious name); there is one main road connecting outside; the road passes through 11 villages and is in good condition all year round.

6) Public Utilities

Electricity came to Ban Chonabot in 1995, at present almost every household have electricity (486 households); only 10 households do not have electricity because they are far from the electricity station.

Pipe water came to the village in 1997 but not function well covering only parts of the household (364 households), the other 132 households have not yet benefited from the pipe water system.

4.1.1.2 Development of Ban Chonabot Community

Though Ban Chonahot was relatively new existing not long ago (59 years), it can be regarded as a representative of rural community with strong intention, trying to organize occupational groups to abolish various obstacles in living. The researcher can summarized the development of Ban Chonabot into 3 periods as follows.

1) The Period of Early Settlement (before 1961).

The early settlement period of Ban Chonabot could not be found from documents, only verbal reports from older locals are evident; they said the first group of settlers were from Laotian origins who were captive as war prisoners by the Thai troops; the groups of Vieng Chan Laos lived here for 20-30 years before villagers from nearby provinces such as Chacherngsao came to clear the forest for farming; later Chinese money-lenders bought farm land and took over in-debted farm land (according to Bhasook (fictitious name), 2016). In 1960 relatives from nearby province of Chacherngsao and from the northeast, i.e., Korat came to occupy more farm-land for settle down and make a living here; During this period, most of land at Ban Chonabot was covered with forest trees; only about 10 households were living here because it was far from modern facilities. Forms of social relations were close and mutual help; their main occupation was agriculture.

It is evident that during the early settlement period community assets were natural resources which villagers could manage to exploit and with plenty of natural resource at the time, everybody can get to them with ease.

2) Period of Mainstream Development (1961-1976).

This period co-incited with the proclamation of the 1st National Economic Development Plan (1961-1966) which caused a lot of change in community lives; the government applied a policy of agricultural diversification by promoting of "economic plants" such as tapioca, inducing people from other communities in Chonburi and Nakorn Nayok provinces came in to clear land for crop-growing more and resulting in reducing of the community forest area while living area expanded; at the same time forms of social relations of people in the community also changed.

People fight for working land, causing a lot of problem; people stop helping land in farmwork; each works for his own only, even cousins do not help, each for one-own only, not like former time, some even quarrel among kins because of wanting more land. (interviewed Bhasook (fictitious name), 2016)

In the meantime, a group of people from Nakorn Nayok Province (1968) moved in to settle down at Ban Chonabot; this group were expertise on some crops planting, particularly those of flower and decorative plant, vegetables and know how to trade also. These people then formed an occupational group called "Vegetable group" in 1973 with the objectives of collecting vegetables growing within the community for sale at the market place outside (at the district town) regularly by members of the group alternately sitting at market place selling their products everyday, in each evening they divide money from the sale to each member proportionately. The results of this forming group were that people felt closer. However, the "vegetable group" stop running in 2009 because there were outside merchants coming to buy vegetables by trucks and changed forms of vegetable selling of the community from then on. There were more good roads making it more convenient for merchants from outside to buy vegetable trucks. Forms of vegetable growing also changed to those with producing high yield and emphasized on single one.

They also used more fertilizers. However, prices are determined by the merchants which means the villagers have lost bargaining power and stop selling vegetables by themselves. They grow vegetable only for what the merchants need to buy only. The government's economic development policy which emphasized economic growth contributed to changing productive patterns from producing for consumption to producing for sale which needs more quantity by using more technology to increase produces; villagers need more capital for this and they have to borrow from various sources. However, their returns are not satisfied because a lot of produce coming almost the same time causing the price lower than usual and villagers lost at last; many of them have to sell their land and become hired labour instead. It is

the period of change for villagers from being landlord to become hired labour in agricultural pursuit.

Results of the government's policy of economic growth without considering consequences of community economic patterns have caused severe hardship to villagers, losing their productive land and become poorer which was critical and risky.

3) Period of Community Empowerment (1980-present).

In 1980, Malaria disease was spread all over the village; many poor villagers did not have money to cure the disease; there emerged a welfare concept in order to get enough money for curing the patients; the concept was originated from a core people who migrated from Chacherngsao province and from knowledgeable people outside including some villagers got knowledge from their previous study tours of welfare group in Uthaithani and Prachinburi Provinces making them foresee benefits of having such a group. The villagers then formed a group in September, 1980 with original members of 32 persons, formerly being members of vegetable group, with a capital of 320 bath. In 1981, officials from the Department of Agricultural Promotion recommended to them have the group registered as a Co-operative Union and took them to see financial groups operated successfully. The villagers of Ban Chonabot therefore established their own Co-operative Union in 1981 under the name "Ban Chonabot Co-operative Credit Union".

At present, there are more co-operative members with circulating fund of more than 40 million baht with more variety of welfare services in response to local people's needs, for example, oil and fertilizer services.

This period of community empowerment did correct the situations caused by the government's economic development policy emphasizing national economic growth without considering negative impacts on community economic life. The period of community empowerment (from 1980 on) solved many problems villagers faced by establishing welfare groups and later a legal group of co-operative union which serve villagers in variety of welfare services; turning individual money into common owned fund for mutual benefits; all these can be said it had laid a strong foundation for managing community property which is an important

foundation for community solidarity corresponding to present context of society which uses money as a medium of exchange.

4.1.2 Ban Kueng-Muang (fictitious name).

4.1.2.1 General Condition.

1) Area and Boundary.

Some area of Ban Kueng-Muang is close to mountain, but the large portion of it is low-land area suitable to grow crops and agricultural pursuits (Dongelek Subdistrict Administrative Organization, 2016:2). The total area of Ban Kueng-Muang is 2,275 rai, connecting to other areas as follows:

In the north connecting to Ban Hui Nua (fictitious name).

In the south connecting with Ban Da Nang (fictitious name).

In the east connecting with Ban Neung Thong (fictitious name).

In the west connecting with Ban Nong Yao (fictitious name). (see Figure 4.2)

2) The village's Population.

The total number of population of Ban Kueng-Muang in 2016 was 1,522 persons, of which 819 persons being female, 703 being male living in 579 households (Dongelek Subdistrict Administrative Organization, 2016: 2).

The settlement pattern is diversified along family's farmland. Backyard areas are used for growing fruit trees, flowers and other decorative plants.
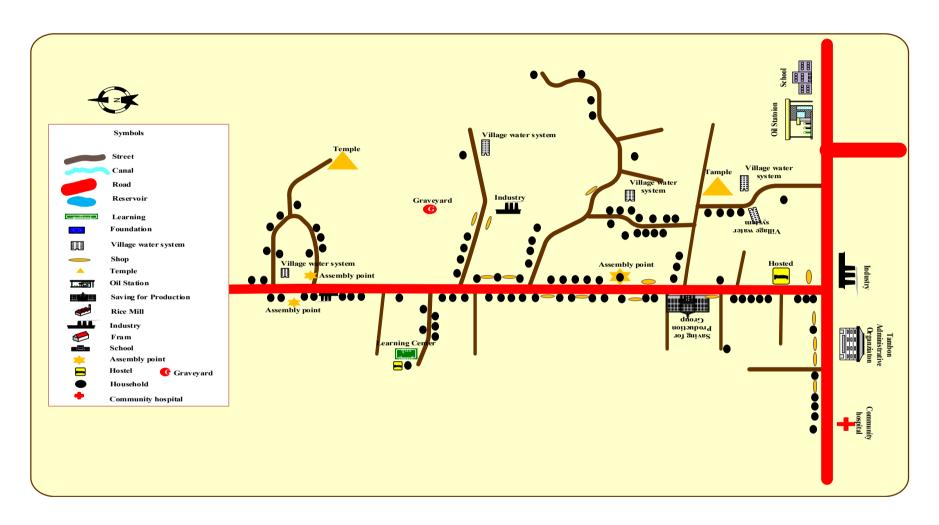
Figure 4.2 Ban Kueng-Maung Map

3) Social Conditions.

The people of Ban Kueng-Muang are results of integration between locals and the in-migrants from northeastern part of the country creating new common ways of life with northeastern culture dominate; even spoken language, they use "E-san" dialect as their main communication; other cultural activities such as important religious days (Buddhist Lent, for example) also followed "E-san" traditions. Even "Prasat Pueng" procession which is one of the oldest tradition of the Laotian and Thai northeastern people to honor Buddhist religion for more than 100 years are practising here. Other social activities are more or less similar.

The majority of people work in agriculture such as gardening which is family's own and this needs high cost for investment. However, the community has created many occupational and financial groups to help reduce burden of the villagers; they are: 1) Saving for Production Group 2) Village Financial Fund 3) Village Tap Water Fund 4) Village Cremation Fund 5) Community Welfare Fund 6) Community Assembly 7) Natural Resource and Environment Conservation Group 8) Women Volunteer Group 9) Youth's Preventives of Shipid Mountain 10) Village Health Volunteer Group.

(1) Important Places of the Village.

There are 1) one school, i.e., Ban Kueng-Muang school (fictitious name), 2) one Temple, i.e., Huey Nua Tempke (fictitious name), 3) one Learning Center about sufficiency economy and 4) one financial institution for productive saving of Ban Kueng-Muang.

(2) Community Business Units.

Business units of Ban Kueng-Muang comprise 1) one gas station, 2) three industrial plants, 3) two hotels, 4) sixteen grocery stores, 5) three shops selling construction equipment (Surveyed during September, 2016).

(3) Healthcare Center.

One healthcare service center, i.e., Tambon Hospital for Health Promotion.

(4) Religious Establishment.

There are one Temple (Buddhist Temple) and one Monk Center (Samnak Song) for people in the community to participate in ritual performance

according to Buddhist traditions; they also serve as centers for villagers' meetings, for example, yearly meeting of saving group of Ban Kueng-Muang.

(5) Other Gathering Places.

The village headman's house is another center for villagers' gathering to voice their opinions or grievances. In addition, the Office of Tambon Administration is a peace where villagers use for official contacts with other government agencies in various matters.

4) Economic Conditions.

The majority of people of Ban Kueng-Muang, about 70 percent, work on growing flowers and decorative plants supplemented by growing fruit trees; about 10 percent grow short-lived plants 5 percent bamboo; 5 percent limes and another; 5 percent cattleman; 5percent work as hired labour. The average income of people of Ban Kueng-Muang is around 58,490 baht/person/year (Dongelek Subdistrict Administrative Organization, 2015: 2).

From the researcher's survey, there is one source of revolving fund at Ban Kueng-Muang, i.e., Saving for Production group.

5) Communication Data.

Ban Kueng-Muang is about 17 km. from Muang district, Prachinburi province with good access to inter-provincial road; there is another road within the village compound, mixture of concrete and asphalt surfaces; it is in good condition, can be used for travelling all year round.

6) Public Utilities.

People of Ban Kueng-Muang have good access to modern public utilities, every household benefits from electricity and tap water services.

4.1.2.1 Development of Ban Kueng-Muang Community.

1) The Period of Settlement (before 1957).

The earliest settlers of Ban Kueng-Muang were people from Vientiane, Laos who were forced migrated to live here during the early Ratanakosin period and continued up to the periods of King Rama the 3rd and Rama the 5th. During the Indochina war with France of which Siam was defeated and losing Pratabong province, the then governor of Pratabong, Praya Apaipubet had to take his family and some followers to settle down here at Ban Kueng-Muang. The ways of life of people

during this period were more or less dependent upon natural resources available with their main occupations as rice farmers and vegetable growers for home consumption because the money system was not widespread; most villagers at this time used barter system for exchange of the necessities.

2) The Period of Mainstream Development (1957-1980).

Some Chinese merchants moved to live in the village; they started merchandise system here and the government proclaimed the 1st Economic Development Plan (1961) with emphasized national economic growth as the main target resulting of having more regional trades and investment; Ban Kueng-Muang community also received the outcome of such policy-some Taiwanese investors came to rent a piece of land in the village to build a bamboo transformative plant which growing around the village turning many villagers to become bamboo growing for sale to the plant and left farmland idly. However, when there were more bamboo products, the prize per unit is lower and many villagers were indebtedness (interviewed Pornsawan (fictitious name), 2016)

During this period, villagers of Ban Kueng-Muang had changed the productive patterns from sufficient production to producing for sale or commercialized agriculture and having capitalist system within the village.

From villagers' viewpoint, in order to getting more money, they have to produce more (interviewed Termtem, (fictitious name), 2016). Many villagers then borrowed money from money lenders to invest in commercialized agriculture. However, the outcome has not occurred as villagers' expected but caused more problems to the community; the natural resources used to be "community property" has turned to be "private owned" or "money". This change effects human relations of the community; they incline to think of one own self much more than before.

3) The Period of Empowerment (1981-Present)

In 1981, people in the community got together to form a group of saving for production with the objective to abolish poverty and solving problems of villagers' indebtedness. Termtem (fictitious name), 2016 mentioned of community indebtedness as "the idea of forming this group derived from this (indebtedness)… after harvested rich merchants took most of the grain, in other words, they came to

clear debts; this happened all along the time. Farmers borrowed money from rich merchants because they did not have their own money (to invest) … They bought fish sources, etc., with credits … and repaid with rice grain (after harvesting). These scenes happen all along, even myself was in the scene".

