

**COMMUNITY-BASED SOCIAL ENTREPRENEURSHIP AND  
RURAL LIVELIHOOD IMPROVEMENT**



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**A Dissertation Submitted in Partial  
Fulfillment of the Requirements for the Degree of  
Doctor of Philosophy (Social Development Administration)  
Graduate School of Social Development and Management Strategy  
National Institute of Development Administration  
2021**

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## ABSTRACT

<b>Title of Dissertation</b>	COMMUNITY-BASED SOCIAL ENTREPRENEURSHIP AND RURAL LIVELIHOOD IMPROVEMENT
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<b>Degree</b>	Doctor of Philosophy (Social Development Administration)
<b>Year</b>	2021

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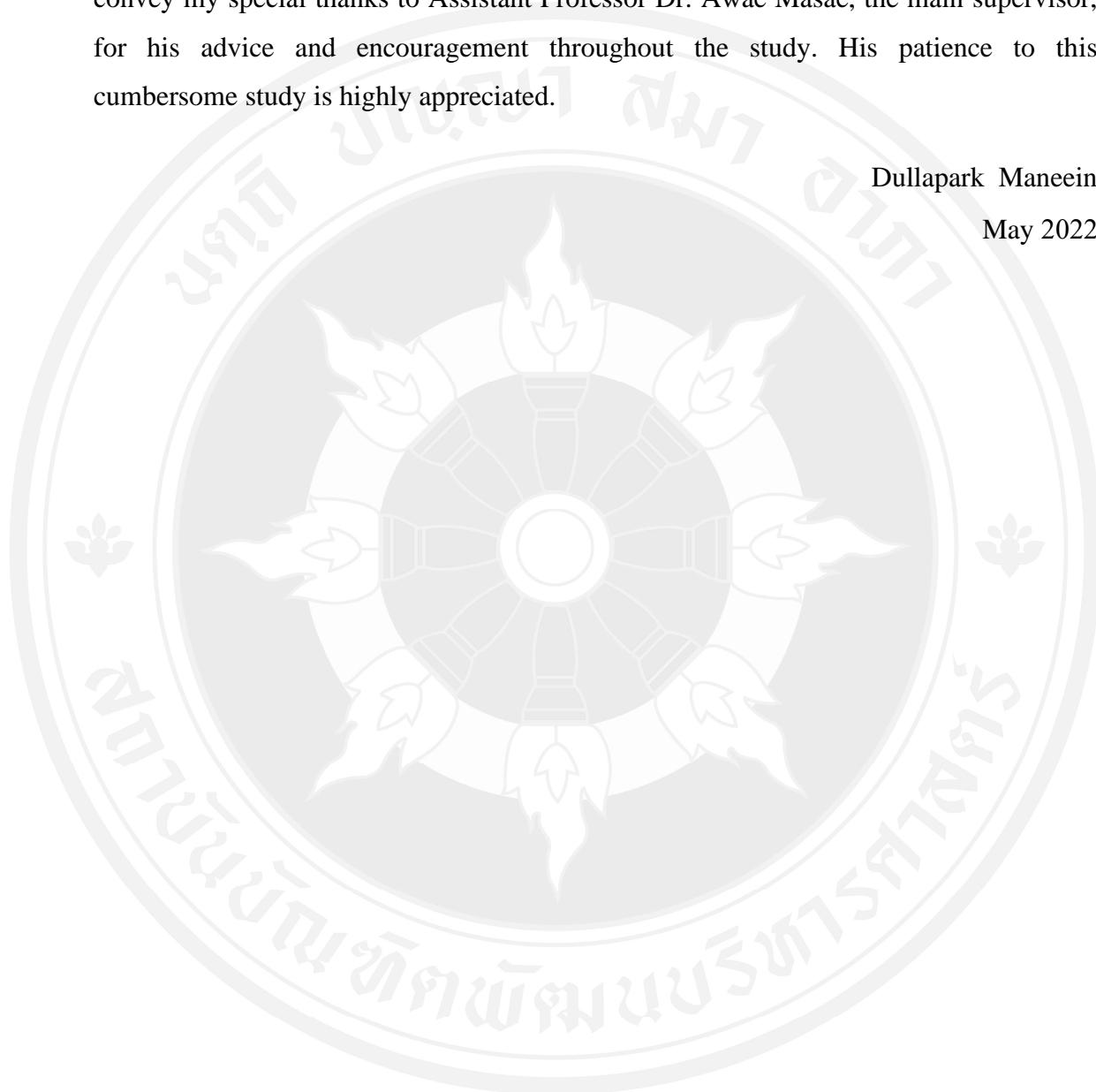
This research is a qualitative research aiming at investigating the formation, development and mobilization of social enterprises, as well as their effects on adaptation of livelihood strategy in rural communities. The research was conducted following the case study approach in which three communities were selected purposively for the investigation. The selected communities were located in U-thong Ancient City, a special area designated by the state to mobilize community-based tourism development project towards sustainability. Data were collected mainly by means of in-depth interview with 20 keys informants, supplemented by non-participant observation. Data analysis was done using content analysis, typological analysis, data synthesis, and interpretation methods. The results of the study revealed that the formation of social enterprises in the study area appeared as groups of leading members began to conduct activities commonly interested in each community. After that, these groups were mobilized partly through state interventions for driving social entrepreneurship application under the special development project aiming at tourism development linking with history, culture and way of life of local people. This development led to livelihood improvement in various dimensions in accordance with social entrepreneurship approach, including production and marketing development that supported the improvement of economic self-reliance and awareness about the importance of cultural conservation. Participants in the project development who lived in the selected communities had adapted their livelihood strategies enabling them to earn more income, reduce vulnerabilities and increase efficiency in the management of livelihood related assets at the household level.

## ACKNOWLEDGEMENTS

The author would like to dedicate this research to my beloved family. Without their great support, it was not possible for me to accomplish this study. I would like to convey my special thanks to Assistant Professor Dr. Awaie Masae, the main supervisor, for his advice and encouragement throughout the study. His patience to this cumbersome study is highly appreciated.

Dullapark Maneein

May 2022



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# **CHAPTER 1**

## **INTRODUCTION**

### **1.1 Background and Significance of the Research**

After the World War II, the mainstream development approach began with the United States' push for the Marshall Plan by providing assistances and introducing recovery programs for European countries that were damaged by the war. The main aim was to develop these countries from the traditional agrarian economy to the large industrial economy in order to promote economic and social modernization based on liberal capitalism concept until it was successful. Subsequently, the efforts were made to extend the success of this capitalist development model and process to countries around the world in Asia, South America and Africa, focusing on economic growth and modernization, known as the mainstream development concept.

The expansion of the mainstream development concept, especially in terms of economic development, started with government-driven supports to promote capital and various factors to enhance the modernization, which leads the transformation from a traditional agricultural society to an industrial society. This caused a large number of labor migration from the rural agricultural sector to the urban industrial sector. As a result, many developing countries, including Thailand, had a great leap in economic growth. In the 1980s, Thailand was once predicted to be one of the five "Economic Tigers" of New Industry Countries (NICs) due to the rapid development through the role of the private sector as the main driver of the countries' economic development. The government was only a supporter and had little involvement, which was consistent with the free market mechanism using market power as a driving force and determining the allocation of resources. This was an important contribution to accelerate economic development and elevate the standard of living of people in rural areas, especially in the economic dimension, such as increased household income and

salaries from young people migrating to work as industrial workers in large cities and sending remittance to their families (Young, 1994).

In the 1990s, social changes in Thailand were evident. In the past, the way of life of people in rural Thailand consisted of various dimensions, including beliefs, social relationships and livelihoods that were intricately interconnected. According to the nature of the settlements, they normally stayed together as a community and built houses close to each other. Most of the neighbors were relatives or other people whom they respected as relatives. In addition, most of the arable land was located in the community or the area around the community, which was a society with high kinship relations. In this decade, the community began to face social and environmental problems due to the rapid expansion of industrial sectors in the cities that caused numerous workers to migrate to work in big cities. The family problem was a prominent social problem. Many elderly people had to raise their grandchildren alone. Young children were not treated and cared for, as they should be. As results, the strength of family and kinship-based social capital under the traditional agricultural society of rural Thailand decreased causing some communities abandoned or collapsed, almost no interactions or community activities to strengthen social forces as in the past. In addition, traditional ceremonies related to the seasonal change and agricultural-based livelihood activities were rarely organized (Samchay Sresunt, 2021). In the meantime, the area that used to have rich natural resources was experiencing massive destruction because the over utilization of the resources as an input of industrial production. Thus, it caused drought and poverty as various important resources such as shrimp, clams, crabs, fish and other natural food sources that were generally available in local waterways and forests began to disappear from surrounding areas. Traditional agricultural practices of mixed farming became monoculture of farming in response to modern development and industrialization that focus on increasing productivity per land and labor, which needed to rely more on external factors, such as chemical fertilizers and pesticides, together with farm machinery as well as intermediaries in the marketing system. Although most villagers felt that the more they farmed, the more debt they owed, they still continued farming with no choice until it affected the standard of living like never before (Anriquez & Stamoulis, 2007; Ellis, 2008).

When considering some aspects of the economic conditions of households in rural communities affected by the mainstream development from the drive of the private sector and the invasion of capital and innovation from abroad. A number of households in rural communities still lived their life by doing farm activities and receiving the remittance from their children or relatives who migrated to work in cities. However, some economic factors had changed, causing insufficient income of rural households to meet the rising cost of living due to the economic expansion (Muggah, 2013). In contrary, an alternative development concept, known as sustainable rural livelihood initiated by Chambers and Conway (1992), was proposed. Later, the Department for International Development of the United Kingdom (DFID) developed to become sustainable rural livelihood framework, emphasizing at the management of assets related to the household livelihoods. Then, this conceptual framework was also applied to formulate policies and strategies to promote well-being and improve livelihoods. This framework have been central to concerned academics for a long time, and connected with the utilization of natural resources and local wisdom. The components of this conceptual framework cover various aspects of resources, including human, social and financial, natural and physical assets. Management of these resources are important for improving livelihoods and well-being of rural households. Effectice management of these assets leads to the inequality reduction among diferent groups of people depending on their contexts, if related policies are formulated and relevant institutions are properly developed to drive the development process (DFID, 1999; Krantz, 2001).

The growth-oriented development under the capitalism is common to most developing countries expectation. The benefit is generally expected to flow gradually, based on the trickle-down process, from the top of the pyramid to all people in various classes. Nevertheless, this usually creates negative consequences due to the lack of participation of pepeople at the grassroots who formed the foundations of societies and communities that make up the majority of these countries. It also focuses only on the economic development without taking into account the social and environmental impacts. The impacts created by its implementation hascaused social movements against this development approach (Rao, Morrill, & Zald, 2000). The mainstream development approach is also questioned from the civil society about its negative

impacts. At the same time, efforts to reduce social problems of both governmental and charitable organizations are also questioned about their effectiveness. These problems arouse the initiation of a new movement that combines economic activities potentially competitive with the main aim to solve social problems which may be called “The Third Sector” of the economy (Pearce, 2009). Recently, this movement gains a special interest, especially among the Non-Governmental Organizations (NGOs) that play a leading role in the alternative development focusing not only on one dimension of economic development, but also taking into account the participation of civil society and impacts of other relevant dimensions. Meanwhile, it pays attention to management and development-related operations by accepting grants from various organizations which aim at advocating charitable activities to develop and implement development projects based on alternative approaches in various countries around the world (Hickey, 2008).

As the World entered the new millennium, the World’s economy tended to experience a recession again causing charitable organizations, including NGOs and the third sector of the economy as mentioned earlier, started to face problems of accessing to capital to carry out their social activities. Therefore, it is not possible to rely on funds received only from donations. Under this circumstance, the concept of “social entrepreneurship” was introduced at the beginning of the 21<sup>st</sup> century. This involved a reform of the charitable organizations that originally received funds for operation only from donations, to focusing on business management that tried to earn income by carrying out potential business activities in the free market system to generate profits for using in activities aiming to maintain the main goals focusing on social missions. That is to say, the profits received from business operations were allocated to target groups, especially the underprivileged in the society in addition to the dividends provided for the shareholders in accordance with the form of general private business management (Doherty, Haugh, & Lyon, 2014).

The social entrepreneurship concept was first presented in 1953 in the academic paper titled “Social Responsibilities of the Businessman” which defined social entrepreneurship as creating business plans for organizations to be self-sustaining by creating positive social changes from effectively managing the resources available in that society and trying to reduce external financial assistance

(Bowen, 1953). After that, the social entrepreneurship concept was developed. It gained widespread attentions around the world when Muhammad Yunus, a Bangladeshi economics professor, turned himself into a social entrepreneur with a strong desire to help poor and disadvantaged people in the Bangladeshi countryside under the economic context that follows free market mechanism. It started by establishing a financial institution to provide credit services to the poor under the name “Grameen Bank” through the offering of micro finance or small loans in order to improve livelihoods for housewives in rural areas of the country. He assessed and found that these underprivileged women would be able to drive livelihood activities successfully when offering small loans together with empowering them to improve their livelihoods suitable for their status. The great success of his efforts led Yunus to be awarded the Nobel Peace Prize along with the Grameen Bank in 2006. The Norwegian Nobel Prize Committee stated on this issue as follows.

Lasting peace cannot be achieved unless large population groups find ways to break out of poverty ... across cultures and civilizations, Yunus and Grameen Bank have shown that even the poorest of the poor can work to bring about their own development. (Nobel Prize.org, 2006)

The social entrepreneurs are the persons who have the social entrepreneurship idea and are eager to change society by playing a leading role in the alternative development approach as mentioned above. They often pay attention to research on the factors and components of successful social entrepreneurship. The activity patterns and frameworks are broadened until there are innovations that are not only in forms of new products, but also in the development of work processes and new social business models. For example, there was a collaboration between the Grameen Bank Group and a subsidiary of Danone, a French dairy company in establishing a social business in Bangladesh to produce and sell dairy products in an affordable price to children in poor families. It operated under the mission to reduce the malnutrition of children in rural communities in Bangladesh and allocate circulate profits to the stakeholders that were the population involved in the value chain. They can be beneficiaries, customers and employees according to the “social business” concept of

Muhammad Yunus. The profits were not allocated as dividend to the shareholders (Yunus, 2007).

The result of the development based on the development model of Grameen Bank emphasizing social mission showed the participation of people and the shared owners in the community from being part of social entrepreneurship, which was an important element that can develop into community-based social entrepreneurship. This should be a transition process of collective action involving people in the community to be the stakeholders in the social entrepreneurship's chain, starting from the formation, the operation to the evaluation. A consequence of the integration of output and outcome that will cause structural and policy changes in a target local community and raise the living standard in various dimensions amid the social dynamics outside the community (DFID, 1999; McLoughlin et al., 2009; Peredo & McLean, 2006).

According to the World Development Report 2018, although the proportion of poor people in Thailand declined over the past 30 years, from 65.2 % in 1988 to 9.85% in 2018 (World Bank Group, 2020), poverty and inequality remain challenging issues for vulnerable people. These issues are still apparent in rural areas, although several governments have attempted greatly to solve the poverty problem by playing a leading role in the development since the post-World War II period. Nevertheless, development policies and plans are arguably made by technocrats and high-ranking officials through centralized planning. Villagers in the targeted development areas rarely participated in each step of the development process. When entering the era of globalization, the state started to promote community-based businesses through the Small and Micro Community Enterprise (SMCE) promotion policy administered by the Ministry of Agriculture and Cooperatives. Yet, it still in a semi-established mode and based on top-down planning. Usually, the development approaches in Thailand come from the view points of the academics adhering to the guiding principles of modern management and of the executives in the central or government agencies that may be familiar with controls and directives rather than from the perspective of the grassroots communities. Therefore, the executives of some community enterprises may not be seen as entrepreneurially systematic actor. Consequently, a large amount of government budget wasted in the establishment of SMCEs and most of them were

unable to continue their activities. However, there are still some communities with strong leaders or network groups that can continue their operation complying with related rules and regulations (Mehra, Dixon, Brass, & Robertson, 2006). Another condition of SMCEs in the original sense is that if there is a need to expand the business into a network in order to create growth in a business model, there may be a problem of community enterprise regulations that focus only on specific activities of members in each community (Aree Naipinit, Thongphon Promsaka Na Sakolnakorn, & Patarapong Kroeksakul, 2014). Therefore, social entrepreneurship may be an option that should be considered in order to improve livelihoods of people in rural Thai communities because social enterprise focusing to solve community problems and improve livelihoods through business practices in market opportunities widely (Kamon Ruengdet & Winai Wongsurawat, 2010). The approach appropriate for the specific context of each community since the concept of entrepreneurship is diverse and opened to form partnership. The management involves with independent decision-making powers as well as flexible operating methods based on community-centered development approaches. Consequently, It may emerge cooperation with external networks or capital with the aim of solving social problems, especially the problems related to increasing employment and income, as well as reducing vulnerabilities that are unique to each community (Cammack, 2007).

Changes in the development models operated by the three sub-sectors, namely the public sector, the private sector, and the civil society sector, which weighted development with different focuses on economic, social and environmental aspects, are perceptible in the millennium era where access to information and knowledge is widely available with the growth of a democratic society (Pearce, 2009). In this era, people's participation is given more attention and importance, especially in public activities. In addition, the traditional development operations led by government agencies on one side and charitable organizations on the other face the problem of access of marginalized groups. Their abilities to acquire resources and respond to social problems are often not corresponding to the reality. Under such circumstances, the concept of community-based social entrepreneurship is interesting to study especially the investigation of important elements of entrepreneurship and business development process from the stage of formation and mobilization until it is



successful. Understanding this type of social enterprises should reflect the mobilization of social development from the foundation of the economic pyramid. The model should be suitable for solving social problems in developing countries, such as Thailand, it can create a positive impact on livelihoods of people in rural communities by increasing employment and income through the adjustment of various asset management practices. Especially in the remote areas of Thailand where the poverty rate is still high and disadvantaged people are observed as reported by the World Bank mentioned above. Additionally, the study results can be applied according to the circumstances of each community by driving community-based social entrepreneurship, which promotes the participation of the local people to learn and adapt to suit the local contexts. The successful application of community-based social entrepreneurship should also increase the capacity of people in the local community to be able to improve their standards of living more sustainably than traditional development efforts centrally designed. In other words, instead of giving help like “giving fish” to local people to temporarily alleviate hunger, a “hook” should be given and let the locals learn to do fishing by themselves. This will add values to local resources and improve livelihoods of local people.

On May 1, 2012, U-Thong Ancient City was announced as a designated area for sustainable tourism development, according to the cabinet’s resolution. It covers the entire area of U-Thong subdistrict, U-Thong district, Suphanburi province. It was the 7<sup>th</sup> designated area under the Royal Decree of the Establishment of the Designated Areas for Sustainable Tourism Administration (Public Organization), B.E. 2546, in accordance with the creative economy concept. The development has been operated under the vision of “U-Thong Ancient City, a Historical Origin of Suvarnabhumi Civilization”, to encourage the development of social entrepreneurship by supporting economic activities in tourism that connect with history, culture and lifestyle of people in the networking communities. The government allocated the budget for trainings and study trips for people in the networking communities that are grouped together to operate activities in accordance with the social entrepreneurship. This aims to improve the production and marketing of community products to be able to connect with tourism development. If any community drives social entrepreneurship, has active collaboration of members and outstanding and ongoing results, the relevant

government agencies will provide supports under the long-term development plan in terms of budget, promotion of development activities and public relation campaigns (DASTA, 2018).

The aforementioned phenomena made the study on the development of community-based social entrepreneurship and its effect on the livelihood strategy adjustment towards sustainability in rural communities is particularly interesting. This should result in increased employment and income for community members who engage in the mobilization with network partners. The communities situated in U-Thong Ancient City, a special area designated by the state to promote sustainable tourism development, were specifically selected for the investigation to figure out how community contexts, livelihood assets, culture and external factors contribute to development of the community following this approach. The connection of network partners should affect the development of social entrepreneurship at the community level that emphasizes the implementation of various activities by people in each community. In addition, community-learning experiences should enable the community-based social entrepreneurship movement to overcome or withstand problems facing the communities under conditions of rapid changes. Eventually the application of community-based social entrepreneurship should advocate households in the community to improve their livelihoods and wellbeing.

## **1.2 Research Questions**

- 1) Are there any approach of social entrepreneurship applied to community development alongside with networks of special area, U-Thong Ancient City?
- 2) How they develop and mobilize community-based social entrepreneurship?
- 3) What consequences of social entrepreneurship on the improvement of community's livelihoods?

### **1.3 Research Objectives**

This research's objectives were as follows:

- 1) To study the formation and the application of community-based in rural communities which are the development networks of U-Thong Ancient City, a Designated Areas for Sustainable Tourism Administration (DASTA).
- 2) To investigate the mobilization and development processes of community-based social enterprises that have outstanding performance and continuous operation.
- 3) To analyze the performance of social entrepreneurship on the improvement of the livelihoods of people in the network communities.

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

This study was conducted following the qualitative research methodology with the following scopes.

#### **1.4.1 Content**

The research content covered the exploration of the contexts of selected rural communities, the vulnerability of households in the communities, and the livelihood components in the study area linked to the formation and the development of community-based social enterprises operating in an informal way and having connection with groups and organizations outside the community as a network. The development of social enterprises within each community places importance on the participation of community members as the primary stakeholders, as result of the state intervention through the policy to promote the development of community-based social entrepreneurship. Adjusting livelihood strategies were also taken into consideration by focusing on management practices in various areas to improve livelihoods, which should have a positive impact on the household members such as having more jobs, earning more income and increased happiness for those who participate in the development process.

### **1.4.2 Study Areas**

The study area was purposively selected as special area of the ancient city of U-Thong, the area that has been designated by the state to connect historical tourism with the culture and the way of life of local people residing in the network communities to develop by means of applying the social entrepreneurship concept. This study was conducted following the case study approach in three selected communities that form networks of U-Thong Ancient City project, namely Ban Khok, Ban Dong Yen and Ban Nong Suea. In Ban Khok community, there is Ban Khok Ancient Bicycle Club. Ban Dong Yen community has operated Dong Yen's agroforestry community enterprise and Ban Nong Suea community has established Nong Suea kitchen community enterprise. All three groups had been established and operated before the intervention from Designated Areas for Sustainable Tourism Administration (DASTA). They were the first community groups joining as the members of the community tourism network of U-Thong Ancient City when this project began. They have also been persisted and operated for more than five years since the groups founded until the period of data collection for this study. They are also the most referred communities by the relevant people as the communities with early action of U-Thong Ancient City.

### **1.4.3 Target Groups and Research Methodology**

The target groups of this study included the community members involved in community tourism development as partners in U-Thong Ancient City project. The qualitative data collection was conducted using non-participant observation and in-depth interviews with key informants and household case studies. These methods were employed in order to gather sufficient detailed and comprehensive information for analyzing the effect of community-based social entrepreneurship on the improvement of livelihoods in various dimension, both at the community and household levels.

### **1.4.4 Time Frame**

The content covered in this study began from the period of the formation of 3 groups elected in early 2013 and during the state intervention and driven by the

establishment of U-Thong Ancient City from 2014 to 2020, which was the year when the data collection was completed.

### **1.5 Expected Benefits**

The expected benefits from this study are as follows:

- 1) The formation and development process of social entrepreneurship in rural communities where the government has the development policy through the participation of community members would be well recognized and understood as a mean to promote the improvement of the livelihoods of people.
- 2) The study results can be applied for further development to improve the household livelihoods in the study areas and other rural communities with similar contexts through appropriate development interventions from relevant government agencies and/or other organizations to stimulate the development of community-based social entrepreneurship to be able to operate in a systematic and sustainable manner.

## **CHAPTER 2**

### **LITERATURE REVIEW**

In this study, the literature on the concepts and theories related to community-based social entrepreneurship and livelihoods in rural communities were reviewed for developing the leading concepts in the research as presented in the following topics.

- 2.1 Concepts and theories of social entrepreneurship
- 2.2 Concepts and theories of community-based development
- 2.3 Rural sustainable livelihood framework
- 2.4 Concepts and theories of network
- 2.5 Related research
- 2.6 Conclusion

#### **2.1 Concepts and Theories of Social Entrepreneurship**

The adoption of the social entrepreneurship concept began to be prominently concrete when Muhammad Yunus and Grameen Bank, initiated by Yunus (2007), were awarded the Nobel Peace Prize in 2016 from the micro finance project run by women's representatives in the rural villages of Bangladesh, a country where people suffer from poverty and hardship. This project aimed to improve the livelihoods of rural population, especially in regards to access to funding and women's rights in Bangladesh through economic activities that paid back to the community members who participated in the management and operation of the bank's project. This is significant model of a business operated as in a business way but with the main goal to ease the problem of society, later known as "Social Enterprise".

In the academic circle, the definitions of the term "Social Enterprise" have been studied and given in a variety of perspectives, which discussed in detail later. But one thing that academics of all fields agree on is a hybrid form of

entrepreneurship (Dees & Anderson, 2006) between the private sector and the civil society with the primary mission of creating benefits and solving social problems by relying on marketing activities to generate income for using as a working capital. There is a distinct difference between this concept and business in general in terms of profit sharing. The concept of Muhammad Yunus, called “social enterprise” sees that every part of the profit must not be returned to the shareholders, but it can be reused as a working capital in the operation of the organization and its main goal is to solve the social problems of the unprivileged (Yunus, 2007).

Social enterprise is a mixed enterprise that acts as a bridge between social, political and economic policies (Doherty et al., 2014). It sorted as the third sector of the main economic system in addition to the original two sectors, which are the government sector and the business sector. The ability to conduct business at many levels, including a small group at the community level, small-sized organizations at the local level and medium-sized organizations at the national level, and continue to grow to an international level with a global network like the business sector. The activities of this third sector contained two sub-categories: activities affecting the economy at the community level and activities for specific economic assistance at the group or household level. It can also be divided into four levels of social enterprise according to the economic impact that creates fairness for who involved as follow 1) small scale as community enterprise, 2) small-medium scale as social firm in locality, 3) large scale as social business in national level and 4) international level as international trade organization (Pearce, 2009).

In addition, organizations with a social entrepreneurship described in many aspects in terms of activity, size, structure, physical scope, incentives, and cost management related to financing and profitability and ownership as well as relationships with communities and organizational culture. In terms of cost management, the operation of social enterprise can reduce the transaction costs, which are the costs that do not occur directly in the production of goods and services. However, this cost concerned the production and exchange of goods and services, such as information search fee, negotiation fee, freight and commission. The operation of social enterprise can reduce the process of delivering goods and services to the community, which was previously proceeded through the intermediaries,

causing the price of goods and services to the transaction costs at each step, from the first step, which was the manufacturer to the final step, which was the consumer. Thus, social enterprises can deliver benefits to clients directly at a lower price than the general market (Williamson, 1979). However, some academics have discussed about the weaknesses of social enterprises in terms of cooperation to form small and democratic organizations based on participation in making decision and receiving mutual benefits. In the past, most of these organizations managed and decided by the founders to achieve social missions, alleviate social problems and reduce social inequality. The social enterprise management was based on the ideology neither capitalist nor communist, but collective decision-making by its members, which actually lacked efficiency in decision-making and management. There was also the low efficiency of entrepreneurship, thus the products of the organizations cannot easily compete with modern trade in a borderless World (Defourny & Nyssens, 2006; Peattie & Morley, 2008; Thompson & Doherty, 2006).

