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### The Development Pattern of Community Enterprise to Become Strengthened: A Case Study of Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand

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Published online: 22 June 2017

**To cite this article:** Punluekdej, T., & Srisorn, W. (2017). The development pattern of community enterprise to become strengthened: A case study of Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand. *International Journal of Humanities, Arts and Social Sciences*, 3(3), 129-141.

DOI: <https://dx.doi.org/10.20469/ijhss.3.20005-3>

**To link to this article:** <http://kkgpublications.com/wp-content/uploads/2017/3/IJHSS-20005-3.pdf>

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# THE DEVELOPMENT PATTERN OF COMMUNITY ENTERPRISE TO BECOME STRENGTHENED: A CASE STUDY OF NAKHON COWBOY, BANGKOK NOI, BANGKOK, THAILAND

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## Keywords:

Development Pattern  
Community Enterprise  
Strengthened Community

Received: 04 February 2017

Accepted: 15 April 2017

Published: 22 June 2017

**Abstract.** The study of “The Development Pattern of Community Enterprise to Become Strengthened: A Case Study of Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand” is aimed at 1) the factors contributing to the success of the development pattern of community enterprise to become strengthened at Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand, 2) the strength, weakness, opportunity and threat of community enterprise, Nakhon Cowboy, Bangkok Noi, Bangkok, and 3) the development pattern of community enterprise to become strengthened. The qualitative research method was employed in the study. For the development pattern of community enterprise, Nakhon Cowboy, Bangkok Noi, Bangkok, the study found that the factors affecting the successful pattern are: 1) the management of community enterprise is accomplished on group basis with regular meetings and marketing knowledge training, 2) the self-reliance of community enterprise in which it includes a provision of various distribution channels, a creation of high product quality, product standard, technological selling method, and strong networks, 3) there is a mutual benefit and a fair and thorough benefit distribution, and 4) the coordination and participation among community enterprise members in all related activities, and 5) the appropriate leader and leadership style. For the strength of community enterprise, Nakhon Cowboy, Bangkok Noi, Bangkok, there is voluntariness of people working together, the weakness includes lack of thorough supervision, the opportunity of community enterprise involves sophisticated application of local wisdom, and the threat shows a lack of new learning process or method in order to encourage a creative invention.

## INTRODUCTION

Sen (1999) argued that a distinction between two general attitudes to the process of development that can be found both in professional economic analysis and in public discussions and debates is one view that sees development as a “fierce” process, with much “blood, sweat and tears” a world in which wisdom demands toughness, and an alternative outlook that sees development as essentially a “friendly” process. Depending on the particular version of this attitude, the congeniality of the process is seen as exemplified by such things as mutually beneficial exchanges, or by the working of social safety nets, or of political liberties, or of social development or some combination or other of these supportive activities. The ancient Greek philosopher Socrates, who was born around 25 centuries ago, formulated what he called the most serious question a man must ask: “In what way should one live one’s life?” This question is still very much relevant, perhaps even more so in our commercialized, self-indulgent, overblown civilization of the 21st Century. If Socrates could visit our world today, he would probably be shocked to discover the existence of lifestyle disease-caused by things that people do (or don’t do),

or what they eat-which lead to an early tenets of logic, reason, and empirical observation, might well ask today, “If your lifestyles are flawed, and you know the reason why, why don’t you change?”

Thailand’s development regime has been geared towards modernization as specified by western industrial society. Thailand’s First National Economic and Social Development Plan reflected in B. E. 2504 (A. D.1961) focused on the increment of national capacity based on the export of agricultural products. There was an encouragement to use agricultural technology to boost higher output per square-meter together with the attempt by the government to improve basic infrastructure such as irrigation system management and road construction to facilitate farmers to increase their outputs and to transfer their products to the market. People have been encouraged to increase their consumption on consumer products. The Thai communities have been changed from earning a living for basic subsistence based on agriculture and searching for natural products for consumption to the production that requires money for the investment. People need much more money to spend on various kinds of

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products available in the market. The things that have been changed with the change in consumption style are the changes in relationship among people in the community in terms of labor system, mutual dependence, belief system, educational system, self-caring system and health-care system (Hawanon, Jiradechakul & Pudthaisong, 2007).