The origin of saving group derived from community leaders' perceived of poverty among villagers and wanted to remedy it; they then went to seek advices from community development officials to come to give knowledge of how to solve villagers' poverty with basic information of how to form a saving group including taking them for study tour of successful saving groups in other areas. At the same time, they also form such a group in their community with advices from officials of the Bank for Agricultural Co-operatives and from Government Saving Bank.

Later in 1992 Ban Kueng-Muang confronted 2nd crises because of dying bamboo which happened throughout the village and helps from concerned government officials were not effective; some of villagers stopped growing bamboo and growing other wide plants instead, and sold it as decorative plants to Bangkok in large member resulting in many villagers following this pattern and it became main occupation of the villagers up to present. However, the planting of decoration plants needs some money villagers do not have enough, they have to borrow from the saving group; the money saved by villagers of Ban Kueng-Muang; the interest rate charged by the saving group is lower than that of the commercial banks. In addition, Ban Kueng-Muang saving group also renders welfare services to villagers who are sick and being treated in a hospital, with conception:

> When they (villagers) are ill, they do not have income but they still
> spend (money) as usual. The group then invented this welfare service.
> Though it may not help them much, they will feel appreciate of the
> group's action. (interviewed Pornsawan (fictitious name), 2016)

The group pays 200 bath per night for villagers being treatment at a hospital (for 10 consecutive nights). This money derived from deduction from the

group's profits of 3 percent. Members who can benefit from this must be under 3 conditions, i.e.,

1) A member has to deposit 100 baht per month; deposit less has no right.

2) Members have to deposit this amount every month. If not, no right.

3) Members' account having no less than 1,200 baht at the time of asking services.

Meeting the above conditions, a member can receive health welfare while in hospital for 10 consecutive nights at a rate of 200 baht per night.

The working of the saving group of Ban Kueng-Muang relies mostly on the principle of people participation, strict following rules of the group including using computerized system; the working of the group's committees is more or less like that of the commercial banks; the difference is only that the committees of the saving group are from villagers with less education than those working for the bank. The saving group's committees are selected by villagers, who are the group's members.

At present, members of the saving group of Ban Kueng-Muang have no less than 100,000 baht of deposit per family without problems of outside debts; their living condition has been improved as Samarn (fictitious name) said, "it is because of village own a strong saving group under the lead of competent leaders".

Ban Kueng-Muang community could solve villagers' debts by villagers themselves by using the principles of empowerment to eliminate all problems; they work together via a saving group; in addition to solving various problems, the saving for productive group also creates common consciousness among villagers of the community. This can be regarded as an important mechanism for building strong community empowerment with ensured security for the people of Ban Kueng-Muang.

We can see that Ban Kueng-Muang community has transformed private owned money to be used as common property under the operation of the saving for productive group with agreeable rules and conditions (e.g., being member with at least 6 month savings or with upper limit of group, etc.) which are different

from at the beginning of group forming of which every member can get to common property as needed (naturally).

4.1.3 Ban Ku-Muang (fictitious name).

4.1.3.1 General Condition.

1) Area and Boundary.

Ban Ku-Muang is and old community existed around 200 years; it situated close to the Chao Praya River in Samut Prakarn province; it is a low-flat area and green with river sediment; it used to be dubbed as "the lung of Bangkok". It also has short canals connecting the Chao Praya River; the importance canal is "Klong Ku-Muang" (fictitious name) with the length of 1.5 km. With this condition, its land is fertile suitable for doing agriculture; its total area is 3.3 km. or around 1,936 rai with the following boundaries:

In the north connecting to Tambon Bang Dok Mai (fictitious name).

In the south connecting to Tambon Bang Takra (fictitious name).

In the east connecting to the Cho Praya River (Bang Na District).

In the west connecting to Tambon Bang Pla (fictitious name) and Tambon Bang Dog Mai (see Figure 4.3).

2) The Village Population.

Most of them originated from the Central Plain, some of which descended from Mon and Chinese; the total community is around 4,880 people, 2,336 being male and 2,544 being female living in 1,410 households. The community is divided into 11 villages for administration (Bangnamphueng Subdistrict Administrative Organization, 2016).
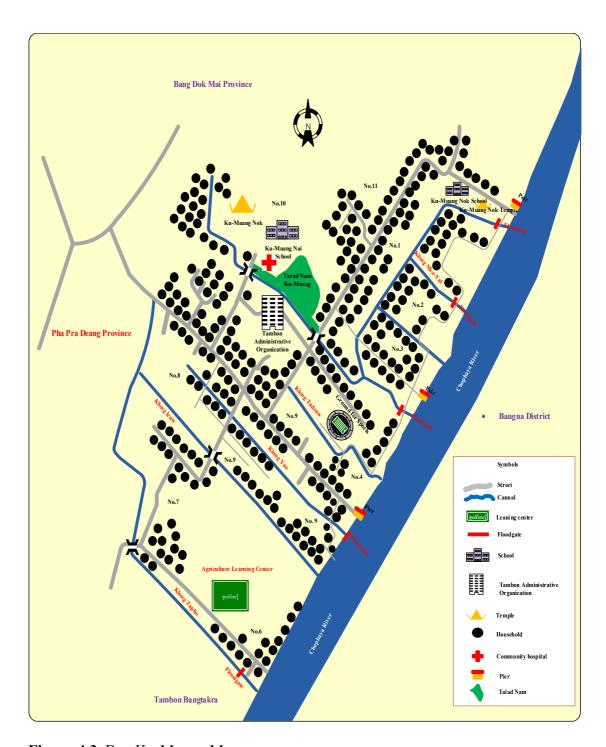
Figure 4.3 Ban Ku-Muang Map

3) Social Condition.

Because the community situates close to industrial plants with convenient communication system, a large portion of population is engaged in employment careers. Being close to the capital, it has benefits from various modern technologies and facilities, careers for the people and therefore need specialization,

e.g., doctors, instructors, accountants, including industrial factory employees. Most people live their lives privately in each home with less contacts with neighbors. Social relations in the community are more formal following rules, laws and orders.

Among important customs of the community are the "Tak Bat Nam Pueng" (Honey giving away to mocks), Songkran Procession, water festival and other Buddhist ceremonies. Grouping of the community are as follows: 1) Ku-Muang water market group (fictitious name) 2) Ku-Muang sufficiency group (fictitious name) 3) Kum Ku Luang conservation group (fictitious name) 4) OTOP group 5) Ban Ku-Munag home stay group (fictitious name) 6) "Hathasat" group (using hands with herbs to cure some pains) 7) Community welfare group 8) Ban Ku-Mung Saving group (fictitious name) 9) Old age group 10) Health village volunteers group 11) Civic danger protective group 12) Cremation group.

(1) Significant Places in the Village.

There are 2 schools in the village, one of which is a primary school (grades 1-6); the other one is Ku-Muang Nai Temple (fictitious name) school teaching from kindergarten up to Mathayom 3 levels.

(2) Business Units in the Community.

Ban Ku-Muang community has some business units, i.e., 1) one home-stay (temporary accommodation services for tourists) and two long-stays (accommodation services for tourists which can stay up to 30 days or more); 2) 10 grocery stores distributed all over the village (surveyed on October, 2016)

(3) Healthcare Units.

Villagers of Ban Ku-Muang can have healthcare services at the Tambon Health Promotion hospital situated at the site of Tambon Administrative Organization Office.

(4) Religious Places.

The people of Ban Ku-Muang use Buddhists. They can perform religious rites at 2 temples in the village, i.e., Ku-Muang Nog Temple, established in 1917; no records of the builder. The other one is Ku-Muang Nai Temple, built during the Rama 5th period, there is one principle Buddha image inside the old Vihear with beautiful architectural pieces such as young beautiful Mon women in decent postures.

(5)　Other Gathering Places.

There are 3 main places for the people of Ban Ku-Muang normally get together, 1) At the Office of Tambon Administrative Organization where local people often use for business contact with authorities in matters, such as, complaining, asking for help including filing complaints from tourists for inconveniences 2) Community Central Hall which situated in 3 villages, each at villages no.5, no.3, no.6 and no.10. They are used as village committee meetings or community activities 3) Ku-Muang Nai Temple is used mostly for religious activities.

4)　Economic Conditions

Around 70.00 percent of Ban Ku-Muang population work in industrial factories; followed by working independently in small trades, and service sector (15.00%); only 5 percent take on agriculture. The average income per head is about 90,528 baht or 328,404 baht household (Bangnamphueng Subdistrict Administrative Organization, 2016).

5)　Communication Data.

Because the community is around the big city coupled with the completion of a circle road for industrial complex making it very convenient for travelling in and out of the community. Within the community itself there are good concrete roads; normally the traffic in the community is not crowded except on Saturday and Sunday of which there are open markets for tourists to visit "Water Market" of Ban Ku-Mung. There are 2 main roads for travelling, i.e., Dog Mai Wan Road (fictitious name), the main road of Ban Ku-Muang; it is concretely built 8 metre width, connected to Tambon Bang Takra and ended at Tambon Bang Dog Mai with total length of 3.5 km.

The other road is "Soi Ying Ammuay" from Dog Mai Wan Road in village no.9 to end at the Chao Praya Bank, village no.4; it is also concretely built with the length of 2 km.

There are public transports, i.e., buses (from Pra Bra Daeng to Bang Dog Mai) and boats from Bang Dog Mai to Ban Ku-Muang.

6) Public Utilities.

Every household in Ban Ku-Muang benefits from electricity and tap water systems.

4.1.3.2 Development of Ban Ku-Muang Community.

1) The Period of Early Settlement (before 1960).

The people who lived here since Ayothaya Dynasty were Thai who had trade relations with people on the east of the Choa Praya River, Lat Krabang and Rangsit; their ways of life are simple emphasizing dependent of nature available. Later they have cultural interchange with the Mon who lived at Pra Bra Daeng with evidence in remaining architectures showing Mon people taking bath and "Tak Bat Nam Pueng" which is Mon's Tradition.

Later around 1942 Chinese descendants from Chachernsoa and Chonburi provinces moved in to grow fruit trees in Ban Ku-Mung; their dominant families are Sae Ngoe, Sae Tang and Sae Kow. The area is fertile comprising three qualities of water, i.e., fresh, mixed and salt water; there are mangrove along the coastline with abundant of seafood species whether it be fish of various kinds, shrimp, craps, etc. These are good food for local people all year round.

Though Ban Ku-Muang experienced trading business since Ayuthya Period, common property of the community has always been natural resources, e.g., soil and water which everybody can benefits frome them.

2) Period of Main Stream Development following Government's Policy (1960-1997).

During 1960-1963 Field Marshall Sarit Thanarat was prime minister declared the Pra Bra Daeng area being industrial zone except Kho Klong Luang which Ban Ku-Muang community was one of villages situated in this area. Klong Taey port was developed as national commercial wharf by digging for deeper the Choa Praya River and widening the buy of Thailand for more quantity of merchandized cargoes, resulting in having more sea water into Ban Ku-Muang area causing heavy damage to villagers' fruit trees. People here then sold their land and moved out to live in other place. Among Chinese descendants who still lived here changed from planting various fruit trees to growing banana instead because it can grow best in salt water.

Because the area of Ban Ku-Muang is close to Choa Praya River, it always flooded from high and low tide phenomena (high in the morning and receding in the afternoon). However, in 1983, there was the heaviest flood in the area causing heavy damages to villagers' garden trees; after water receding and returned to normal situation villagers stared to grow fruit trees as usual.

In 1985, there were heavy buying of land from landlords in Pra Bra Daeng district and concerned government agencies also bought land to prevent merchants took all land in the area and could hold on 103 rai of Ban Ku-Muang. In 1987, the government declared all area of Ban Ku-Muang being "green area"; all building structures could not be higher than 15 meter.

In 1995, there was another heavy flood in the area and almost all of Ban Ku-Muang fruit trees was perished, after which the Offing of Environment Policy Planning approved the construction of a dike being made of concrete mixed with soil around the area of Ban Ku-Muang to prevent flood and sea water intruded into the area, the construction began during the end of 1997 and finished in 1999, after which nature turned to be in good condition and villagers who still held on some of their land started to do gardening as usual but they change to one single crop for commercial purposes. In catching marine animals, they still used illegal methods, e.g., using dangerous drug for fishing, which should be abolished for the benefits of the community in the long run

3) Period of Empowerment (1997-Present).

In 1997, Thailand suffered from severe economic condition known as "bubble explosion" resulting in shut down of many industrial factories and many of Ban Ku-Muang villagers were unemployed. A former Kamnan of Ban Ku-Muang who was one of the community leaders came up with an idea to develop "New Way of Doing Agricultural Garden" by using vacant land for growing fruit trees with using biological fertilizers, villagers joined the project and received good results; within four years of operation to gardens bear fruits. The villagers took the fruits to sell in town but the price was too low because there were fruits from other places on sale in the market too. Many villagers then lost faith in the project; the fruits were left rotten.