Principal aspect of social entrepreneurship that makes it completely different from doing business in general that a purpose in doing social missions and defining a marketing proposition on niche customers. Meanwhile, it is necessary to find sufficient funds to support the business along with maintaining investment in social projects. This is a significant challenge in the drive of the whole organization, which must balance the use of resources in order to be able to compete in a free market economy and efforts to maintain human resources, who are key and skillful stakeholders in the organization in parallel. Therefore, social enterprise has a unique characteristic called 'Mix and Match' (Chell, 2007; Hockerts, 2010; Peattie & Morley, 2008) that harmonizes business organizations and charitable organizations in different proportions according to the weight of motives, methods and goals of the entrepreneurship stakeholders, which may be in different groups (Dees & Anderson, 2006; Freeman, Wicks, & Parmar, 2004; Mason & Barraket, 2015).

The outstanding characteristic of social enterprise is that an organization has a mixed form between a commercial firm and a philanthropic organization where the stakeholders of the organization categorized into four groups. 1) Beneficiaries: Everyone can pay for goods and services lower than market price because the cost is subsidized. It may be a mixed operation that some may pay for goods at full market



price while others do not pay for any goods or services. 2) Capitalist: the source of fund acquired at a lower interest rate than the market, or mixed capital derived from donations combined with the capital at a cost based on market conditions at that time. 3) Workforces: They may be paid with lower wages than the general market. Whether human resources are from volunteers at no cost and workers that needed to pay at the market wages. 4) Supplier: All prices may be charged at a special rate, or with a mixed rate where one part may be given for free (in-kind) and the other must be purchased at full market price.

Moreover, the concept of social entrepreneurship related to the degree of desirability and strong motivation of social entrepreneurs to address different levels of social problems, particularly on public service problems that mainly managed and supervised by the government. The results in a variety of behavioral approaches based on social problems (Chell, 2007; Spear, 2006), in terms of health, wellness, and livelihood issues such as well-being, agricultural production prices, natural disasters. As well as human resource and human rights issues, namely marginalized people, ethnic minorities, homelessness, people with disabilities, disadvantaged people and other vulnerable issues in society (Roy, Donaldson, Baker, & Kerr, 2014). From literature review, the concepts of social entrepreneurship are quite consistent in the same direction. Ashoka said, "Everyone is a change maker". This reflects the concept that emphasize on social change making of entrepreneurs and unnecessary to take into account the business models involved in marketing and monetization (Zakaras, 2016).

Social entrepreneur is a person with social entrepreneurial mindset and wants to create social change with market-based solutions (Zakaras, 2016). The origin of social entrepreneurs affects two different perspectives on the concept of social entrepreneurship. The first perspective that social entrepreneurship is from business entrepreneurs, which commonly the people who have a high level of individualism, bold and opportunists. So they are the change agents who apply business skills to create social values (Dees & Anderson, 2006) or seek opportunities to do social missions (Hockerts, 2010; Stevens, Moray, & Bruneel, 2015) to achieve social goals (Chew & Lyon, 2012). Another group views that social entrepreneurship begins with the idea of social mobility to cooperatives or collective action based on the concept of collectivism because entrepreneurship and culture in some areas maybe created by

merging people and communities with preexisting problems or common interests (Cukier & Trenholm, 2011; Peredo & Chrisman, 2006; Rao et al., 2000). In this study, the definition of social entrepreneurship according to the latter perspective was in advantage.

The research on the case studies of social enterprise has revealed that some characteristics of social enterprises are similar to those of for-profit enterprises, which may lead to paradoxes. The reason of presenting this issue is to provide a clear understanding on the similarities and the differences of the characteristics between for-profit entrepreneurs and social entrepreneurs. The findings have revealed that social entrepreneurs are similar to for-profit entrepreneurs in five areas as following

- 1) they are opportunists. Both for-profit entrepreneurs and social entrepreneurs tend to search for new market opportunities based on unmet customers' needs, but social entrepreneurs usually focus on solving problems. However, in the past, the actions of the relevant agencies were unmet social needs and local provision.
- 2) Both social entrepreneurs and for-profit entrepreneurs try to build local credibility by embedding them into social networks.
- 3) They do not seek maximum profit for themselves but invest to build credibility and reputation in the locality.
- 4) A willingness to participate in social activities of local volunteers and beneficiaries have a greater effect on the success of the entrepreneurial role than the centralized operation.
- 5) Social entrepreneurs have attractive personalities, as they are creative and innovative people similar to for-profit entrepreneurs. However, in a social context, the management of most social entrepreneurs has to apply market-based solutions to solve social problems rather than creating innovative inventions (Chew & Lyon, 2012; Peattie & Morley, 2008).

From the paradoxes mentioned above, especially the issue of profitability of social entrepreneurs, it leads to various definitions of the types of social enterprise. The first definition is that social enterprise is a business that focuses on the operation that can generate profits. The main goal is to give all profits back to social missions, as called by Muhammad Yunus, a social business. In other words, the profits generated are not dividen back to the shareholders. Nevertheless, it will use for develop and manage businesss as the business development come along with solving social problems. Muhammad Yunus divided the business into two types. Type I: A

business mainly focuses on solving social problems. An example of this type of business is the production of yogurt and dairy products, operated as a joint venture between Grameen Bank and a subsidiary of Danone, a French dairy company. Grameen-Danone was established. There is a manufacturing factory in Bogra in the People's Republic of Bangladesh to help poor children and alleviate the problem of malnutrition in rural areas of this country. Type II: It refers to the most profitable business and co-owned by the poor and the underprivileged. Meanwhile, these people are also the beneficiaries. They will be allocated both directly with dividends and indirectly in the form of benefits, such as access to Grameen Bank's household credit, and the Grameen-Otto textile factory that produces garments for export and reclaims the profits as welfare for workers in the textile industrial sector (Yunus, 2010).

The UK-based Social Enterprise Coalition has explained the meaning of social enterprise as follows; it is a business trading for a social purpose. It refers to a business that trades and has a sense of responsibility for social and environmental commitments. It has continuously invested in activities aimed at helping society and solving environmental problems from the gained profits. Three outstanding characteristics of social enterprises are defined, namely 1) social aims, 2) enterprise approach, and 3) social ownership. It focuses on self-reliance through the structure based on participation from various stakeholder groups, namely beneficiaries, employees, users, clients, local community groups and social investors as well as trustees and directors, who manage, control and supervise the operation, which selected from various stakeholders depending on the context of the business. The obtained profits may be allocated to the stakeholders or used for the welfare or benefit of the community (Shah, 2009).

Another view of social enterprise classification was stated by Alter (2007) as follows. Social enterprise is a business venture created by investors for social purposes and entrepreneurship and innovation. Marketing systems used to create value and social change under the operation with financial discipline and decision making based on private business concept. It has three important components; 1) having a social purpose: Entrepreneurs are committed to making impact and social change by solving social problems or the consequences of failure of the marketing system in the local community; 2) using the concept of business entrepreneurship:

Products or services are produced and provided to the market through business tools, and rely on entrepreneurship, innovation, marketing system, strategic vision, discipline, and decision-making based on for-profit business practices; 3) having social ownership. It focuses on the management of public goods using a management system that does not require a legal structure.

Based on the stated concept, Alter (2007) categorized social enterprises into three categories: a) an embedded social enterprise, b) an integrated social enterprise and c) an external social enterprise.

An embedded social enterprise integrates business-related activities with social action plans under social mission-oriented operations. Therefore, most of the structures are non-profit organizations in order to prevent deviations from the social mission. It may be registered as a for-profit organization depending on the legal context of each country and its target population. This type of social enterprise integrates beneficiaries, customers, employees and entrepreneurs together. For example, Grameen Bank allows the poor to get personal loans through the network process owned by the network members and some may work for the organization as employees. Therefore, Grameen Bank members are the clients, who can be beneficiaries, customers, employees and owners that have many roles at the same time.

An integrated social enterprise is an enterprise that provides funding mechanisms for doing business activities and social missions based on the principle of sharing resources and management capital. Both business activity and social mission connected to the core mission of the organization. The target population of this type of social enterprise is mostly the clients, who may be just the beneficiaries from the allocation of profits generated from entrepreneurship to social projects. They may be neither employees of the organizations nor customers related to the operation of the business.

An external social enterprise separates social activities from the normal operations of the core mission of a business organization. It provides financial support to social projects. This foreseen from the organizations that have the main mission of generating profits and establishing subsidized units from the main business unit. There is a funding mechanism for social projects, and it related to the mission of the

organization. The target population of this social enterprise is mostly the clients who are direct beneficiaries of the social project. For example, the Danone group, together with Grameen Bank, formed Grameen-Danone in Bangladesh to be a specialized agency in the production of yogurt and dairy products to reduce malnutrition among children and reduce poverty through the operation of a community-based business in rural Bangladesh. The business concept is non-loss and no-profit sharing to its shareholders, known as ‘No Loss, No Dividend’ (Rodrigues & Baker, 2012).

Generally, social collaboration is a challenge for business organizations to propose solutions to social problems in line with the organization’s sustainability strategy. As an opportunist of social entrepreneurs, they, therefore, focus on building local credibility and trying to find out the real needs of society and the cooperation of the local government to create products or services through participation. Previous studies have shown that a small number of the social enterprises that have adapted from the organizations that focus on providing the highest profit for shareholders in mainstream businesses to the social goals. This is because the management approach to transit from mainstream business to embedded social enterprises and create social interactions is another challenging issue (Abu-Saifan, 2012; Tracey, Phillips, & Haugh, 2005).

What is noteworthy from the study of the social enterprise model is that to measure if the achievement of the implementation of social missions meets the goals or not, it is necessary to consider in parallel with the process of measuring the short-term and long-term performance of social enterprises on individuals, households and target communities where social projects implemented. Therefore, this study focused on three concepts related to social entrepreneurship: 1) the conceptual model of social entrepreneurship, 2) the conceptual model of social enterprise intervention and 3) the conceptual model of social enterprise performance measurement. The details of the three concepts are as follows.

### **2.1.1 The Conceptual Model of Social Entrepreneurship**

The conceptual model of social entrepreneurship describes the factors that promote the formation of social entrepreneurship and have a direct impact on social change. There are five factors that directly and indirectly affect social change (Jiao,

2011). 1) It is desirability and feasibility in the decision-making process. 2) It is entrepreneur's human capital, which includes the accumulated knowledge that can understand customer needs and realize their true needs of customers and society by using innovative processes and new approaches as well as the ability to integrate the ability to apply resources intelligently to achieve goals. They are also social change leaders by using new working processes continually. 3) It is social capital, which is the way of life of people in a social circle related to norms, trust and networks, as described by Robert Putnam (Putnam, 1995). This will foster the institutional interactions that exist between friends and acquaintances through broker connection (Burt, 2015). Moreover, social capital can strengthen the security of household financial assets, which will cause a feeling of security in life, increase well-being and be able to accomplish social activities that can not be performed alone but usually social cohesion (Supanee Chaiumporn, 2017).

In addition, social capital is the driving force of the organization to create creativity. 4) Social environment is an important factor and must precede other factors, especially the environment that is conducive to the incubation of social entrepreneurship ideas among interested parties to create mobilization activities. 5) Institutional environment means policies and promotions from the government sector as well as rules in society regarding organizational and environmental management and the use of natural resources and social norms, which are reflected through the interaction between personal interests and the practices of households and the general public in the society in which the organization operates. These rules are considered fundamentals of the institutional environment (Meek, Pacheco, & York, 2010; Ostrom, 2000), especially in non-profit operations such as research institutes, foundations, charities, which need support from government agencies and the government policy. It is also an important part in mobilizing the application of entrepreneurship to the social mission of the for-profit sector, such as the British government's policy support for social entrepreneurship. When Tony Blair was a prime minister, there was a prominent policy that promoted public participation and encourage social entrepreneurship in England to be active, which did not only affect social solutions, but also advocated to create a wide impact change in society (Defourny & Nyssens, 2006).

The above five factors influencing the concept of social entrepreneurship can show both direct and indirect influences on social impact. That desirability and feasibility in the decision-making of entrepreneurs are very important factors because affecting the commitment to the social mission at a high level. Respectable personality and unshakable beliefs directly affect the mobilization of social entrepreneurship. Desirability and feasibility also indirectly affect the development of human capital and the increase of social capital. Human capital is concerned with the skills and ability to plan and manage resources that arise from the accumulated knowledge of entrepreneurs. Social capital of entrepreneurs, on the other hand, involves networking abilities that develop social relationships and build credibility with a community of the stakeholders of entrepreneurship (Jiao, 2011).

The concept of social entrepreneurship from its formation until it is developed and become effective will have a dynamic continuation of change or many positive social impacts. It can be innovative social goods to improve ingenuity, security in life, well-being and self-reliance in the midst of risks and insecurity of subsistence assets at individual and household levels faced by people in the community.

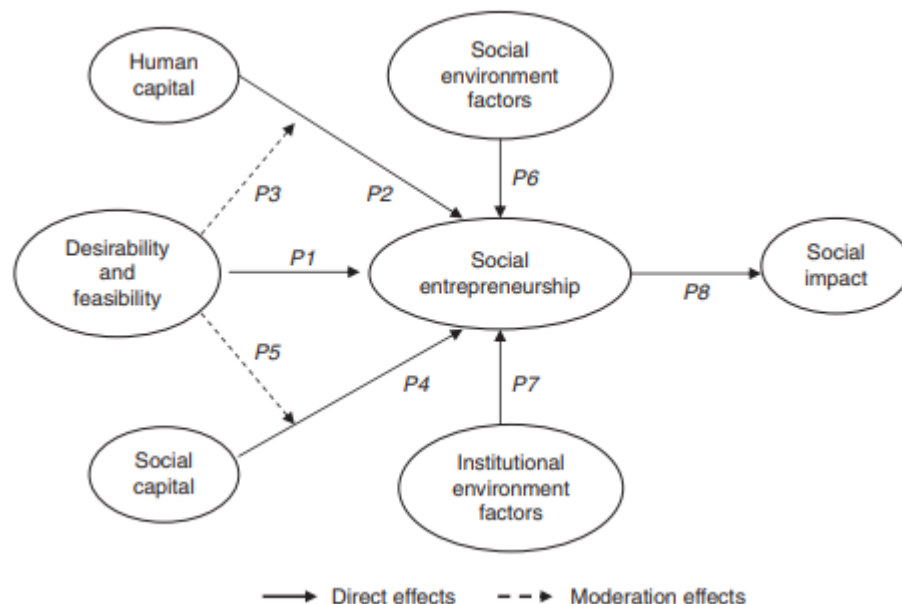


Figure 2.1 A Conceptual Model for Social Entrepreneurship

Source: Jiao (2011, p. 134).

### 2.1.2 The Conceptual Model of Social Enterprise ‘Intervention’

The conceptual model of social enterprise ‘Intervention’ was proposed by Roy et al. (2014). It explains that the development intervention mostly express as a form of activity implemented by the relevant agencies in the development intervention results. Marketing movements, including directly delivering goods and services related to social value and indirectly carrying out business activities and allocating some of the profits to organize projects to meet the social mission (Syrjä, Puumalainen, Sjögrén, Soininen, & Durst, 2019). This intervention is classified as an asset development that is a component of household livelihoods and the inner life (Baker, 2003) of the target persons, such as beliefs, values, trust, feelings of safety and learning development. These can strengthen the relationship among the members of society and with the local economy to be strong and sustainable, which is a short-term result of social entrepreneurship activities. When integrating outcomes in different dimensions to make them coherent in the community, it will improve the livelihood and well-being of individuals and households in the long run (Krantz, 2001).

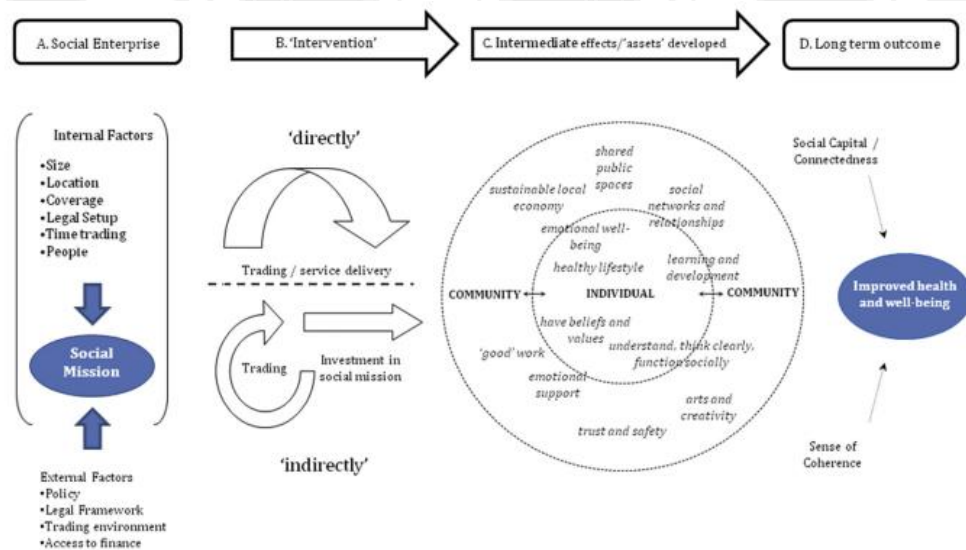


Figure 2.2 Conceptual Model of Social Enterprise ‘Intervention’

Source: Roy et al. (2014, p.183).



### **2.1.3 The Conceptual Model of Social Enterprise Performance Measurement**

An interesting measure of social enterprise performance is derived from the Impact Model of SIMPLE - Social Impact for Local Economies (McLoughlin et al., 2009). It explains that social enterprise is an important social actor of the local economic mobilization strategy. This can be determined from the praxis (the flow of activity in which strategy is accomplished) of the practitioners (those people who do the work of strategy) (Jarzabkowski & Paul Spee, 2009) to achieve its mission and the consequences on the local economy (Cieslik, 2016; Eversole, Barraket, & Luke, 2013). People in the local community at the household level can participate in determining the organization's objectives, missions and strategies based on social entrepreneurship according to the role of the target population, who can be transformed into stakeholders; clients, beneficiaries, customers and employees as part of the management structure of social entrepreneurship (Freeman et al., 2004; Thompson & Doherty, 2006).

The impact model of SIMPLE is an outstanding model that visualizes business-based performance measurement and strategic planning process and can be applied to impact assessments in four dimensions (4BL – Quadruple Bottom Line), namely economic dimension, social dimension, environmental dimension and financial dimension. This model developed from a model used to assess the local level of sustainable development, including economic, social and environmental dimensions. The financial dimension additionally measure the ability of financial management to create more liquidity in the operation of the organization, along with changes to create a positive impact at the local level in three dimensions above mentioned. The impact model of SIMPLE consists of five steps: 1) SCOPE IT, 2) MAP IT, 3) TRACK IT, 4) TELL IT and 5) EMBED IT, which is a process that brings back results in decision-making and embedding into organizational culture (McLoughlin et al., 2009).

The first step of the evaluation process, SCOPE IT, a step involved in defining the mission and values as result of internal driving factors, i.e., ideology, desirability, knowledge and skills. That contribute to the concept of social entrepreneurship and external factors, including government policies, local provision, local culture and the

context of the surrounding community as well as the norms of the stakeholders who may cooperate or oppose the established activities that directly affect the decision-making process in the management of social enterprises.

The second step, MAP IT, defines It is the stage that determines the impact to be assessed in all 4 dimensions (4BL), which adds a financial dimension to the TBL – Triple Bottom Line assessment process, ensuring that the organization can continue to operate, grow, and expand its framework. Because if assessing only the economic dimension related to the rate of growth from Local GDP, it will cause lack of perspective on the financial dimension, which directly affect the organization. This step begins with reviewing resources that are both inside and outside the organization to see the feasibility of social activities combined with the desirability associated with entrepreneurship to fit the available resources or the ability to provide additional resources. When defining which activities consistent with the mission and feasibility of the context of the organization and surrounding society then linked to the output of each activity directly affects what productivity either a product or a service. After that, each product will deliver the outcome directly to the participants with the implementation process of social projects and the target population that may be involved in both social projects and business operations according to social entrepreneurship. When the outcomes concerned to the elements of livelihood that complement each individual, integrated and expanded to the impact towards the household, community and the surrounding area in the long term. This will lead to changes in the structure, norms and work processes of the organization and raise the living standard and well-being of the target population to have self-reliance with strength and sustainability and also cope with natural disasters and external crises (DFID, 1999; Krantz, 2001).

The next step, TRACK IT, is the step to develop the data capture management and the indicators that align with the impact strategically placed in the MAP IT stage to enable efficient assessment. Another step, TELL IT, is the process of analyzing and reporting impacts based on indicators with concrete evidence. Lastly, EMBED IT is a major challenge of local management and culture for social entrepreneurship. Data must be collected and reported in all dimension continuously then becomes the norm.

## **2.2 Concepts and Theories of Community-based Development**

Community-based development is a concept that emphasizes on self-reliance of the people in the community and the active participation of community members. In consequence, the structure of project management and people in community who drive the development with appropriate operations are the key factors of self-reliance of community and locality. Typically, development is based on this concept managed as small projects with low cost and uncomplicated technology. This may lead to the problem of the lack of sustainability due to insufficient resources for long-term management, especially in the working capital to sustain the project continuously. Subsequently, the concept of community-based entrepreneurship is proposed to build on the idea of community member participation through a transition to focus on stakeholder participation through business and marketing activities that can expand the opportunity to reach the consumers according to the free market more widely. But the goal to support society according to the context of the project's target community is still remained (Peredo & Chrisman, 2006; Somerville & McElwee, 2011). Here, two issues related to community-based social entrepreneurship present as 1) the antecedence of community-based entrepreneurship through participation of community's members and become stakeholders subsequently and 2) the important component of community-based entrepreneurship, which is related to social entrepreneurship.

### **2.2.1 Antecedence of Community-based Entrepreneurship**

Generally, antecedence of community-based entrepreneurship is result of community cooperation among activists with collectivism concept in producing common goods. In the academic circle, the community is described in two aspects. First, a community is a symbolic concept based on physical space, which has a kinship network and simple structure of social interaction. It also has an institutional component based on local culture (Montgomery, Dacin, & Dacin, 2012; Ostrom, 2000; Peredo & Chrisman, 2006). Second, it focuses on the connection between groups of people, based on a common interest, especially through the channels that can be easily communicated such as the Internet network that can be connected

around the world. This concept is described more and more after the globalization phenomenon with the rapid development of information technology, which causes the spread of information and news across the cultures of each locality widely. Thus, the meaning of community is no longer limited to physical space (Wellman, Haase, Witte, & Hampton, 2001). However, the first aspect with reference to physical space is predominantly applied for the study of rural lifestyles in developing countries. This situation also affects the understanding of the concepts, beliefs, values, norms, culture and social identity of the community (Marquis & Battilana, 2009).

The academics interested in studying the approach that focus on the social enterprise concept tend to view that community-based operation must be part of the community and all sectors in the community must participate in its implementation. This implies the equality expressed by the individual and the mutual support and cooperation between the members which are linked by common interest, identity and welling of individuals and households in the community (Ellemers, Spears, & Doosje, 2002).

However, when considering the context of rural society in Thailand, that the community settlements are usually living together as a group of people in nearby areas and people are related to each other as a kinship network, in both the family hierarchy and respecting each other as relatives in a way that is called “village”. People are connected by common beliefs, norms and values (Awae Masae, 1996). Each individual is part of a social group. When personal expressions are unwelcome and inconsistent with the norm, it can cause the person to feel guilty or embarrassed. The rules of social networks, including kinship, patronage and reciprocity may affect the expression of entrepreneurship linked to the production mechanisms, products, consumption and exchange in social life (Burt, 2015; Farmer et al., 2016; Meek et al., 2010). Therefore, in the practice of research on the development of social entrepreneurship models, the context of the community in terms of institutional and social factors must be considered comprehensively. Whether factors can support or hinder the adaption to new things and participation as well as the social entrepreneurship concept, which is considered as new concept that emphasis on participation (Abu-Saifan, 2012).

### **2.2.2 Characteristics of Community-based Enterprise**

When considering the antecedence of community-based entrepreneurship, that the most important characteristic of community-based entrepreneurship is the participation of people in the community. The part of which is related to social capital connected through networks within the community that continue the operation of the enterprise, in particular, the decision-making process to jointly seek new approaches and market innovations to alleviate local poverty in terms of both economic and social dimensions with the concept of ownership (Steinerowski & Steinerowska-Streb, 2012). The second characteristic based on the skills and experiences of local people that applied to community-based operations such as livestock husbandry, handicraft and trading. These skills may come from the indigenous knowledge or local wisdom of local people, such as agricultural crop management, livestock farming, selection of animals' breeds and dependence on forest resources surrounding the community as well as those imported from outside the community through people who work abroad such as service and artisanship.

As communities try to transform into entrepreneurs, they become innovative initiatives that combine traditional skills with new experiences as well as collective action and shared values of households within the community (Dirisa, 2010; Lepp, 2008). Because this formation painted variety of components with the aim of overcoming poverty and with various economic, social, environmental and cultural goals while many communities are in poverty and inaccessible to vital assets, which are the component of their livelihoods properly. Therefore, such multidimensional goals may be the factors that promote or suppress the community-based entrepreneurship management aimed at meeting the different needs and goals of each member of the community (Peredo & McLean, 2006; Tracey et al., 2005). For example, the community-based enterprise that focuses on the context of mass tourism and become a tourist destination that is growing rapidly. Mostly the enterprise established for financial outcomes and the local economy according to the needs and goals of certain leaders or members of the community. On the other hand, the mass tourism may cause pollution and problems of infrastructure and insufficient public services as well as the problems that may affect the livelihood of households in the community. Consequently, it may cause complex conflicts among stakeholders in the

community that are difficult to resolve until it may result in the collapse of the community-based entrepreneurship (Somsak Sammukkeetham, 2021).

In conclusion, community-based entrepreneurship is originated from the collective skills or assets of people in the community to achieve both social and economic goals, which require an equitable management structure in accordance with the democratic way, which the community able to continue entrepreneurship.

### **2.3 Rural Sustainable Livelihood Framework**

The rural sustainable livelihood framework outlines the elements and contexts relevant to the livelihoods of rural households under the context of each locality in which they live and make a living. Another point of view, that sustainable livelihoods also depend on the government policies, related institutions and the private sector as well as how local culture is consistent with the characteristics of the livelihood-related elements of the households and how dynamic and functional use of those elements meets the needs and desirability of the local people.

The elements related to rural livelihoods categorized into five assets, namely physical, financial, natural, human and social assets. Some of these assets are in the possession of a person while some may be a common property that the community can access and have the right to use and manage it. Moreover, poverty and vulnerability of rural households must be taken into account which caused by crises and the factors leading to weakness of individuals and households in their livelihoods. It also reflects the relationship between the living conditions of rural people and the environment. The success of sustainable livelihood efforts carried out through livelihood strategies, with structural transformation involving the public, private and institutional sectors. It expresses in the pattern of activities performed and the benefits as results of the selected livelihood strategies for improving the standard of living at the household level in the community as well as the ability to reduce vulnerability. In other words, people in the community may face poverty caused by both natural disasters and both natural disasters and external crises, which concentrated on the ability to sustainably maintain natural resources together with improving household assets in the community (Chambers & Conway, 1992).

Robert Chambers and Gordon Conway commented on this issue at the United Nations Conference on Environment and Development, 1992 as follows.

Livelihoods comprise(s) the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and manage to enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. (United Nations, 1992).

After the United Nations Conference in 1992, several organizations introduced a rural sustainable livelihood framework. The conceptual framework widely adopted in development work is the framework developed by the Department for International Development of the United Kingdom in 1998. The aim of finding ways to eradicate poverty and insecurity in life and to enhance sustainable livelihoods from living conditions and stresses faced from external crises while still being able to maintain a natural resource base related to livelihood as stated in the following description.