It has been cleared that there are so many problems arising from the development attempts aiming at the modernization concept of the Thai society, especially the negative impact on the Thai sub-urban community on various dimensions, say, self-dependency potential, local wisdom transformation, or natural resources management capacity under the sovereign and right of the community. These impacts have drawn a lot of attention from thinkers, scholars, and many development administrators. This phenomenon has created a new way of thought that has nothing to do with the traditional concept of development or in another word, an alternative to development. The idea is based on the concept that revitalizes the intrinsic strength of community in which it can be described by the strong and tight relationship in the community, relatedness among families, serene harmony, and mutual dependency. These special characteristics prevailed in the Thai society through the long-lasting relationship of people in the community. One of the alternatives that has been cherished and accepted for the time being is sufficient economy.

According to the sufficiency economy concept, a better well-being, nice and warm family, strengthened community, high economic strength and just, pleasant environment, social good, democracy with excellent governance are all considered as an immune system for every sector in the society (Wasi, 1998). Wasi (1993) also claimed that the strength of social dimension of the community can be seen through the community's capacity to organize social discipline in order to facilitate people in the community to live together peacefully, to be united, to be generous to each other and to help out each other. In order to achieve the strengthened community, the community enterprise is one of the economic-based tools to be used to develop the well-being of family as well as the standard of living of community. The community enterprise is well-recognized and supported by the government as witnessed by the Support of Community Enterprise Act, B.E. 2005. The said Act has its main objective to support and encourage the community enterprise to become a fundamental of the development of sufficiency economy. The Act is intended to nurture the vulnerable community enterprise by providing support from various official units in terms of knowledge, and to bring about the local wisdom, income generation, and coordination of people. The development of capability in management and pattern of com-

munity enterprise are expected to build a strengthened economy and to elevate professional entrepreneurs in a higher business entity echelon (Sornkerd, 2004). However, the development processes of strengthening network community organization depend on pattern and evolution of community through various processes, starting from the forming of the group, establishment of an organization, social processes, organization development, community organization expansion, and the existence of strengthened organization (Sutham, 2003).

From the above rationale, the researcher is deeply interested and would like to study 1) factors that affect the successful development pattern of community enterprise to become strengthened at Nakhon Cowboy, Bangkok Noi, Bangkok, and 2) the strength, weakness, opportunity, and threat of community enterprise at Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand.

### Resraech Objectives

- To study the factors affecting the success of the development pattern of community enterprise to become strengthened at Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand.
- To discover the strength, weakness, opportunity, and threat of community enterprise at Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand.

## REVIEW OF LITERATURE

### The Meaning of Development

Perroux (1983) argued that, firstly, it has been recognized since Plato's time that thought proceeds from contradiction, and the notion of development brings out the major paradox of our era: the desire for progress and mistrust of its consequences. Secondly, the approach to the whole question of development is, at once, the key to an understanding of the present and the real and, conversely, reflects in positive, critical terms a demand which must be regarded as springing from a rational view of the present, giving us a glimmer of light in the gloomy prospect facing mankind as the century draws to a close, or representing the first-fruits of a pattern for the future which will shape our potential to fit our designs. According to Perroux (1983), development may be seen as the focus of a tension leading to the creation of knowledge and value. Development does not result from spontaneous evolution, it is not the outcome of a consensus on the common interest, it cannot be reduced to the realization of models devised by experts, and it goes beyond a straightforward moral injunction to satisfy human needs. Although some of these factors contribute to its advancement, it must necessarily be the fruit of resolute endeavour, in which there are the constraints of reality and the constraints of truth

converge.