Later in 2003, the President of Tambon Administrative Organization tried to solve the problems with consultative techniques with local people and they shared the ideas of revival of "Water Market" of Ban Ku-Muang which used to be prosperous in the past but later many villagers turned to be industrial employees during the mainstream development. After the matter had been socially acceptance, the work of revival began and could open the new "Water Marker" (Talad Nam) again on the 6th of March 2004 with formal ceremony of the opening "Ku-Muang Water market". From then on economic condition of Ban Ku-Muang started to gain momentum. At present, there are altogether 400 shops and total trade value is about 1,000,000-2,000,000 baht per week making people in the community received more income and more willing to co-operate with other community activities. They now taking good care of common community properties whether they be canals, and other natural environment; tourism business has been leant and practiced by most villagers. The concept of common property has returned. The researcher has summarized all these in Table 4.1

Table 4.1 Comparison of Ban Chonabot, Ban Kueng-Muang and Ban Ku-Muang Communities

Community Context	Ban Chonabot	Ban Kueng-Muang	Ban Ku-Muang
1) Origins	The first group settlers were the Laotien was captives by Thai troops; they stayed abort 30-40 years. Later people from nearby provinces of came to clear the forest for agriculture and sauce Chinese merchants came to by land and took over land from bad debtors. Later in 1960, people from Chanhernsao and Nakorn Rachasima came to settle down	Established in 1897 with war captives from Loas which lost the war with Thailand during King Rama V period and later Thai lost Indochinese war to France and erode to give away Bra Tabong province. The then governor, Chao Praya Abai Bhubet had to move family and followers to live in Prachinburi province.	Ban Ku-Muang was established around 200 years ago. The first settlers were the Thai from Ayuthya period. Later they intermarried with Mon descendants of Pra Bhadeang. During 2003 Chinese merchants form Chonburi and Chacherngsao provinces moved in.
2) Area Characteristics	The village is close to mountain and can be divide in to 2 conditions, i.e., (1) Up and down and mountainous. (2) High land with up and down.	Some of the area is mountainous; most of the area is lowland suitable to agriculture.	Lowland with river sediments and green lowland around the Choa Phaya River Bank, with short canals making the area fertile suitable to take agricultural cover.

Table 4.1 (Continued)

Community Context	Ban Chonabot	Ban Kueng-Muang	Ban Ku-Muang
3) Size			
(1) Area	13,937 rai	2,275 rai	1,936 rai
(2) Household	496 households	579 households	1,410 households
(3) Population	1,464 persons	1,522 persons	4,880 persons
(4) Density	0.10 person/rai	0.66 person/rai	2.52 person/rai
4) Race			
(1) Origin	(1) Vientian Lao	(1) Vientian Lao	(1) Thai (central)
	(2) Thai (central) Chinese descendants	(2) Khmer	(2) Mon
		(3) Thai (central)	(3) Thai (central)with Chinese descent
		(4) Thai (central) Chinese descendants	
(2) Present	(1) Thai (central)	(5) Thai (central) Lao descent	(4) Thai (central) Mon descent
	(2) Thai (Northeastern)	(6) Thai (central) Chinese descent	(5) Thai (central) Chinese descent
		(7) Thai mixing with Lao and Chinese	(6) Thai mixing with Mon and Chinese

Table 4.1 (Continued)

Community Context	Ban Chonabot	Ban Kueng-Muang	Ban Ku-Muang
5) Religion	Buddhism	Buddhism	Buddhism
6) Public place	(1) Ban Chonabot School	(1) Ban Kueng-Muang School	(1) Wat Ku-Muang Nog School
	(2) Children Development Center	(2) Ban Huen Nua Temple	(2) Wat Ku-Muang Nai School
	(3) Ban Chonabot Temple	(3) Sufficiency economy center	(3) Ku-Muang Nog Temple
	(4) Bio-Agri Learning Center	(4) Ban Kueng-Muang Productive	(4) Ku-Muang Nai Temple
	(5) Blind Occupational Training	money institute	
	Center	(5) Tambon Health Promotion	
	(6) Community Rice Mill	hospital	
	(7) Ban Chonabot Co-operative		
	Union		
7) Economic			
(1) Past careers	Agriculture (paddy, vegetables)	Agriculture (gardening, paddy)	(1) Agriculture (gardening)
			(2) Trading
			(3) Trading in some occasion as
			another source of income
			gaining

Table 4.1 (Continued)

Community Context	Ban Chonabot	Ban Kueng-Muang	Ban Ku-Muang
(2) Average annual income per person	126,236 Baht	88,490 Baht	90,528 Baht
(3) Main source of involving fund in community	Ban Chonabot Co-operative Credit Union	Ban Kueng-Muang Saving for Production Group	Ban Ku-Muang Saving Group
8) **Gathering places in community**	(1) Village Headman's house (2) Temple (3) Office of Tambon Administrative	(1) Village Headman's house (2) Temple (3) Office of Tambon Administrative	(1) Village Assembly Hall (2) Temple (3) Office of Tambon Administrative
9) **Activity groups in community**	(1) Credit Union Co-op (2) Village Fun Group (3) Sweeper Makers (4) Committee for Village Women Development (5) Bio-fertilizer Group	(1) Saving for Productive Group (2) Village Funding Group (3) Pipe Water Funding Group (4) Cremation Fun Group (5) Community Welfare Group (6) Community Assembly Group	(1) Water Market Group (2) Sufficient Ban Ku-Muang Group (3) Ku Luang conservative Group (4) O-Top Group (5) Ban Ku-Muang Home Stay Group

Table 4.1 (Continued)

Community Context	Ban Chonabot	Ban Kueng-Muang	Ban Ku-Muang
9) Activity groups in community (Continued)	(6) Community Rice Mill Group (7) Village Health Volunteers (8) Community Development Volunteer Group	(7) Natural and Environment Conservation Group (8) Women Volunteer Group (9) Seapid Mountain Protection by Youth (10) Village Health Volunteer Group	(6) Hand treatment Group (7) Community Welfare Group (8) Civil Protective Volunteer Group (9) Cremation Group (10) Ban Ku-Muang Saving Group (11) Elderly Group (12) Village Health Volunteer Group
10) Public Utilities System			
(1) Electricity	(1) 486 households have electricity (2) 10 households do not have electricity	Every household has electricity	Every household has electricity
(2) Tap Water	(1) 364 households have tap water (2) 132 households do not have tap water	Every household has tap water	Every household has tap water

4.2 Basic Information of Key-informants

From the study of 36 key-informants (12 from each community) revealed that 18 persons (50.00%) being male and another 18 persons (50.00%) female. The majority of them, 28 persons (77.78%) were 50 years old or over; only 8 persons (22.22%) aged between 20-49 years; all of the key-informants are Buddhists; most of them are married (91.67%).

One of three key-informants finished only primary education (38.89%); followed by finishing bachelor degree (25.00%); finishing secondary level was third (22.22%); only 8.33 percent of them finished master degree. Considering separately in each community, those from Ban Chonabot finished at primary level more than one-half (66.67%) while 50.00 percent of those from Ban Kueng-Muang and Ban Ku-Muang finished bachelor and master degrees, showing that key-informants from Ban Kueng-Muang and Ban Ku-Muang are more educated than those from Ban Chonabot.

Occupational wise, we found that almost one-half (41.67%) of key-informants work in agricultural field, followed by trading (16.67%), government service (11.11%) and state enterprise at the same amount. Considering separately from each community, Ban Ku-Muang's key-informants have more variety of careers.

About one-third of key-informants received monthly income of 10,000-15,000 baht (22.22%); 13.89 percent of them earned 50,000 baht and more per month; 11.11 percent earned 30,001-40,000 baht per month. Considering from each community, key-informants from Ban Chonabot more than one-half (58.38%) earn only 15,000 baht or less per month while those from Ban Kueng-Muang and Ban Ku-Muang earned more. One-half (50.00%) of key-informants of Ban Ku-Muang earned 35,000 baht or more per month and 25.00 percent of key-informant from Ban Kueng-Muang earned more than 50,000 baht per month (see Table 4.2)

Table 4.2 Basic Information of Key-informants

Basic Information	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=36)	Percent
Sex								
Male	7	58.33	4	33.33	7	58.33	18	50.00
Female	5	41.67	8	66.67	5	41.67	18	50.00
Age (years)								
20 - 29	-	-	1	8.33	2	16.67	3	8.33
30 - 39	-	-	1	8.33	1	8.33	2	5.56
40 - 49	2	16.67	1	8.33	-	-	3	8.33
50 - 59	6	50.00	5	41.67	6	50.00	17	47.22
60 and over	4	33.33	4	33.33	3	25.00	11	30.56
Religious								
Buddhism	12	100.00	12	100.00	12	83.33	36	100.00

Table 4.2 (Continued)

Basic Information	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=36)	Percent
Education								
Primary	8	66.67	2	16.67	4	33.33	14	38.89
Secondary	3	25.00	3	25.00	2	16.67	8	22.22
Vocational	1	8.33	1	8.33	-	-	2	5.56
Bachelor	-	-	4	33.33	5	41.67	9	25.00
Master	-	-	2	16.67	1	8.33	3	8.33
Marital status								
Single	-	-	1	8.33	-	-	1	2.78
Married	11	91.67	10	83.33	12	100.00	33	91.67
Widow	1	8.33	1	8.33	-	-	2	5.56

Table 4.2 (Continued)

Basic Information	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=36)	Percent
Main Occupation								
Hired labour	1	8.33	-	-	-	-	1	2.78
Agriculture	7	58.33	2	16.67	6	50.00	15	41.67
Civil servant	1	8.33	1	8.33	2	16.67	4	11.11
Government enterprise	-	-	3	25.00	1	8.33	4	11.11
Company's employees	-	-			1	8.33	1	2.78
Trading	1	8.33	4	33.33	1	8.33	6	16.67
No occupation	1	8.33	-	-	-	-	1	2.78
Pensioner	-	-	-	-	1	8.33	1	2.78

Table 4.2 (Continued)

Basic Information	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=12)	Percent	Amount (n=36)	Percent
Income (Baht/Month)								
Lowest 10000	-	-	2	16.67	-	-	2	5.56
10000 - 15000	7	58.33	-	-	1	8.33	8	22.22
15001 - 20000	-	-	3	25.00	3	25.00	6	16.67
20001 - 19570	-	-	1	8.33	2	16.67	3	8.33
19571 - 30000	1	8.33	1	8.33	1	8.33	3	8.33
30001 - 35000	2	16.67	-	-	-	-	2	5.56
35001 - 40000	-	-	2	16.67	2	16.67	4	11.11
40001- 45000	-	-	-	-	1	8.33	1	2.78
45001 - 50000	-	-	-	-	2	16.67	2	5.56
From 50001 up	1	8.33	3	25.00	1	8.33	5	13.89
No income	1	8.33	-	-	-	-	1	2.78

From the information above, the highest education received by Ban Chonabot's key-informants is at the level of vocation while those from Ban Kueng-Muang and Ban Ku-Muang finished highest at bachelor and master degrees, this may be because in the former time traveling to town to get higher education for people of Ban Chonabot was quite difficult coupled with agricultural occupation needs a lot of labour of which the people of Ban Chonabot recognized this quite well. The task of providing for family is more important than sending children for higher education. With different levels of education, many different things happened particularly in occupation of which people of Ban Kueng-Mung and Ban Ku-Muang can have more occupations than tradition agricultural pursuits. Occupation which require knowledge more than just be able to read and write, for example, working as civil servants, employees in government enterprise and so on. Even though the 3 communities recognize the significance of social solidarity of their communities with initiation the process of community empowerment in the form of solidification of people power into various group-actions to solve community problems of which the researcher will report about successful events from key-informants' words in the next part.

4.3 Examples from Key-informants' Story

4.3.1 The Case of In-depth Interview at Ban Chonabot: Baremee (fictitious name).

1) Basic information of key-informant and Community's basic information

Baramee (fictitious name, 2016): a male, 51 years old, finished 4th grade of secondary education and furthered in vocational level (agriculture). He is married and have 3 sons. The first son, aged 26 years old, finished vocational level; he helps his mother selling things at the market; the second son finished grade 6th of secondary education working as an employee at a local gas station; the third son, aged 19 years old, finished 3rd grade of secondary education.

Baramee himself take on agriculture as career; he works on his own land of 8 rai. Have an average income from selling agricultural products about 1,000 baht. His wife takes the products to sell at the market place. In addition, Baramee joins various occupational groups as follows:

      (1)   Member of Tambon Administrative Organization.

      (2)   Member of safety vegetables and Fruits group.

      (3)   Paddy Transformation group.

      (4)   Member of Ban Chonabot Credit Union Co-operatives (since 1986).

      (5)   Chairman of Cremative group, started in 2009 with member about 30 households by collecting money of one baht per household; the group has meeting once a month at nearby shop.

Baramee's origin domicile is from Mahasarakam province which had difficulties in agricultural pursuits with annual flooding, he then moved to live at Ban Chonabot following his relatives who evacuated here before. His father moved to buy land here (in 1973) 100 rai at 100 baht per rai for growing Para rubber plants. He paid the landlord by instalment method because he had not enough money to pay. Later relatives came to buy land he sold to them 15 rai each at around 1,500 baht per rai to be able to pay his debts.

Later during General Chatchai being the Prime Minister, Baramee's father decided to sell his land once more; he sold this time 20 rai to get money to pay debts. Baramee said:

> Father sold land during the Chatchai period 20 rai at 600,000 baht per rai at that time and this could pay all the family's debts; the money remains we used it to buy land of 23 rai.

Since Baramee would like to help people in the community, he was elected to be a member of Tambon Assembly in 2007. Baramee said "we live in the community, always work in the community and not ever doing any bad things, the people in the community then elected me to do this job".