A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. (DFID, 1999)

The social vulnerability context is an external crisis affecting the household assets of the rural population, which can be natural disasters, government political and policy conflicts, seasonal fluctuations in crop prices and employment rates. These things are generally in the context of vulnerability arising among marginalized group of people who are underprivileged and have difficulty accessing and using their livelihood assets (DFID, 1999).

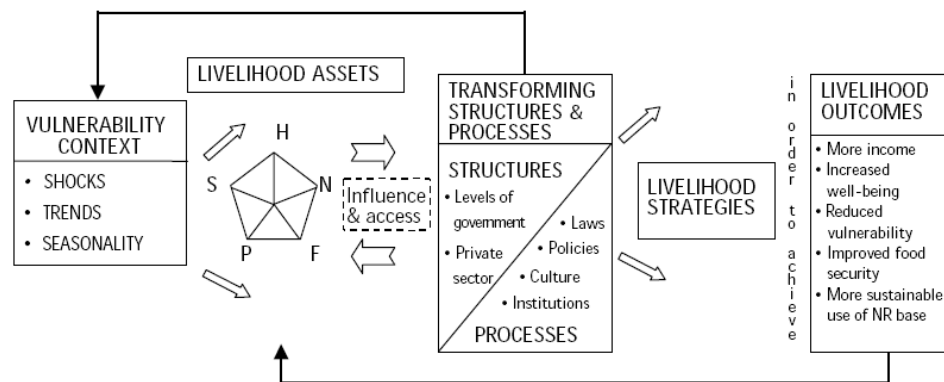


Figure 2.3 The Sustainable Livelihood framework

Source: DFID (1999, p. 1).

The Sustainable Livelihood Approach (SLA) places “people” at the center of development to understand the strength of people in managing assets for living according to the motto that “People need to have a wide range of assets and appropriate strategies to manage them in order to achieve their livelihoods”. This presents the connection of the five assets elements. Each asset is directly and indirectly influential related to each other. For example, social and physical assets mostly reduced in urban livelihoods in developing countries such as social relationships and access to transport. On the contrary, living a livelihood through social agglomeration expands access to financial asset, such as setting up a savings group. It also enables greater utilization of the social resources and capabilities of individuals and households, which may contribute to the development of infrastructure within the surrounding communities (Krantz, 2001).

The sustainable livelihood framework also outlines the vulnerability affecting the management of five assets of livelihoods that require constructive intervention from the government agencies, authorities and relevant organizations. This will develop rural households to have better access and use of those assets. Both the public and private organizations must change their institutional structure and process, such as policies, rules, and work cultures. This may be the intervention using the concept of community-based social entrepreneurship as a base for strategic transitions both the structure and process of driving individual, household and community development



directly. Expectedly rural households will be able to raise their livelihoods and income, which enhancing well-being and reducing social vulnerabilities while being able to maintain the natural resources surrounding the community.

## **2.4 Concepts and Theories of Network**

Most social enterprises have management structure and ownership based on stakeholder participation, that are usually linked as the networks between different groups, including kinship group and those who share a common interest in social issues. This may appear in the form of committee or working group with consensus decision-making to achieve objectives, missions and goals of the business. The characteristics and the consequences of network discussed in the following topics.

### **2.4.1 Characteristics of Network**

The important characteristic of network is showing the connection among actors of various groups that are characterized as subgroups or nodes connected by ties, which can be individuals, groups or organizations, depending on the context of the network (Borgatti & Halgin, 2011). These ties usually represent the relationship in three dimensions. The first dimension is the direction of the relationship, which could be giving advice in one-way communication, or consulting in two-way communication or in a form that does not have a direct physical relationship but through acquaintances. The second dimension is the state of existence of the ties. It is to tell if the ties still exist or cut off. This dimension will tell whether the two actors are still friends or not. The final dimension is the strength of the ties. It shows the value of how important friendships are. The ties will identify the type of network, which could be a friend network, an advisory network or a conflict network. In other words, it lets us know who trust or have conflicts with whom. In the academic circle, the network with center is called ego-network, such as a network of friends where one person is the center of the relationship with friends and acquaintances in the next circle. There is a single actor at the center of the network, called ego and other actors or nodes in the network are called alters (Everett & Borgatti, 2005; Phichai Ratnatilaka Na Bhuket, 2009).

In the research on social network, two theories are common studied as analytical approaches: 1) network theory and 2) theory of networks. Network theory focuses on the mechanism of processes that create interactions under the network structure in order to search for the consequences of network both at the individual and group levels (Borgatti & Halgin, 2011), or study the consequences of network variables such as the number of ties and the state of centrality. On the contrary, theory of networks focuses on the formation process and the characteristics that form the network (Borgatti, Mehra, Brass, & Labianca, 2009). In addition, the network theory offers a very interesting approach to use in this study. It is an approach that focuses on the consequences of network and the processes of creating interaction within the network, which can be divided into two distinctive sub-directions of the study: 1) strength of weak ties (SWT) (Granovetter, 1973) and 2) structural holes (SH) (Burt, 2015).

The strength of weak ties (SWT) describes the strengths of relationships that arise superficially that new ties can be connected and become acquaintances through friends of friends. For example, if node A and node B have a strong tie and node B and node C have a strong tie, there is a chance that node A and node C can form a superficial relationship like acquaintances. Another assumption of this approach, is receiving certain information from people outside the group who are not close friends, and then bridging ties of acquaintances from the proximate. The ties from node A will bridge to node G, so node A will have more information than node B and node C. As the tie between node A and node G strengthens, it will create a superficial tie between node G and node B and node C. Vice versa, it may form a superficial tie between node A and friends in the G's ego-network. Therefore, with superficial ties, social actors are more exposed to information from acquaintances than close friends with strong ties, such as from gossips (Granovetter, 1973).

However, in academia there is also a mention of the dark side of the strength of network connections. Either having relatively high social capital which in addition to creating harmony and feeling of unity Including causing cooperation activities in the network already There is also an argument to the contrary that As a consequence of social capital using ties within the network, it encloses itself by blocking and rejecting information and changes from outside the network. This creates a state of

socially undesirable behavior or a distortion of social functioning (Dysfunctional Dilemma) (Borgatti et al., 2009; Willer et al., 1989).

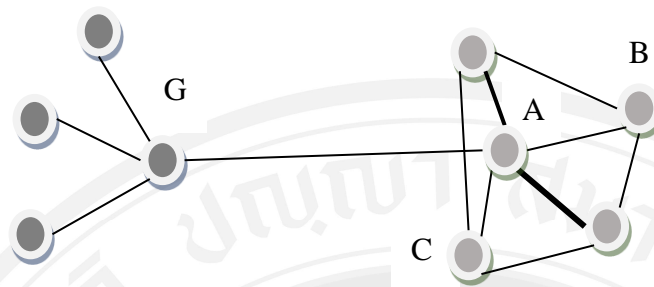


Figure 2.4 Bridging Tie from A to G

Source: Borgatti and Halgin (2011, p. 1171).

Another conspicuous approach is the structural holes (SH), the study of the ego-network that has a center of connection through the ties with the actors or other nodes/ contacts. Each node may have different characteristics. For example, when comparing A's ego-network and B's ego-network, that A's ego-network has a bridging tie with G's ego-network. Accordingly, it can promote learning and accept new things better than B's ego-network, which has a closed network structure and only connect with the contacts around B. If the concept of Structural Holes of Burt in ego-network analysis is applied, it can be explained that A's network has more structural holes than ego-network (Burt, 2015).

The structural holes in A's ego network formed by connections to other nodes/contacts consist of the subnet containing different information sources from various contacts. The more there are holes in this network, or the more contacts are connected to it, the more there are new information sources in A's ego-network. This will affect the information flow (Borgatti & Halgin, 2011), and it will increase the ability to make better decisions based on the data. If the ego-network has a small number of structural holes, the communication will happen in the group among themselves. As if a single, subnet connected to the center as a broker network. However, having a single tie of A increases the bargaining power of A because there is only one communication channel that links between the subnet of contacts and

other people outside that subnet. They must contact via A only. The broker network is mostly in trade union networks and political alliance networks. It is often used to build political bargaining power between the outsiders and their own networks (Burt, 2015; Casson & Giusta, 2007).

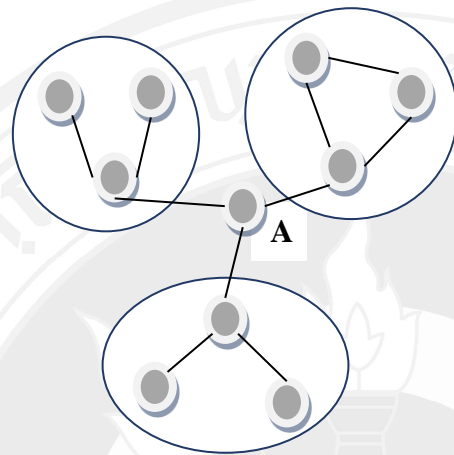


Figure 2.5 Structural Holes of Node A's Ego-Network

Source: Borgatti and Halgin (2011, p. 1171).

However, in the academic circle, the dark side of the strength of network ties, or having relatively high social capital. In addition to creating harmony and feeling of oneness as well as causing cooperation activities in the network, there is also an argument that the consequences of social capital using ties within the network create group blockage by blocking and not accepting information and changes from outside the network. This creates a state of socially undesirable behavior or dysfunctional dilemma (Everett & Borgatti, 2005).

#### 2.4.2 Consequences of Networks

To consider the impact of community-based social entrepreneurship having cooperation as a network between community members and other parties that carry out the mission to improve the livelihoods of households. In order to analyzing the connection between the network and that of the development intervention of community-based entrepreneurship social capital concept through the network, the

consequences of networks can be used, especially the ego-network, which has the central connection as an important element in analyzing the collected data and synthesizing the data for linking with relevant theories.

According to the viewpoint of Borgatti and Foster (2003), when categorizing research on the consequences of networks according to the characteristics of members of society (similarity-difference) matching the condition of the structure (position and process) of the actors. There are four different forms of consequence of each pair: 1) structural capital, 2) social access to resources, 3) convergence and 4) contagion.

1) Structural capital is a study of the consequences of networks related to structural diversity or social capital variation focusing on the interests of the social actor as positioned in the center among the contacts that allied around under the ego-network structure. This structural capital concept is the original or oldest of social network research, which views social actors as those who are logical and active, and seek for a maximum benefit by using their position in an ego-network such as the actors' interests gained from working in the local network.

2) Social access to resources is the study of social capital that differs in the driving, connecting, interacting and cooperating processes. This makes it possible to understand the capacity of the social actor who is at the center of the network in the access and acquisition of resources controlled by the actor's partner. The concept of social access to resources also focuses on the study of how often the individual uses the information flow in the ties. That is like information transmission line from the ego-network, such as the research on stakeholder and resource dependency, especially when studying the role of actors in the perspective of seeking cooperation under the ego-network from the contacts that are independent from each other.

3) Convergence, which may be called environmental shaping, is the study of the social structure in which the actor's position is centered in the ego-network under similar environments. If values and practices are shared, network environments can converge and eventually seek for common points with similar network structure characteristics regardless of whether their organization or structure is related to each other or not. With a mechanism to create similarity between the two

role models and the network environment, this type of consequence would also be suitable for the study of institutional theory and institutional imitation (Phichai Ratnatilaka Na Bhuket, 2009).

4) Contagion used to study attitudes, shared culture and practice through the process of interpersonal interaction by focusing on the contagion of ideas, practices and objects based on interpersonal contact, which will cause the information to flow through the relationship in the network. This relationship is like an influential transmission line. Hence, each actor may connect ideas and exchange of knowledge with each other by the homogeneity process, within the subgroup first then expand to the entire network. If considering the viewpoint of the actor through the ties that surround, there is an opportunity for the actor to build on society or network, such as community of practice, learning organization theory and knowledge management (Senge, 2006).

At present, the structure of social enterprise networks does not have a fixed pattern and depend on the local context. Consequently, a network structure may actually be not successful globally. Accordingly, the study using the concept of flows or connectionist, focusing on the information flow and connection and interactions between the actor and the contacts surrounding the network. That may access to resources and the contagion of the benefits from driving better social enterprises to the target people in society, depends on the social context and the area in which it operates as results of the network's influence on community-based social entrepreneurship.

## **2.5 Related Research**

From the review of previous research work related to community-based social entrepreneurship and sustainable livelihood approaches, relevant studies were found to conduct in many regions around the world. There are related research projects carried in Africa, Asia and Europe. The vast majority of research in Africa and Asia conducted in remote rural communities, while the research work in Europe reflects mostly on the strength of the organization operated in accordance with the social

entrepreneurship approach, which involves the participation of people in urban communities.

Cieslik (2016) conducted a study entitled “UNICEF – Green Energy Project in Rural Burundi in Africa”. This study focused on activities and sequences of participation of local communities initiated by collective actions driven through the use of local knowledge and further development towards empowerment of local people to manage the project and promote self-reliance and accountability continuously in the long term. It was found that driving development by external intervention through social entrepreneurship application could increase human assets by developing business skills under the market economy and community financial planning. It could also increase the chances of local youths to read and access to knowledge sources at night. Earlier, there was no light at night, or kerosene was for lighting the lamps. It also fostered to strengthen good relationships in the communities, resulting in stronger social capitals. In this project, a generator was produced electricity through the charged batteries, which were later distributed to the community members. The community members had to pay its fee and had become the main income of the project. Some of this income would be contributed to support the activities of the Child Protection Committees (CPC). This way of management had become the ultimate choice of funding sources rather than income from direct donations or assistance from local NGOs and UNICEF.

Dirisa (2010) studied the social entrepreneurship of communities in Bigodi, adjacent to Kibale National Park in the western region of Uganda. The Park had been famous for its primate tourism in the East Africa region and home to various primate species, particularly Chimpanzee and Gorilla. The households in Bigodi lived their lives mainly on agriculture, and their economic status was poor. The indigenous ethnic population occupying the area surrounding Kibale National Park could be divided into two tribes, the Batooro and Bakiga, who migrated from the southwestern region of Uganda in the 1950s and 1960s. When this national park area was declared in 1992, more than 30,000 households had to relocate their residents from the original area to settle surrounding the park boundaries. Later, they were able to adapt to live sustainably through a community-based tourism project connected with the application of an ecotourism model focusing on primate and bird watching in the

Bigodi swamp bordering with the park. Tourism activities organized in this area had been very popular. They were managed by a local NGO, called the Kibale Association for Rural and Environmental Development (KAFRED). The tourism management here was very successful and generated reasonable income. Some of the income were used to build a secondary school in 1994 to support students in Bigodi to continue their education without having to travel as far as 14 km to the other school in the nearest village. Otherwise, most of the children would stop their education at the end of primary school as in the past. The presence of a secondary school in this village could help alleviate social vulnerabilities in the community, especially in the issue of girl marriage at a very young age after graduating from primary school. In addition, social entrepreneurship application linked to the community-based tourism could empower women in the community. They were able to increase their household income from selling handicraft products to tourists after the establishment of a women's group, called Bigodi Women's Group (BWG), to drive the production and distribution of handicrafts, such as baskets and mats, which were produced, based on local wisdom in this community. In the past, women in the community used to produce such products only for using within their households. When these products were developed to serve tourists, they could gain additional income to significantly improve their livelihoods. Meanwhile, this developmental situation had also allowed women to stay at home and look after their families. They could spend some free time from daily chores to do handicrafts from local materials available in the area.

Ambrose-Oji, Lawrence, and Stewart (2015) conducted their study on community forestry in Great Britain. The study was conducted with 33 case studies of the communities located in rural and urban areas in Wales, Scotland and England. Two approaches were found in relation to community organizations to manage the community forests. First, a business model could be used in classifying the management of existing community forest based on ownership of assets, legal form, products, location, and type of marketing system, and benefits and profits. Based on the first approach. The community forest management could be divided into five types as follows: 1) Community Woodland Trading which is a business of wood products competing within the open market; 2) Contracted Services which is a form of contracted community forestry that offers benefits in return to its concerned



community; 3) Forestry Enterprise which is a community forestry operated in the form of a community-owned enterprise; 4) Business Collaboration which is an operation in which the community cooperates with the business sector and allocates agreed benefits to the community; 5) Subsistence Trading which is a commercial-oriented operation aimed at raising funds for the conservation and development of recreational projects to be managed by the target community. The second approach is categorized based on type of entrepreneurship, which is considered from community inclusion in the governance related to the interests of the community and ownership of the community's assets. According to this approach, the community forest management can be divided into four types as follows: 1) Social Enterprise which focuses on investments in products that are of social and environmental concerns without the need to cooperate with any particular community alone, but a variety of resources from the target local community may be supplied, and stakeholders may include various interested groups rather than the members of a single community who own the resource; 2) Community Benefit Enterprise that community members are directly involved in the management of forestry and community resources which will produce results in both direct and indirect benefits back to the community; 3) Community Group which is operated by people in the community who have a public mind and want to conserve forest and the environment, regardless of the ownership and commercial exploitation of community forests; 4) Community Governed Concession which is an emerging group or a subset of a Community Benefit Enterprises aiming at maximizing profit by giving concessions to the third party to manage and benefit from community forest resources where the concerned communities may not gain benefit directly from the resources apart from a concession fee. They concluded that legal and policy advocacy for the management of community forests should be multidimensionally integrated and adjusted according to economic, social and political changes of the larger society in order to create a business, which provides wider social benefits. Simultaneously, the development of business skills, social networks and social entrepreneurs should be promoted so that the transformation could actually happen from state sponsored enterprise to market-based enterprise.

A study on exploring the role of six entrepreneurs in rural communities in Yunnan and Zhejiang provinces, People Republic of China, is also particularly interesting. Its main aim was to strengthen rural communities by guiding and managing their economic activities according to the free-market capitalism concept. The research results revealed four components related to the success of entrepreneurs in four important aspects as follows: 1) leadership skills and knowledge; 2) characteristics of entrepreneurs with innovations for proactiveness and risk taking; 3) social networks and support for leadership; and 4) leadership concerns about well-being of followers. These findings lead to the development of a conceptual framework for the roles of social entrepreneurs in rural community development which cover the following aspects: 1) characteristics of social entrepreneurs that should emphasize on innovation on and have specific specialties, such as village cooperatives aiming for sustainability and social missions, etc.; 2) the ability of entrepreneurs in influencing those involved and making use of resources in a competitive environment, including adaptability and innovativeness to create social values and processes that combine business skills with social mission. (Zhu et al., 2015).

There was a study on tourism social entrepreneurship based on Sustainable Livelihood Approach (SLA) conducted by Laeis and Lemke (2016) using the sustainable livelihood framework to analyze relationships and interdependence of various resources among social enterprises. Five categories of livelihood assets of tourism communities, and the transition of relevant structures and processes were analyzed. Data were collected by means of in-depth interviews with 10 stakeholders involved with the Grootbos Foundation (GF), a non-profit organization located in the private nature reserve of Cape Floristic region in the southeastern city of Gansbaai in Cape Town, Republic of South Africa. The owners of the place decided to build a five-star eco-friendly accommodation in the 90s, and established the Grootbos Foundation in 2004 with the main goal of providing agricultural and other vocational education for women living in marginalized or socially disadvantaged areas. Trainings were also provided to improve various skills, especially those related to cooking organic food to service tourists. Efforts were also made on awareness creation about the importance of the natural ecosystem. The results of the study reflect the positive impact of tourism development on improving livelihoods of local people

according to the Sustainable Living Assets Management Framework. Although agricultural projects had not been able to make a high achievement due to various limiting factors, especially the ambiguity of business objectives between the concept of for-profit business and not-for-profit business. Moreover, the vision and strategy of the foundation seemed to be unclear. There was also a problem of insufficient funds for organizing the foundation's activities. Therefore, it had to rely mainly on donations and supports from relevant stakeholders.

In Thailand, a study on the operation of social enterprises in Hanthao community, Pak Phayun district, Phatthalung province conducted in three selected groups/organizations mobilizing towards social enterprises: Ban Huai Ruea Housewives Herbal Group; Ban Thale Miang Civil State Consumers Cooperative, and Ban Not Mu Production Cooperative (Kalima Awang, Marisa Buanak, Soleehah Cheteh, Rungnapa Chatree, & Utai Parinyasutinun, 2017). Findings revealed that these three social enterprises had the same primary goal which was to improve economy, society and the environment of the communities in which they situated. Their operations dealt with utilization of the money received from profit sharing activities to promote well-being of people in the target communities. The PDCA management principles were employed in their implementation. Members of each group/organization were well cooperative in their management. The guidelines were developed to promote sustainable management of social enterprises in Hanthao Community. Their application should bring about strengthening the community and improving the quality of life of people in target communities.

A study on the successful factors of Pracharath Raksamakee Social Enterprise (Thailand) Co., Ltd. as related to the foundation of Thai economy was conducted by Kreangkrai Supsanma and Banpot Virunrach (2019). This enterprise in cooperation with its partners had established its networking branches in 76 provinces across the country by the end of the year 2016. Private funding was also involved in driving its operation. The main obligation was to educate farmers so that they would be able to increase the marketability of agricultural products. Its mobilization included also training and development of knowledge of farmers to enable them to increase the quality and price of their agricultural products, as well as finding new channels for efficiently distributing agricultural products. When community enterprise groups

earned more income from various supporting factors of Pracharath Raksamakee Social Enterprise (Thailand) Co., Ltd, the company would receive a share of revenue proportional to the increased revenue, which would be utilized for expanding the business. Three groups of farmers were found to receive assistances from the enterprise: 1) agricultural production group; 2) processing group; and 3) community-based tourism group. It was found that the most important factor contributing to the success of social enterprises of this type was human resource management. An important way to achieve the success of agriculture-related social enterprises was to improve the process of selecting personnel to join the enterprise. Therefore, the people in the area with dedication and selfless should be selected. Other supporting factors included the support from community leaders, active participation of people in the community, and the management of agricultural resources using modern production technologies. Additionally, adding value to agricultural products, doing related research, assisting in registration or patenting of agricultural products and developing the knowledge exchange process will increase the ability of the enterprise to compete in the market for its agricultural products.

A study of local wisdom in Khiriwong community, Lan Saka district, Nakhon Si Thammarat province by Chaipahol Pruetpong and Awae Masae (2020) addressed the importance of carefully considering local contexts, social and environmental dynamics in attempting to improve rural livelihoods at the community level. The development process should build on local people's utilization of existing resources through local wisdom and adjust continuously to suit the changing situations. This process would drive resource-rich rural community like Kiriwong to become a strong community. Khiriwong community had been developed mainly through application of local wisdoms beginning with improving the production process of local product and then finding proper marketing channels by connecting with community-based tourism development. Local wisdoms were found to play a crucial role in driving development in the community aiming at improving livelihoods of community members. Several groups were established to manage different aspects of local wisdom to produce a variety of products for selling. Various shops were established attached to each group in the community in which visitors could buy these products. The management of these groups involved strong participation of their

members. The success of development in this community had brought about livelihood improvement among local people, which could be assessed through their increased income and overall well-being.

The last piece of research reviewed was the study on the potentiality of tourism social enterprises development in Thailand conducted by (Wimonmarn Sawasdee & Awae Masae, 2020). The aim of this study was to investigate the development, operational model, management, and achievement, of five tourism-related social enterprises specifically selected as case studies. Five social enterprises located in different provinces of Thailand were selected including 1) Ban Mae Kampong Tourism Community in Chiang Mai 2) Singha Park Chiang Rai in Chiang Rai, 3) C&C Khao Yai Resort in Nakhon Ratchasima, 4) Chumporn Cabana Resort in Chumporn, and 5) Ancient City in Samut Prakan. The findings revealed that the development of these tourism social enterprises started with aspirations their founders to run tourism a business that could make profits as well as solving social problems. Their models of operation might differ according to their business characteristics and the influencing groups behind the businesses. All of them adopted the development principles based on the philosophy of sufficiency economy, and enhanced the involvement of various stakeholders groups in their management, particularly their administrators, workers, and members of communities in which they were located. Conditions for their achievements included having leaders with good visions and ideologies, using appropriate social innovations and various types of capitals in their management. Their success had brought about positive impacts in economic, social and environmental dimensions. The important framework for potentiality development most common to these tourism social enterprises was setting operational strategies suitable for contexts and characteristics of each enterprise. Nevertheless, they still need supports from both government and the private sectors to promote their development for more effective and efficient operation in order to strengthen and sustain their businesses.

## 2.6 Concluding Remarks

From the concepts, theories and related research mentioned above, it can be said that development of rural communities through state intervention in form of social entrepreneurship can be based on transformation of existing groups initiated by leading community members in order to promote collective actions. With initially limited actions of only some community members, efforts should be made to transform these groups to be larger organizations with more formal structure and systematic operations. Social inclusion to cover wider groups of stakeholders with a variety of roles are also important. These stakeholders may be involved in various steps and aspects of development, starting from brainstorming, analyzing potentiality, decision-making, operation, monitoring and evaluation. Their benefits can be direct, indirect or both. Successful management of community social enterprises should improve livelihoods of households involved in their related activities and reduce vulnerabilities faced by the people in each community. It can also improve human and social development through group working and exchanging knowledge among network partners. This improvement will in turn lead to promoting the strength of the groups and target communities. Benefits of the state intervention will help in the development of infrastructure in the community, adjusting livelihood strategies, reducing pollution and improving natural resource management in and around target communities. Development of business skills occurring along the development process will help to increase market competitiveness, such improving the distribution of related products and services to be more efficient.

This study attempted to apply four relevant concepts in the analysis. First, the social entrepreneurship concept aims to understand how the characteristics of social entrepreneurship linked to interventions for development from external agencies, creating positive impacts on the livelihoods of people in society (Jiao, 2011; McLoughlin et al., 2009; Roy et al., 2014). Second, the community-based enterprise concept focuses on the participation of community members (Peredo & McLean, 2006; Tracey et al., 2005). Third, a framework for improving sustainable livelihoods in rural communities demonstrates the livelihood strategies which can adapt through management of various assets in the community in association with related

institutional policies and appropriate procedures (DFID, 1999; Krantz, 2001). Lastly, the network theory focuses on the consequence of networking by strengthening interpersonal relationships, building connection, forwarding news and exposing members to new things for development of the group or organization. These four concepts can be integrated and applied as the research conceptual framework. The framework demonstrates for investigating rural livelihood strategies and adaptation under the condition that the intervention of related state agencies would be helpful in mobilizing social entrepreneurship in rural communities. The development mobilization towards community-based social entrepreneurship will be successful through promoting and supporting existing community groups to carry out their production and marketing activities that can be self-reliant in the long run. This will foster local efforts to address and reduce social vulnerabilities by strengthening social entrepreneurship movements leading to systematic improvement of livelihoods in the community.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This study conducted following qualitative research methodology. It forms a field research conducted in the selected case study communities. The selected communities were remarkable in their mobilization and development of social entrepreneurship from the state intervention through the related policy in promoting active participation of the community members. Details of research methodology are presented in the following topics.

- 3.1 Research conceptual framework
- 3.2 Research methodology
- 3.3 Selection of the study areas
- 3.4 Target groups and key informants
- 3.5 Data collection methods
- 3.6 Data Analysis

#### **3.1 Research Conceptual Framework**

The research conceptual framework derived from the core concepts of the four relevant models mentioned in Chapter 2 namely the Conceptual Model of Social Entrepreneurship Directed toward Social Impact (Jiao, 2011), the Conceptual Model of Social Enterprise Intervention (Roy et al., 2014), the SIMPLE Model & the Quadruple Bottom Line (4BL) (McLoughlin et al., 2009), and the Rural Sustainable Livelihoods Framework (DFID, 1999). All of these models were integrated into the conceptual framework of this research in order to analyze and interpret community-based social entrepreneurship in rural Thailand according to the context of each locality. Findings from research and academic work on rural development with respect to community-based development and collective action were brought in to



support this study. According to community-based development and collectivism concepts, local wisdom and entrepreneurship skill development are key factors of success mostly. Social entrepreneurs are encouraged to express their need to be a changemaker with the strong inner desire of utilizing livelihood assets effectively in order to enable the survival of the enterprise for a long time as well as to provide opportunities and encourage people in the local communities to participate actively in driving community-based social entrepreneurship in a network form. It can be one of the development concepts, which combine social missions and business activities in accordance with different contexts of local communities. Its common goals is to primarily solving problems and meet the real needs of people in each community. The development of the community-based social enterprise will lead to gradual livelihoods improvement of people in rural areas so that they can learn and adapt themselves towards sustainability. The conceptual framework of this study can be presented in a diagram form as shown in Figure 3.1.