During the past generation, various lines of thinking have evolved around questions of large-scale economic and social change. Chilcote and Johnson (1983) stated that theories of modernization assumed the evolution of capitalist development along a linear path toward modernization. The idea of modernization seems to have originated in the nineteenth-century belief that the Western world would civilize other backward areas by spreading Western values, capital, and technology. Underdeveloped areas would evolve into developed, modern nations along paths charted in the West. Modernization theory often was associated with the practices of Western democracy: constitutionalism, electoral participation, and competitive politics. Sometimes this theory was tied to nationalism and the emergence of the nation-state, first in the experience of Europe and later the Third World. Then too, modernization implied industrialization. The economic and political bases of modernization theory were contained in the writings of two Americans. Economic historian, Rostow (1960) outlined stages of economic growth through which societies tend to pass. Political scientist Huntington (1968), leaving many of the earlier democratic biases of modernization aside, emphasized authority and control over rapid social and economic change so as to avoid political decay that might ensue and bring instability and violence. While still in fashionable use today, these theories are criticized by many for their ethnocentrism in favor of the model of Anglo-American society and their assumption of a continuous progression through stages of development. They also have been rejected by some for their emphasis on the national society and lack of attention to the international order (Valenzuela & Valenzuela, 1978).

### **Sustainable Development**

Daly (1996) noted that sustainable development is a term that everyone likes, but nobody is sure of what it means (At least it sounds better than “unsustainable nondevelopment”). The term rose to the prominence of mantra-or a shibboleth-following the 1987 publication of the U.N.-sponsored Brundtland Commission report, *Our Common Future*, which defines the term as development which meets the needs of the present without sacrificing the ability of the future to meet its needs. While not vacuous by any means, this definition was sufficiently vague to allow for a broad consensus. Probably that was a good political strategy at the time—a consensus on a vague concept was better than disagreement over a sharply defined one. By 1995, however, this initial vagueness is no longer a basis for consensus, but a breeding ground for disagreement. Acceptance of a largely undefined term sets the stage for a situation where whoever can

pin his or her definition to the term will automatically win a large political battle for influence over the future. Daly (1996) believed that although there is an emerging political consensus on the desirability of something called sustainable development, this term touted by many and even institutionalized in some places is still dangerously vague. Apparent agreement masks a fight over what exactly “sustainable development” should mean - a fight in which the stakes are very high. Daly (1996) continued that the power of the concept of sustainable development is that it both reflects and evokes a latent shift in our vision of how the economic activities of human beings are related to the natural world - an ecosystem which is finite, non-growing, and materially closed. The demands of these activities on the containing ecosystem for regeneration of raw material “input” and absorption of wasted “output” must be kept at ecologically sustainable levels as a condition of sustainable development. This change in vision involves replacing the economic norm of quantitative expansion (growth) with that of qualitative improvement (development) as the path of future progress. This shift is resisted by most economic and political institutions, which are founded on traditional quantitative growth and legitimately fear its replacement by something as subtle and challenging as qualitative development. The economics of development without and beyond growth need to be worked out much more fully. There are enormous forces of denial aligned against this necessary shift in vision and analytic effort, and to overcome these forces requires a deep philosophical clarification, even religious renewal.

### **Sufficiency Economy Philosophy**

His Majesty King Bhumibol Adulyadej ascended to the throne of Thailand on 9th June, 1946 at the age of eighteen. From early in his reign, he showed that he would become a most unusual monarch for the modern age. He grew rice, bred fish and kept cows in the palace compound. He clumped around muddy fields directing irrigation projects. He became a pioneer in devising techniques for purifying water by aeration and rain-making through cloud-seeding. He spent as much time as possible on tours around the country, talking to the people, launching development projects and checking on their results. His reign almost exactly coincides with the “development era” in Thailand. By most conventional measures, Thailand’s development has been a great success. However, the pattern of Thailand’s development carried great risks. In particular, the smallholder farmers who were the largest element in the population were in danger of being ignored in this development or else becoming its victims. His Majesty the King provided practical demonstrations of an alternative path and its results. He developed technologies,

infrastructure and production systems which were appropriate for the small-scale farmer. He launched thousands of projects to implement these measures for the benefit of local communities. And he founded six development and study centres undertaken through Royal Initiatives in every part of the country to catalogue and disseminate the learnings. Through this time, he also meditated on the practical learning from these projects, filtered through a spiritual approach to life. From the 1970s onwards, he spoke about these meditations first, mainly to groups of students at university graduation ceremonies and later to a national audience on television. His speeches and addresses were partly in the form of general principles of living the importance of learning, ethics, perseverance, tolerance and partly practical observations on development at the local level and the national level which did not oppose the market or globalization. Rather, he stressed that individuals needed a certain measure of self-reliance and countries needed a certain measure of self-reliance to deal with globalization. Ultimately, His Majesty's the King's ideas were dubbed as the Sufficiency Economy (The Privy Council, 2007).