2) Origins of Ban Chonabot Credit Union Co-operatives and the Process of Empowerment for Solidarity

Baramee told the researcher that the Co-operatives Credit Union originated from Vegetables group of which villagers of Ban Conabot growing

vegetables for sale at the district market where some of them built a stall to buy the products, they were the vegetable group; Baramee said:

> In the former time, villagers here take vegetables they grow to sell at the district market regularly by having some people take turn sitting at the stall to receive villagers' vegetables they bring to the marker in the morning, weighing and taking notes and receive the money from vegetables sold in the evening.

Later in 1979, the form of vegetable trade had changed because there were roads for convenient traveling which outside merchants come to buy villagers' vegetables at their home, and resulted in change of kind of vegetable growing, i.e., most villagers will grow only vegetables that yield huge products and they used chemical fertilizers to help increase the products but the vegetable prices were fixed by merchants. Villagers lacked bargaining power. At the same time the vegetable stall at the district market was stopped because no villagers wanted to sit there because each of them growing vegetables for sale themselves.

In 1980, Malaria spreaded widely in the community, members of the vegetable group did not have enough money to travel to see doctors; some of core people then organized a saving group in Ban Chonabot with an objective to have welfare for the people. During the first stage of operation (in 1980) the emphasis was on the sick as Baramee mentioned "people in former time were in hardship and many of them had Malaria infected".

The formation of Ban Chonabot's Saving group was because of the suggestion by an instructor form Thammasat university who took them for study tours of the groups in various places, e.g., The Tieng Tae group (Utaithani province), Kokwat group (Prachinbury province), after which villagers formed Ban Chonabot Saving group in September 1980 with originated members of 27 persons, collection saving money from members altogether 314 baht and they used Ban Choabot Temple assembly hall as a meeting place which takes place twice a month on "One Pra" on the 15th day of Lunar month. Baramee cited reasons for operation on "One Pra" as:

The reason to have 'One Pra' as working days is because on that day villagers will come to make merit at the temple, they will take their saving money at the same time and attend the meeting of the group too.

In 1983, the meeting place was moved from the temple to a place in Ban Chonabot with the courtesy of "Uncle" Chumnong (fictitious name) who donated 2 rai of his land to build the group working place with supports in construction materials from a company and from an M.P. After the group had a secured working place, they started to think of getting interests from borrowing money (initially no interests for borrowing money of the members) in order to making the group stronger. However, some core members did not agree with the idea of taking interests. Baramee mentioned about strong wordings from those who disapproved the idea:

Your group can't survive because the group is survived by working,
not by using money

Later 1991, officials from the Department of Agricultural Promotion came to advice villagers to register the saving group as a co-operative credit union.

The Department of Agricultural Promotion gave us an idea of registering the group as a co-operative credit union and advised us how to operate it and let us manage it on own hands after they were certain that we could do it.

Because of this, Ban Chonabot saving group then registered as a Cooperatives Credit Union of Ban Chonabot in 1991 after which it's members increased. Baramee said:

The villagers feel more confident when the group registered under the law; they also see that the co-operatives work seriously to help members; the medical expenses were paid; an operation to cure member's brain until it was normal is a prove that the welfare of this group can really help its members.

Baramee talked of his decision to join the co-operatives group:

I never become a member of the Bank for Agricultural Co-
operatives; being a member of the Co-operatives Credit-Union is
enough. I trust the credit-union because I know how it works.

As for the rules and regulations of Ban Chonabot Co-opertives Credit-
Union are quite flexible and adapt to community needs by using conversation among
members as the main venue. When problems arise, member get together to discuss
them including propose ways to solve the problems, Baramee said:

The work of Co-operatives Credit-Union is flexible in using rules and
regulations. This we learned from the Bangkok Co-operatives Credit-
Union which regarded as our Main network, which does not compel us
to follow its rules in every aspect. We can adapt the rules to suit the
context of our community.

In addition, Baramee also reflexed about what makes members so
confident in the group, i.e., the welfare provided by the groups making members feel
warm when get sick will receive help from the group, even after death, no burden of
debts falling to children including the management that be informal without complex
regulations. A Co-operatives member when needs to use money can walk-in to the co-
operatives office asking to borrow money and can receive it promptly if the amount
borrowed not exceed the amount of share hold. Baramee mentioned:

If we own 1,000 baht of share, we can borrow in case of emergency
not more than 90 percent of our share without personal guarantors and
the amount of our share remains the same. If we die, our family
members don't have to pay the debts but they can claim our share 100
percent. If the borrowers aged not more than 55 years old die, they will
receive 100 percent bonus, for example, owning 10,000 baht of share

after death will have 10,000 baht bonus. If the share owners are more
than 55 years old, will receive 75 percent bonus.

At present, forms of welfare for the group's members are 2 main types,
i.e., 1) Credit welfare: the group will give credit to members as loans in emergency
case for occupation purpose 2) Gas station welfare. When members fill their vehicles
at the group's gas station will get scores for returning of profit share to members at
year end.

All the welfares mentioned were created to give benefits to community
members can be regarded as a form of security in life which is an important base for
building community solidarity corresponding to present, social context which uses
money as medium of exchange.

As for the management of the Co-operatives Credit-Union, it started a
business of gas station (in 1995) and fertilizer shop (in 2009) all these business are
related to the occupations of the community members. These enterprises created more
confident to the group in the sense that it will not easily fallen down; all members
trust the management of money by the group, yielding income from its businesses of
gas station and fertilizers; it is not income from interests from money members
borrowed only.

In addition, Baramee said the important power in the process of
empowerment to solidarity can be seen from the increase of the group's members, i.e.,
the more the members increase means the more power of the group. However, such
power cannot tell the group's strength. There are more ingredients to indicate the
group strength; these are the 3 principles i.e., 1) Members' understanding of the
group's targets 2) Members realize the roles and duties 3) Members mutual
responsibility.

Furthermore, Baramee mentioned of the strong actions of Ban
Chonabot Co-operatives Credit-Union up to the present that:

The reason our group is survived because there are older generation of
people in the management; these people understand the intention and
objectives for group formation. It is imperative that the old generation

transmit these knowledges to the younger one. If the group works only
for the sake of money, and forget the intention to help people in the
community, it may perish in the end.

However, the co-operatives committee work without salary except
meeting fees for 300 baht and they do not have any privileges over ordinary members.
They work under the principles of 4 spiritual tenets (interest, care for, distribution and
services) 5 meritorious principles (honesty, sacrifice, responsibility, empathy and trust).

3) Problems and Obstacles

One problem disturbing their minds is that the group opens for nearby
community villagers to join the group. The co-operatives committees also foresee the
problems which may arise in the future; the managing matters may be more difficult
because of variety. Baramee said:

At present, there are more sub-group relations different from former
time which have only one single group relation one occupation; the
managing method is by conversation which is easy to understand.

Baramee propose ways to solve the problems with more communication
from the committee; they should converse more starting from the process of accepting
members; more training is also needed to foster real understanding about the group's
members. This should be done before new members being accepted.

**4.3.2 The Case of In-depth Interview at Ban Kueng-Muang: Termtem
(fictitious name).**

1) Basic information of key-informant and Community's basic information

Termtem (fictitious name, 2016): a male of 58 years old, finished 6th
grade from an out of school project in Prachinburi province; his main occupation is in
agriculture with an average monthly income of 20,000 baht. Termtem has been trusted
by members of the group as shown from many duties; 1) Vice President of Saving for
Productive group of Ban Kueng-Muang 2) President of the Community Welfare Fund
3) Chairperson of Village no.10 Tap-water group 4) Ex-president of Agriculture

group; at present a member of bio-fertilizer promotion group 5) Ex-president, now a member of Civil Disaster Prevention Volunteer group. Termtem told us about his work for the community:

> My impression and my pride is that I made people in the community to be able to have sufficient clean water of which villagers said I was the prime mover in this matter. Even though it was small, but when I heard about it, I felt really proud of myself.

2) Origins of Ban Kueng-Muang Saving for Production Group: and the Process of Empowerment for Social Solidarity.

At first the creation of the saving group was to provide revolving fund for the people in the community to borrow for occupational purposes without borrowing from the money lenders with high interest rates as he said:

> The idea of group creation derived from problems: in the former time, people ran out of idea after rice harvesting, Toa Kae (Chinese wealthy merchant) came to measure and take the grain or in other words to get parts of their debts which farmers borrowed from them because they (farmers) did not have money to invest. Even food such as fishsoy was bought by credits, and paid back by rice. Most of us in the community lived under this cycle including myself.

The change was initiated in 1981 by the then Kamnan (now have passed away) and the village head (now as president of the Tambon Administration Organization). When the Ministry of Interior organized a village contest program, both the Kamnan and village head led villagers to make fence around the village, cleaning houses and public utilities, for example, cleaning toilets (not available in former time) and organized community groups, such as, agricultural group. At the same time, there was a survey of community basic data, all these made us awared of our important problems were poverty, indebtedness. The then government officials

from the Department of Community Development persuaded core villagers to establish a saving group of which Termtem said:

> At that time, people did not know how to save, the Department of Community Development initialed the Saving Project in 1974 with experiments at Chiang Mai and Satul provinces. Later they came to sell the ideas to us which was right at the heart of our problems of being poor and indebtedness.

Before the saving group was created, officials from the Department of Community Development came to the village to assemble villagers for technical advices of which 200 villagers came to listen and agreed with the idea at an open platform; however, on the appointed day (5th September, 2002) for membership registering, about one hundred of them came with an understanding that the government would pay for the saving money. After they learned that they had to pay for the saving money themselves, only 48 villagers remained committed to become members of the saving group (most villagers were afraid of being cheated). Many of those who became members were the elderly who practised merit up-holding. The youngest member at that time was Termtem who told us of his decision to join the group as:

> I decided to save my money (with the group) becomes I saw my mother did so and my confident of the group because I have been in the position of Agricultural group since I was really young nearing short trousers; the villagers saw me and elected me as the group's technical advisor; I was about 20 years old then; my main duties were to sit at a meeting of Kamnan, village heads in the Tambon Assembly Hall and related what happening to other members of the group.

The first set of the group's committee were only 9 persons, most of which being old people, some of them could not work well because of old-aged, new committee members were selected to replace them and later the number of the

committee members increased to be 15 persons with some younger members included. All members work well together without any problems".

As for the empowerment of Ban Kueng-Muang community, it is a process of bringing people to take part in community activities of which very important for the community to be strong because when people can think mutually in the saving group, they will find ways to solve problems. Termtem said:

The word 'saving' does not mean only for money. In fact, 'saving' of Ban Kueng-Muang community means human resources, personal and wisdom resources by using money as a tool to bring people in the community to sit down and talk with each other once a month. Later, people in the community understand that property is all things that can be saved. They created better understanding among people in the community in which they can live together solidly.

One important ingredient of the process of community empowerment enabling to mobilize the work of the community is the community possesses intellectual leaders; the leaders found ways to invest it in occupations. The process of community empowerment increases community power, making people felt more confident in their occupation, though not 100 percent, it is about living with nature".

The work of the saving group reflected the success of solving poverty and villagers' indebtedness; it also can be regarded as a guarantee for secured living of the people in the community. Termtem said:

The people in our community are happier, noticed from the crenation group fund. In the former time, people died often, they were worried of their children's having no money to attend schools. Now they do not feel worried anymore even they have to die, they die with money, not like in former time, if they die, whose children will get money to pay for their cremation rites. The people nowadays do not feel worried anymore. The look happy with smiling faces; don't have to worry of

the future because they know that their death won't makes their children a burden.

Later in 1991, Ban Kueng-Muang Saving for Production group was expanded it's network to cover all villages (14 villages altogether) in order to increasing potentiality of each village to be able to solve problems by itself under the principle of self-dependence which will lead to stability in all of the Tambon's area. Termtem mentioned:

The reason we do not have all the funds of the 14 saving groups we want to see our community develop thoroughly all over the Tambon's area; not holding power by only one group.

And in expanding the saving group to cover all villages of the Tambon, Ban Kueng-Muang Saving for Production group has playing important roles, that is, giving advices to all of the 13 villages' saving groups, including creating a format of mutual funding network to help needy groups when problems arise. Termtem said:

At first, new groups were afraid they would not have enough money for members borrowed; we then agreed to have each group deposited 1,000 baht a month at the central group. If any group needed to borrow, it had to ask for via the group's network, and the central will inform other group-members about the need to borrow from such a group; the money will pass though one network systematically. This is a way to help each other. Nowadays, no groups need to borrow anymore because each group can handle its own business fairly well. At the end of December, the amount of money saved in 14 villages. Groups will be counted in order to know the collective amount of the Tambon. In 2014, our involving fund of the whole Tambon amounted to 300 million baht.

In addition, important qualifications of a committee are the spirit of sacrifice, working for the community, being a good model for others in the community. If a committee member behaves badly, the society did not accept. He will not be elected in the next round. Because Termtem has been elected as a committee member since the beginning, his behavior has also changed positively to be a good model for the people in the community. Termtem told us:

> Before I also liked to play around and drinking. After working at this position, I gave up all the bad habbits to become a good model of people in the community. We told them (to do well), we must do the best. Social mechanism will force the groups to do the best; the people are like the mirror reflecting the work of the committee. It a committee did wrong, he would be ashamed, all of his family members will feel the same way.

A method of integration of several ideas and working to become one-way direction used by the people of Ban Kueng-Muang was by bringing the matter to discuss openly at a meeting to find a way-out together. Termtem said:

> We try to use thinking system and set out a possible model (for discussion), for example, a problem of lacking water for occupation; we took the problem to discuss at the meeting, asking members about Problem 1, 2, 3, which one is the most important, needed to be corrected first, to induce people in the community to solve the problem together.