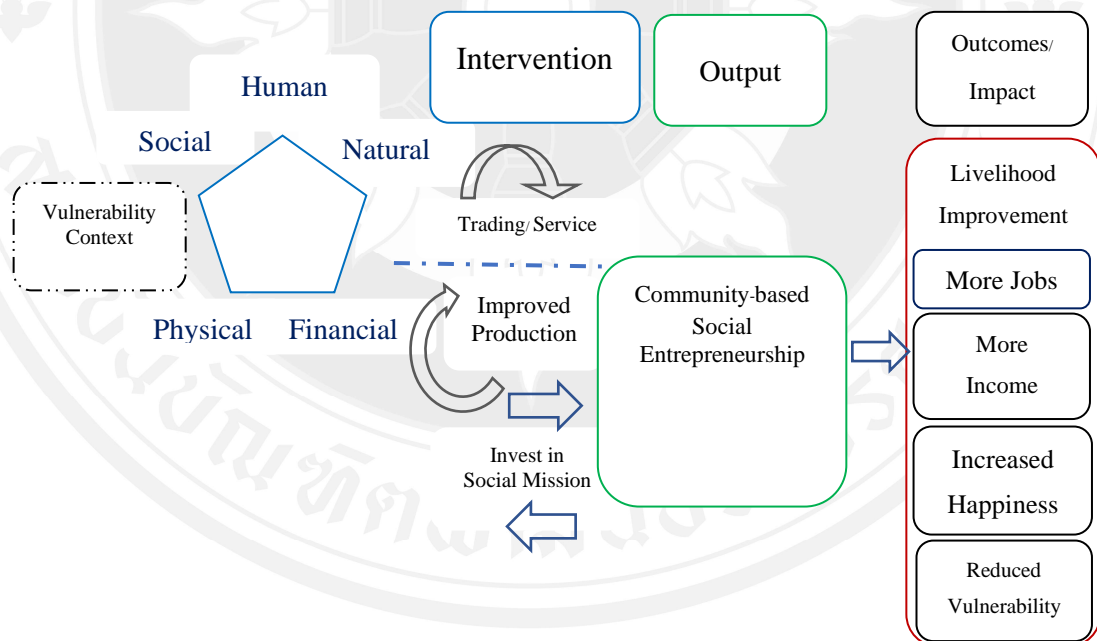


Figure 3.1 A Proposed Conceptual Framework of the Study on Community-based Social Entrepreneurship and Rural Livelihoods Improvement

This conceptual framework illustrates that the state intervention through the related development policy may be used to develop and drive community-based social entrepreneurship at the local level. The main objective is to solve social problems and reduce the vulnerabilities faced by people in each community under the market economy. Through the promotion of economic activities under the free competitive market mechanism by encouraging investment in feasible economic activities in the form of groups and improving community products to gain higher quality and market value. This should result in the livelihood strategy adjustment of rural households through the management of various types of livelihood assets, including human, social, financial, physical and natural assets. Such movements and strategies should bring about positive impacts on the community members in terms of having more jobs, earning more income, increasing happiness and reducing social vulnerabilities leading to sustainable rural livelihoods.

### **3.2 Research Methodology**

This is qualitative research emphasizing on understanding the formation of the development of community-based social entrepreneurship and the consequence of mobilization and development. Through the state intervention with the policy to promote participatory development in order to improve the livelihoods of people in the community. The study emphasizes on the experiences and perspectives of the key informants and the case studies by visiting the study areas, which were the communities that specific selected. The data collected by observation and in-depth interviews with the key informants, followed by the case study on the households whose livelihoods improved as results of the development intervention under the Designated Areas Development for Sustainable Tourism Administration (DASTA), U-Thong Ancient City. Then using the interpretation phenomenology of collected data as examined, analyzed, synthesized, interpreted, and reported in a descriptive essay.

### 3.3 Selection of Study Areas

The purposive selection method employed for selecting the study areas. The inclusion criteria were as follows. 1) It must be an outstanding and successful community in the development for livelihoods improvement. 2) The group or community must be a member of the development network of the designated area development project for sustainable tourism, U-Thong Ancient City. 3) The economic activities must be on going through the participation of people in the community.

U-Thong Ancient City, a designated area for sustainable tourism development, and three communities that are social entrepreneurship networks, namely Ban Khok, Ban Dong Yen and Ban Nong Suea. Each community has performed social entrepreneurship activities as follows. Ban Khok community has operated Ban Khok Ancient Bicycle Club. Ban Dong Yen community has established Dong Yen's Agroforestry community enterprise. Ban Nong Suea Community has established Nong Suea kitchen community enterprise. These three groups are the first groups in U-Thong Ancient City that have joined the tourism network and have still been in the network for more than five years from the founding of the groups until the moment when the researcher visited the areas to collect data of this research.

U-Thong Ancient City is the 7<sup>th</sup> designated area according to the cabinet's resolution on May 1, 2012 under the Royal Decree on the establishment of the Designated Areas for Sustainable Tourism Administration (Public organization), B.E. 2546 under the concept of creative economy with the specific development promotion and the vision of "U-Thong Ancient City, a historical origin of Suvarnabhumi Civilization". It covers the entire area of U-Thong subdistrict, U-Thong district, Suphanburi province, with an area of 38.16 square kilometers. This area has historical significance. There is archaeological evidence assuming that this area was the capital of the Dvaravati Kingdom and the center of Suvarnabhumi, which was the beginning of history, arts, culture and traditions of various ethnic peoples before assimilating into the present Thai nation. The development process by the Designated Areas for Sustainable Tourism Administration, Area 7 (DASTA area 7) followed three important steps. 1) The potential of the area was assessed according to the guideline for preparation of being a designated area for sustainable tourism (score must not be

less than 75%). U-Thong Ancient City scored 85%. 2) The Designated Areas for Sustainable Tourism Administration (DASTA) together with U-Thong Ancient City studied the possibility of being a designated area for sustainable tourism with a process of participation from all sectors, including the government, the private sector, the public sector, the community and the stakeholders in the area. The vision, the development strategies and the operational framework, phase 1, within 3 years (2012 - 2014) were established. 3) A community forum held to listen to the opinions of the public sector. The results of the community forum showed that 98.14% of 326 local residents participating in the community forum agreed with the plan (DASTA, 2018).



Figure 3.2 Designated Areas for Sustainable Tourism Administration (DASTA);  
Area 7

Source: DASTA (2018).

U-Thong Ancient City has many key elements and points of interest suitable for research conduction according to the objectives of this research as follows. 1) There are story, history, arts, culture and traditions of various ethnic groups living in

the area since prehistoric times and Dvaravati Kingdom era until now. This data studied from U-Thong National Museum, various archaeological sites and the context of the communities in the network. 2) There is the state intervention, supported through the Designated Areas for Sustainable Tourism Administration (DASTA). 3) There is collaboration and collectivism of the community members leading to the development of social entrepreneurship, which later were gathered together to form a community-based social entrepreneurship network. It was intervened by the Designated Areas for Sustainable Tourism Administration (DASTA) through the community forum in U-Thong Ancient City. To improve existing places and groups to boost tourism in the area, such as 1) Ancient bicycle club and community homestay in Ban Khok community, 2) Ban Khanom Jeen in Tha Phra Tawan Ork community, 3) Khao Phra local museum, 4) Ban Nong Suea local food group and 5) Ban Dong Yen Organic agriculture group (DASTA, 2018).

### **3.4 Target Groups and Key Informants**

The target groups for this study were members of three selected communities; especially those participated in the development of social enterprises in these communities. Data were mainly collected by means of in-depth interview with key informants. The key informants were selected through a mixed method of purposive selection and snowball techniques. They should be the persons with good knowledge of the subject related to social entrepreneurship. Some of them must be involved as the leaders in driving social entrepreneurship in the chosen communities. The selection process started by approaching the key relevant person who were commonly referred to as most knowledgeable about the subject being studied. After that, this person would refer to those with the qualifications defined in the inclusion criteria. Conclusively, 20 key informants were selected from three categories as follows: 1) The social enterprise committee and the community members, who involved in Ban Khok Ancient Bicycle Club, Dong Yen Agroforestry Community Enterprise and Nong Suea Kitchen Community Enterprise; 2) The staff of the Designated Areas for Sustainable Tourism Administration and U-Thong National Museum; 3) The community members who were the key stakeholders and selected as the case studies.

It should be noted here that all of the selected key informants must be willing to provide information on the subject of study. In addition, the selected case studies must be the members of the three communities selected for this study. At the same time, their livelihood activities should link to social enterprises in the area, and they must be able to provide information on the development outcomes beneficial for the improvement of household livelihoods. If the research participants withdrew from the study, the researcher would destroy their related information and documents, and new participants would be searched to replace them.

### **3.5 Data Collection**

The data used in this study were qualitative data collected by means of non-participant observation and in-depth interview with the selected key informants and household case studies. The interviews were conducted in a place and convenient for the interviewees on the appointment date, which was made in advance. If the interviewees refused to participate in the interview, they would be free to do so. At the same time, they could also choose to answer only on the issues they were willing to give information. A fictitious name was used instead of a real name in the presentation of the participants' personal information. No claims against any other person or any specific organizations were presented. The guidelines for reducing the risk in the data collection were as follows: 1) When the information referring to any person related, a fictitious name must be used instead of a real name; 2) Specific information that would link to the government organizations in which the informants were working would not be mentioned in the report; And 3) an appointment should be made in advance for a telephone interview with the informants, in the case that the researcher could not enter the area for the interview that could occur due to the requirements of the Emergency Decree controlling the travel in and out of the area during the time of COVID-19 epidemic.

#### **3.5.1 In-depth Interview**

The in-depth interview with a semi-structured nature was used as the primary method of data collection in this study. The interview guide was employed as the tool

to interview key informants and representatives of case study households in the selected communities. The data collected through this method covered context of the study area and communities, vulnerabilities of community members, livelihoods of community members. Including the formation of groups and their development into community-based social enterprise, adapting livelihood strategies, participation of community members and involvement of various organizations, as well as the benefits of the development on the improvement of livelihoods in the given communities. Additional questions were sometime added to the main questions, based on the actual social situations and contexts of each community at the time of the data collection. The interviews were conducted in informal and neutral manners with key informants in order to provide detailed information from their emic point of view (Morris, Leung, Ames, & Lickel, 1999; Xue & Kerstetter, 2019).

### **3.5.2 Case Study**

The case studies were selected from the households participating in the development project to improve their livelihoods according to the social entrepreneurship approach. Three households per community were selected through a purposive selection method. The main aim of this investigation was to understand participation of their members in the development process following the social entrepreneurship approach and to find out the impacts on the households resulted from this development movement. Further more, it was aimed at understanding their desirability and decision in changing livelihood strategies, interactions with both fellow ideologists within the community and those interested from outside the community, leading to adjustments in strategies to enhance livelihoods linked to community-based social entrepreneurship from the emic point of view of the representatives of the households in the community.

### **3.5.3 Observation**

Non-participant observation was employed to observe the conditions of the study area, lifestyles and the implementation of the activities related to social entrepreneurship development in each selected community. During the observation, the researcher did not participate in the ongoing activities, but recorded field data

when circumstances permitted. The data were recorded both on site and soon after leaving the site. The data coverage was as the followings: 1) context of the area including historic places, which are tourist attractions in the area, life styles of local people, traditional practices and certain assets related to livelihood such as infrastructure and surrounding natural resources; 2) activities related to social entrepreneurship, which were carried out in the community and involvement of community members; 3) interactions between community members and members of networking organizations; and 4) intervention of U-Thong Ancient City in forms products and services promoted and campaigns to promote tourism in this special area. The data from this observation were recorded in texts and pictures and the consent of the representatives or groups were taken into account at all times during the observation. The researcher would not take photograph of the individuals and record the observational data without their consent, especially in non-public areas.

### **3.6 Data Analysis**

The data analysis was based on the analytic induction approach, that is, to draw conclusions primarily from the findings in the study area. The analysis process was divided into two main steps: 1) analyzing data while collecting data, and 2) analyzing data after finishing data collection. Analyzing data while collecting data started with attempting to understand the obtained data, categorizing data into topics through the typological analysis method, and verifying its validity by using the data triangulation techniques to examine the data derived from different people, methods and places. The consistency of the data was checked and clarified by synthesizing obtained data, which is based on their topics and categories. When the field data collection was complete, all data were analyzed and synthesized again. Then the data were clearly classified in the following categories: livelihood assets, livelihood strategy adjustment and consequences on the improvement of livelihoods. Several related topics were divided in each of these categories. After that, the association between categories and various topics were analyzed, which is based on logical reasoning and compared with related concepts, theories and related research along with consideration of the



contexts of the study area in order to obtain the study results according to the objectives of the research.



## **CHAPTER 4**

### **RESULTS**

This chapter presents the results of this study, which was undertaken specifically in selected communities that were the network partners of the Designated Area for Sustainable Tourism Administration in U-Thong Ancient City. Three communities selected that were associated with this designated area at the beginning of its establishment. There were three groups, one from each community that implemented the social entrepreneurship concept and were selected as case studies: 1) Ban Khok Ancient Bicycle Club; 2) Dong Yen Agroforestry Community Enterprise; and 3) Nong Suea Kitchen Community Enterprise. Data collection was undertaken by means of in-depth interviews with key informants along with observation and household case study investigation. These data were then analyzed and synthesized qualitatively. Presentation of results of this study is divided into the following topics:

- 4.1 Backgrounds of key informants;
- 4.2 Community contexts and social vulnerabilities related to livelihoods in the study area;
- 4.3 Group formation and application of community-based social entrepreneurship concepts;
- 4.4 Mobilization and development of community-based social entrepreneurship; and
- 4.5 community-based social entrepreneurship outcomes and impacts on livelihood improvement.

#### 4.1 Backgrounds of Key Informants

Table 4.1 Basic Information of Key Informants

No.	Fictitious Name	Community	Affiliation
1	Ngoh Bankhok	Bankhok	Ban Khok Ancient Bicycle Club
2	Prasong Bankhok	Bankhok	Ban Khok Ancient Bicycle Club
3	Sanae Bankhok	Bankhok	Ban Khok Ancient Bicycle Club
4	Pon Bankhok	Bankhok	Ban Khok community
5	Lookpla Bankhok	Bankhok	Ban Khok community
6	Khaotom Bankhok	Bankhok	Ban Khok community
7	Pae Bankhok	Bankhok	Ban Khok community
8	Waew Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
9	Yong Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
10	Boon Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
11	Paed Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
12	Pin Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
13	Tiew Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
14	Nahn Dongyen	Dongyen	Dong Yen Agroforestry Community Enterprise
15	Khoon Nongsuea	Nongsuea	Nong Suea Kitchen Community Enterprise
16	Ya Nongsuea	Nongsuea	Nong Suea Kitchen Community Enterprise
17	Lai Nongsuea	Nongsuea	Nong Suea Kitchen Community Enterprise

No.	Fictitious Name	Coommunity	Affiliation
18	Gig Bankhok	Bankhok	Agricultural shop in Ban Khok
19	Maew Nalao	Nalao	Local guide
20	Took DASTA	Bangkok	DASTA

Key Informants selected for in-depth interviews were 20. The majority of them lived were from the selected communities mentioned earlier. Most of them decedents of the Lao Khrang ethnic group who migrated from Laos in the early Rattanakosin period. They have been making their living by means of rice farming since their grandparents. The selection of these key informants were based on their roles in the related groups and development of social enterprise in the area as follows: 1) the committees and leading members of the selected community-based social enterprises; 2) community leaders involved the development of enterprises in the area; and 3) external agency representatives and network partners of community-based social enterprise development in the area. In addition, representatives of households in the community who were key stakeholders were also selected as the case study to investigate the impacts on livelihood improvement efforts at the household level. The details are shown in Table 4.1.

## **4.2 Community Contexts and Social Vulnerabilities Related to Livelihoods in the Study Area.....**

### **4.2.1 History and Background of the Study Area**

U-Thong district is a location where various communities are members of the community-based tourism network in a Designated Areas for Sustainable Tourism Administration in the ancient city of U-Thong. There exists ancient civilization that can be traced back to the era of the Dvaravati kingdom or Topoloti, according to an academic paper written by by Samuel Beel, a western historian, published in 1929. The name Topoloti had its roots in ancient Chinese monks dating back to the 12th Buddhist century.

Data gathered from observation and interview with the local guide at U-thong National Museum revealed that the ancient city of U-Thong is currently located in U-

Thong district, Suphanburi province. In the past, the city was surrounded by moats and embankments, which located along the Chorakhe Sam Phan River. Its shape appeared as an oval figure and stretch from the Northeast to the Southwest. It was approximately 1 kilometer wide and 2 kilometers long, with an elevation of the city area from the mean sea level of about 6 meters.

According to some archaeological studies, human inhabited areas have been proved since prehistoric times about 3,000 years ago, with evidence of stone axes, terrazzo, beads, pottery, stings for spinning, bronze axes, harpoons, spears and many other metal tools. Settlement in those days appeared to be farming communities. As the landscape of the areas was composed of mainly a low step plain and a river basin, which was suitable for crop cultivation, people were able to settle down permanently and trade conveniently. The settlement of these people continued until they transformed themselves from agricultural society to become urban society. There was relatively high social prosperity and complexity, as evidenced by types of antiquities found during that period, such as gold jewelry, beads, Roman coins, Dharmachakra (the wheel of law symbol) and the ruins of the “Asoke Pillar”. It was also evidenced that the ancient city of U-Thong had contacted with overseas territories, especially in form of maritime trading with the Indian Peninsula since about 3,000 years ago. Many scholars believed that the ancient city of U-Thong might be the city of "Suvannabhumi" where King Asoka sent Phra Sona Thera and Phra Uttara Thera to spread Buddhism around the third Buddhist century. (U-Thong National Museum, 2018).

In the Southwest of U-Thong town, about 5 kilometers away, there are two interesting earth structures. The first one is winding road called "Tao U-Thong Road". The road is originally believed to be the ancient street of this city. Another earth structure is a mound of soil in horseshoe shape located along the foothills of the Khok hill, known as the “Khao Chang Din”. This mound is believed to be elephant kraal pavilion in ancient time. The academic department of the Office of Archeology and the National Museum no. 2 at Suphanburi province has conducted archaeological excavations and found that this area was probably a place of worship in the Brahmanism. In the East, the area forms a low slope leading to the Tha Chin River. It used to be the sea in ancient period according to the analysis of aerial photographs

and geographical survey related to coastal changes in the area. The affects created the waterway of the Chorakhe Sam Phan River, which was later dug to become the canal flowing to the outer coast of U-Thong. This trace indicated the efforts of the people of U-Thong in the past to solve flood problems when the sea level receded. Then the city of U-Thong lost its importance in the 16-17 Buddhist century, along with the end of the Dvaravati era. Then the ancient city of U-Thong was abandoned in the 19th Buddhist century and was replaced by the city of Suphanburi that grew up later. During the time when Prince Damrong Rajanubhab served as Minister of the Interior in the reign of King Chulalongkorn, the city of Suphanburi was inspected to gether with the ancient city of U-Thong. He then wrote the histroy of U-Thong in the report of the inspection of the city of Suphanburi and a book of archeological report in 1903. When the administration of the country was further developedby dividing a province into county, city, district and sub-district, U-Thong district was established and named Chorakhe Sam Phan district. The administrative area was divided into 10 sub-districts. Later, in 1933, the Royal Institute began to survey and draw a brief map of the ancient city of U-Thong. This area was found to be an important ancient city with historical and archaeological values, called "Mueang Thao U-Thong". The government considered moving the district office from Chorakhe Sam Phan village to set up at the ancient city of Thao U-Thong. Thus, the name of Chorakhe Sam Phan district was changed to U-Thong district, to be consistent with the related history of the area since the year 1939 onwards. (U-Thong National Museum, 2018).

Information from visiting the U-Thong National Museum revealed that this area have existed since prehistoric times with people of various ethnic groups in the past lived and traded through maritime voyages between the Indian ocean and the South China Sea. Its trading significance had remained until the sea level receded and the coastline gradually expanded to the present day Samut Songkhram province and Samut Sakhon province. Since then the ancient city of U-Thong had been abandoned through the Thonburi period and continued until the early Rattanakosindra period. When the Thai army moved to attact Vientiane and other cities in the Lan Xang Kingdom (Laos) in the early Rattanakosindra period, a great number of Laos families were forcibly brought in and some of them had settled in Suphanburi province along

side with other ethnic groups already settle down in the area. This made the population of U-Thong district to be composed of various ethnic groups living together until nowadays. They include local Thai, people of Laotian descent and people of Chinese descent who migrated to settle in the area since the early Rattanakosindra period. (Intira Pongnak, 2015).

The office of Designated Areas for Sustainable Tourism Administration (Public Organization) Area 7, U-Thong Ancient City was established on May 1, 2012 according to the cabinet resolution. The duty given was strategic development covering all dimensions including public utilities, local development and promotion of tourist attractions and transfer of knowledge in management. The ultimate goal was to create benefits to the ancient city of U-Thong project and surrounding communities. Importantly, the establishment was aimed to promote related cultures of local communities and integrated into tourism development in a tangible manner. The U-Thong Ancient City was opened to tourists and interested people to learn in the form of a living museum which required the mobilization and participation of the public sector. The results have come up with the integration of management and development in the area through utilization of valuable tourism resources. The master plan for sustainable tourism development in the ancient city of U-Thong has been prepared for a period of 10 years (2014 – 2023). In order to meet the utmost development goal of the Ancient City of U-Thong, which was stated as “Creative Tourism City: Informed history culture and traditional way of life”, covering the whole area of U-Thong subdistrict, U-Thong district, Suphanburi province, with an area of 38.16 square kilometers or 23,850 rai or 3,816 hectares (DASTA, 2018).

U-Thong subdistrict administrative area consists of 12 villages, namely Na Lao, Don Phrom, Ban Khok, Nong Ta Sam, Khao Phra, U-Thong, Tha Phra, Tha Ma, Nong Suea, Si Sanphet, Dong Yen, Pathomphon and Noen Phlapphla Suan Phlu. It is divided under management of 2 local municipalities: 1) U-Thong subdistrict municipality had an area of responsibility about 2 square Kilometers with the total number of household of 3,102 households (Source: civil registration data obtained from U-Thong subdistrict municipality as of April 9, 2009); and 2) Thao U-Thong municipality had an area of responsibility of approximately 32 square kilometers with

the total number of household of 5,190 households (Source: civil registration data obtained from Thao U-Thong subdistrict municipality office as of April 2015).

In the early stage of the establishment of the Ancient City of U-Thong, there was a network of communities associated with distinctive features of the village identity, community strength and strong community leaders. They collaborated with DASTA to drive cultural strategies and traditional ways of local communities in the area. There were five outstanding communities as follows: 1) Ban Khok community widely known for its existence of traditional way of Lao Khrang ethnic group; 2) Nong Suea Community is popular for had the for local food; 3) Ban Dong Yen community has been successful in managing Dong Yen Agroforestry Community Enterprise; 4) East Tha Phra community which is famous for its special food, Thai vermicelli eaten with curry; and 5) Ban Khao Phra community has a folk museum exhibiting the story of the Lao Phuan or Thai Phuan ethnic group. Tourists are able to contact each of these communities directly to visit tourist attractions and experience local ways of life either in-group or as individual. Currently, the network of community tourism extends to neighboring communities, which have been surveyed and gone through referendum with 25 communities in the ancient city of U-Thong. Other communities were observed to apply the learning process from the first five communities which form the pioneer development sites of the ancient city of U-Thong of DASTA (DASTA, 2018)



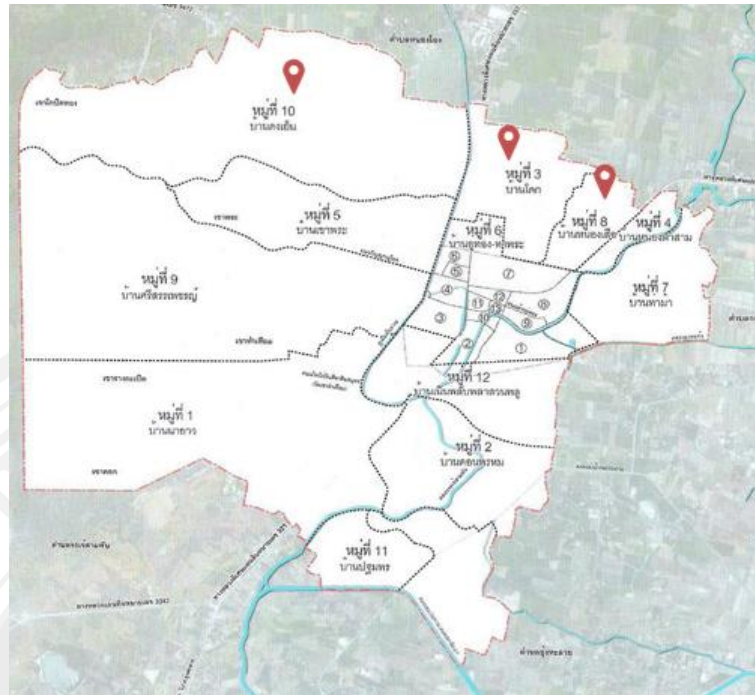


Figure 4.1 Map of the Studied Communities in Designated Areas for Sustainable Tourism Administration, Ancient city of U-Thong

Source: DASTA (2018).

#### 4.2.2 Community Context and Social Vulnerabilities Related to Livelihoods in the Study Area

The selected study areas were three communities located next to each other in the northern part of U-Thong subdistrict. They were among the first group of communities to join the tourism network development with DASTA. The names of these communities are Ban Khok community, Ban Dong Yen community and Ban Nong Suea community.

Most of the population in these study areas belongs to the Lao Khrang ethnic group whom their ancestors were forcibly moved from Laos to Thailand over 200 years ago by the Siamese army. There is a sacred place known as “Ho Chao Nai” located in Ban Khok functioning as the spiritual center of people in this ethnic group associated with their traditional beliefs. All of them are affiliated with Buddhism as their current religion. They attend religious activities and perform merit-making at Wat Nong Ta Sam located in Ban Nong Suea. Some members of these communities

often ride bicycles to join merit ceremony organized during Songkran festival at Wat Nong Ta Sam temple. During this research fieldwork, the village head of Ban Khok illustrated how to ride an ancient bicycle to explore the way of life of the Lao Khrang ethnic group. In Ban Dong Yen, a community enterprise under the name Dong Yen Agroforestry Community Enterprise was established and developed with a significant achievement. It started from the leading members of the community who was interested in organic agriculture and gathered in a small group to share their knowledge on organic farming along with planting vegetable and tree crops. In Ban Nong Suea, a community enterprise named Nong Suea Kitchen Community Enterprise was also established with the main objective to present their culture through traditional food, which has been famous for a long time. The people of this community have been widely known for their cooking skills and invited to be chef at various ceremonies in the area. Tourists were opened to explore the way community culture in these communities by using rented bicycles or personal car along the routes linking between three communities as well as nearby communities. The selection of these three communities allowed the researcher to investigate the origins and application of the concept of development of community-based social entrepreneurship as well as to find out its performance and affects on livelihoods improvement among people with similar beliefs, norms, and environments.