Piboolsravut (2004), argued that after the economic crisis in 1997, His Majesty King Bhumibol has reiterated and expanded on the concept of Sufficiency Economy in remarks made in December 1997 and the following years. The concept points the way for recovery that will lead to a more resilient, balanced, and sustainable development, better able to meet the challenges arising from globalization and other changes. In Piboolsravut's words, His Majesty's philosophy of "Sufficiency Economy" lies

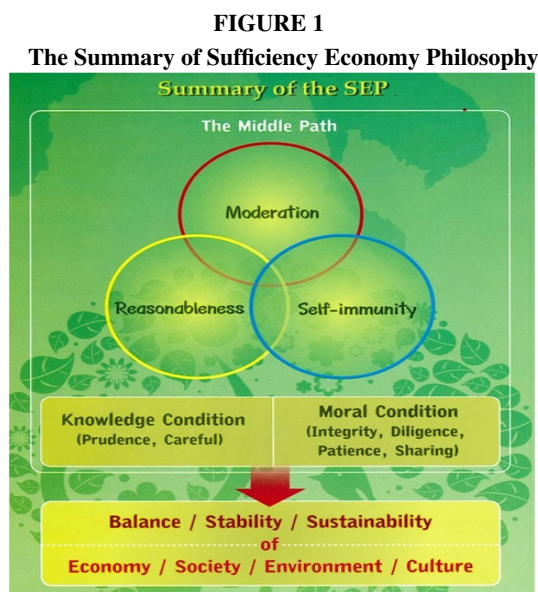
at the heart of Thailand's development thinking, and indeed it can serve as guidance for the country's economic and social development. According to the Chaipattana Foundation, the philosophy of sufficiency economy has three pillars as follows:

- **Moderation:** Sufficiency at a level of not doing something too little or too much at the expense of oneself or others, for example, producing and consuming at a moderate level.
- **Reasonableness:** The decision concerning the level of sufficiency must be made rationally with consideration of the factors involved and careful anticipation of the outcomes that may be expected from such action.
- **Risk Management:** The preparation to cope with the likely impact and changes in various aspects by considering the probability of future situations.

Decisions and activities must be carried out at a sufficient level depending on two conditions:

Knowledge, comprising all-round knowledge in the relevant fields and prudence in bringing this knowledge into consideration to understand the relationship among the field so as to use them to aid in the planning and ensure carefulness in the operation.

Virtue to be promoted, comprising of the awareness of honesty, patience, perseverance, and intelligence in leading one's life. In conclusion, Sufficiency Economy can lead to the goal of establishing economic stability. The following figure represents the summary of the Sufficiency Economy Philosophy.



Source: Thai Embassy and Consulates, (2014)

### Community Enterprise

Community enterprise is a significant sub-sector within the wider social enterprise sector. It shares the same definition as social enterprise: an organization trading for social purpose with profits reinvested rather than going to shareholders. But a community enterprise is more specific in that it is based in, and provides benefits to a particular local neighbourhood or community of identity. A community enterprise is owned and managed by members of that community. It is an organization run by a community as well as for a community. Community-based enterprises use business to improve the life of a community. They are different from private enterprise because their business activity is undertaken as a means of achieving community benefit, not private gain. Community Enterprise Promotion Act B.E. 2548 (A.D. 2005) and the scholars have given a definition of community enterprise as follows:

- It is a community activity concerning the production of goods, services, or other activities by a committed group of personnel. The people share the same way of life, and they gather together as a legal entity or as not a legal entity, in order to earn income for self-reliance of a family, community, and inter-community.
- The operation includes thinking process, output management, and natural resource management based on local wisdom of the community or community network in order to develop economy, society, and community's learning process. Its particular objective is not only to provide profit but also to achieve social benefits that are the strength of a community and peacefulness of a society.
- It is a stable income-generating activity in which it is smaller than small enterprise, creating business outcome from community's assets, managing by local people in the community, owning by the people in the community, and utilizing indigenous wisdom. It is expected to develop a grass-root economy of the country and is operated by self-dependency and cooperation among members of the community (Suriyo, 2004).
- The operation is done by the people in the community and for the people in the community in order to manage community's capital. The local wisdom together with the innovative ideas are blended with the international knowledge for the purpose of meeting with the sufficiency of family and community (Pongpit & Chanhong, 2005; Pongpit, 2008).
- Community's activity, by and for the community, in order to benefit people in the community. Using local wisdom and social capital to run community's business (Wiboonpong, 2006).
- Community's activity concerning the production of goods and services in which it is operated by a committed group of people who share a certain way of life. These people gather together in a form of legal entity or non-legal entity in order to generate income based on self-reliance of the family, community and inter-community by using resources, outputs, knowledge, local wisdom, culture, and life-path to build a grass-root economic structure in order to strengthen the community. This strengthening structure particularly supports the higher economic echelon of the country.

In conclusion, community enterprise means the production of goods, services, or other activities undertaken by a group of committed people or people who experience a mutual life-goal. They band together as a legal or non-legal entity in order to earn financial and social profits by managing community's capital in the forms of resources, output, indigenous wisdom, culture and social activity within the community based on self-reliance.

### Strengthened Community

More than three centuries, Thailand has followed development pattern that is universally believed to bring the country into modernization as specified within the 1st National Economic and Social Development Plan onward. There were tremendous and broad changes in Thai society in every dimension such as economy, politics, culture, society and environment. The process of change was too complex to be able to explain in terms of cause-and-effect principle, for example, what was the thrust that drives the change? And what was a vivid consequence? Since all of the changes shared an interconnection between cause and effect, and vice versa. The change in one aspect or aspects can cause an impact on other aspect or aspects. On the positive result, we can easily see a number of increasing economic growth rate at a macro-level for a certain period of time. There was a certain amount of development in basic infrastructure in terms of roads, electricity, water supply, and other public utilities as well as modern and much more comfortable housing. The expansion of public education was aimed towards children and youth in which the national literacy rate has been sorely improved. Modern communication system was developed and it could link the whole world together. But sadly to say, most of these positive impacts were landed on some specific groups of people who were close to the center of power in order to get the access. The majority of people in the country who live in the rural areas of the country received very little benefit from the above developmental regime. Together with the positive impact caused by change process, a negative impact, as the other side of a coin, from urban industrial production promotion. a new

agricultural production promotion for commercialization, and export promotion including the expansion of governmental units into the rural areas has caused agricultural communities to become weak because of market dependency, sources of loan, and exploitation of middlemen. The deterioration and scarcity of natural resources that include soil, water, forest, etc., and the occurrence of patronage network of influential persons, nepotism, and traditional grouping in order to manage resources and labor have been decayed, local wisdom and folklore that were used to solve the problems and were accumulated and adjusted over times were forgotten and disappeared (Awesriwong, 1993). The result of modern development that followed the concept of westernization or industrialization has caused many problems in the communities. The scarcity of natural resources, skillful personnel, small social structure with no specialization, superstitious attitude, etc. were defined as obstacles to development. While there were questions concerning the genuineness of the major concept of development, some communities have shown their immunity of not having destroyed or perished because of the above incident. These communities were able to adjust, learn, and find solution for themselves by creating diversification in every possible way until they became strengthened in which members of the communities were able to live their quality lives with stability (Techa-atik, 1998; Nardsupa & Lerdwicha, 1994; Pongpit, 1988). The change in conceptual framework from a model or a standard of western development into the one that sees the “answer within the community” has reflected the attempt to give meaning and value to “diversity” and “flexibility” based on the context of study. The new conception of development should reflect the reality of Thai society, for the past three decades of utilizing the western model of development there were quite a number of evidences that one size did not fit all. Thai communities are composed of complex, intertwined relationships and have economic and social structure based on geography, culture, custom, and a particular production relationship that is so unique in each community. When these communities are faced with the changing environment, each of them responds in a number of different ways. These adjustments also produce some impacts on individual’s vision, value and attitude towards way of life which is different from each other. The result of the adjustment definitely becomes input for the next adjustment process. As a result, to understand the strengthened community, we must conceive it as dynamic process (Hawanon et al., 2007).