In addition, Ban Kueng-Muang Saving for Production group also create a system of committee administration by the principles of roles and duties separation; everyone should be responsible for one own duties plus integration of duty by awareness of the group situation together. The committee will be working interchangeable until every committee can work in any position; such as, in secretary, cashier or money depositor, etc.

In the former time, the committee members work without rewards because the group is not growing; they had to take their own meal to eat at the working place; it was like a voluntary work. However, at present, the group has more members, the number of work-day of the group has to be increased to 4 days a month (every 5th, 12th, 20th, 28th). In B.E. 2016, the group introduced a bonus system to be used as the committee rewards by using 5 percent of the group's profit distributing to the committee as recognition and boosting morale for their services. Termtem mentioned:

> In the former time, those who were proposed to be in the committee, did not like it because it is like carrying a burden. Thus the group introduced a bonus system to motivate their work because we just can't using people bare-handedly. This is a reward for the committee's working efforts. At the end of each year, those who work too little, will receive small amount of bonus. It is a motivation for hard working committee.

3) Problems and Obstacles

Termtem mentioned about problems and obstacles which might happen in the future for the process of the group's empowerment, i.e., the transferring of spirits of group establishment to new generations because they look at thing progressively, wanting the group to be big only; they uphold the rules and regulations strictly and forget the original idea of group formation, the idea of helping people in the community and this may be obstacles to the process of empowerment leading to community solidarity in the end. Termbem said:

> The new generation is progressive, wanting only the big size of the groups, perhaps forgetting the original idea. When a member could not pay his share, if taking only from the rule without looking into personal problems of that member which might be ill; the saving group established may increase sufferings to that member.

As for possible ways to protect future problems, the committee lay out rules to avoid corruption in money depositing. The conversation technique has been emphasized to renew knowledge of original ideas of group establishment to make sure that the new generation committee understand this thoroughly.

4.3.3 A Case of In-depth Interview of Ban Ku-Muang Community: Kiattiyot (fictitious name).

1) Basic information of key-informant and Community's basic information

Kiattiyot (fictitious name, 2016): 64 years old, a male and Buddhist with a bachelor degree of education; married and has one daughter, 38 years old with doctorate degree in technical medicine, working at Chiangmai University as an instructor-technician.

His main occupation is saling plants at "Talad Nam" (water market) Ku-muang with average monthly income of 60,000 baht; his supplement occupation is a "special" teacher at Ruenreng vitaya School (fictitious name); he teaches science and agriculture to students at grades 8-12.

In addition, Kiattiyot also held many social positions as 1) The Land Agricultural Know-How of Samutprakarn province, 2) Dominant Intellectual Elderly (reward) of Samutprakarn province 3) A Committee member of Dominant Intellectual Elderly group of Samutprakarn province 4) A committee member to develop area around Electric Plant of Bangchak Petroleum co, Ltd.

2) Origins of Talad Nam Ku-Muang Group and the Process of Empowerment for Social Solidarity

Talad Nam Ku-Muang group was born because of the people in the community got together with a main target to find a place for distributing the community's products, coupled with Thai economic condition in 1997 which was in crises resulting shut-down of many small and medium sized business enterprises and it's impacts worsening living condition of Ban Ku-Muang people many of whom were unemployed, packed their belonging and returned home, after which they confronted other problem of no occupation because most of the villagers had sold their orchards to outsiders to build living quarters; this is because Ban Ku-Muang has good weather all year round and not far from Bangkok.

These problems led to local leaders to find ways out, Mr. Piti a member of Samutpracarn Province Administrative Organization was the leader, and Mrs. Prapan. Vice President of Tambon Administrative Organization, consulted about the matter in order to solve the problem started by going to persuade vacant landowners to allow those unemployed to use the land for agriculture. Because they realized of being people of the same community, the landlords allowed 70 rai of their vacant land for this purpose. At the same time the ex-Kamnan also permitted equal number of his land for this venture with a condition of using "new theory" of agricultural persist, growing fruit-trees such as mango, banana, coconut and vegetables with technical assistance from local knowledgeable persons in bio-fertilizer in the family of Kao Sa-Art (fictitious name) to give them how to use it properly until the enterprise was successful.

Later in 1998, the agricultural products were plentiful resulting in low prices without merchants coming to buy the products. Some of the gardeners took their products to sell at a market in Prabradaeng district but still at a loss because of many agricultural products sellers there. Some of the products were left rotten. Because of this, the community leaders had to looking for another way-out. This can be said that if is an important beginning to form Ku-Muang Talad Nam group; Kiattiyot said:

> In early 2003, people only thought of it but not yet created a market; they organized open discussion at Ku-Muang Nok Temple, the majority of those at the meeting wanted to build the market; only one person did not agree and contemptuously said 'it will certainly collapse because no car can pass through the community, no bus, only aircrafts can fly over' But community leaders wanted to help villagers and stimulated the Chairman of Tambon Administrative Organization (TAO)to work on this in co-operation with local leaders, temple and school.

The TAO Chairman was permitted to use an area belonging to 3 brothers; Nai Tian, Nai Sati and Nai Satang (all fictitious name) to build "Talad Nam"

of which was at the edge of a canal and close to TAO's office. The brothers promised to give this piece of land to Nai Chertchai (Chairman of Talad Nam Ku-Muang) to use for 12 years for public utilities without any costs.

The villagers and people concerned opened Talad Nam Ku-Muang in March, 2004 by saling food on boats but no buyer; the market composed of 40 shops of which kins and relatives helped in buying things and made the market survived early crises. Kiattiyot said:

Though at the beginning, we could not sell much but we tried hard to survive and with mouth-to-mouth technique, many people came to acquaint with the market, attracted tourists … those selling merchandises at the market were real villagers, not merchants. Some were teachers, most of them finished grades 4 to master degrees.

With villagers' strong efforts, many government agencies, learning about this, came into supports and help drawing more tourists. Some government agencies also opened their shops selling local product of Samutprakarn provinces, for example, well know local fish (pla salid) and shrimps (Kung yeard).

Talad Nam Ku-Muang can be regarded as a successful project in solving problems of agricultural products too large; it is a local area in the community of which local people use their original wisdom to bring income to their family, for example, Mrs. Chalaem, learned how to make a sweet from banana from parents and used this knowledge to earn income by making banana sweet to sell at the Talad Nam market.

As for management techniques of the market, it uses decentralization power method with fair division of labour by having the market committee as representatives from the merchant groups; there are altogether 20 groups (each group comprises 20 shops) and they can select one of their peer as a representative of each group (from 20 groups). The Talad Nam committee is a main mechanism for work mobilization of the group; it's main duties are watching the shops under control to perform according to the group's rules and regulations; the committee will have a meeting every two-week to discuss business matters; the administrative techniques

used are dividing into small groups in order to be well managed; each group has its own chair and vice chair persons as heads of the administrators.

The rules and regulations of the group were created by their merchant members (not from the committee). Kaittiyot mentioned:

> The rules and regulations of the Talad Nam are form members' mutual thinking, not from only few members which may not working well in real practices, could not solve problems. Our groups need rules and regulations which can solve problems. They were not in writing but everyone knows them because they were created by them.

Kiattiyot told us how this method works as "In 2016, we agreed to have merchants at the market wearing purple color shirts to look orderly and not mixed up with tourists. If someone did not do this, he or she will be fined 100 baht, and if any shop did wrong for 3 times will be dispelled from the group; cannot take commodities to sell at Talad Nam Ku-Muang anymore. However, not much happened about this because the merchants often asked for mercy. What really happened in most cases were those who did wrong would feel ashamed and resigned from the group themselves".

In addition, Kaittiyot said about the process of empowerment that it was a process of co-operation of hearts and hands of people in the community to solve problems by themselves and at the same time opening for people in the community to show their ability and potentiality; the major component of this rests with the leaders to make people co-operate. There are 3 important properties of which the leaders must have, i.e, 1) the interest in community problems 2) be concerned with villagers' utilities problems-running water, electricity, convenient travelling and 3) the leaders must sacrifice. Kaittiyot said:

> The leaders must not think of (one own) interest, not expect income, always paying for, not because of being rich but because we think of returning benefits to society; no young people can do this because they need to build their own family status and this is it.

3) Problems and Obstacles

At present, Talad Nam Ku-Muang is very popular from tourists from Bangkok and created a lump sum of income to local merchants, especially during Saturday and Sunday, earning about 10,000-20,000 baht. However, Kiattiyot reflected of emerging problems, i.e., the standardization of goods because some merchants took goods from other places to sell because local goods were not enough for tourists. This may earn them more income in the short-run but may have negative effects in the long term.

4.4 Results of the Study of the Process of People's Empowerment for Community Solidarity

From the survey and in-depth interviews of key-informants in the 3 Tambon studied revealed that the process of community empowerment used in the 3 communities was to develop human potentiality to attain knowledge, ability to manage problems confronted them all and the process of empowerment used by the 3 communities can solve the problems up to their roots and at the time create community solidarity, and in order to get real understanding of the process of empowerment, the researcher concludes problems confronted by each community as follows:

Ban Ku-Muang community is an urban community situated close to industrial area of Samutprakarn province, only 24 km. from Bangkok, the capital of Thailand. Social relations of people here loosely structured with minor interactions because they have to get up early and hurry get to work at industrial factories or companies nearby, returning home at dusk, having very little time to interact with neighbors. However, there was a problem which needed attention of all citizen of Ban Ku-Muang, i.e., the worst economic problem in 1997, known as "Tom-Yum-Kung" causing many industrial plants and private companies to lay down workers resulting in hardship to people of Ban Ku-Muang people, who lost their income, no money to raise family. Thus prompt the ex-Kamnan of Ban Ku-Muang to think about the problem of unemployment by turning to using new venture called "New way of Agriculture" project by asking to use vacant land of local landlords to use for planting fruit-trees

such as mango for sale but cannot compete with other local merchants who can sell their products cheaper; the participated gardeners felt bad, the leader got to find another method to help them by revival of the old "Talad Nam" Ku-Muang to be functioning again in 2004, and it can serve as a market of agricultural products and local commodities quite well.

Ban Kueng-Muang community is in Prachinburi province, 130 km. distanced from Bangkok the community ways of life are mixture of rural and urban culture; people here work in both agricultural and being hired as business employees. Social relations can be found in both tight and loose patterns. Senior system is still alived in practice. The problem of Ban Kueng-Muang is about falling agricultural price deriving from free-trade economic system. Some capitalists and government agencies supported the villagers to grow single crop for market such as bamboo shoot, many rise farmers turned to this venture and borrowed money from merchants capitalists to improve their soil quality resulting in having abundant products forcing price to go down; income could not meet expenditure; farmers have been in-debts further creating what they labelled as indebtedness out of the system; making them poorer and in 1981 they decided to establish a saving group for production to solve poverty problem and cutting tie with "out of system capitalists".

Ban Chonabot community situated in Chachoerngsao province alone to forest area and about 80 km. from Muang district of Chachoerngsao province; it is close 150 km. from Bangkok, the capital of Thailand. The people's ways of life here are relatively simple; most of them work on farm as agriculturalist. The problems induced them to get together derived from the government policy of promoting growing of single crop leading to clearing forest land for growing plants promoted. The community land was illegally occupied for this purpose. The villagers completed mostly at primary education, did not comprehend the working of market mechanism. They blindly followed what the government told them of what things to earn morn income, they just did that. Almost all people grew tapioca, rubber, for example. After harvesting they found out bitter reality of having unusually low prices because more supply than demand. They had to sell them to get money to pay debts; some had to sell land to pay debts. At the same time, Malaria was spreading in the area during 1980; a lot of people could not pay for curing the disease, had to borrow again from

neighbors. All of these situations made local leaders thought about having "central fund" for help villagers in needs.

After analysis of the 3 communities' problems, we can see that changes from outside created problems within communities; the change had caused transformation of community assets to become under private own. There are two main factors for this, 1) change of natural resources, 2) the impacts of the government's development patterns which try to follow the Western's ways of development. (Emphasizing economic development). However, the 3 communities studied had tried to solve their problems by transforming private properties to be community assets in forms of distribution, as appeared in cases of Ban Chonabot and Ban Kueng-Muang which created mutual fund via individual's saving in saving group, the fund from saving money could be used for needy members to borrow for occupation uses. They also created welfare system to serve needy individual member. As for Ban Ku-Muang community, the leaders tried to get a place for "Talad Nam" business, at the same time, finding ways for villagers to earn income on Saturday-Sunday as another way of welfare for town people who live with relatively high costs. The 3 communities had built workable rules and regulation, such as, at Ban Kueng-Maung when a member wanted to borrow money, he has to member for at least 6 months introduced for community members are suitable and benefited to individuals and their communities. The researcher would like to express about this from the villagers' view-points of what they mean by the concept of people's empowerment.

4.4.1 Meanings of People's Empowerment.

Villagers' view-points of what it means by "people" empowerment; the followings meanings emerged; 1) people in the community are happy with recurred income (52.78%) 2) have the ability to solve various problems by own-self (33.33%) 3) have ability to bargain with outsiders (25.00%) 4) having trust groups or community members (38.89%) and 5) open opportunity for the less fortunate to reach capital resource (47.22%).