The surrounding areas of the study sites had a mixture of urban and rural settings, which several modern facilities were developed in the urban parts, especially markets and factories, whereas the surrounding communities were mainly rural in which most people made their livings based on in agriculture and they still maintained their traditional ways of life. To the north of the study area, there were a sugar factory, an agricultural product purchasing center, a big rice mill, and large sugarcane plantations. In the southern part of the study area, Ban U-Thong community was located. This functioned as the center of U-Thong district connected by the highway joining Suphanburi province and Nakhonpathom province. Several places and services could be found in this community including commercial buildings, a large bazaar, government offices, U-Thong National Museum, the DASTA office and the Bangkok-based conglomerate such as hypermarket, cinemas etc. In the western part

of the community, there existed ruins of ancient buildings along foothills lining from the north to the south.

DASTA has become a mentor for various communities in the area of U-Thong subdistrict, to support the budget promoting various tourist related activities. DASTA took community representatives to participate in training, both at domestic and international levels. In addition, the community-based tourism was extended from its first start that there were only 5-network partners to currently 25 communities by using Ban Dong Yen as a model community to apply to other communities within the boundary of ancient city of U-Thong, such as Ban Si Sanphet community, U-Thong subdistrict etc.

The location of the ancient city of U-Thong is in the hilly area. There are two main canals flowing through which the current route has changed from the past, the Chorakhe Sam Phan River has become just the Chorakhe Sam Phan stream and Makham Tao stream. The delivery of water from this stream was under the control of the Phon Thep water supply and maintenance project, a branch of the Royal Irrigation Department. Water from these sources were used mainly for farming irrigation, with the cultivation of sugarcane and corn were observed to be practiced extensively. Consequently, the expansion of related business as well as the presence of many large agricultural products stores and a sugar factory located in the area of U-Thong district was evidenced. Irrigation of water to the area located along the Makham Thao stream and the Yang Yee Sae stream where people planted rice in both the rainy season and dry season was scheduled by the Royal Irrigation Department.

The above description provides an overview about the broad contexts of the study areas covering the wider area of U-thong districts. The following contextual description is more specific to each community selected for further investigation in this study.

1) Ban Khok: was According to available information appearing in the village documents, this area was originally filled with grove trees. Various kinds of wild animal were found, including tigers, elephants, barking deer and rabbits that was the most common. The Lao Khrang people who migrated to settle here called this place "rabbit's poop hump", but later the scrubland has been converted to farmland. The rabbit hump then became a hump full of rice fields and cattle grazing grounds.

The original name of Khok Khee Kratai (rabbit's poop hump) became "Ban Khok" until today. In this community, there is a sacred place called "Hor Chao Nai" located in front of an open courtyard. After the entrance, there are seven small shrines arranged in a row. The place functions as the social center and spiritual anchor of Lao Khrang ethnic groups not only in Ban Khok but also in nearby communities. Valuable cultural traditions inherited from Luang Prabang in Laos where they came from is conducted for directing the actions and minds in performing good deeds. If there is an offense, called in Thai "*phid phae*", there must be a ceremony to ask for forgiveness. Ngoh Bankhok explained the story of "*phid phae*" which is often accompanied with the act of repentance at the sacred place of Hor Chao Nai as the following.

Anyone who does bad things, breaking tradition, wrong doing, or named overall as *phid phae*, must confess to the godfather Kuan, apologize to the lord's tower and ask for forgiveness at the "Hor Chao Nai" (Ngoh Bankhok, personal communication, June 28, 2018)

In addition, a ghost ritual event is held regularly every year in Ban Khok the 7th month of the Thai lunar calendar (around June) as the 2-day event: the day of the ripe and the day of the actual event. This event is significant for most of Ban Khok villagers who are descendant of the Lao Khrang ethnic group that migrated to this area in the early Rattanakosin period. Currently there are about 700 households in this community alone.

Ban Khok is a spacious area ... There are over 700 households that the village head is responsible for taking care of ... Actually, it is better to be divided to be more than one village... (Ngoh Bankhok, personal communication, January 12, 2019)

Ban Khok is a big community with a relatively large population. Thus, the informal community was separated into four sub-groups or clusters as follows: the northern cluster, the southern cluster, the central cluster and Buamalai Housing cluster, which is the only housing estate, located in the village area. All clusters, with an exception of the Bua Malia housing estate, are resided mostly by the indigenous

people of Lao Khrang ethnic group. People from other provinces or bureaucrat who moved to work in U-Thong district tend to live in the Bua Malai housing estate. That was consistent with the information of Lookpla Ban Khok, a key informant who said.

Ban Khok area is divided informally into 3 clusters, namely, northern, southern, and central clusters. Most of them are local residents who have lived together here since their grandparent generation. ... Members of Bua Malai village are outsiders who moved to work in the U-Thong area and bought their houses. (Lookpla Bankhok, personal communication, February 11, 2020).

In the past, the livelihoods of the people in Ban Khok community were mostly farming and relying on the irrigation system organized by the state. Especially, the area around the shrine where irrigation water from was quite plentiful. However, when the city began to expand into the area surrounding the community, most of large plots of land in the southern part of the village, adjacent to Malaiman road and U-Thong market, were sold to land developers to build housing estates for outsiders who migrated to work in the U-Thong district. Therefore, rice farming in large plots began to decline due to the reduction of rice fields and the limitations of off-season paddy field under the current management of the irrigation project. Since they faced with such problems, some members of the community have adapted to growing vegetables, doing houseyard gardens, trading and hiring daily labour. It was commonly observed during this study fieldwork that the new generation of young people tended to turn themselves into trading and mercenary careers. There were several grocery stores located at regular intervals throughout the village. These stores were crowded areas of the neighborhood, and some of them sold alcoholic beverages. Some villagers often gather at a marble table in front of these stores and form drinking circles in the evening after work which can lead to quarrels among teenagers and has become more common social problems recently, as mentioned by Ngoh Bankhok.

Occasionally, the youths in the village had serious arguments and fight. I have to go to the district police station to inform the police. (Ngoh Bankhok, personal communication, June 28, 2018)

Ngoh Bankhok informed about the social issues that often occurred in Ban Khok. This was consistent with Khaotom Bankhok who mentioned about the alcohol consumption of people in Ban Khok together with different drinking behaviors among adolescents.

Most of the old people tend to drink the domestic rice whisky (with 40% alcohol). They buy in bottle from the grocery store and take them to drink at their own home. .... The teenagers tend to drink modern-style liquor and chatting at the grocery store (Khaotom Bankhok, personal communication, February 11, 2020).

2) Ban Dongyen: There was approximately 280 houses at the time of this study fieldwork (according to DASTA data). The vast majority of its population belongs to the Lao Khrang ethnic group and have their kinship relations with those in Ban Khok. Through this relationship, they occasionally meet traditionally to join cultural activities. It was observed during the study fieldwork that in an ordination ceremony of a headman's son in Ban Dong Yen, his relatives from Ban Khok joined the Naga procession, which maintained the Lao Khrang lifestyle. A highlight in this procession was replicas horse riding along the road in Dong Yen village before the Kwan Nak ceremony was made at his house. This was followed by the ordination ceremony held at Wat Nong Ta Sam Temple located in Ban Nong Ta Sam on the next day. Although in Ban Dong Yen, there is Vipassana Dong Yen temple located next to Dong Yen community forest that people from other places often come to practice a meditation retreat. The local villagers prefer to perform the ordination ceremony at Wat Nong Ta Sam temple (Waew Dongyen, personal communication, August 15, 2019).

The surrounding area of Ban Dong Yen is at the foothills, which is rain shadow area. Most of its soil is sandy loam that cannot absorb water well. Therefore, most villagers tend to make a living by planting vegetables, raising livestock or crossing over to do rice farming in the Ban Khok area. A small number of villagers are involved in trading in the U-Thong fresh market. Some villagers also plant sugarcane, corn and asparagus, additional to growing rice and vegetable. A few households produce tofu in a cottage industry form and sell it at the local fresh market.

The following key informants explained some situations related to livelihoods of people in Ban Dongyen.

If the customer is at the other end of Ban Dong Yen, next to the U-Thong Sugar Factory most of them come to buy fertilizer for sugarcane, corn and asparagus (Gig Bankhok, a shop owner, personal communication, January 26, 2020).

After tofu is produced at home, I normally sell them at the local fresh market. ... During the vegetarian festival, a large amount of tofu can be sold out (Boon Dongyen, a tofu producer, personal communication, August 15, 2019)

3) Ban Nong Suea: The area where Ban Nong Sua is located was originally a dense forest area with a large swamp. Therefore, various kinds of wild animal could found. Among them tigers were often found to come to drink water in the swamp. This made the area to be named as Nong Suea (meaning tiger pond) at its establishment. The village is quite small comprising 67 households (according to DASTA data). Members of this village are composed of both indigenous Thais and Lao Khrang people. They earn their livings by means of vegetable gardening, contract sewing from the factory and raising fatten cattle. The location of the community is close to the U-Thong fresh market and the urban center of the district. It is adjacent to Malaiman road, which is a provincial highway connecting Suphanburi and Nakhonpathom provinces. This highway is used to be a main route for travelling to Bangkok before the highway 340 constructed. The landscape appears as a combination shophouses for trading, rural houses and huts where local people reside and rest while raising cattle. In addition, this location is well connected the community with other communities nearby through trading activities. Hence, the diversity of people and culture are observed in Ban Nong Suea.

The prominent vulnerability found during the time of fieldwork and common to the three communities was water shortage that affects agricultural production especially in the dry season. This problem arose from improper water management of the Royal Irrigation Department in this area related to the operation system of the water gate at the watershed area of Khlong Makham Tao canal, which

was inefficient for farming. . Since some farmlands were not adjacent to a canal, farmers had to divert water into their own fields by using the neighbor's ditch. As Nahn Dongyen told, the story when his family rent the paddy field located in Bankhok.

At the time when I still planted rice at Ban Khok, I had to use a pump to divert water into my rice fields, which were quite far from the irrigation canals. This practice was sometime brought negative impact on the neighboring fields (Nahn Dongyen, personal communication, January 26, 2020).

Another problem was wastewater discharge from a nearby sugar factory, which used to transmit an enduring smell to neighboring communities. Subsequently, the efforts were raised from all stakeholder to solve the management problems of wastewater discharge through participation of members of communities surrounding the sugar factory. As a result, the sugar factory-community relation activities were initiated enabling a strong network and further developed to become community-based tourism alliances among neighboring communities later. Khoon Dongyen, the head of the Nong Suea Kitchen Community Enterprise, who had worked in the sugar factory for 32 years and served as the leader of the factory-community relations section before retiring, told the factory's CSR activities and the network as follows.

I have known the tourism network partners, especially Waew Dongyen and Ngoh Bankhok, since the days we organized CSR activities of the sugar factory with the community ( Khoon Nongsuea, personal communication, August 15, 2019).

While Ngoh Bankhok, one of the community leaders, told about complaints of the smell of wastewater from the factory as follows.

If there were complains about smell of rotten stuff into the housing area, I would have to go out and check the facts first ( Ngoh Bankhok, personal communication, December 25, 2018)



It can be seen from explanations given above that there has been an effort to seek cooperation between community leaders and sugar factory representatives to work closely in improving the situations related to waste-water discharge problems. Mutual understanding and local engagement in CSR activities between factory employees and community members appeared to be a key factor in improving the environment of the communities surrounding the factories. This kind of interaction formed a channel that community members could directly raise their complaints about unpleasant smell via the representatives of the factory.

### **4.3 Group Formation and Application of Community-based Social Entrepreneurship Concept**

This study emphasized on emerging application and development of the concept of community-based social entrepreneurship in the selected communities. The application was based on a group in each community that has operated its business following the community-based social entrepreneurship approach. Only three groups were selected, namely Ban Khok Ancient Bicycle Club, Dong Yen Agroforestry Community Enterprise and Nong Suea Kitchen Community Enterprise.

#### **4.3.1 Ban Khok Ancient Bicycle Club**

Ban Khok Ancient Bicycle Club began its formation by a group of people who enjoy and collect antique bicycles. They gathered to form the Ban Khok Ancient Bicycle Club in around the year 2012. The main purpose of this formation was to promote ancient bicycle riding and exhibit their collections to the public by attending community ceremonies. A related explanation was given by Ngoh Bankhok as follows.

At the beginning, there was a group of villagers rode their ancient bicycle to attend the ceremonies in this community and nearby communities. For example, they joined the 4-village Songkran flag parade festival in Ban Khok, Ban Tama, Ban Nongtasam and Ban Nongsuea ( Ngoh Bankhok, personal communication, January 12, 2019).

In the same period, DASTA began to set up an office in the area and prepared a master plan for the development of a project of establishing special area in the ancient city of U-Thong, which included a survey of potential groups to join the project. Ban Khok Ancient Bicycle Club was recognised as a potential group equipped with charming bicycle lifestyle and the cultural way of Lao Khrang ethnic group in Ban Khok. For this reason, DASTA encouraged Ban Khok villagers to organize tourism activities to provide tourists experience about the Lao Khrang way of life in the community. The ancient bicycle routes was created to facilitate story telling and visiting interesting sites in this community and nearby communities. A slogan was created to present identity of Ban Khok as “the Lao Khrang way of life, agriculture, ordination culture, ancient bicycle and Songkran flag parade festival”.

Ngoh Bankhok, the president of Ban Khok Ancient Bicycle Club who already has adopted a concept of social entrepreneurship explained that she was interested in community-based tourism development and had joined the network organized by DASTA. She persuaded her relatives, and friends in the village who had no secured income to join tourism activities, especially guiding tourists through ancient bicycle riding to observed the Lao Khrang way of life in Ban Khok and nearby communities. Prasong Bankhok, a leading member of the club explained about the role of this bicycle club as follows.

When tourists came to the bicycle club, I also joined to be a tour guide taking tourists on bicycle ride to see the atmosphere and life in Ban Khok. Related activities included paying respect to the lord at “Hor Chao Nai”, stringging beads, and eating local sweets known as “Kanom Ta Wua Ta Kwai”. After completing this mission, Ngoh Bankhok will divided share income following the assigned duty. (Prasong Bankhok, personal communication, January 12, 2019).

The club has been attracting people who arev close to Ngoh Bankhok to join the activities and gradually invited more neighbors who were interested to become members. Additionally, there was a performance of Lao Khrang folk dance to be observed.

I am not from Ban Khok village but got married to a man from Ban Khok.... My family also join the performance of Lao Krang folk dance.... I can earn share income from the club. Every annual fair orrgaized in U-Thong city, the club joins by running a Lao Krang food shop and presenting the traditional dance to visitors (Sane Bankhok, personal communication, January 12, 2019).

An ancient bicycle club was set up to enhance tourism development of Ban Khok. It functions as a learning center for ancient bicycles for tourists to visit. It has received a high amount of constructive comments from social media. Ngoh Bankhok have persuaded village members who are interested in becoming guides to lead tourists via bicycles riding along the village trails and demonstrated how to make beads with patterns imitating the Dvaravati era. Furthermore, the children in the village are also able to earn shared income through performing Lao Krang folk dance at various festivals. It can be concluded that the club has played a significant role in promoting jobs and generating additional incomes for people who joined tourism activities associated with the club.

#### **4.3.2 Dong Yen Agroforestry Community Enterprise**

Most of the community members of Ban Dong Yen made a living during the time of this research investigation by means of farming, especially vegetable cultivation that became the basis for the group formation, which was later developed to become a community social enterprise. At the beginning of group formation, there were 12 members who started the group at the end of 2013 in a form of savings group aiming at promoting savings and providing micro-credit to support non-toxic agricultural practices. These practices were widely done in the community by planting vegetables together tree crops. As the group activities have grown with a good achievement, it was registered as Dong Yen Agroforestry Community Enterprise in 2014 with the main goals to create a learning center on toxic-free vegetables production as well as to produce toxic-free vegetables for selling in markets. When DASTA came to run tourism development in the area, this group was aboung pioneer groups selected as network partners of DASTA. It has played an important role in exhibiting activities related to sustainable agriculture. The following explanation

given by a key informant provides a clear picture of the group experience and development towards social enterprise.

At the end of 2014, DASTA came to survey the area in the community and provides the opportunity to the group members to attend training at the National Institute of Development Administration (NIDA). After that, we were taken to a study tour related to sustainable tourism development at Khiriwong village, Nakornsri Thammarat province. We were impressed because that people there had experienced severe flooding, but they could adapt and made use of resources in the area such as waterfalls and orchards to develop towards sustainable tourism ... After returning to Ban Dong Yen, we discussed and made a strong effort to drive a self-reliant chemical-free agriculture project and set up a savings group to provide financial support for members focusing on the production of non-toxic agricultural products.... DASTA also invited academic staff from NIDA to run activities with 25 communities in U-Thong Sub-district. This effort added on what the community had done after a study visit at Khiriwong Village, Nakhon Si Thammarat Province, to apply their knowledge and experience to drive tourism development in their own community ... Luckily, Ban Dong Yen was selected as one of the first five villages that were associated with the network ... In 2014, the group was registered as Dong Yen Agroforestry Community Enterprise ... In 2015, DASTA allocated the initial budget of 500,000 Baht without telling us what to do. The group agreed to use it for improving the community pavilion, which had been constructed using their own money, to be the learning center of the group (Waew Dongyen, personal communication, August 15, 2019).

There has been further development by designing travel routes in the community along with various activity bases at members' residential areas. They offered a diversity of activities related to agriculture and food processing, as the following explanation.

After Waew Dongyen came back from visiting Khiriwong village, Nakorn Si Thammarat province, we discussed how to make a travel route in the village. Eventually, we decided to go for creating activity bases at individual housing areas, such as at my brother's house he created a learning base focusing on the production of tofu cubes for tourists to try out ... I myself made a learning base for growing Hungarian black mushrooms (Boon Dongyen, personal communication, August 15, 2019).

Later, other leaders saw the opportunity and tried to develop various more activities related to agriculture to serve as learning bases for visitors, as was explained below.

Previously I was a vegetable trader in the U-Thong fresh market ... When my mother was sick, I had to take care of her at home. In the meantime DASTA came to the village ... I have seen an example from video presentation about planting sunflower sprouts from the royal patronage project of King Rama IX that was interesting ... I then tried to study further and bought some sunflower seeds from Lopburi to make sunflower sprouts and designed an activity base with other members of the community (Yong Dongyen, personal communication, August 15, 2019).

While the family of aunt Paed and uncle Nahn, who were pioneers in organic agriculture in Ban Dong Yen, told about the change that had happened to their family.

Previously, my husband and I drove to paddy field locate near Ban Khok every. When I saw the presentation of DASTA and was interested in an example of raising earthworms to make fertilizer from a royal patronage project of King Rama IX. As we were the pioneers in organic agriculture, we decided to do an activity base of producing earthworm soil for visitors to be experienced as well as buy some of it. Now both of us do not have to go to paddy field far away anymore (Paed, personal communication, January 26, 2020).

With the strong relationship among community's members of Ban Dong Yen, they were able to gather to do organic farming that aimed to produce various crops without using chemicals. Knowledge sharing meetings in which organic agricultural practices were brought into discussion led by the group leader who has expertised in order to continually develop organic products in their own areas. The group brought the products to sell in nearby markets and festivals that had activities related to organic agriculture. In 2014, the group was registered as a Dong Yen Agroforestry Community Enterprise. When DASTA came to promote knowledge about community tourism in the area, the group members had actively participated, further developed and built earning bases at their housing areaa. This development allowed tourists to come, learn and buy organic products directly at the members' houses. Benefit from activities related to this community enterprise were helpful in creating new jobs and generating more income for members of this community.

#### **4.3.3 Nong Suea Kitchen Commnuity Enterprise in Ban Nong Suea**

Members of Ban Nong Suea were mainly engaged in farming as their primary means of livelihoods. Other livelihood activities found included contract cloth making and raising beef cattle around the house. The main reason for selecting this community to be as one of five communities pioneering in the implementation of the DASTA project was their popularity in preparing food local food and curry paste. Special local food recipes, curry pastes, and handicrafts from bamboo, glass coasters were exhibited and available at shophouse for selling to promote tourism in the area. The office of Nong Suea Community Enterprise was behind the shophouse located along the main road leading into the center of U-Thong district.

The enterprise was initially formed as group by leading members of Ban Nong Suea community. The group was then registered as a community enterprise at the end of 2013, after DASTA began to operate the tourism project in the ancient city of U-Thong. The person who played a key role in the formation and development of this group was Khoon Nongsuea (pseudonym). He was a former manager of the U-Thong sugar factory who resigned at the age of 53 before his official retirement age. He invited friends in Nong Suea community and from five neighboring communities to help create unique food recipes and handicrafts which included: 1) *khanom jeen* (Thai

vermicelli eaten with curry) from Ban Tha Phra; 2) coconut shell products from Ban Na Lao; 3) Thai dessert from Ban Na Lao 4) sugar-palm wood handicrafts from Ban Tha Ma; and 5) Buddha statue from Ban Nern Plub Phla Suanplu. All these food and handicraft products were developed based on local wisdom from Ban Nong Suea and neighboring communities that later a network community connected to the tourism route with Ban Nong Suea. Khoon Nongsuea, a key informant has expressed his view regarding the role of DASTA and the involvement of Ban Nong Suea in tourism development as follows.

I really appreciate DASTA, unlike other agencies that have come to work with the community. Budget was allocated and the community was told to take action according to the agency's plan. The approach of DASTA was also different from other agencies that it attempted to get villagers involved in identifying their outstanding skills from the inside out.... DASTA came to organize related activities ... In our village, we also cook savory dishes, and almost everyone who attended that activity praised that they were delicious. The curry pastes that we used to cook our curries are from our unique recipes, thus our group has decided to make use of cooking skills from Ban Nong Suea as a selling point for the enterprise (Khoon Nongsuea, personal communication, August 15, 2019).

In the early stage of mobilising the network, DASTA organized the activity called "Talk and think together" for community members to brainstorm in order to find out the community identities and unique skills. Partner communities were asked to present their proposals together with action plans to request supporting budget from DASTA ... Then officers advised with technical support and assistance as well as followed up on the results after the project was presented.

The internal desire about the idea of establishing the Nong Suea Kitchen Community Enterprise came from Khoon Nongsuea. He wanted to do social activities following the footsteps of King Rama IX, who had initiated several projects to help people throughout the reign. He explained his willingness to involve in the project as the following.

There is an opportunity once the DASTA entered the area and I wanted to contribute back to my society. At that time, I was still working at the sugar factory ... and had opportunity to conduct social activities with the communities around the factory that made me know many leaders and villagers in these communities ... At the end of the year 2013, I was the one who advised Khun Waew at Ban Dong Yen to register a community enterprise in her community ... Later I went to register the Nong Suea Kitchen Community Enterprise myself. I had continued to work concurrently until the year 2016, after resigning from the factory work due to having to move to work at Nakhonratchasima branch (Khoon Nongsuea, personal communication, August 15, 2019).

Khoon Nongsuea was a group leader who had the idea to give back to society and strong social capitals bulding through a network of working as a sugar factory manager. When DASTA came to operate the project in the area, he invited friends in his community and other communities nearby to establish the Nong Suea Kitchen Commnuity Enterprise, which he combined the cooking skills existing among members of the community and the handicraft skills available in this community and nearby communities in running the business. Related activities organized through this enterprise have generated income to members in a supportive manner, which occurred through strong social capitals, which Khoon Nongsuea sit at the center of network.

#### **4.4 Mobilization and Development of Community-based Social Entrepreneurship**

This section presents the process of driving the work related to application of social entrepreneurship concept at the community level by focusing the selected groups. The presentation covers detail explanation of various activities already operated by the the selected groups. It emphasizes mainly on the process of further development of thses groups towards social enterprises from the beginning of the DASTA network until the time thet this resesrch fieldwork finished. The presentation also highlights the achievement of groups' operations to be more systematically



organized. The detail of the presentation will be based on each group as the followings.

#### **4.4.1 Ban Khok Ancient Bicycle Club**

The main interest of Ban Khok Ancient Bicycle Club found was the construction of a museum exhibiting stories of ancient bicycles and the Lao Khrang ethnic group that received-supporting budget from DASTA. Along with this support, DASTA also allocated some more budget for improving local roads in Ban Khok community. These local roads have been used as the main cycling route to visit this community and nearby communities and observe the way of life of Lao Khrang people. The club organized activities to attract tourists to cycle along this tourist route and its extension in the area together with visiting important places. This could be complemented with sighting the performance of Lao Khrang folk dance and Dvaravati beading activities in case of coming in a group. On their contact with the club, tourists could ask for information related to places of interest and activities available for their participation. The fee charged would then be distributed partially to community members who participated in the activities organized.

Furthermore, they performed some Lao Khrang folk dances at events related to local arts, culture and tourism organized by either state or private agencies. Their performance aimed to disseminate the Lao Khrang culture existing in Suphanburi and nearby provinces. In addition, the Ban Khok tourism committee magnified outcomes by using antique bicycles and broadcasting programs concerning local tourism on various media including television and internet. In organizing various activities, the Ancient Bicycle club had attempted with the primary aim to attract community members of all groups and ages be engaged in. Incomes received from these activities were then allocated to those who attended the activities organized. The rest of these incomes were divided for the maintenance of antique bicycles and surrounding places. This pattern of management tended to allow the club to be well prepared for servicing tourists in the term. Some key informants explained about activities organized that allowed for greater participation of community members and their benefits as the followings.

My daughters and grandchildren often join activities during the holidays ... good for conserving the Lao Khrang culture ... additional income can also be get from the folk dance performances. (Prasong, personal communication, January 12, 2019).

My aunt asked me to practice Lao Khrang dances ... I went to perform at various events with the adults. After the show ... I receive some money that can bring to school for buying snacks. (Prasong's niece, personal communication, January 12, 2019).

In order to accerated development, DASTA had stepped in to encourage local initiatives and participation of community members as well as provide appropriate assistance to the group. In 2018, the first ofbudget was allocated for building a community market in the former pond area located in the village. This community market had contributed greatly to enhance the process of driving incorporation the application social entrepreneurship concept in the community, which later brought positive impacts on livelihoods of community members. The market was arranged in every evening of Friday and Saturday to be a place for selling variety of local products. People in Ban Khok and nearby communities tended to bring household products to sell to tourists and local people. The establishment of this market was promising for creating more jobs and income for many people in community.

We welcome everyone to this market including people in Ban Khok and nearby area. Such people from Ban Dong Yen who are relatives also come to trade a lot. There will be rice and curry from Ban Nong Suea to open at the flea market sometimes. Today, you can buy curry at Krua Nong Suea. (Ngoh Bankhok, personal communication, January 12, 2019).

I am 69 years old, lives in Ban Khok and had no income before the project started. Ngoh Bankhok invited me to make and sell the traditional *kanom krok* (mortar-toasted pastry) at the flea market and the special events annually organized in U-thong city. I can earn a good throughout a 5-night festival. (Pon Bankhok, personal communication, January 12, 2019)

Gig Bankhok, an employee of agricultural shop in Ban Khok village, who opened a booth at the flea market expressed her participation and feeling as follows.

Our shop open a booth at the flea market to publicize agricultural products, fertilizers and seeds on a regular basis without any cost ... We always join and support activities on the children's day for the community. (Gig Bankhok, personal communication, January 12, 2019).

Pin Dongyen who had her stalls set in Ban Khok flea market and had a base of rice sorting at Dong Yen's Agroforestry Community Enterprise said that.