Rapeepat (1988) argued that Yokkrabutr community, Amphoe Ban Phaeo, Samut Sakhon province demonstrates the strength of the community through its mixed method of agriculture, the strong leader and leadership style, and the ability of the com-

munity to raise fund. The community was able to manage the natural resources that benefit members of the community based on self-reliance, and cooperation among community members. Thongdeelert and Benjasilarak (1993) stated that strengthened community can be understood in terms of its ability to stand-up and fight with the law that seemed unsuitable with the way of life of people in the community. According to Thongdeelert and Benjasilarak (1993), politics means the grass-root movement of the people in realizing that there was an unfair practice in the society. Thongdeelert and Benjasilarak wrote about Ban Thong Yaw community, Amphoe Muang, Lam Poon province that managed the natural resources in order to benefit people in the community. The community relied on self-dependency and cooperation among the members of the community. On top of that, the community possessed the ability to solve its own problems.

Pongpit (1989) explained the strength of community in forms of unity, utilization of mixed method agriculture, less or no dependence on factors of production and external market. Seri saw that the strength of Ban Sa-Koon community, Amphoe Pray Mas, Buri Ram province through the headman of the community and his leadership style. The village headman named Phai or being known as “computer man” was a modest, sacrificial, honest, ethical, and psychologically dominant person in the community. Through his leadership and inspiration, the community formed groups of people to handle various agricultural activities in the community. Because of special characteristics of the leader, the community lived peacefully and prospered based on unity and cooperation.

Lerdwicha (1989, 1993) studied Kiriwong community, Amphoe Lan Saka in Nakhon Sri Thammarat province and found that the community had its long history for almost two hundred years. This community came up with the idea of becoming strengthened community by organizing its own financial institution. For people of Kiriwong community, saving money had much more meanings. Saving money means freedom to choose any direction that people prefer to do. Having their own financial institution also prevented the loan-shark activity that might take place inside or come from outside of the community. The community enjoyed economic freedom in managing its own property with no assistance from the government or private institutions.

Santasombut (1996) stated that community can become strengthened by adjusting itself to deal with the two economic systems at the same time. Tawien community, Amphoe Sena in Ayuthaya province has been affected by the expansion of the industrial section into the community. The community came up with the three solutions which were: 1) to find another

additional occupation, 2) to adjust organizational structure and social organization for the people to work together, and 3) to seek for networks from official units, private organizations, and industrial factories in the area.

Tawien community was one of the strengthening communities where members of the community had a better quality of life, had no debts, and psychological aspect has been improved. Rakpinit (1993) described that strengthened community must possess a mechanism that deals with production and sales, have community enterprises, and have negotiating power towards external market. Jarnong studied Ban Pu community, Amphoe Hat Yai, Songkla province and concluded that leader and leadership style were very important factors during the first stage of the business operation. The leaders must be sacrificing, honest and patient in order to form various economic units within the community. The management must be in line with changing environment and, at the same time, it must be based on the cultural foundation both inside and outside of the community. Hawanon et al. (2007) concluded that the economic strength of the community means well-being of people, having negotiating power, freedom to manage community's resources, having no debts, and having reserved fund for public affairs and community's welfare. Political strength of community could be demonstrated through the power that can influence government or benefit-group to perform activity that would benefit the community. Social and cultural strength of the community were understood in forms of unity, trust, cooperation, public-mindedness, morality, confidence in the community's potential to solve problems, sharing, sacrifice for a common good, self-reliance, helping each other, having learning process that is in relevance with the way of life of the community, good social environment, ability to adjust local wisdom, culture, and knowledge to benefit the community, and enjoying safety in terms of life, health and property. The environmental strength of the community was reflected in a better environmental perspective, having an effective environmental management within the community, being conscious on natural resources' preservation, and having an environment-friendly way of life. The most important thing about the strengthening community, Napaporn said, lies within the adjusting process and in solving the community's problems.

## RESEARCH METHODOLOGY

- This research employs a qualitative method.
- This research utilizes the ground theory method in which the researcher possesses and is well-aware of the theoretical sensitivity in order to formulate a concept and theory. This theoretical sensitivity exists in every step

of the research activities starting from theoretical sampling, theoretical coding and theoretical generating. The grounded theory has its unique characteristics in a way that it was generated from data arising from the uppermost true phenomena (Glaser & Strauss, 1967; Glaser, 1978).