It is notable that in all 3 communities, the above definition has been acclaimed with the ability to solve problems by one-self. (Table 4.3)

When compared the meaning of people's empowerment from the 3 communities studied it revealed that at Ban Chonabot 91.67 percent and 25.00 percent of Ban Kueng-Muang emphasize the meaning in creating trust among group members as follows:

Things that make our community strong are community members trust each others. (interviewed Samarn (fictitious name), 2016)

This also came from a representative from Ban Chonabot who said:

Creating trust among members by contact, talking, make villagers understanding and persuade them to have sense of common benefits in community, trust is an important mechanism for empowerment the group to eliminate all problems. (interviewed Wiset (fictitious name), 2016)

It is possible that people of Ban Chonabot and Ban Kueng-Muang still have relatively close personal relations so that they emphasize "trust" as an important mechanism for people empowerment. However, in Ban Ku-Muang where social relations have loose and not so tight, people use exchange of benefits as a measurement of power than trust.

In Ban Ku-Muang, 66.66 percent and Ban Kueng-Muang 91.67 percent of people emphasize outcome of the process of people's empowerment as people being happy with secured occupation, income and well-living (interviewed Termtem, Kata, 2016) who mentioned "the people's empowerment is to make them to have place to work with regular income to raise family, with no debts".

It is clear that people at Ban Kueng-Muang and Ban Ku-Muang emphasize having secured income and occupation as more important deriving from living conditions which need sufficient income to live on.

4.4.2 The Process of People Empowerment

From facts derived from our study of the 3 communities the concept of people participation had been applied in the process of people empowerment in every step. The origin of the people empowerment derived from attempts to solve existing problems which were results of change in situations outside the communities, whether they be poverty problem of Ban Chonabot (Co-operatives Credit Union) and Ban Kueng-Muang (Saving Group for Production, and problems of unemployment at Ban Ku-Muang (Talad Nam Ban Ku-Muang). Every problem connecting with economic issues of the communities.

Those who ignited for solving the problems are all community leaders, for example, at Ban Chonabot, the leader solved the poverty problem by grouping villagers to save money for the need to borrow. In additions, some government officials also helped in formalization of the group to be registered under the Co-operatives Credit Union to make it more acceptable. The same also happened at Ban Kueng-Muang whose local leaders (Kamnan, and village head) found that villagers were poor with debts and analyzed the causes of problems and finally came up with creating a saving group for production as a way to solve the problem. At Ban Ku-Muang, community leaders (President of Tambon Administrative Organization) initiated new way of doing agriculture garden to solve unemployment problem of community members but the project got struck with low price products, the leader then changed the project to form "Talad Nam Ku-Muang" as a central place to sell community agricultural products, members do not waste their time to bring communities to sell elsewhere. The outsiders who want to buy local products can walk into the market and buy easily. (Table 4.4)

Table 4.3 Meaning of People's Empowerment

Meanings	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
Process								
1) Having trust groups or community members	11	91.67	2	25.00	1	8.33	14	38.89
2) Have the ability to solve various problems by own-self	6	50.00	5	41.67	1	8.33	12	33.33
3) Open opportunity for the less fortunate to reach capital resource	8	66.66	8	66.66	1	8.33	17	47.22
Outcome								
4) Have ability to bargain with outsiders	-	-	3	25.00	6	50.00	9	25.00

Table 4.3 (Continued)

Meanings	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
5) People in the community are happy with recurred income	-	-	11	91.67	8	66.66	19	57.27

Note: * More than one answer.

Table 4.4 The Summary of Establish of Empowerment Process of Ban Chonabot, Ban Kueng-Muang and Ban Ku-Muang

Establish of empowerment Process	Ban Chonabot	Ban Kueng-Maung	Ban Ku-Muang
Situation of Change			
1) Community outside	(1) The government applied a policy of agricultural diversification by promoting of "economic plans (tapioca) (2) Product of low price	(1) The government applied a policy of agricultural diversification by promoting of "economic plans"(bamboo) (2) Product of low price	(1) Primmister declared the Pra Bra Daeng area being industrial zone (2) Klong Taey port was developed as national commercial wharf by digging for deeper the Choa Praya River which affect to flood from high and low tide phenomena (3) Thailand suffered from severe economic condition known as "bubble explosion"

Table 4.4 (Continued)

Establish of empowerment Process	Ban Chonabot	Ban Kueng-Maung	Ban Ku-Muang
2) Community inside	(1) Social relations were close; their main occupation was agriculture (2) Villagers have debt problem (3) Malaria disease was spread all over the village	(1) Have lose from one single crop (all bamboo garden in village was died) (2) Villagers have debt problem	(1) Crops have lost because flood has long-term (2) Villagers change occupation to hired labour and employees in industry (3) Many villagers turned to be industrial employees (bubble explosion crisis)
Establish of the process of empowerment	(1) Core people then organized a saving group in Ban Chonabot with and objective to have welfare for the people	(1) Leaders solved the property and debt problem in community (2) Officials from the Department of Community Development came to advice villager to saving group for production	(1) The leader of Ban Ku-Muang who was one of the community leaders came up with an idea to develop "New Way of Doing Agricultural Garden"

Table 4.4 (Continued)

Establish of empowerment Process	Ban Chonabot	Ban Kueng-Maung	Ban Ku-Muang
	(2) Officials from the Department of Agricultural Promotion came to advice villagers to register the saving group as a co-operative credit union		(2) Leaders collect villagers open Talad Nam (solved problem the crop price was too low because there were fruits from other places on sale in the market too)
Outcome form process of empowerment	(1) Ban Chonabot Co-operative Credit Union (2) Have welfare services in response to local people's needs (3) Have circulating fund in village	(1) Ban Kueng-Muang Saving for Productive Group (2) Can solve villagers' debts (3) Have circulating fund in village (4) Have welfare services in response to local people's needs (5) Villagers have common consciousness among villagers of the community.	(1) Ban Ku-Muang Water Market Group (2) Can Solve problems of agricultural products too large (3) Villagers have more income (4) Relation of family has more close up

Though the origins of problem-solving came from the community leaders, the community problems did not solve by them only. The problems can be solved successfully, it needs co-operation from villagers to stand up and mutualy solve the problems. And the process of people empowerment emerged in the 3 communities can be summarized significant steps as follows:

Step 1: Grouping for mutual activities (66.66%); The grouping of people to work for better life is the first step for local leaders to do after seeing the problems existed, as mentioned by a member:

Only a group without power, power come with human organized, a group will be center for human to work together to increase power (to solve problems). People get together to talk about concepts and benefits. (interviewed Pornsawan (fictitious name), 2016)

Step 2: Determine objective and common target to work for (44.44%); After grouping, the common target to work for needed to be crystalized including steps needed to reach desired outcome. These can be said as common consciousness in working together to solve problems whether they be poverty, indebtedness or others. It needs to work in one direction as one key-informant said:

To have common objectives or targets will effect activity designs of the group to emphasize saving for security of community economy to solve the problems for long lasting. (interviewed Termtem (fictitious name), 2016)

Step 3: Finding problems by conversation (75.00%); Talking can be regarded as a beginning of the community learning process, it can reflect and analyses the causes of the problems, including searching out for remedy ways in appropriate with social context and community ways of life. In all 3 communities villagers to talk about the community problems to make share and aware of the problems equally and then mutually endorsed them through open platform organized later.

Conversation among group's members can be held often not only at the earlier stage of group establishment; it can organize to solve some unwanted behavior of members who violated the group's rules or regulation, to explain unclear concepts or methods for some members, for examples. Conversation helps members to understand group's objective and ways of doing things better. It can be regarded as an important mechanism for group's solidarity and prosperity.

Step 4: Creating common agreement (61.11%); This is an important step to ensure the work or common activities of the group will reach the targets/objectives set before. In this step, the 3 communities studied aimed to create rules, regulations for working together. The researcher found that this step was significant to pave way for smooth actions by the 3 communities laid out rules for member to have rights to reach common properties of the community (fund, welfare, and rights of being group members), as mentioned by a member of Ban Kueng-Muang Saving for Production group as follows:

> Creating rules and regulations of the saving group is like a golden tool to empower the group and this "golden tool" has to be changed corresponding to conditions of problems as situations occurring in our community. (interviewed Pornsawan (fictitious name), 2016)

> Rules and regulations created to cope with problems in the community. The committee core people will bring the problems to the annual meeting for members to participate in solving them in order to creating appropriate rules to deal with new problems which always happening. (interviewed Termtem (fictitious name), 2016)

As for members who violated the group's rules, Ban Kueng-Muang Saving for production group used the following 3 steps below:

Step 1: The committee will talk to the member who violated the rule to learn about his problem.

Step 2: Using welfare as motives for members to stop violating rules; the committee will talk to the members about what they will lose including tried to compromise by reducing monthly installment, etc.

Step 3: Enforce the rules concerning rights and benefits such as reduction of annual bonus from 10 percent to 7, 6 and 5 percent respectively. The reasons behind this measure is to make every member feels concerned and helps taking care of each other.

At Talad Nam of Ban Ku-Muang, the similar rules and regulations also built to facilitate the business and good common life of members of 400 shops. At Ban Chonabot, similar working patterns also exist; the difference are only on context and some manners of doing things following forms of occupation and existing social relations. (Pearpan; Somchai; Kiattiyot (fictitious names), 2016)

In creation common agreement of the 3 communities studied, we found that addition to communication integration, they also emphasize norms and roles and function studied, we found that in addition to communication integration, they also emphasize norms and role and function integration as mechanism for working together to reach goals. As one member of the group at Ban Ku-Muang (Tarntip (fictitious name), 2016) said of methods to make people of different idea/belief/ideology to be able to work together smoothly, it needs to have agreeable rules and regulations to help them to work toward the same direction and can yield real benefits to all of them. All members need to perform according to the rules and regulations they built.

In functional integration aspect, they give important task of functional distribution, especially at Ban Ku-Muang which there are more diversified ideas because of jobs and rewards. It is therefore important that they know of their duty well and con supervise group's members to do the same, as Sinee (fictitious name), 2016 mentioned: "The manager of Talad Nam cannot work alone, we need to separate functions appropriately by of this member-merchants and community leaders making plans to divide merchants in smaller groups, each group composes 20 shops, each group has own chairman who will also represent the group as a member of Talad Nam committee also".

At Ban Chonabot Co-operatives Credit Union, functional diversification also occurred in the work of the committee of the Co-operatives Credit-Union, though the

patterns of functional diversification may not the same with those of Ban Kueng-Muang, it works right for the group it belongs to.

Step 5: The Extension of Working Network (36.11%); This is a step to increase group's capacity and community potentials in the form of working alliances both within the community and outside in connection with concerned government agencies and private organization which provide technical and other forms of support for the 3 communities as follows:

1) Ban Chonabot Network told by one informant, Sommai (fictitious name) in 2016 that the extension of the network is by connecting with other activity groups and expanding welfare for basic living conditions and occupation, e.g., rice mill, fertilizer groups. If any members of the co-operatives Credit Union join in with all other groups, he will receive more welfare, more amount money and extending help to the poors to become member of the group. This can be illustrated in Figure 4.4 below
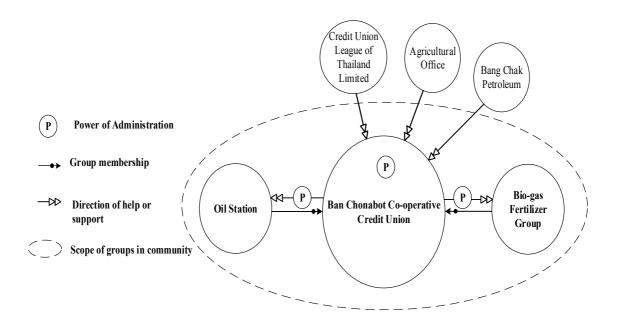

Figure 4.4 Ban Chonabot's Network

2) Ban Kueng-Muang's network extension is by extending scope of the saving group to cover all 13 villages by using village No. 10 structure as a model of work including help the new established to work smoothly, as shown in Figure 4.5

Figure 4.5 Ban Kueng-Maung's Network

3) Ban Ku-Muang's Network: The Talad Nam group work with the Homestay group which established later to give more facilities to tourist who come to visit and buy things at Talad Nam. With co-operation from government official via community platform they decided to have "homestay" business to offer shelter for tourists who visited the community. Homestay group is independent from the Talad Nam group. Their relationship and working nets can be shown in Figure 4.6

Figure 4.6 Ban Ku-Muang's Network

In addition, the 3 communities studies also extend their network horizontally characterized by more friendly relations than by employer-employee type.

Considering from power to manage the network, we found that the center of power at Ban Chonabot is at the Co-operatives Credit Union because of homogeneity of population character.

At Ban Kueng-Muang and Ban Ku-Muang, the power of network management is more independent because of the Heterogeneity characters of their population with many types of occupations and different levels of education and lifestyles.

Table 4.5 Summary of Empowerment Steps

Summary of empowerment steps	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
1) Grouping for mutual activities	9	75.00	9	75.00	6	50.00	24	66.66
2) Determine Objective and Common Target to work for	11	91.66	4	33.33	1	8.33	16	44.44
3) Finding Problems by Conversation	11	91.66	10	83.33	6	50.00	27	75.00
4) Creating Common Agreement	6	50.00	12	100.00	10	83.33	28	77.77
5) The Extension of Working Network	6	50.00	6	50.00	1	8.33	13	36.11

Note: * More than one answer.