Tourists were able to buy our organic rice products, rice milk, rice flour and hand-polished rice at reasonable prices at the flea market and at the activity base of Ban Dong Yen. (Pin Dongyen, personal communication, February 11, 2020).

DASTA allowed representatives of the Ancient Bicycle Club to attend training sessions and visit with DASTA's community tourism networks across the country. The representatives of the club were also given the opportunity to accompany representatives from Dong Yen Agroforestry Community Enterprise and Nong Suea Kitchen Community Enterprise along with representatives of other network partners in the U-Thong area to join study tours. The first event of these study tours was to visit Khiriwong village in Nakorn Si Thammarat province. After returning from this visit, Ngoh Bankhok requested financial support from DASTA to renovate the ancient bicycle museum and build the Ban Khok flea market for trading local products. These initiatives were followed by activities generating additional incomes for members of the community who participated and/or sold their products to tourists.

#### **4.4.2 Dong Yen Agroforestry Community Enterprise**

At the beginning, this group was formed informally to develop safety agricultura practices. At that time, Waew Dongyen who was the assistant headman was selected to be a group representative to join a study tour to Khiriwong community, organized by DASTA, in order to learn and exchange ideas about community-based tourism management. She was impressived with the chievement of

Kiriwong community and learned that one of the key mechanisms of success was the establishment of savings group to provide financial support of its development movement. Soon after returning to her home community, Ban Dong Yen savings group was established to function as the main community-level financial institution to drive the community development. The development in this community led by the group focused primarily on organic agricultural practices through a combination of vegetable production and planting which is a form of agroforestry. With its significant progress, it was later registered as a community enterprise under the name “Dong Yen Agroforestry Community Enterprise” in 2014. Various organic farming methods were adopted in its development, such as vegetable gardening, animal husbandry, mushroom production, and earthworm farming to produce manure fertilizer to mix with soil for planting, etc. As efforts of the community enterprise business had reached a remarkable achievement, Dong Yen community was selected as one of the 10 model communities for CSR related to tourism under the project named “From the village to the World” project. The project aimed for promoting the community to be widely known by performing missions with 10 student teams from various universities. This competition campaign was very successful in the year 2016. (VillagetotheWorld, 2017). This achievement has clearly attracted media agencies and more tourists to visit the community as was explained by one of key informants interviewed.

Online media came to record and publicise activities in the Ban Dong Yen community that reached 87,000 views. Tourists increased up to 1,000 visitors visiting the Ban Dong Yen Learning Center during the competition campaign ... We also welcome tourists in groups of up to 60 people per group ... General tourists or family visitors can visit normally (Waew Dongyen, personal communication, August 15, 2019).

The drive of Ban Dong Yen community enterprise relied very much on active participation of the founding members who had attempted to develop further by creating rules and regulations to help its management. Eventually this development was upgraded to become the constitution of the enterprise which emphasized a members' commitment not take monetary advantage as its standpoint. The enterprise was later

passed to the younger generations to lead the group after the first leader who had the most expertise in organic farming passed away. The selection of leaders to run the group was conflict-free, reflecting the strength of social capital to unite the group and fulfill members' commitment. This situation was explained by the current leader as follows.

From the beginning of establishing the savings groups that aimed to develop knowledge on organic agriculture, the first group leader had been able to transfer his expertise to members of the savings group. This enabled the group to apply organic farming practices at members' homes and bring organic produce of members to sell at various festivals directly to consumers ... The power of social capital demonstrated that active participation of members is helpful for knowledge sharing on organic farming among them. As a result, our group was awarded as one of the 10-model communities under the Village to the World project. The group has joined and become the network partners of DASTA at the beginning and was later registered as Dong Yen Agroforestry Community Enterprise. ... We applied the knowledge gained from visiting community-based tourism cases, and presented to DASTA as a proposed project to develop organic agriculture at members' houses as learning bases. By doing so, it is possible to generate additional incomes from selling organic agricultural products directly to tourists who visit the activity bases. At the same time, it also could reduce the marketing cost as members do not need to bring their products to sell at markets or festivals. In the early stage of developing the community enterprise, I also worked as an assistant village headman, the position that could be somewhat negatively affected the operations of the enterprise. Nevertheless, I tried to be more patient in confronting challenges from people with conflicting ideas ... Our management emphasizes transparency and clarification of accounts. (Waew Dongyen, personal communication, August 15, 2019).

Further more, Waew Dongyen, told the researcher with pride that.

In 2016, DASTA selected and prepared a development plan, which covered also models of community tourism route. There were models five routes

proposed which are: 1) Ban Dong Yen agricultural-base tour; 2) Ban Khok - Ban Nong Suea - Nong Ta Sam - Ban Tha Ma; 3) Wat Mai U-Thong - Ban Tha Phraya Chak - San Chao Pho; 4) Ban Khao Phra - Ban Si Sanphet; And 5) Ban Nern Plubpla - Ban Na Lao. I am proud that only Ban Dong Yen was selected as a model community without having to join with neighboring communities to link its tourism route (Waew Dongyen, personal communication, August 15, 2019).

She also praised the work process of DASTA, especially the process of project monitoring and evaluation as follows.

DASTA has evaluated the results from time to time. Following up the results and applications of lesson learned from study tours is especially emphasized as they are aimed just a trip ... generally a questionnaire is used for evaluation after each event. Typically, the issue of how to apply the knowledge gained from each study tour to the home communities. This should affect the selection of community representatives to see the event next time. (Waew Dongyen Dongyen, personal communication, August 15, 2019).

Similarly, Boon Dongyen also praised the work of DASTA as appears below. During the first phase of group formation, I was unable to join the activity as much because I also ran a vegetable stall in the U-Thong fresh market. Nevertheless, I assisted in fund raising for supporting group's activities ... Currently, I do not sell vegetables at the fresh market anymore ... so I can fully make contribution to the group's work at Dong Yen's agroforestry community enterprise ... If anyone in community is free, they will join the group to welcome and guide tourists to walk along the tourist route in the village. (Boon Dongyen, personal communication, August 15, 2019).

Active participation of people in the Dong Yen community development was quite noticeable whether they were members of the Dong Yen Agroforestry Community Enterprise or not. Collective efforts to develop activity base at individual housing areas and to call for participating in the activities of the enterprise. Many

members acted as a guide leading tourists to walk along the tourist path to see activity bases in the community when they are free from their own business. Another evidence of active participation could be seen from the signpost of Ban Dong Yen's identity, which came out from members' brainstorming and commenting on the patterns of the symbols. They also helped each other to make the sign post at the entrance of the village. The group also produced brochures related to the activities, which were resulted from collaboration from members of various groups who had related skills. Some activities received additional support from DASTA, such as the map of activity-based tourism, which was included in the booklet of DASTA (Figure 4.2). Interestingly this map also includes the activity of young children in Ban Dong Yen community who perform folk dances according to the Lao Khrang tradition

The DASTA has recently prepared a tourist map for the activity base ... Look at this brochure and you can give any comment ... Opportunity was given to our children learn how to dance and perform a show to tourists .... It is a bit awkward at the first time ... when they were paid 100 Baht per person and tips from tourists, now they have the courage to show up. (Waew Dongyen, personal communication, August 15, 2019).



Figure 4.2 Tourism Map of the Activities at Ban Dong Yen

There were 18 committee members to manage the community enterprise. This committee was divided into five divisions consisting of 1) Management Division, 2) Social and Economic Division, 3) Environmental Division, 4) Cultural Division, and 5) Security Division. There were 12 activity bases in total to support the enterprise. These bases were located along the community tourism route where tourists can observe and practice in some activities specially organized. The followinga were the places where special activities were organized and opened for tourist to participate: 1) Dong Yen Agroforestry Community Enterprise office; 2) vegetable basket planting demonstration plot; 3) organic vegetable growing demonstration plot; 4) mushroom cultivation demonstration plot; 5) Chinese morning glory cultivation demonstration plot; 6) tofu production plant; 7) sunflower seedling cultivation plot; 8) earthworm cultivation plot;. 9) vegetable gardening demonstration plot; 10) catfish culture in cement pond farm; 11) good mood laying hen farm; and 12) rice sorting plant.

Some fundings were recieved from external organizations to drive and develop social entrepreneurship practices in Ban DongYen. These fundings came from various sectors including DASTA and private organizations as part of their CSR projects. For examples, DASTA had allocated funds a few times since 2015, with the first amount of 500,000 Baht to complete the construction of the first learning center, which members originally started to invest. Then some more budgets were given to improve the learning center and construct new rest rooms in 2016. In 2017, the community was also allocated a budget to build a new learning center to serve the increasing number of tourists. The rest of budgets were used to support an additional sunflower seed planting activity base and other additional activities bases such as farming base, mushroom cultivation base, earthworm fertilizer base, etc. In addition, they set aside 100,000 Baht to hire media companies to publisize activities in Ban Dong Yen. This took place during the time that they were selected as one of the 10 model communities of CSR outing tourism from the Village to the World project.

In 2018, Dong Yen Agroforestry Community Enterprise expanded the number of members from 20 members at beginning to 40 members. They also received an additional budget of 300,000 Baht from the DASTA to improve the learning center to accommodate more tourists. Furthermore, some budgets was received from the



private sector through their CSR activities in order to be used for purchasing more materials for the office and improving water system. As result development in different aspects, the number of tourists came to visit the community increased significantly from around 3,000 in 2017 and to nearly 5,000 tourists in 2018.

Leading members of Dong Yen Agroforestry Community Enterprise has been given the opportunity to visit successful cases both at local and international levels. In Thailand, they made a visit to the ecotourism project in Khiriwong village, Nakorn Si Thammarat province. International tours included trips to China, Vietnam and Japan. The main purpose of these visits was to bring experiences from the cases to apply in Ban Dong Yen community, as Waew Dongyen said.

The event of visiting China made me realize the connection of tourism activities with the ancient route should be the key factor of our success ... From visiting Vietnam, I learned about organic farming.... From visiting Japan, I learned about the management and connection of tourism with OTOP products including bento food set. (Waew Dongyen, personal communication, August 15, 2019).

After returning from the study tour at Khiriwong village, Waew Dongyen has persuaded people in the community to build learning bases in their own housing area. The case of uncle Chuan and aunt Perm was found to be very interesting. Both of them were over 70 years old. They lived at home and no income before joining the movement. They decided to adjust their housing area to a learning base for vegetable gardening demonstration. They planted various kinds of vegetables and rotated them throughout the year. Examples of different kinds of vegetable grown at the time of this were watercress, moonflower, eggplant, zucchini, chili, lime etc. Vegetable gardening and its related activities enabled this ageing couple to generate enough income to support their household expenses, as explained by Waew Dongyen.

When tourists come to visit this activity base, they can buy watercress and other kind of seasonal vegetables from the garden to bring back home. ... In average 20-40 Baht each (Waew Dongyen, personal communication, August 15, 2019).

Boon Dongyen, who was still single and owned a vegetable stall in U-thong market, had built a greenhouse for growing Hungarian black mushrooms aiming to sell to tourists visiting. The business had reached a high achievement. During the time of this research fieldwork, she was hiring workers to build a new greenhouse in the same area for planting various kinds of vegetable as well.

I try to grow vegetable with mosquito nets before. The production was interesting. So this time I adjusted the space next to the house to grow more ... and tried to grow kale, Napa cabbage, cauliflower, green cabbage, morning glory, spring onion and watercress. Tourists like to see something new that can attract them to buy ... I can also take it to my own stall in the U-Thong fresh market (Boon Dongyen, personal communication, January 26, 2020).

#### **4.4.3 Nong Suea Kitchen Community Enterprise**

Ban Nong Suea was stand out for its local cuisine, where people who were skillfull were invited to to come together and later joined local festivals in U-thong area. The community enterprise was later developed to exhibited local food and cooking skills together with various types of handicraft, including bamboo basketry, coconut shell products, sugar palm products and Buddha statue. These products were collected from both within this community and nearby communities allied with network. It started from the main activity of Krua Nong Suea, which provided visitors with the experience of making wheel shaped snack called *kanom gong*, the recipe of aunty Bod who was 93 years old while collecting these data, and expertised in curry pastes and Thai desserts found among members of Ban Nong Suea. Tourists could get experience with cooking and making basket as well as other kinds handicraft organized on site. Furthermore, the tourism programs could be arranged to link with tourism activities offered in neighboring communities as explained by a key informant who was a leading member of this community enterprise.

Tourists will experience on making handicraft such as basket and coasters before having lunch served with local dishes. I learned skill of making basketry when I was still working in a sugar factory and had the opportunity to do CSR activities at the school for the blind at Pak Kret community. I use this

experience to apply here. (Khoon Nongsuea, personal communication, August 15, 2019).

Nong Suea Kitchen Community Enterprise had 14 members, comprising members of the Ban Nong Suea community and members of the alliance network communities. They created a community tourism network with entrepreneurs from neighboring communities, which connected as a tourist route. This form of arrangement could enhance empowerment of communities within the network based on their social capitals by means of knowledge exchange and mutual assistance among them. Khoon Nongsuea further explained about the development of Nong Suea Kitchen Community Enterprise as follows.

Nong Suea Kitchen Community Enterprise had three key members from Ban Nong Suea who were actively participation: myself, Ya and Lai. Other members are from neighbouring communities. At the beginning, Ya was the main cook of Krua Nong Suea. At the same time she also own a furniture store nearby. Since Ya's furniture store has been quite busy then I asked Lai Nongsuea to become a regular chef at Nong Suea Kitchen Community Enterprise and in charge of Nong Suea restaurant, which is a common area to welcome tourists. (Khoon Nongsuea, personal communication, August 15, 2019).

Nong Suea Kitchen Community Enterprise had promoted their tourism through social media using a fan page under the name "Krua Nong Suea". Tourists who come in a group can make a booking in advance for special arrangement to taste the local food and desserts. The community could host a banquet for tourist traveling in a group of at least 20 people and a maximum of 60 people per group. Food served was generally prepared from fresh ingredients including the preparation of curry paste, which the chef pounded his own curry of Ban Nong Suea's recipe to keep its fresh taste. Normally the members of community made their livings by means of farming including rice cultivation and beef cattle raising. Thus, they could participate in activities of the community enterprise mostly in their spare time or required a specific appointment. Incomes generated through activities of the community

enterprise were distributed equally among its after deduction of expenses. Non-members of Nong Suea Kitchen Community Enterprise who participated in related activities would be paid by wage as agreed upon.

In 2013, DASTA has allocated a certain amount of budget to adjust the landscape at the entrance of the community as well as develop the area around Nong Suea restaurant to accommodate more tourists. Later, Nong Suea Kitchen Community Enterprise also received some more financial support from DASTA to develop tourism routes in the ancient city of U-Thong making better connection with neighboring communities. Interesting products in neighboring communities were as follows: 1) *khanom jeen* (Thai vermicelli eaten with curry) - Ban Tha Phra; 2) coconut shell products - Ban Na Lao; 3) Thai dessert - Ban Na Lao; 4) sugar palm wood products - Ban Tha Ma; ; and 5) Buddha statue - Ban Nern Plub Phla Suanplu. This effort had been beneficial for tourism development in Ban Nong Suea as stressed by Khoon Nongsuea.

In 2018, Nong Suea kitchen community enterprise received some budget from the DASTA to undertake a community tourism project connecting routes with other communities in the ancient city area ... allowing for expansion of community tourism in the area of the ancient city of U-Thong ... Different patterns and routes were made available for tourists to be selected ,, This further development would be another way to generate additional income for our community (Khoon Nongsuea, personal communication, August 15, 2019).

After being successful in the improvement of connecting the community tourism routes, another project was undertaken to attract more tourist to come in the year 2019. DASTA proposed a subsidized concept to provide financial support to the community based on expenditure of tourists. Through this initiative, the community could disburse according to the actual expenses of tourists with the DASTA. This was different from the budget management in 2018, which the community managed the routes and activities along the budget by themselves. However, DASTA had suggested Nong Suea Kitchen Community Enterprise to create a tourism program that attracted tourists by asking tourists to pay themselves. This should reduce its reliance

on the DASTA budget. Nevertheless, this suggestion became a challenge for the enterprise to focus its important goal applying social entrepreneurship concept that must be operated by reducing external assistance and developing to meet self-reliance as much as possible.

Khoon Nong Suea provided some explanations about the application of this concept as follows.

At the beginning of 2019, I just organized a trip accepting 20 tourists through Krua Nong Suea fan page by sending a van to pick up at the Victory Monument to U-Thong. DASTA subsidized based on tourist expenses for joining activities of this group of tourists. The tour route starts at the National Museum of U-Thong, watching exhibition on the history of the area, then took them to eat and join basket weaving activities at Nong Suea kitchen. After that, we led them to Ban Khok to ride ancient bicycles and observe the Lao Khrang lifestyle ... In the future, I think Nong Suea kitchen community enterprise may have to charge the fee directly from the tourists themselves similar to Ban Dong Yen which collects the fee from tourists themselves without asking for budget support from DASTA. (Khoon Nongsuea, personal communication, August 15, 2019).

An important component of driving social entrepreneurship in the ancient city of U-Thong was the role of Designated Areas for Sustainable Tourism Administration (public organization) Area 7 or DASTA 7<sup>th</sup>, a government agency that had provided budgets and training courses to the partner communities continually. However, DASTA has begun to adjust the main strategy from providing budgets to become a mentor for the communities in 2019. This marked a big change challenging for networking communities to move forwards on their own budgets generated through efficient management of related social enterprises as DASTA focused mainly on organizing training courses and travel routes instead.

The fiscal year 2019 will be the first year that DASTA will not directly support the budget for the community. Instead, DASTA will be mentors to the community so that the community can grow and run business to nourish the

members or community enterprises themselves. (Took DASTA, personal communication, December 25, 2019).

The Designated Areas for Sustainable Tourism Administration (public organization) was a member of the Global Sustainable Tourism Council (GSTC) and was actively involved in hosting the first international sustainable tourism conference in ASEAN, the 2019 GSTC Asia-Pacific Sustainable Tourism Conference, under the topic "Creativity to Increase the Quality of Tourism: quality through creativity". This conference was held on 28<sup>th</sup> February to 2<sup>nd</sup> March 2019 at the Empress Hotel Convention Center, Chiang Mai, Thailand. The Global Sustainable Tourism Criteria (GSTC) was a basic guideline that DASTA applies in evaluating related practices in the participating areas. These criteria cover four dimensions: 1) sustainable management; 2) increasing benefits and reducing negative social-economic impacts on local communities; 3) increasing benefits and reducing negative cultural impacts on communities and tourists; and 4) increasing benefits and reducing negative environmental impacts. These criteria will be considered alongside with the following five criteria of community-based tourism: 1) community-based tourism management; 2) economic, social and quality-of-life management; 3) conservation and promotion of community cultural heritage; 4) management of natural resources and the environment in a systematic and sustainable manner; and 5) quality of community-based tourism services. The selected three communities of this study would be assessed according to the aforementioned criteria, as explained by Took DASTA.

In 2018, our agency has conducted a community assessment as a tourism network of DASTA. This assessment was applied to Ban Khok Ancient Bicycle Club, Dong Yen Agroforestry Community Enterprise and Nong Suea Kitchen Community Enterprise. The agency had also developed group assessment guidelines according to the GSTC framework by asking villagers to rank their own community. (Took DASTA, personal communication, December 25, 2019).

Another key component that drove this area was a network of local guide club, which gathering community representatives and people in the ancient city of U-

Thong who were interested in community-based tourism and Dvaravati history. The club was registered as “Dvaravati U-Thong Ancient City Community Tourism Promotion Club” in coordinating local guides who could provide their time to serve tourists traveling in groups. Maew Nalao, a member of the club, briefly explained about its background and management style.

In the ancient city of U-Thong, there are currently about 30 local guides who work with DASTA ... 10 of them who were quite senior decided came together and decided to form a group under the name “Dvaravati U-Thong Ancient City Community Tourism Promotion Club” ... The rest 20 people are considered as active members. They are registered guides who have spare times from regular work and can schedule their work to serve the club on the days that the tour groups make their visits to the ancient city of U-Thong. (Maew Nalao, personal communication, August 15, 2019).

The Dvaravati U-Thong Ancient City Community Tourism Promotion Club would generally hold its meeting twice a month on Monday. These meetings aimed for discussing about related issues, exchanging ideas, planning, and scheduling of the contacted tour groups. The main role of local guides affiliated with the club was to perform their duties in introducing the history and identity of people in the ancient city of U-Thong, and taking tourists to visit attracting places according to the planned itinerary. Each of them would receive a payment of about 300 – 500 Baht per day for their service. Nevertheless, they should pay a monthly fee of 100 Baht per person for joining the club.

The process of mobilization and development of community-based social entrepreneurship in the three study communities under this study had distinctive components in the matter of leadership, application of, social entrepreneurial concept on community members and alliance network, and intervention from outside organizations. Especially the process of development intervention of DASTA fostered in the areas. It was apparent that DASTA did not just allocate the budget for improving important buildings and physical landscape of certain places of significant but also served as the main mentor who trained local people involved in community-based tourism how to manage it. At the beginning, DASTA encouraged the

community members to explore their roots of ethnicity and find out their community identities. After that, DASTA developed training courses for leaders and community representatives concerning community-based tourism development and management in both domestic and international perspectives. Consequently, these people were empowered to bring their knowledge for further development leading to building a tourism network of local community alliances. Nevertheless, periodic follow-up and promotion of learning related to community tourism to community leaders and representatives seemed to be continually important.

#### **4.5 Outcomes of Community-based Socioal Entrepreneurship Application and Affects on Livelihood Improvement**

The outcomes of community-based social entrepreneurship application were investigated through in-depth interviews with key informants and selected household case studies in each community. The results can be divided into two parts. The first part deals with the results based on assessment of three groups selected, one from each community: Ban Khok Ancient Bicycle Club, Dong Yen Agroforestry Community Enterprise; and Nong Suea Kitchen Community Enterprise. The second part was deals with the investigation at the household level that reflect more on effects on livelihood improvement as related to the development of community-based social enterprises in the study areas..

##### **4.5.1 Outcomes at the Group Level**

###### **1) Ban Khok Ancient Bicycle Club.**

The club was the main group that stood at the center of community-based tourism in Ban Khok community presenting the Lao Khrang way of life. The operation of tourism development in the area resulted in making the club widely known. The public often mentioned this group at the forefront if tourists would like to experience Lao Khrang way of life in Suphanburi province. Many television programs had come to make documentaries about community-based tourism at Ban Khok. Ngoh Bankhok, a leader of the club, was the main participant in these programs to tell the story about the backgrounds of the Lao Khrang ethnic group who migrated from Laos



to U-Thong area and lived peacefully by conserving Lao Khrang traditions. The movement of community-based tourism that sought to connect with local history and culture was highly consistent with contexts of this community. The intervention of DASTA had stimulated knowledge management process and created wider awareness of the existing Lao Khrang ethnicity in the ancient city of U-Thong. DASTA also provided budgets to improve infrastructure for to develop tourism in the community. This could be seen from physical infrastructure that was changed significantly in Ban Khok including roads in the village, landscape and surrounding environment of important sacred places of attraction, especially “Hor Chao Nai”. Additionally, the flea market, which was organized weekly on Friday and Saturday provided opportunities for villagers and those who lived nearby to trade their products for earning additional incomes. At the time of this fieldwork, Ban Khok Ancient Bicycle Club had been operated already over 5 years with a significant level of achievement that attracted tourists to come and experience the way of life of the Lao Khrang ethnic people in the area. The tourism programs offered often included the cycling of ancient bicycle through routes connecting nearby villages that had been developed systematically in the last few years.

The noticeable results of Ban Khok tourism development after the entry of DASTA was improvement of roads and landscape within the village to accommodate tourists who wanted to ride ancient bicycles as advertised. Parallely, members of Ban Khok community were able to enjoy the convenience of trading their products at the flea market and the safety of traveling along the road within the village. Nevertheless, economic benefit in terms of income sharing from activities associated with the club seemed be limited to only those who participated regularly as mentioned by some key informants below.

My family and nieces join the Lao Khrang folk dance with Ngoh Bankhok. We get revenue sharing at the end of the work. (Prasong, personal communication, December 25, 2019).

Lookpla Bankhok, who executed another group of ancient bicycle in Ban Khok also provided his positive opinion as follows.

My group also serve tourists through using ancient bicycles as a part of the network ... Most of our group members are members of the U-Thong Subdistrict Municipality at present. I admire DASTA for making decision to improve roads and landscapes in the village. My group have benefited from the managing bicycle tour in the village (Lookpla Bankhok, personal communication, February 11, 2020).

## 2) Dong Yen Agroforestry Community Enterprise.

From interviews with key informants in both Ban Dong Yen and neighboring communities, consistent information was provided about positive effects on livelihood improvement in Ban Dong Yen. The diversity of activities offered at various learning bases that had been developed sequentially, aimed to foster tourism in the area. After returning from study visits organized by DASTA, representatives of this community enterprise had continued to improve its operation to meet the Global Sustainable Tourism Criteria (GSTC) as explained earlier. At the same time, DASTA also used its owned criteria generated for a self-assessment report based on the Community-based Tourism Criteria (CBTC) The canvas of these criteria was demonstrated at learning center of Dong Yen Agroforestry Community Enterprise. (DASTA, 2018).

In order to provide multiple benefit to the community from management, the new learning bases were established progressively, until the period of data collection there were 12 bases. They managed with a clear accounting record, both income and expenditure. Dividends were given to members after deduction of 10% of net income for management purpose of the center. Additionally, a collective fund was made to support merit making activities at the funeral of members and close relatives of Ban Dong Yen. This kind of support could reduce the burden of expenses for members in the community in such critical time. Waew Dongyen explained about transparent benefit sharing of the enterprise as follows.

Ban Dong Yen's group has a clear record of benefit allocation, transparent and verifiable. If these children participate in the folk dance, they will receive 100 Baht per person for allowance. The tips given by tourists are divided equally

among the children, with no deductions at all (Waew Dongyen, personal communication, January 26, 2020).

Currently, Dong Yen Agroforestry Community Enterprise seemed to be able to carry out various activities based on its own operations and could reduce its dependency on budget assistance from external agencies. Their incomes were mostly generated from fees paid by tourists to visit and learn from agricultural bases and from selling organic farm products, including vegetables, and chicken eggs, to tourists. The service fee was charged according to the number of tourists around 200 Baht per person. The accumulated amount of money received through this charge was divided proportionally to all people who contributed to related activities based on their time spent. After all deducting the expenses, 10% was collected into the fund to be used for management purposes. Apparently, the group had clear record of income, expenses and amount of benefit allocation.

From the record book, amount of income and the number of tourists were recorded. There were 100 tourist groups came to visit in 2018, and 80 more tourist groups in 2019. At the time of this fieldwork, there were 12 learning bases in the community: 1) Dong Yen Agroforestry Community Enterprise office; 2) vegetable planting in basket demonstration plot; 3) organic vegetable growing demonstration plot; 4) mushroom cultivation demonstration plot; 5) Chinese morning glory cultivation demonstration plot; 6) tofu production plant; 7) sunflower sapling cultivation plot; 8) Earthworm rearing plant; 9) mixed vegetable gardening demonstration plot; 10) catfish farming in cement pond; 11) “good mood laying hens” farm; and 12) rice sorting plant. All these products were produced based on organic agriculture principles and sold directly to tourists. These activities had generated additional income from selling products to tourists who visited and participated in learning activities provided.

Ban Dong Yen had served as a model community in the ancient city of U-Thong area, together with Si Sanphet community and other communities outside the area. In order to develop social enterprise, the group associated with community tourism project of DASTA to enable community members to maintain and balance their life in all four dimensions: economy, society, environment and finance.