Table 4.6 Summary of Integration Dimension

Integration dimension	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
Norm integration dimension								
1) Member need to accept and perform following the group's norm	9	75.00	12	100.00	11	91.66	32	88.88
Functional integration dimension								
1) Division of roles in working	9	75.00	11	91.67	8	66.66	28	77.77
2) Working freedom under role and regulation	4	33.33	3	25.00	3	25.00	10	27.77
Communication integration dimension								
1) To spread information within group; both are informal dependent mostly on personal contact	10	83.33	4	33.33	4	33.33	18	50.00
2) Conversation is recommended talking to clarify things	12	100.00	11	91.66	6	50.00	29	80.55

Note: * More than one answer.

4.5 Results of Comparison of the Process of Community Empowerment

From comparison of the study of the process of people empowerment in 3 communities, it was found that there are common main components of the empowerment process as follows:

1) Leadership component (83.88%): It is an important mechanism in the process of people empowerment. From the study, leaders have important roles in various activities almost in every step of action. Leaders who can mobilize the process of empowerment successfully must possess 4 important qualities, i.e., 1) perceive of the community problems and can analyse them to find out their causes; 2) being interest in the problems and need to solve them attentively; 3) ready to spend time for the task including spending own money to carry out the work of the community; 4) having sufficient knowledge and ability to manage the problems properly.

2) Knowledge Component (66.88%): Knowledge is regarded as an important component for the community empowerment both at the individual (leader/core person) and group levels. From the study, it was found that in all 3 communities studied increased or adding knowledge potentiality to their leaders/core persons and group members so that they can carry out assigned work successfully as Somchai (fictitious name, 2016) a representative from Talad Nam group told us that, at the beginning our knowledges were increased from government official's training/ supporting/supervising including taking us for study-tours of other successful groups until we were able to manage our group properly.

While "Pornsawan" from Ban Kueng-Muang told us about increasing knowledge receiving from the community development official about how to manage group and solving in-debtedness problems with basic principles of self-help and mutual helps of people in the community until our group can perform successfully.

And the similar methods of gaining more and appropriate knowledge for working in local groups successfully have been told by key-informants of Ban Chonabot

3) Trust Component (36.11%): This can be said it is one important aspect of the community's "social capital". Trusts among leaders and group members are indispensable for the progress and success of the community empowerment tasks

as told by various key-informants in the 3 communities studied earlier. In addition, an effective management system of the group is also imperative. The work has to be transparent and meritorious covering 5 ingredients, i.e., honesty, sacrifice, responsibility, empathy and trust, without bias. This seems to be too much but it is a reality we need to adhere to if we want success in the process of community empowerment. (see Table 4.7)

Table 4.7 Summary of Components of the Empowerment Process

Components of the Empowerment Process	Ban Chonabot Amount* (n=12)	Ban Chonabot Percent	Ban Kueng-Muang Amount* (n=12)	Ban Kueng-Muang Percent	Ban Ku-Muang Amount* (n=12)	Ban Ku-Muang Percent	Total Amount* (n=36)	Total Percent
1) Leadership	**11**	**91.67**	**10**	**83.33**	**9**	**75.00**	**30**	**83.33**
- perceive of the community problems	11	91.67	10	83.33	5	41.67	26	72.22
- ready to spend time for the task including spending own money to carry out the work of the community	8	66.66	6	50.00	3	25.00	17	47.22
- interest in the problems and need to solve them attentively	8	66.66	8	66.66	6	50.00	22	61.11
- having sufficient knowledge and ability to manage the problems properly	5	41.67	9	75.00	6	50.00	20	55.56
2) Knowledge	**7**	**58.33**	**8**	**66.66**	**8**	**66.66**	**23**	**63.88**
3) Trust	**9**	**75.00**	**2**	**16.66**	**2**	**16.66**	**13**	**36.11**

Note: * More than one answer.

4.6 Obstacles to People Empowerment for the Community Solidarity

From the study of the process of community in the 3 communities, it was found that they can maintain their self-supporting quite well with lesser impacts from the modernization process. However, the problems and obstacles impeding the process of empowerment were also found as follows:

1) Problem of people's self-interest increasing (27.77%): because the people's way of life moving toward urbanization in the 3 communities studied; even in agricultural pursuits, farmers have their own plots resulting in people having less social relations. Each is more concerned with one-own problems and give less significance to common activities. A key-informant from Ban Chonabot said about this problem "… at present, the Co-operatives of Ban Chonabot is bigger with more members even from outside the community … the participation of members have been decreasing… the activities are more business like…".

Pornsawan from Ban Kueng-Muang said "social change in the direction of self-interest, taking advantage from others; the new generation lack merits, want only to have money to spend, not paying debts ontime…".

Piti (fictitious name), 2016 from Ban Ku-Muang also mentioned "at present co-operation in local traditions has been reducing, each is more concern with living condition than common affairs".

2) The Problem of leaders' integrity and new emerging leaders to carry on the work (19.44%): The leaders' integrity is regarded as a quality which move the group forward because the majority of people believe in their leadership as shown in the work of 3 successful groups in the 3 communities studied, even having relatively different social and economic conditions. What they are concerned now is the quality of new leaders to carry on the work which many lack merit and integrity and may lead to weaker group action than the earlier ones.

Table 4.8 Summary of Obstacles to People Empowerment

Obstacles to People Empowerment	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
1) Leaders' integrity and new emerging leaders to carry on the work	3	25.00	3	25.00	1	8.33	7	19.44
2) People's self-interest increasing	4	33.33	4	33.33	2	16.67	10	27.77

Note: * More than one answer.

4.7 Social Solidarity

From the study of the 3 communities, we come up with the meaning of social solidarity as a society where people have trust in each ether (36.11%), having co-operation in doing activities together (44.44%), including having basic welfare to meet members' needs (13.88) (as appeared in Table 4.9). It is notable that the 3 communities emphasize a society with basic welfare which can be regarded as a guarantee for social security, preventing danger from changing in social, economic, political and natural phenomena that can affect livelihood of people in the community.

From the above definitions, the process of empowerment, in addition for creating social welfare to community members, it is also a process of creating social capital as an important basic foundation for social solidarity as we have seen from the 3 communities that they have created "trust" among leaders, group members with strong intension to solve social problems confronted them.

Thus we can say that social solidarity is a target/outcome of the social integrity process by having social capital as a basic ingredient, that is, when all social systems have been completely integrated, the social capital will also increase as well.

Table 4.9 Summary of Solidarity Meaning

Summary of Solidarity Meaning	Ban Chonabot		Ban Kueng-Muang		Ban Ku-Muang		Total	
	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=12)	Percent	Amount* (n=36)	Percent
1) Society has trust in each ether	11	91.66	2	16.66	-	-	13	36.11
2) Society has co-operation in doing activities together	-	-	9	75.00	7	58.33	16	44.44
3) Society has hospitality	-	-	7	58.33	2	16.66	9	25.00
4) Society has basis welfare to meet members' needs	3	25.00	1	8.33	1	8.33	5	13.88

Note: * More than one answer.

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4.8 Summary of Synthesis of a Model for the Process of Empowerment Leading to Social Solidarity

In the synthesis of a model of the process of people empowerment for social solidarity, the researcher compared the results of study of the 3 communities to check their validity by organizing group discussions in all 3 communities and summarized the results which show that eventhough the 3 communities passes different social context, the process of people empowerment appears similar in their steps of action.

Under the wave of social, economic and environment from outside, people in the community had to think of fellow villagers more than before (more details in 4.7). There were changes in forms of property ownership derived from 2 main factors, i.e., 1) change in natural resources and, 2) the impacts of economic development of the government which emphasized modernization along Western concept (economic growth orientation), which found that under the expansion of production for sale, the meaning of community property also changed, in order to cope of economic crisis and to survive as shown in our study of the 3 communities presented earlier.

These community leaders tried to solve the problems by increasing people's potentiality to have more bargaining power and manage the problems by the community itself. By this, the community has created 2 levels of people empowerment, i.e., at individual and at group level, which is a beginning of the process of people empowerment for social solidarity. The process begins at the individual level, i.e., the community leaders/core people who perceived of the community problems and discussed them to find proper ways to solve them. The process continued by using trust element to carry on the work among participants. At the same time, increasing of knowledge of the leaders and participated members in a way to gain more power, for example, taking a study tour of successful communities. At the group level, it is an increase in bargain power of the community and self-managed of the problems. There are 5 steps of the process of people empowerment as follows:

Step 1: Organize a group for common activities; It is an empowerment at group level of which local leasers/core people who perceived the problems and wanted to eliminate them by forming a group of action from villagers. This is an

important beginning of action involving many people living in the same community under trust quality of social relations.

Step 2: Determine the objective for working together; It is what to achieve in working together; the objective may be more than one, such as, wanting to solve to problems of indebtedness, insufficient income, social welfare; these are common objectives which will direct the group's work to the same direction as already explained in the earlier part of the report.

Step 3: Discovering of the problems via conversation and discussion; Conversation or talking about the problems can be regarded as learning informally within the community; talking about the community problems, analyze them, finding out cause and ways to solve them appropriately. Leaders are the ones who take the problems to be critically analyzed. The 3 communities studied used this method to reach common agreement of what to be done and achieved

Step 4: Creating common agreement; To use for working together to achieve the set target or objectives of which the 3 communities also do this. It is an important tool for the people empowerment; it is an important mechanism to reach common property of the community. The rules and regulations are always suitable with each community context and the needs of it's people.

Step 5: Extension of the network; One important working mechanism for creating social solidarity; it is a step to increase the community's ability and potentiality, to have allied network within the community for greater achievement for social solidarity, including have connection with outside organization such as government agencies, private organizations to support in technical and/or advices for the betterment of the community.

However, under the process of empowerment at the individual and group levels, the integration of human power in the community also used in working together in 3 dimensions.

1) Communication integration dimension: This is by conversation or talking to create common understanding at 2 levels, i.e., individuals (leader, core persons) and at group level (emphasize members) to spread information within group; both are informal dependent mostly on personal contact. Though the annual reports are used to community formally, even at the information board. These have not been

popular because most members still believe in leaders' creditability. It seems that in order to have successful communication, friendship mode of conversation is recommended talking to clarify things, not of fault anybody.

2) Functional integration dimension: Division of labour or functional distribution properly among individual and group members for the efficiency of the work is required. Individual talents and efficiency found among leaders and core people with finally transformed into group property as demonstrated in the organization structure; members of the group need to allow functional integration possible. Advice and consultation are needed to achieve this purpose.

3) Norm integration dimension: The group norm created by rules and regulation, at first, may not be accepted wholeheartedly by all members who used to be self-oriented. But if the group is to be functional; it needs norm integration. Members need to accept and perform following the group's norm.

In addition, there are 3 important components to mobilize the process of people empowerment to social solidarity. They are:

1) Leader: Leaders are very important to initiate ideas and work required as we have seen from the 3 communities studied that their leaders are very efficient and with total commitment to the task and were accepted by villagers. There are 4 qualities for the leaders to be accepted, i.e., awareness of community problems, interested to deal with the problems, possessing knowledge and ability to manage the problems and ready to sacrifice for doing work for common good.

2) Trust among community members: This is also an important component for the process of people empowerment to be mobilized onward. It is noticeable that the people empowerment process found in the 3 communities are like "Bottom up" movement, i.e., community members trust their leaders and ready to follow their order, advice to work in various activities.

3) Knowledge is another important component for the process of community empowerment both at individual and group levels as we have seen from the 3 communities studied. Seeking additional knowledge from outside sources has always done to make groups performed more efficiently.

The researcher finally synthesized the model for people empowerment process leading to social solidarity as appeared in Figure 4.7
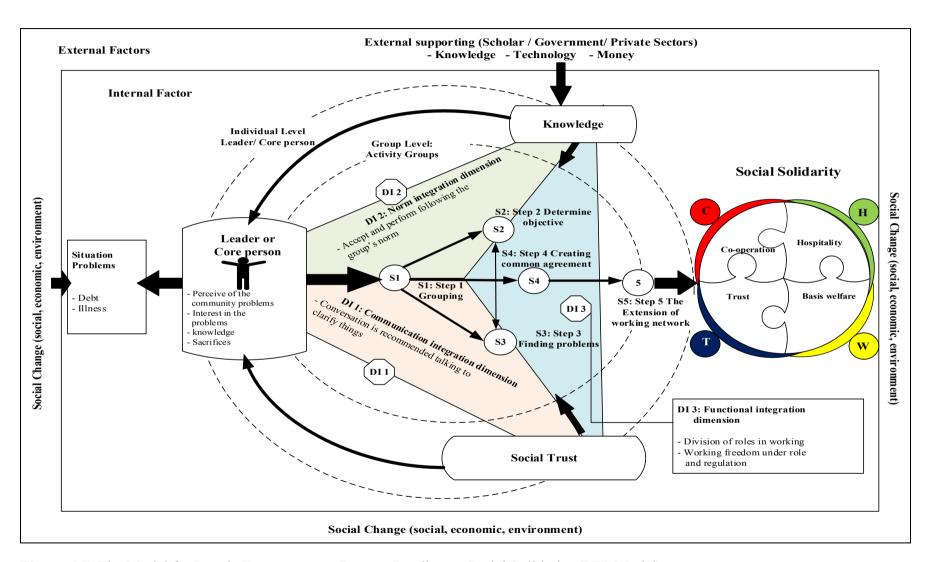
Figure 4.7 The Model for People Empowerment Process Leading to Social Solidarity (PEP Model)

CHAPTER 5

DISCUSSIONS AND RECOMMENDATIONS

This study of the people empowerment process for social solidarity, the researcher collected data from 3 communities, i.e., Ban Chonabot (reflecting rural community) Ban Kueng-Muang (reflecting the community of half rural and half unban characters), and Ban Ku-Muang (reflecting urban community); all of them have been successful in solving community problems by themselves which the results of the study can be further discussed below:

5.1 Discussions

When a society developed to modern economic free-trade conditions affecting ways of life of people in community which working on farms mostly as appeared in Ban Chonabot and Ban Kueng-Muang, there was changes in productive ways which use to produce for sufficient living to produce for maximum outcome which had to invest highly; for example, for fertilizer, modern technology and larger area of cultivation, the community people exploited more natural resources (land) by occupying more land to use for in one produce for sale. Villagers think of this production method as "more produce, more income. This is not corresponded to market mechanism in the free economy which price will be low or high depending on proportion of demand and supply. Villagers produce more than what merchant buyers' need to buy making the price of products lower, receive less income than expected and became debtors to merchant money lenders. This shows that villagers understanding of free-trade economic is limited.