Consecutively they could preserved their traditional way of life in parallel with production adaptation and enterprise management.. With their intention of minimize bad affects to their way of life, the group had attempted to disribute additional incomes fairly among community members and limit external interventions that emphasized only one aspect of development.

Took DASTA praised the success of development movement in Ban Dong Yen community. This was also consistent with the assessment results based on the concept of community-based tourism (CBT) as mentioned below.

Ban Dong Yen has a very good development achievement and strong synergy of the group members. They become the role model and mentor for Si Sanphet community as well (Took DASTA, personal communication, December 26, 2019).

### 3) Nong Suea Kitchen Community Enterprise.

The performance of this enterorise reflected that it had helped the success of social entrepreneurship of improving livelihoods of members who had been actively involved in its activities. Before joining the enterprise, these members earned extra income form working outside the community. After joining the activites related to the enterprise wirth a strong support from the network set by DASTA, they were able to generate additional income from selling local curry and food without having to commute for working outside the area. At the beginning, 10% of the income after deduction of expenses was collected and kept as a fund for management. However, after about 2 years of its operation and its permanent members had declined, the group decided to stop collecting 10% at the end of 2018. Eventually, anyone who joined the activity, they would receive an equally shared revenue after deducting expenses, or received a full revenue when selling their own products.

While collecting these data, this enterprise has been operating for more than 5 years, from the date of its establishment. Three main members from Ban Nong Suea continued to carry on the mission actively. Interestingly, they also helped to extend the social entrepreneurship application to the network of alliances in neighboring communities and invited their members to join Nong Suea Kitchen Commnuity Enterprise. So far, there had been about five alliance sub-groups: 1)

*khanom Jeen* (Thai vermicelli eaten with curry) group from Ban Tha Phra; 2) coconut shell product group from Ban Na Lao; 3) Thai dessert group from Ban Na Lao; 4) sugar-plam wood products from Ban Tha Ma; and 5) Buddha statue group from Ban Nern Plub Phla Suanplu. Tourism routes were designed that linked Ban Nong Suea with neighboring communities to allow tourists to join in activities related to local food and handicraft. Members of each sub-group mentioned earlier received additional incomes from tourists through their spendings on various food and handicraft products. .

In addition, there were activities organized to connect with tourism the designed that routes linking neighboring communities. Training activities were also offered in collaboration with Tha Phraya Chak School, U-Thong District, to teach local cooking skills and Nong Suea curry paste preparations to students. These courses were offered under a project supported DASTA aiming at creating young tour guides. Khoon Nongsuea explained about effects of running Nong Suea Kitchen community enterprise as follows.

The most important effects on livelihood improvement of Nong Suea Kitchen Community Enterprise is probably the development of human capital ... We have developed knowledge and potentials on local cooking skills to attract tourists, which add values to products and local food as well. A good example can be seen in the case of Lai Nongsuea who is our number one chef and a leading member of the enterprise. (Khoon Nongsuea, personal communication, August 15, 2019).

Lai Nongsuea and her husband opened a restaurant as part of Krua Nong Suea in front of their house every day. This place was used as the main contact point of Ban Nong Suea community enterprise where visitors could buy food and dessert as well as inquire tourism information regarding the community and nearby areas.

The evaluation of social entrepreneurship performance of the three communities studied conducted by DAFTA in 2018 revealed as follows. Despite the concrete implementation in all three communities, their levels of success were different. Ban Khok Ancient Bicycle Club and Nong Suea Kitchen Community

Enterprise still needed to improve their operations, especially in relation to management of the enterprise to be more efficient. It Dong Yen Agroforestry Community Enterprise seemed to made a better achievement in its movement and development to apply social entrepreneurship concept as compared to the other two groups. Ban Dong Yen Community Enterprise was able to pass the performance evaluation criteria and received further supports from DASTA for developing its plan for community-based tourism for the following three consecutive years (2018- 2021). The overall evaluation results of both Ban Khok and Ban Nong Suea came out that they could not meet the criteria used. The main issue of both Ban Khok Ancient Bicycle Club and Nong Suea Kitchen Community Enterprise was concerned with their decision-making processes which were dominated by their leaders. Lack of participation in their management was seen to obscure their sustainability. These two enterprises should be managed differently from Ban Dong Yen. They would be unlikely to rely solely on themselves in tourism development. More attention should be made on the development of tourism routes between Ban Khok and Ban Nong Suea with neighboring communities along the community tourism routes in order to capture various potentialities of their neighboring communities and combine them aim at mutual benefits.

#### **4.5.2 Individual and Household Benefits**

The results presented in this section are based on data obtained from in-depth interviews with representatives of households who were important stakeholders, especially those participated in activities related to the project. These case studies were selected purposively in the three studied villages. The main focus this investigation was to find out effects of the social entrepreneurship development on livelihood improvements of households in these communities. There were 10 households selected as case studies: 3 from Ban Khok; 4 from Ban Dong Yen; and 3 from Ban Nong Suea. The followings are detail descriptions of findings presented case by case.

##### **1) Ngho from Ban Khok**

Mrs. Ngho Ban Khok was 48 years old at the time of this study. She lived with her husband who were 2 years older than her and a daughter who studied at

a university in Bangkok. She was actively involved with the development of social enterprise in the community as she acted as the president of an ancient bicycle club and also ran a small restaurant. Her husband also owned a food stall selling spicy noodle soup (kuay teao rua) Friday and Saturday in Ban Khok flea market. These small businesses enabled the couple to earn some incomes additional to the income generated from taking tourists to travel along the designed routes through ancient bicycle riding. She explained about livelihood activities of her family as follows.

Generally, my younger sister look after my restaurant, which offer low price food based on order, only 30 baht per dish. Our customers are both from this village and tourists who came to visit ancient bicycle museum ... On Friday and Saturday, which the flea market is opened in the afternoon, my husband and I are usually busy with selling noodle soup. Only 25-30 baht per bowl. (Ngoh Bankhok, personal communication, June 28, 2018).

Mrs. Ngoh had clearly developed her entrepreneurial as well as presentation skills from her opportunities to attend related trainings and presenting activities, she had been involved in this project. Moreover, she had also been the main presenter role in publicizing the ancient bicycle club she led in social media specially made for this purpose. This made her widely known as these media had reached a wider society interested in community-based tourism.

## 2) Paed from Ban Khok

Mrs. Paed was 66 years old and lived with her husband who was 64 years old at the time of this study. The couple used to run an outdoor movie (nang kwaan plaeng) business that travelled widely to show in various places within and nearby U-Thong area for more than 20 years. Nevertheless, they decided to sell this business a few years ago due to the situation that put pressure on this kind of business. Since then they had made their living by running a small grocery and selling supplementary food, which had been benefitted from the community-based tourism development in the area. Although the income gained from these activities were not much, when combined with their savings it enabled them to live a happy life in their old age. Mrs. Paed explained about the changing situation occurring in Ban Khok after DASTA came to promote community-based development in the area.

Since DASTA came to the area, I had seen several groups of students come to our community, used our homestay service and traveled around the area by ancient bicycles ... On the other day, a team of journalists came to make a documentary ... They dropped at our shop and bought some drinks ... When I recall what had been happening, I can feel the touch of warm social atmosphere ... a feeling of friendship that is ready to welcome visitors to come and absorb the folkway of Ban Khok ... I myself can meet new friends and earn some incomes from visitors. (Paed Bankhok, personal communication, February 11, 2020).

### 3) Look Pla from Ban Khok

Mrs. Look Pla was 39 years old at the time of this study. She lived with her husband who was 45 and two teenage sons. Mrs. Look Pla had been a village public health volunteer since the 2015. She was also strongly involved in the development and management of social enterprise in Ban Khok as she was the leader of a community network club of Tao U-Thong municipality, which also organized ancient bicycle lovers to join community tourism development project in the area. There were more than 100 members joined the club. These members generally made their living by means of hiring labor in harvesting vegetable in various areas where commercial vegetable growing was widely practiced. After the community-based tourism development was promoted in this area, members of this club also gained benefits from the community tourism development project supported by DASTA. The club rented ancient bicycles owned by its members to tourists who made their visits to the community, stayed at homestay accommodation, and wanted to travel in through bicycle riding. Moreover, its members also participated in cultural activities representing the Lao Khrang ethnic group to perform their popular traditional dances. She explained about the involvement of members of her group and their benefit as follows.

Apart from providing homestay accommodation to tourists and renting out our bicycles, our members who are mostly Lao Khrang descendants usually participate in cultural fairs organized by Tao U-Thong Municipality and the Laos' Embassy. We brought our ancient bicycle to show and performed our



traditional dances ... Joining these activities enable us to earn some more incomes as well as to publicize our culture to attract tourists to visit our community. (Lookpla Bankhok, personal communication, February 11, 2020).

#### 4) Weaw from Ban Dong Yean

Mrs. Weaw completed his formal education at only grade 4. She use to be an assistant head of the village at the time when Dong Yen Agroforestry community enterprise started its establishment. Later she resigned from this position and was elected to be the third president of the enterprise in the year 2016. She expressed that she was proud to be part of the movement that had made his village to be widely known for its successful development of the community enterprise, despite its relatively shortage of natural resources as compared to other villages nearby.

Being actively involved in the management of the community enterprise had brought about a positive change of her personality. She became a thoughtful person with a tranquil personality. This change occurred as a result of her hard efforts to deal with problems and obstacles faced regarding the management of the enterprise. She had also learned a lot about how adapt his working style and develop his leadership by using knowledge gained from training supported by DASTA. Through his dedication to work, Ban Dong Yen Agroforestry community enterprise had reached a high achievement and made it a model of its kind that could strongly link with community-based tourism. This model was later brought to be applied in other communities nearby as well as far away in the country.

#### 5) Boon from Ban Dong Yen

Ms. Boon was 60 years old at the time of this study. She had been working as a vegetable trader selling various kinds of vegetable for more than 30 years at her stall in U-Thong market. Like most retail vegetable traders, she ordered vegetable from various places and sold to general customers mostly local.

Ms. Boon decided to join Dong Yen Agroforestry community enterprise at the beginning of its establishment as a founding member, and acted as its treasurer. At the same time, she had continued to work as a vegetable trader until the year 2015. The main reason of stopping this work was to look after her ageing mother who were seriously ill at home. She decided to cultivate Hungarian black mushroom,

which is known for its good taste and soft texture. This activity was done at her own resident and could generate a small amount of income to support her living. A crop of cultivation of this kind of mushroom could be harvested for 45 days. Its selling prices at farm was 60 baht per kilogram.

After her mother passed away in 2019, she decided to extend and improve her mushroom cultivation. At the same time, she also added some more activities by planting 7 kinds of vegetable popularly consumed in the area. This vegetable cultivation was operated using net and chemical free techniques in 4 green houses. By extending the cultivation space, it allowed for rotating the crop of different kinds of vegetable that eased farm management. Her efforts to create an organic vegetable farm as a learning based to connect with the community tourism development project supported by DASTA is highly beneficial to her livelihood. Her chemical free vegetable products could be sold in higher price than those in normal markets. Moreover, she seemed to have a happier life than before, as most of her activities were done at home and she had a chance to exchange ideas and knowledge with visitors. She explained about her life that had been improving as follows.

If you ask me what I have got after shifting from being a vegetable trader to be an organic vegetable farmer, my answer is about being happier, as I can share my life story and knowledge related to my organic agricultural practices at this farm base. Furthermore, my health has been improved from eating organic vegetable that is grown myself. I used to have diabetes, heart and blood pressure problems ... But currently, only blood pressure problem still remains. (Boon Dongyen, personal communication, January 26, 2020).

Apparently, Boon took care of the mushroom nursery and the vegetable greenhouse. When tourists visited the enterprise, she would take tourists to the activity bases along the Ban Dong Yen tourism route.

#### 6) Yong from Ban Dong Yen

Ms. Yong, a close relative of Mrs. Weaw, was 59 years at the time of this study. She lived alone because her mother passed away recently. She made her living as a vegetable trader, the work that she had been doing for more than 20 years. Her income from this activity was 5,000 baht per month in average. She described her

involvement in the tourism development project promoted by DASTA as part of the community enterprise in Ban Dong Yen as follows.

When DASTA came and held a civil societal meeting in our village, I was attracted by activities under the royal patronage project of King Rama IX; especially producing sunflower sprout was very interesting. I have search some related information and made some experiments about it. I found that the sunflower seed takes only 5 days grow to the size suitable for cutting. I decided to do this activity to sell it mainly to restaurants in U-Thong area. It provides a good return in a very short time ... I am very proud to be part of Dong Yean Agroforestry Community Enterprise. (Yong Dongyen, personal communication, January 26, 2020).

Ms. Yong could produce the sunflower sprout around 40 kilograms per month and sell it at 100 baht per kilogram in average. This made her to earn around 4,000 baht per from this activity. More importantly, she could do this job at home, have a good health from eating organic vegetable, and feel happy to have a chance of exchanging ideas and knowledge with neighbors and visitors.

#### 7) Paed from Ban Dong Yen

Mrs. Paed who was 64 years old lived with her husband, Mr. Nahn, and a teenage grandson. The ageing couple were used to do rice farming by renting land around 20 rais (3.2 hectares), located in Ban Khok, from Mr. Nahn's relative. Her husband had some knowledge about organic farming, which he applied to reduce the production cost. However, as the land was located at the other village nearby, they had to travel some distance every day in the rainy season to plant and look after their rice. This practice had been tiresome and inconvenient for the ageing couple.

In 2016, Mrs. Paed learned how to raise earth worm from a training organized by DATA. She was interested to run a business of earth worm rearing and started to invest in raising African earth worm using cow dung and mixing with soil to be used for farming. Her family business has been successful and could generate a reasonable income as the price was quite high, 40 baht per kilogram. The couple decided to stop their rice farming and focused on producing vermicompost garden soil and growing organic vegetable at their own home. Their business formed a part of

Dong Yen Agroforestry Community Enterprise promoted by DASTA. It had been very successful for the couple to earn sufficient income for their living and supporting education of their grandson.

If you asked, about doing organic farming at Ban Dong Yen. I must say that I did not get rich but my body was free from toxins, which overall in our house earn sufficient income. (Paed Dongyen, personal communication, January 26, 2020).

#### 8) Khoon from Ban Nong Suea

Mr. Khoon was 57 years old at the time of this study. His wife was from Ban Nong Suea. After their marriage, they decided to live in Ban Nong Suea. Mr. Khoon was the president of Nong Suea Kitchen Community Enterprise at the time of this study. Before that, he used to be a manager of U-Thong Sugar Factory located in the area. While working with the sugar factory, he was involved with the effort to coordinate with surrounding communities to solve waste water problems of the factory that affected the communities. Later he decided to retire early as he did not want to move to other factories located far away. After his retirement, he joined the community tourism network support by DASTA to drive the community enterprise in Ban Nong Suea. Mr. Khoon described his experience of working with the sugar factory and his decision to join to resign and join the community enterprise as follows.

I had worked at the sugar factory for 32 years and decided to retire early at the age of 53 years old. The reason behind this decision was mainly because I was ordered to take a position in Korat (a district in Nakorn Ratchasima province in the Northeastern region) ... I chose to resign and joined the network partnering with DASTA ... I helped the group formed in the Nong Suea community to be registered as a community enterprise focusing on producing local food as many members of this community are skillful in food preparation. (Khoon Nongsuea, personal communication, August 15, 2019).

After joining the community tourism development as network partner with DASTA, Mr. Khoon had spent much of his time in joining related activities

including meetings and joining study tours organized by DASTA. Being an experienced member of the community and the network, he also played a role as a leading presenter and motivator to promote the community development project and the movement to apply social entrepreneurship concepts in various communities in the area. At the same time, he and his wife also ran an organic vegetable farm that produced various kinds of organic vegetables to supply the Nong Suea kitchen. His incomes came from selling products from this farm and also allowances from his participation in various activities related to community tourism development in the area.

9) Ya from Ban Nong Suea

Mrs. Ya was originally from Ban Na Lao. She moved to live in Ban Nong Suea after her marriage with her husband who were from Ban Nong Suea. Her family ran a furniture shop selling tables and chairs. More recently, the family also made a knock-down houses based on order. Their two sons had already been grown up and moved to work in other provinces.

After DASTA came to promote community tourism development in the area, Mrs. Ya had been involved regularly in its related activities. Joining these activities had given opportunities for her to develop leadership including the ability to make public talk. Another experience very important for her was the study to Japan and had a chance to learn “Bento”, a Japanese art of making packed meal, which brought in and applied to develop weaving products for adding value in making packed food to serve tourists. This had been beneficial for her to develop another small business to support Nong Suea Kitchen community enterprise that also provided additional income for her family. She explained her experience of working with DASTA as follows.

Earlier, there were various organizations came to promote participatory development in this community, but I was not interested ... When DASTA came and encourage villagers to participate in its development initiatives which appeared to be different from others, especially the encouragement to search local identities, I decided to join DASTA in most activities ... This developed my braveness to speak and express ideas ... The foremost thing I have learned is value adding techniques for local products, for example, bento

style of making packed meal. (Ya Nongsuea, personal communication, August 15, 2019).

#### 10) Lai from Ban Nong Suea

Mrs. Lai was an assistant village head, the official position that she had been holding for 18 years. She was originally from Ban Khao Phra, a neighboring village of Ban Nong Suea. However, she moved to Ban Nong Suea 32 years ago to live with her husband. She used to sell packed side dishes (kub khao) in a morning market not far from her resident to make her living. After joining the community tourism development project supported by DASTA, she decided to stop this work and work as the manager of Nong Suea Kitchen restaurant. Her husband was a mechanic running a mall motorcycle repairing shop. They had two sons who had already had their own jobs but still lived with them in the same house. They sometime help their father and mother to do the family businesses. Mrs. Lai briefly explained about her current job as follows.

Every day, I work at Nong Suea Kitchen Restaurant from 5 am to 3 pm. If I have to go to other places to some work or to attend study tours, the restaurant would be closed. We sell rice and curry together with rice porridge in the morning. In the afternoon, we sell ancient noodle soup and cooked-to-order dishes. (Lai Nongsuea, personal communication, August 15, 2019).

Mrs. Lai had been given opportunities to develop her knowledge and skills related to community-based tourism management through trainings supported by DASTA. This development had enable him to lead various activities and tourism management in Ban Nong Suea efficiently. All these activities had been beneficial for livelihoods of her and her household as they provide more stable income. Currently, she also used social media, especially the facebook, to publicize local food recipes enabling customers to be better informed about their production plans, and more convenient in purchasing the products.

Results of the individual and household case study analysis presented here indicated that stakeholders, especially those involved in activities related to community enterprises in in selected villages under this study were beneficial from

the development of these enterprises through effort to apply social entrepreneurship concepts. Positives impacts on the stakeholders was observed regarding their livelihood improvement in term of providing better or more stable incomes, and personal development. Improvement was also informed with respect to their subjective well-being as many of them also stated that their life had been happier as a result of participating in related activities. Important reasons given included their abilities to work at their home or within their communities and to adjust their livelihood strategies based on application experiences related to social enterprise development and local wisdom. Furthermore, as the development in this area was associated with community-based development, many stakeholders tended to feel valuable as they had a chance to meet visitors, and exchange knowledge and ideas with them.

## **CHAPTER 5**

### **CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS**

This study focuses on an application of community-based social entrepreneurship and its effects on the improvement of livelihoods in rural communities which were purposively selected. The case communities selected formed network partners of the special area for sustainable tourism in the U-Thong Ancient City Project. The study had three objectives: 1) to investigate the formation and application of the community-based social entrepreneurship concept in rural communities which were network partners of the Designated Areas for Sustainable Tourism Administration in the U-Thong City Project; 2) to find out the process of development mobilization of community-based social entrepreneurship cases which were outstanding and had been operated continuously; and 3) to analyze the performance of community-based social enterprises which affects the livelihood improvement of local people in various aspects.

The study was conducted in accordance with the qualitative research methodology attempting to understand the processes and outcomes of community-based social enterprise development through state intervention. The selection of communities was made purposively from those intervened by the state in form of creating a community network for tourism development under the Ancient U-Thong City Project of the Designated Areas for Sustainable Tourism Administration (DASTA). The main criteria for the community selection was that a community should have been able to develop according to this community-based entrepreneurship approach. Ban Khok Community, Ban Dong Yen community and Ban Nong Suea Communities in U-Thong district, Suphanburi province, were selected. In each of these communities, one group organized to develop according to the social entrepreneurship concept was selected for the investigation. The groups selected were



as follows: 1) Ancient Bicycle Club in Ban Khok; 2) Nong Suea Kitchen Community Enterprise in Ban Nong Suea; and 3) Dong Yen Agroforestry Community Enterprise in Ban Dong Yen. The communities selected for this study had contiguous areas and joined the project in the first phase of its development. The groups were mostly cited as being successful. Various related activities were evident and used to reflect the prominent works that had been undertaken in these groups in connection with the project. Several reports were also viewed about activities undertaken and local culture existing from various news channels including television programs and videos which could be easily accessed on internet.

Due to the fact, which the application of community-based social entrepreneurship concept to improve livelihoods at the grassroot level in Thailand had not been systematically studied in the past. Therefore, it was very interesting to conduct this study to understand the origin of the movement and the application social entrepreneurship concept in driving the movement as well as its results that help improve livelihoods of rural households. Qualitative data were collected mainly from key informants specifically selected by means of in-depth interview together with direct observation, at both community and household levels. Data gathered from various sources and with different methods were then analyzed by means of content analysis, typological analysis, data synthesis and interpretation.. The presentation in this chapter will briefly illustrate the conclusions drawn from this study, discussions of the study results and recommendations. The results of the study presented in the following headings.

#### 5.1 Conclusions

#### 5.2 Discussion

#### 5.3 Recommendation

## 5.1 Conclusions

### 5.1.1 Community Contexts and Social Vulnerabilities Related to Livelihoods in the Study Area

#### 5.1.1.1 History and Background of the Study Area

Various archaeological evidences have been discovered in the Ancient City of U-Thong that there have proved the existence of human settlement since prehistoric times and later developed into a center of maritime trade. The economy of the U-Thong city at that time showed a strong link between the Kingdom of China in the north and several kingdoms in the west that had been developed since the Dvaravati period. Archaeological evidences found, such as beads, coins and utensils in daily life, has been excavated and brought on display in the U-Thong National Museum. This trading significance had continued until the Ancient City of U-Thong declined its importance due to natural conditions especially, the changing direction of water streams in the area.

In the early days of Rattanakosin period, there had been an influx of migration of foreigners who were forcibly taken into the area after the Kingdom of Siam defeated the war. Several communities of various Tai-Lao ethnic groups were brought in and allowed to settle in this area, including Lao Khrang, Lao Wiang, Lao Song, and Lao Phuan. The Lao Khrang ethnic group in particular formed a large community that is still apparent in U-Thong subdistrict nowadays.

Historically, the terrain that used to be a seaside was then became the phenomenon of seawater receding to Samut Songkhram province as at the present. This caused the original Chorakhe Sam Phan River reducing the size and changing its course dramatically. Most of the geography of the U-Thong area at the present is quite arid as it is the hillside area. People living in the area depend largely on natural water for their consumption and utilization, especially for farming through the irrigation system of water from the Khlong Makham Thao canal.

However, the area is rich in history, archeology and culture of various ethnic groups. It is full with stories and contexts that have been enduring since the

prehistoric time. It is also the location of the U-Thong National Museum today. The area has attracted a number of people who believe in the potentiality of tourism development that is likely to continue and gain popularity amid the increasing trend of the alternative development concepts through community participation. This led to the establishment of the Designated Areas for Sustainable Tourism Administration (Public Organization) Area 7, or DASTA 7<sup>th</sup>, with the main aim to manage community-based tourism in a systematic way and to create a link between history, archeology and local people ways of life. According to the announcement of the cabinet resolution on May 1, 2012, the Ancient City of U-Thong covers an area of 38.16 square kilometers in two subdisriects. Consequently, tourism development in the U-Thong area forms an alternative way to increase income for people in the community whose occupations were mainly farming and hiring labor.

#### 5.1.1.2 Community Contexts and Social Vulnerabilities related to Livelihoods in the Study Area

The three communities selected for the investigation in this study were Ban Khok, Ban Dong Yen, and Ban Nong Suea, which were among the pioneer communities to be partners of the tourism network initiated by DASTA. The communities were physically connected and socially allied as their majority population is of Lao Khrang descent. Their leaders had a vision of social entrepreneurship development as well as a strong inner desire to put this idea into action. In addition, a number of community members had been actively involved in developing the community towards self-reliant. The arrival of DASTA encouraged them to open a learning center in each community to create ideas, explore and build on the the community identities, accompanying with the development of a community-based tourism network by applying the concept of social entrepreneurship to suit the local contexts. They commonly had a distinctive point that the history and lifestyle of their communities can be integrated into the development of sustainable tourism according to the world criteria for sustainable tourism. The expectation of this movement was primarily to improve livelihoods at the household level in rural communities.

Data from in-depth interviews and non-participant observations revealed that there existed a group within each community to perform collective

actions initiated by leading members of the community. The group was formed informally at the beginning and then encouraged to further development by applied the concept of social entrepreneurship in conducting related activities. The group activities were associated with tourism promotion under the community-based tourism development project supported by DASTA.

In Ban Khok, which was a rather large community, there was an initiative to set up an ancient bicycle club by leading members interested in conserving ancient bicycles. It aimed mainly to promote the way of life of Lao Khrang ethnic group that could still be evident partly through antique bicycle. Meanwhile in Ban Dong Yen, a group of community members also organized informally to promote agricultural activities that combined planting of trees and organic vegetable. The group's primary purpose was to share knowledge related to organic farming through vegetable and tree planting. The group was later registered as a community enterprise under the name of Dong Yen Agroforestry Community Enterprise. Whereas in Ban Nong Suea, leading villagers joined to form a group to conduct activities related to local cooking and handicraft production. Later they registered as a community enterprise under the name Nong Suea Kitchen Community Enterprise, to exhibit the way of life of the Lao Khrang ethnic people through famous traditional food and unique local handicrafts. Previously people in Nong Suea community had been regularly invited to cook at various ceremonial events in the area. At the same time, handicrafts were produced locally for household use and selling.

The above development could attract tourists to visit the area, either through cycling rented ancient bicycles or driving their own car along the routes linking these three communities, as mentioned earlier. They could visit various places of attraction on these routes, providing them a chance to touch and experience various places of interest, related activities as well as local products, which have developed in connection with the lifestyles of local people. More importantly, these efforts and products reflected an attempt to improve livelihoods of the Lao Khrang ethnic group in this area.

### **5.1.2 Group Formation and Application of Community-based Social Entrepreneurship Concept**

Considering the formation and development of selected groups that were operated in accordance with the social entrepreneurship concept, the findings can be summarized as follows.

#### **5.1.2.1 Ancient Bicycle Club in Ban Khok**

The Ancient Bicycle Club in Ban Khok community was formed informally as some leading members the community realized that the people of Ban Khok community used to ride bicycles along the rice fields and between villages for their daily commuting. Until roads had been developed, then the community had switched to using motorcycles. Thus, bicycles, which were used to travel to meet each other, had been abandoned and parked in their houses. A group leader who appreciated these ancient bicycles with a life history behind them therefore persuaded some members of the community who still had the ancient bicycles in their possession to bring them back. Some of which aged up to 100 years old. They were repaired, restored, and then set up an Ancient Bicycle Club. In addition, culturally related activities that had been organized in this community and neighboring communities showed their interest to invite representatives of the group to participate in such events for creating colorful performances. Participating in the Songkran Flag parade Festival at Nong Ta Sam temple was a good example.