In 1997, Thailand faced a major economic crisis, called "Tom Yam Kueng Crisis". Many industrial plants and business enterprises closed down and workers and employees became unemployed including people at Ban Ku-Muang because many of

them have left gardens to work in industrial factories situated around their community. Their ways of life also change from rural to urban lifestyles with more traits of individualism, nuclear family with only father, mother and offsprings, could not afford more relatives, some of them even stay-single. The economic crises affected the ways of life of the people at Ban Ku-Muang a great deal.

The change from outside really affected the ways of life of the people in the 3 communities studied tremendously; there were problems of poverty, indebtedness and unemployment which affected living conditions of people in the 3 communities to be in the insecurity condition which made the 3 communities hard to achieve solidarity conditions. However, leaders of the 3 communities perceived the problem and tried to find ways to solve them by making people realizing of their potentiality and fighting the problems together under the method of people empowerment by realizing individual and group's potentials. If this is successful, the atmosphere of social cohesion will emerge. In addition, various group activities can be regarded as preserving social relations, creating social network under the ingredients of trusts among individuals, groups, lay-people and leaders, supporting agencies and helpful government officials. With group-network under agreeable rules and regulation base, trust among people involved can yield benefits that can lead to eliminate undesirable problems under the label of "people empowerment" process, making people in the 3 communities felt relieved and could look for brighter future as the case of Ban Chonabot Co-operatives Credit Union which provided basic welfare for living such as fertilizer and oil for people to use in their living , or in the saving group for production at Ban Kueng-Mueng, all having social welfare for their members under then process of people empowerment for the community solidarity which will be mentioned as follows:

5.1.1 The Process of People Empowerment for Community Solidarity in Appropriate with Thai Social Context

It was found that the 3 communities solve the problems by transferring individual property to be community property with dividing the property via the process of people empowerment, for example, in the case of Ban Chonahot and Ban Kueng-Muang, there were attempts to create fund with savings from local people who applied to be groups' members. This saving was used as a fund for members to borrow for

doing business and also creating social welfare for people's security in living. At Ban Ku-Muang community, there were attempts to find a place to be used as a central market to solve problems of lacking place to sell commodities and at the same time to increase income for the people of Ban Ku-Muang who have relatively higher expenditures by having produce sale on Saturday and Sunday at the "Talad Nam". The 3 communities set rules and regulations to use the common properties, for example, members at Ban Chonabot and Ban Kueng-Muang who want to borrow money will have to save at least 6 months at the group. The transferring of individual properties to be community properties are appropriate and suit the needs of the people in the community as well as with Thai social context.

The creation of the process of people empowerment in the 3 communities can be divided in 2 levels, i.e., at individual and at group levels, with emphasizing in the areas of knowledge, techniques and methods to manage the problems for the community members to solve problems together which correspond to the concepts used by Kresiberg, 1992: Rappaport, 1987; Robinson, 1997; Clutterbuck and Susan, 1995; Page and Czuba, 1999 who perceive the process of people empowerment as an increasing self-power and decision-making relating to one's own life.

In the process of empowerment at the individual level, it is an empowerment from outside organization, e.g., state, private and individual know-hows, to increase knowledge to local leaders/core people in the community by and large.

In the level of group activity, we found in all 3 communities that the increasing of knowledge to members is an inside community action, i.e., the leaders/ core person were the ones who transferred knowledge, techniques to group members via various group actions.

The people empowerment process in this study was found quite different from what Rowlands (1997) concluded in his study that the real empowerment emerges from within the individual self; the empowerment given from others or outside indicates controlling power. The researcher, however, thinks that Rowlands perceives of empowerment process in the aspect of power control more than real as we have seen from the 3 communities where most members are not much different in status-symbols in addition to their ways of life emphasizing making relatively simple pursuits to feed their families sufficiently more or less. Power relations of the people in the communities

are not clear-cut but the horizontal relations seem to be dominant in trusts among group members, leaders and core persons in working together for common benefits. All of these were as if they were the main blood lines of the process of people empowerment to move forwards.

As for group level of empowerment, it was found that it aims to increase bargaining power of the locals including the community can manage problems by itself by using trust relations among leaders/ core people as basic component to gather members to do group activities together. There are 5 steps for this level of empowerment as follows:

Step 1: Organize a group to do activities together; this is the beginning of the empowerment process at the group level of which leaders/ core persons who perceived of the problems set up groups to solve the community problems jointly.

Step 2: Determine the objective in working together; this is the targets to achieve in working together to solve the community problems.

Step 3: Searching for solution via conversation in order to reflecting cause of the problems.

In the 3 communities studied this step was carried out while they worked for common agreement (Step 4) to prevent having the problems again.

Step 4: Creating common agreement to facilitate and guiding to group-work to be carried out together to achieve the targets set-forth before. In this step, rules and regulations of the group would be established including rights to reach common properties of the community, which is regarded as an important tool for the process of community empowerment.

Step 5: Expanding the group's network which is considered as an important step in creating community solidarity; to increase community potentials and ability by having allied networks to help facilitate works of the community, to create power base of the community resulting in having sodality conditions. In addition, creating allied with outside organizations for technical and knowledge needed to increase working capacity was also done. For example, the government and private organizations helping in the fields of knowledge and technology.

In addition, the 3 communities also mobilized people to work together in 3 dimensions below:

1) Norm integration: that is, respect and follow the rules and regulation set-forth before. The 3 communities had built new rules and regulations corresponding to social conditions of present community which similar to Herbert Spencer's idea (Spencer, 1820-1903, quoted in Coser, 1977: 89-100) who said when a society comprised different ingredients, it had to depend upon each other with an integration, these different parts, if increased would make the society vulnerable; it is therefore necessary to have regulating system to control works of various system in order to make sure that they coordinate properly. In addition, Spencer perceived a good society based on social contract among individuals along self-interests of each side.

2) Communication Integration Dimension: the 3 communities use formal communication for the group's work via meeting, annual reporting, and billboard postings but found that they were not sufficient because community members still regard personal contacts and respected are more important.

3) Functional Integration Dimension: It was found that functional distribution was going along lines of work according to individual's specialization. This can make people with different skills be able to work together in community.

The communities studied did not use cultural integration in the process of community empowerment because the direction of social change moves toward the modernization more and more making people being more concerned with income, profits for business and social relations tend to be of exchange type causing traditional culture to wither away gradually, for example, labour exchange in work seems to disappear.

Nevertheless, in the study of the process of empowerment, it should not be sufficient if we use only participatory ingredient and from the study of the 3 communities mentioned, the community leaders had to introduce social welfares for the committee and members of the groups as supplement forces in order to increasing power and motivation to work harder for self as well as common interests together.

5.1.2 Important Components of the Process of People Empowerment for Social Solidarity of Rural and Urban Communities

In the 3 communities studied, it was found that social relations among people are more individual-like; trusts among people reduce considerably. There are 3 important components of the people empowerment for social solidarity as follows:

1) Leaders who are important because they are the one who originated the ideas and process of the empowerment. Evidences for the 3 communities studied show clearly that the process can be mobilized because villagers believe in leaders' advices, suggestions and recommendations. There are 4 qualifications of leaders which make people accept them, i.e., perception of community problems, interested in solving the problems, processing knowledge and ability to manage the problems and willing to sacrifice and working hard for common benefits.

2) Trusts among community people, especially between lay people and leaders, ready to let leaders guide them in work toward targets of community empowerment. This can be regarded as "social capital" of the community which facilitates the group-work for community betterment.

However, in a community with heterogeneity characters as at Ban Ku-Muang which is more urbanite, individualistic with less trusts among people, the researcher found that the leaders used state's power under their authorization to assist in building trusts with people (holding a position in Tambon Administrative Organization), forms of work emphasize co-operation from lay people involved and co-ordination from concerned organizations as in case of Talad Nam establishment which needs funds, technical knowledge and others from various sources to make it work and benefits local residence and make them having favorable attitudes toward government organization.

While at Ban Ku-Muang and Ban Chonabot where relations based on power of state are limited and from the researcher observation, people do not trust the government agencies very much; they viewed the government officials coming to work because it is their duties; most government projects available are not correspondent to people's needs. There is no continuity government work projects. Forms of relations between villagers and government officials is therefore only in necessary conditions. The government officials got rewards from their work, not what people ask for, not in the form of controlled situation but in more or less functional like, i.e., the government

officials get work results (to report, while people get technical know-how and knowledge to increase their power to manage community problems.

        3) Knowledge which is another important component for the process of community empowerment: the 3 communities have accumulated more knowledge at individual and at group levels (group members). At individual level, knowledge for leaders has been transmitted in 2 major areas, i.e., knowledge about group establishment and knowledge of work mobilization. As for group, the knowledge about working process by leaders/ core persons relate to group members; it is a significant component in promotion of human capital.

In spite of changes from outside having strong influence upon community's ways of life making people in community are less concerned with communal interests, but with special characters of Thai society which a large members of people still regard leaders/core persons as trustable; they always follow the leaders' suggestion, advices to do things for public benefits. This is similar to Gunden and Crissman's work (1992) which found that leaders' skills in creating power comprise trust of which leaders need to have retain, including knowing proper time, steady temper, honest and keeping promises. At the same time, leaders must teach, coach and being role modeling to followers. Leaders always support positively to workers encouraging them to do creative work and having confident in their work. No doubt, the process of people empowerment begins with the leaders who are able to mobilize the process.

The 3 components above are from within the community to mobilize the process of people empowerment smoothly. From working of the 3 communities studied, all pointed out that respected community leaders are the ones who mobilize the work with trusts among group members (beyond the leadership trusts) as facilitating mechanism for community work among members in peace and under the work process can increase knowledge to people in the community to be able to think, analyse, select proper ways to solve problems corresponding to the community context which will lead the community to sustainable solidarity at last.

5.1.3 Community Solidarity

The 3 communities studied gave the meaning of community solidarity in the same way as having social welfare responding to community needs/yield benefits to the

people in community; this seems to reflect problems which confronted the community before the process of people empowerment. Comparing a community as being a piece of cloth, community problems as damages on the cloth which need repair by experienced mender in order to making the cloth to be as good as before. The welfares created can be compared as string that mend the clothes appropriately. The welfares created is suitable with community conditions or not; if not, will disappear soon, if it is appropriate, serving needs of the people well, will last long and serve as a guarantee basic security them for community members, protecting from natural, social, economic, political changes affecting people's ways of life in the community.

From the problems of the 3 communities mentioned before which reflected the change of property ownership from community shared to privately own, i.e., money. And under such changes leads to another change in forms of social relations among people in the community by moving toward individualistic increasingly. This is an obstacle to creating social solidarity. However, the 3 communities all show that even confronting serious problems if the community is united, working together to eliminate the problems can lead to the condition of "social solidarity" as well.

From the discussions of important components of the process of people empowerment for social solidarity above, reflecting the birth of the process needs 2 important capitals within the community, i.e., 1) human capital which means community leaders or core persons, including appropriate ways to develop such capital, i.e., supporting, supplementing knowledge to them and to community members, and 2) social capital which means trust in capacity and integrity of community leaders and core persons.

5.2 Recommendations

5.2.1 Recommendations for Actions

From the study presented and discussed before, the researcher would like to propose measures for preventing possible problems as follows:

1) There should be a process of increasing trusts among people in the community via common activities in the community.

2)   There should be more distribution of roles and functions in group-work to ordinary members in order to create more awareness and consciousness among group members.

3)   The development of next generation leaders/ core persons should be carried out in order to make sure that the work and process of people empowerment will continue forever.

4)   The community should organize body of knowledge in people empowerment process and techniques and transmit them to younger generations to be able to apply them to another spheres.

5)   The government should review it's roles and rhythm for supporting knowledge, methods and techniques to communities by considering people's needs, community context and problems appropriately.

5.2.2 Recommendation for Further Research

1)   There should be a quantitative research on the problem of people empowerment process in order to getting other dimension of the problem.

2)   Factors leading to failures of the process of people empowerment should be studied to get more knowledge about it.

3)   The management of community network should be studied.

4)   State's roles and functions in supporting community potentials should also be studied for more efficiency in future actions.

5)   Trust among communities should be another topic of study to ensure perpetual peace and solidarity in the future.

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