Later, after DASTA established an agency in U-Thong district, a master plan was prepared for the development of U-Thong Ancient City Special Area in 2014. Ban Khok was viewed as having a high potential to be developed as a network community, and the charm of the ancient bicycle and local people's lifestyles was combined to be use in tourism promotion. The significance of this community as a center of the Lao Khrang ethnic group had reflected well from the location of the lord tower "Hor Chao Nai". The promoting bicycle tourism routes was seed to be helpful for connecting a few Lao Khrang communities found in the area. Some budgets were allocated to support the renovation of the office of the Ancient Bicycle Club and changed it to the Ancient Bicycle Museum of Ban Khok, which had been opened for tourists to visit since then.

#### 5.1.2.2 Dong Yen Agroforestry Community Enterprise in Ban Dong Yen

The forefront leading members started an organic farming group in Dong Yen community at the end of 2013 by conducting the campaign for members to practice farming activities according to the concept of organic agriculture, which included both cultivation of food crops, especially vegetables, and planting trees. In 2014, as the activities had been highly developed, the group decided to register using the name “Dong Yen Agroforestry Community Enterprise” and joined as a member of the community tourism network supported by DASTA. Its main objective was to develop the group to become a learning center for promoting chemical-free vegetable cultivation, agroforestry, and animal husbandry. Agricultural products from the group were mainly sold to the consumers in the area. Some products were sold in other villages and nearby markets. Currently, the enterprise had also been developed into various learning bases focusing on producing different organic products to attract tourists to come for a visit, exchange ideas, and purchase the products.

#### 5.1.2.3 Nong Suea Kitchen Community Enterprise in Ban Nong Suea

Nong Suea Kitchen Community Enterprise was located behind commercial buildings along the main road leading to the city center of U-Thong district. In the early stage of its development, a number of people in the community who were skillful in cooking local dishes and desserts had gathered to undertake economic activities for commercial purposes. As these activities had continued with a reasonable progress, it was later decided to register as a community enterprise under the name “Nong Suea Kitchen Community Enterprise” at the end of the year 2013. This was accompanied by persuading friends with various skills of craftsmanship in nearby communities to join as members. Their primary mission was producing and marketing local food and handicraft products. These included readily cooked food and dessert of local recipes, metal casting and coconut-shell handicraft products. It had also become a networking community linking tourism routes with nearby communities. The founding group members also had internal desire to do social activities following the food steps of King Rama IX who attempted tirelessly to help people to improve their livelihoods based on the Philosophy of Sufficiency Economy throughout his reign.

### **5.1.3 The Mobilization and Development of Community-based Social Entrepreneurship**

Although the early stage group formation came from efforts of a small group of people who were members of each community to share their common interest in certain activities, it was developed to economic and entrepreneurial activities that could generate incomes and profits beneficial for their groups and communities. Undoubtedly, DASTA had played an important role in supporting and promoting the systematic mobilization process. This allowed the social entrepreneurship efforts of each selected group to extend its connection with the development of tourism in this special area according to the organization's policies as follows.

#### **5.1.3.1 Ban Khok Ancient Bicycle Club**

In Ban Khok, the ancient bicycle club was allocated some budgets by DASTA to build a museum for exhibiting stories related to ancient bicycles and ethnic Lao Khrang culture. In the meantime, DASTA had also allocated some more budget for improving the roads in Ban Khok community to be used as an ancient cycling route to observe the people's way of life in the community. This was supplemented with Lao Khrang folk dance performances and Dvaravati casting activities in case if tourists come to visit in a group. These activities helped generate additional income for people in the community who participated. . Additionally, in 2018, DASTA also supported some more budget to renovate the area around the old pond to build Ban Khok flea market with the main aim to provide a place for selling household and local products such as vegetable, farm inputs, local food, etc. This market was operated every Friday and Saturday evening for tourists and local people to buy these products at affordable prices. Meanwhile, representatives of the club had also been encouraged to join training sessions frequently with representatives from other communities of the DASTA's tourism network. This allowed for exchanging knowledge and ideas among people doing similar activities from different areas, which applicable to further development their community enterprises for both economic and social benefits.

#### **5.1.3.2 Dong Yen Agroforestry Community Enterprise**

In Ban Dong Yen, the group initiative began from a group of villagers interested in organic farming, which appeared in a form of collective action to drive

alternative agricultural practices to solve the problems affected by mainstream farming practices. Their strong relationship occurring based on traditional social capital had driven the founding members to hold together in creating regulations for safety farming practices to be enforced. These regulations were later developed into the community enterprise constitution under the commitment slogan “I will do farming with my heart, not to put money as the main goal.” This effort resulted in improving the operation of the community enterprise to be more systematic and highly effective.

When DASTA came to work in the area, Ban Dong Yen community was selected to be in its community-based tourism network. In 2015, DASTA allocated the budget to establish the first agricultural learning center in this community. And in 2016, DASTA also allocated some more budgets to renovate new bathrooms in the center, support additional activity bases and produce media for promoting tourism of this community to reach wider groups of tourists. The achievement of this community made it to be named one of the 10 model communities by “the Village to the World Project in the same year.” This success made the community to receive additional budget from DASTA in 2017 for building a new learning center enabling it to provide a better service for tourists.

In addition, representatives of the Dong Yen Agroforestry Community Enterprise had been given opportunities from DASTA to attend trainings related to community-based tourism development, both within the country and abroad. Their experiences were particularly useful for applying to the development of social enterprise activities back in their community.

#### 5.1.3.3 Nong Suea Kitchen Community Enterprise

In Ban Nong Suea, there was a group of people who were skillful in cooking and artistry, especially making local curry paste and handicrafts, trying to undertake activities together in order earn extra incomes beside their main occupations. Later, this group was developed and registered as a community enterprise when DASTA came into the area and chose this community as a network partner of community-based tourism development. Some budgets had been allocated by DASTA in the form of subsidies for Nong Suea Kitchen Community Enterprise to reduce the burden of tourists from paying high fees to participate in activities offered



by the enterprise. Public campaigns were also made to inform more about activities supported by DASTA. The main activity organized by Nong Suea Kitchen Community Enterprise was hands-on practices in making local curry pastes, preparing local food recipes and making handicraft products from bamboo. The food and handicraft products made by tourists were presented to them before going to a nearby community that connects tourist routes and joining other activities. They could also purchase the community products as souvenirs. Several activities offered by nearby communities included: making Chinese desserts at Ban Tha Phra; making handicraft products from coconut shells and Thai desserts at Ban Na Lao; making handicraft products from sugar palm at Ban Tha Ma; and visiting the Buddha image and observing statue casting at Ban Nern Plub Phla Suan Phlu. In 2018, Nong Suea Kitchen Community Enterprise was allocated some more budgets by DASTA to be used in renting the area and renovating it into a restaurant in order to accommodate more tourists.

In addition, representatives of Nong Suea Kitchen Community Enterprise were given opportunities to attend trainings and related events, so that they could participate in knowledge exchange as well as bring their products to exhibit and sell in the events. Nevertheless, in 2019, DASTA had raised an important issue for Nong Suea Kitchen Community Enterprise to create their own tourism programs that can attract tourists to come by paying a full service fee, so that the enterprise does not need to rely on DASTA subsidies. This formed a great challenge for this enterprise to improve its capacity to sustain its business on a self-reliance basis.

#### **5.1.4 Community-based Social Entrepreneurship Outcomes and Affects on Livelihood Improvement**

In the study site, the Lao Khrang ethnic group have been settling since the beginning of the Rattanakosin reign. Together with villagers in nearby communities who belong to the same ethnic group, preservation of their way of life was observed in order to maintain the important part of their cultural identity. Their cultural connection forms a strong social capital in the community. From data gathered in this study, most of the people in the community had a low level of education, especially people who were middle-aged and older appeared to have completed only at the

compulsory educational level. Therefore, their occupations tended to limit to small-scaled farming and hiring labour in general. Field crop and vegetable cultivation that did not require a large amount of water was commonly practiced among farmers on a small-scale basis as the area had insufficient water sources. After the intervention of the DASTA to drive economic activities in these communities, related efforts to change livelihood strategies through application of the social entrepreneurship concept were observed, especially among those who were involved in groups' activities. Consequently, economic production methods and products were developed which added values to products and services.

The above changes had improved the operation process of the community enterprises and affected the improvement of household livelihoods in the following dimensions.

#### 5.1.4.1 Group Performance

##### 1) Ban Khok Ancient Bicycle Club.

The development of this group toward a community-based social enterprise allowed community members to have more work to do from tourism-related activities, such as participating in a Lao Khrang folk dance performance and the Dvaravati bead stringing activity. This had resulted in increasing their incomes from selling souvenirs and service fees allocated by the club. In addition, people in the community were also able to generate more income from selling local products and homemade products in Ban Khok flea market held every evening of Friday and Saturday.

##### 2) Dong Yen Agroforestry Community Enterprise.

The development of this community social enterprise from an organic farming group informally formed at the beginning to a community enterprise allowed many community members to participate in providing services in connection with an established learning center on conservation agriculture emphasis on organic farming and agroforestry practices. Additionally, a diversity of agricultural products were cultivated and sold to villagers, local consumers and tourists. Agricultural education services were also provided through a variety of established activity bases organized in the community. In addition, there were a continuous improvement of the number of artesian wells and development of new activity bases together with a

systematic business operation. As a result, the Dong Yen Agroforestry Community Enterprise appeared to be capable of making an efficient operation with a highly self-reliant management and significantly less dependent on budget assistance from external agencies. A number of community members were observed to participate in tourist service activities. This allowed participants to earn wages according to their responsibilities. Activity-based homeowners could generate more income from selling their own agricultural products either in fresh or preserved forms to visitors. Prices gaining from selling these products were generally higher than selling in general markets or through intermediaries.

Another outstanding performance were related to human capital development through the development of a body of knowledge related to organic agriculture. Active participation of community members had increased their possibilities to adjust their livelihood strategies and develop knowledge to improve the enterprise management. As a result, Dong Yen Agroforestry Community Enterprise was chosen as a model community for community tourism development that could combine the local people's way of life with economic development. In addition, Dong Yen Agroforestry Community Enterprise had been evaluated by DASTA to be included in the development plan for another 3 years (2018 - 2021) of the community tourism route in the Ancient City of U-Thong.

### 3) Nong Suea Kitchen Community Enterprise.

Group members could earn more income from activities providing to tourists. The group offered cooking and food related activities, including preparation of fresh curry paste, local food and dessert of Nong Suea recipes, for visitors to participate in workshops organized for them to gain special experiences. Selling value-added local products in forms of local handicrafts from 5 nearby communities also generated additional incomes to the involvers. The most notable performance was the development of human capital among members, through knowledge and skill improvement gaining from their involvement in related entrepreneurial activities. Moreover, the application of social entrepreneurship concept in the operation of this group had attracted members of nearby communities to join as network partners of Nong Suea Kitchen Community Enterprise enabling

wider connection of the community tourism routes. This connection had widened benefits to these communities.

#### 5.1.4.2 Individual and Household Benefits

People in the selected communities, who participated in driving activities through state interventions to develop the community-based tourism by applying social entrepreneurship concepts of DASTA, were informed to improve their livelihoods and increase their well-being. This could be observed from their increased incomes generated through their participation in various activities, including service and production activities. Their well-being improvement was also reflected through the emotional expressions of community members that appeared to smile when meeting with visitors. More importantly, results of the overall movement had helped to reduce vulnerabilities that impeded the livelihoods of local households. Finally, capacity development occurred among community members through various trainings and study visits leading to livelihood adaptation among community members. Supporting evidences were observed that could be explained as related to management of various assets as follows.

##### 1) Financial assets.

This type of assets generally includes cash, savings, loans, and household liabilities used as working capital in daily life. Community-based tourism activities in the study area were found to facilitate the management of financial assets circulated for investment to create a better career and increase income. However, there were some differences between the three selected communities. Apparently, members of the Agroforestry Community Enterprise in Dong Yen community had initiated various activities at home such as raising happy chickens (laying hens), earthworm breeding ground and producing vermicompost, growing organic vegetable, and tofu making. These households had been able to earn incomes from selling goods resulting from these activities without having to go out of the community in order to seek paid work as before. During the time when no visitors come to the village, they could also sell organic products at a higher price as compared to general agricultural products to consumers who were interested in healthy living.

## 2) Human assets.

This type of assets generally covers both quantity and quality aspects of household and community members. Most people in the community had a low educational attainment. Their knowledge, skills and abilities to work acquired mostly through family transfer as well as through learning from neighbors. This made the development movement to be dawdling. After joining the development network with DASTA, members of social entrepreneurship groups had developed knowledge and skills related to community-based tourism enabling them to interact with visitors more appropriately, as well as to deliver the story of their communities and express their identities to visitors. In addition, some of them had developed leadership related to management, which were beneficial for improving the community enterprises.

## 3) Social assets.

Most of the people in these communities had good social ties of being part of the Lao Khrang ethnic group attached by cultures and traditions. These bonds were highly valuable in driving community-based movements and connecting between communities of the same ethnic group to organize activities related to social entrepreneurship as well as to provide tourism services. Their contributions had been noticeable in highlighting the Lao Khrang culture for visitors to experience their way of life. The creation of a network of U-Thong local guide club that connected tourism with concerned agents and community enterprises from 25 communities in the area of U-Thong ancient city had been clearly observed in this respect. In Ban Dong Yen in particular, members of the community enterprise had been benefited significantly from this network.

## 4) Physical assets.

This type of assets generally covers various facilities including infrastructure, tools and machinery used as means of production and livelihood improvement. The availability of these assets in the selected communities was quite limited, but conducive to further development because there were good roads and electricity in the area. Meanwhile, the communities were located on connected paths. After joining a tourism development network with DASTA, roads were improved as well as important places, such as the lord's tower "*Hor Chao Nai*" and the old pond, were renovated. Further development was also made on the landscape of the area,

learning centers and activity bases in order improve conditions that can accommodate and attract more visitors. Some aspects of this development led to increasing productivity of economic activities in these communities.

#### 5) Natural assets.

The most prominent asset of this type important for livelihoods of people in the study area at the time of this study was water, with some differences found between selected communities. In Ban Khok, water from natural source was not sufficient for farming in the lowland area of the community. While most of farmers in Ban Dong Yen relied strongly on ground water to grow vegetables, kitchen and field crops. This was similar to Ban Nong Suea, in which farmers used ground water for raising beef cattle. In addition, all three communities were affected by the wastewater smell from the nearby sugar factory. As result of development movement that included efforts to solve environmental problems, the factory was forced to improve its wastewater treatment to meet the required standard. At the same time, people in these communities tended to increase their awareness of the conservation of the environment and natural resources. Consequently, their conservation efforts had been increasing, especillay in Ban DongYen, enabling them to drive the community to be famous for prodcing toxic-free agricultural products and processed food as well as other “environmental friendly products” to serve tourists.

## 5.2 Discussions

The emergence of social entrepreneurship application found in the study area is conformed with the concept proposed by Jiao (2011), as the selected communities were found to have five common characteristics: 1) strong internal aspirations to operate the community-led social enterprise that benefits community members who group together before the intervention of state policy; 2) human capital found in all three communities is skillfull in livelihood activities of which some have been existing earlier before the beginning of state interventioned tourism development was seriously driven, and each community has a distinctive feature of local food to present differently; 3) social capital exists as attached to being a Lao Khrang ethnic group and kinship relation in each community; 4) environmental factors are supportive as

network communities in the area are located close to each other which enable tourism to travel easily between communities; and 5) institutional factors are assuring as the selected communities are included as development partners of the Designated Areas for Sustainable Tourism Administration in U-Thong Ancient City. The availability of concerned agencies to support the movement since the beginning of the project helps create the driving force and development in a form of network, which is important for the success of community-based development (Roy et al., 2014).

In visible consequences, spreading ideas (contagion) to the network appeared in a form of knowledge exchange about community-based social entrepreneurship concept and application. Members of the selected communities have exchanged ideas in order to find strengths, identities and good practices of their communities. Exchange of ideas forms a priority to actors of the network as it is useful for disseminating information and transferring knowledge gained from trainings and study visits to their fellow neighbors in each community.

According to information gathered from leading members of founding groups in three communities, after a special area of the Ancient City of U-Thong was announced, spatial awareness was created and entrepreneurship movement was driven using authority of the Dvaravati U-Thong Ancient City Community Tourism Promotion Club and the U-Thong local guide network. Results from this study showed that leading group members played a significant role in making change by transferring knowledge to others like in previous related studies (Borgatti & Foster, 2003), and all of them have one thing in common, that is a strong desire (Jiao, 2011). According to the concept of collectivism (Peredo & Chrisman, 2006), it could be said that these pioneer members are willing to make social change (Zakaras, 2016), regardless of the business model involvement in marketing and monetization. Their efforts to make change create a powerful driving force for the development of community-based social enterprise, which connect with forces from other factors including human capital, social capital, environmental and institutional factors. Being tourism network partners that continually affect the process of driving and development of community-based social enterprise, the movement outcomes are undoubtedly lead to improving the livelihoods of members of the network communities (Krantz, 2001).

The policy of DASTA to develop the Ancient City of U-Thong to be a special area that focuses on promoting activities related to community-based tourism aims primarily to enhance the livelihood of people in the networking communities. Simultaneously, it gives the local community the freedom to decide what activities to be undertaken based on the specific contexts of each community. The role of DASTA is therefore to be an institutional body that helps empower members of each local community to leverage social mobility through their participation in the development of social enterprise in the community. In this sense, members of each local community are main drivers of economic activities based on local wisdom and original ideas in order to improve their livelihoods and generate more income in the long-term. Undoubtedly, such interventions had created impacts on people in the communities to adjust their livelihood strategies through transformation of structure and process. In doing so, an exchange of knowledge, ideas and practices was required among members of each community and between communities, as well as with those working in various related agencies. In this context, DASTA played an important role to provide appropriate supports to facilitate their constructive interactions and livelihood strategy adjustments.

This development approach appears to contribute significantly in promoting sustainability of local livelihoods by creating more jobs and careers based on efficient management of various assets that can increase income, which is crucially important for livelihood improvement. At the same time, it also enhances well-being and reduces the vulnerability faced by local people. This finding is consistent with the ideas proposed by Jiao (2011) and Roy et al. (2014).

A model for adjusting livelihood strategies of community members led by the intervention of DASTA under the Ancient City of U-Thong Project were observed to differ between selected groups. 1) Ban Khok Ancient Bicycle Club presents the story of Lao Khrang's way of life through sightseeing tied up with ancient bicycle riding along the tourism route. This is supplemented by bead stringing activities and serving local sweets to a group of tourists. After Ban Khok flea market was built to provide a place for people in the village and nearby communities to trade local products. 2) Dong Yen Agroforestry Community Enterprise were formed by the people who had experience in trading and working outside the community that had the collective



interest on organic agriculture. Therefore, its establishment functioned as a base of home-based organic farming activities widely found in this community. Consequently, adding value to agricultural products through organic farming process had enabled local farmers to sell organic farm produces at a higher price than those sold in the general market. Additional incomes were also received from service provision to tourist groups that requested to make their visits to activity bases and from participation in demonstration activities related preparation of organic food at the learning center. 3) Nong Suea Kitchen Community Enterprise presented the the cooking skills and offered the unique recipes of Ban Nong Suea to visitors. These activities provided tourists with special culinary experiences.

From the different adjustments of livelihood strategies and local contexts mentioned above, it should be noted that if main activities undertaken by each community enterprise do not correspond to livelihood activities of members in that community, the mobilization of community-based social entrepreneurship should not run smoothly. This argument was supported by the finding in the case of Ancient Bicycle Club in Ban Khok, which used the ancient bicycle to promote tourism development. Additionally, cooking activities organized by Nong Suea Kitchen Community Enterprise were based on local recipes and cooking skills existing among members of Ban Nong Suea. More interestingly, efforts to develop toward social enterprise were not involved only by leading members of each community, but also the alliance community network with different main activities in all five communities. However, it seems that most of these activities were organized accordingly to serve visitors who come in a group-taking place occasionally through contact with group leaders and have no definite plan. This appears to be one of the reasons why there were not many community members participating in these activities as they might view such activities could only provide inattentive extra income.

On the contrary, the finding that Dong Yen Agroforestry Community Enterprise in which community members were actively involved and systematically adjusted their livelihood strategy was in line with related concepts explaining how livelihood activities change as a result of community-based social entrepreneurship application (Peredo & Chrisman, 2006). This is consistent with planned activities based on organic agriculture that allow for harvesting and selling products according to the

planting cycle of each crop while still being able to welcome the group of visitors at any time. This phenomenon is similar to what most successful rural communities in Thailand have experienced, such as Mae Kampong community in Chiang Rai province as mentioned in the study of (Wimonmarn Sawasdee & Awaie Masae, 2020) and Khiriwong community in Nakhon Si Thammarat province, according to the study by (Chaipahol Pruetpong & Awaie Masae, 2020). Interestingly, it is important to note here that members of the selected communities still manage some resources important for their livelihoods through collective actions and based on local wisdom to solve their common problems or pursue their common interests. This is crucially important for enhancing local empowerment to improve their livelihoods, which are largely dependent on these resources directly or indirectly. This is because effective group formation and successful community-based development are likely to be founded on this constructive interaction of community members. Interested individuals or organizations from outside the community may join complementarily in the development operation according to community-based social entrepreneurship concept.

The case of Dong Yen Agroforestry Community Enterprise, which was able to continuously expand the number of participants and increase the level of active participation of community members, indicates that it is possible to increase the level of self-reliance of community members and reduce the enterprise to depend on budget assistance from outside. This should be leading to a noticeable improvement of livelihoods at the household level in terms of creating jobs and generating additional income connected to community-based tourism activities. In addition, community members would likely to have more time to spend with their families as well as being happier. In effect, these changes should bring about reducing vulnerabilities faced by the members earlier. It also indicates that leadership development and cooperation of community members are crucially important for making these changes.

However, there is one thing to be aware which may pose a threat to the continuity of operation of social enterprise in each community, as related to its development and dynamic adaptation. That is the regulation that emphasizes the transparency of its management and enhancement of community members to participate actively and inclusively in its planning process. The latter should include

searching information, formulating plans and activities, and evaluating social enterprise performance. It is important that community members should be given equal opportunities to participate and involve in making decisions without bias (Montgomery et al., 2012; Peredo & McLean, 2006). Improper participation of members may lead to endless conflicts due to the lack of platform for members to share their views and negotiate their conflicting interests based on transparent rules, which may ultimately affect the sustainability of social enterprise.

### **5.3 Recommendations**

#### **5.3.1 General Recommendation**

In the past, the government led community development tended to assign and order local communities to follow the related project appearing as a single blueprint applied to all areas. Consequently, it caused problems in operating many projects, as people in most local communities were unable to move further by themselves due to the lack of integration with local wisdom and incorporation of local participation. Various development practices were not compatible with local contexts, since they were based mostly on modern knowledge coming from outside. Thus, the results of government led development efforts were unlikely to foster local communities to be self-reliant once the project was over.

Based on the above reason, development policy makers and related agencies should take lesson learned and apply the more careful development intervention like the DASTA model that aims to promote community-based development by supporting human capital improvement and enhancing the appropriate blend of local wisdom with modern knowledge. In addition, the agency should take the strengths of the community as a base of social mobilization, and create a network between neighboring communities to strengthen social capital, which will enable to carry out activities corresponding to the creative economic concept, and add value to local products alongside the development of cultural tourism.

### 5.3.2 Recommendation for Future Research

Further research related to mobilising community-based social enterprise in Thailand should be focused on the following issues.

- 1) The study on the self-reliance of community-based social enterprises in various areas of Thailand by using a mixed method approach which will come out with comprehensive results of both quantitative and qualitative dimensions that can be applied more widely;
- 2) The study on the approach to applying local wisdom in the development of creative economy, which leads to livelihood improvement in rural communities and corresponds to local contexts;
- 3) The study on local wisdom transfer in rural communities and its integration into systematic management according to the concept of social entrepreneurship, which will enhance sustainable development of rural livelihoods in dynamic situations.

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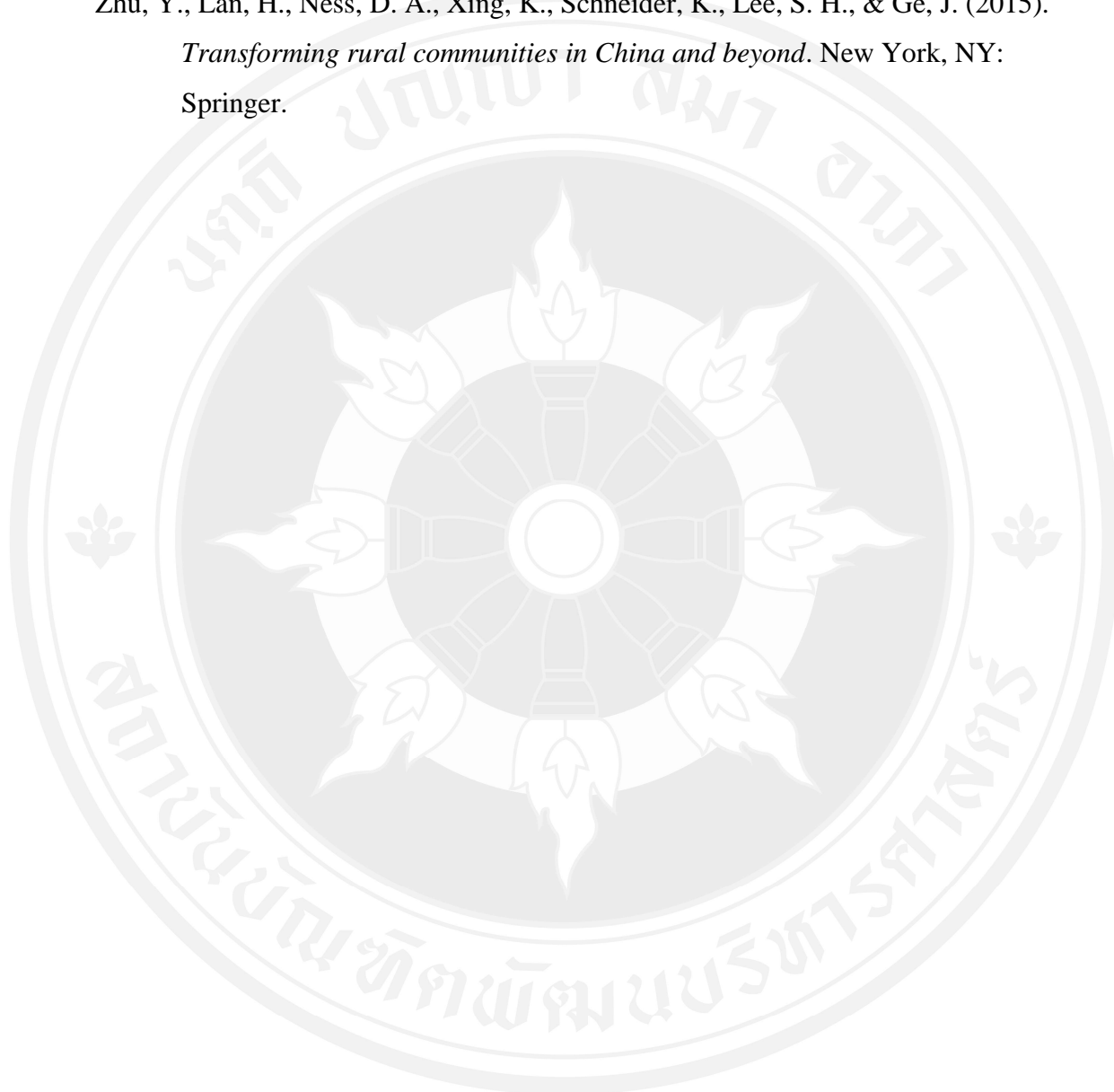
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