- The informants are purposively selected and include 20 persons of whom they are community leaders, business owners, and local community residents.
- The research tools comprise of interview, in-depth interview, participative and non-participative observation, and focus group.

## RESULTS

The factors that affect the success of the development pattern of community enterprise to become strengthened at Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand, include:

1. The group management style and the regular meeting and training. The management of community enterprise at Nakhon Cowboy, Bangkok Noi, Bangkok, is handled by the group. The group members of the community enterprise are scheduled to meet regularly. The community owns the leather-goods business. The members discuss about the product innovation and quality standard in order to develop the capacity to produce the product based on community's local wisdom of highly delicate handicraft. The group tries to learn about innovation processes in order to build confidence which will lead to creation of new products that meet consumers' needs and wants. The group members always study together in order to re-design or upgrade their products to become modernized. They also utilize their indigenous knowledge obtained from accumulated skills through continuous practice, and combine it with knowledge obtained from other sources, say, for instance, the internet. The group learning process has been given a top priority in the survival of running a community enterprise. On top of that, a strong commitment, consensus, and self-dependability are also a must and considered one of the most important factors in the management of community enterprise.
2. The self-reliance of community enterprise product members. The community enterprise members rely on the self-capableness of each member in running and managing all of the community enterprise activities. These activities start from the production, marketing, distribution, commercialization, product design, personnel management, learning processes and training, seed-capital provision, and technology. The production processes take place inside the community. The members decide on the important aspects of marketing mix, say, product, price, place (distribution), and promotion. All of the product designs were accomplished by the members. The community employs



community members as labor for production. The investment for community enterprise is drawn from the members' savings. Finally, the technological perspectives such as selling channels (or e-commerce), product/community website, and other related technological efforts are all handled by the community enterprise members.

3. The mutual benefits and a fair and thorough benefit distribution. The community enterprise not only is useful to the development of community but also provides benefits for those involved as well. The community committee acts as a distributor of benefits distributed toward every member of the community enterprise. The procedure and the amount of benefits being allocated are obligated according to the terms and conditions previously agreed upon. The fair and thorough benefit distribution needs a careful consideration from every member of the community enterprise in which each member provides checks and balances within the community. This is to prevent an exploitation and fraud that might sabotage the community enterprise. The community committee must be honest and just toward the benefits obtained from the business operation to guarantee a fair distribution of income for every member.

4. The coordination and participation among community enterprise members taking place in all related business activities, for instance, conceptual thinking, planning and decision making, as well as, managing community resources. The development-by-people approach regards popular participation as a goal in itself, and as the process through which other development goals must be defined (Martinussen, 1999). The community enterprises are created by the members of the community through their genuine coordination and participation and, as a result, represent a small and beautiful working and revitalizing group within the commu-

nity. The management of community enterprise is implemented by every member of the group whether in terms of thought, business planning or decision making. These togetherness activities lead to the direction, procedures, business strategy, including rules and regulations for the operation of community enterprise to become strengthened and sustained. Every member is free to propose his or her own ideas pertaining to the planning of the community enterprise and always engage in every step of the operation.

5. The leader and leadership style. The leader traits, behavioral styles, and/or the uniqueness of individualism are marked as a valuable asset in the creation and operation of community enterprise. Researchers thought that leadership traits might include intelligence, assertiveness, above-average height, good vocabulary, attractiveness, self-confidence, and similar attributes (Griffin, 1996). The community-leaders are those who ignite the passion of creating a community enterprise, build inspiration, and motivate both mental and physical capabilities of those people in the community. The leadership styles that include public consciousness, wholehearted coordination, benign supervision, and open-mindedness are among those vibrant characteristics that thrust community enterprise through the brambles. The leader and leadership style are truly the main reasons that community enterprise becomes strenuous, prosperous and sustainable.

The strength, weakness, opportunity, and threat of the community enterprise, Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand. The strength, weakness, opportunity, and threat of the community enterprise at Nakhon Cowboy, Bangkok Noi, Bangkok, can be summarized in the following table.

TABLE 1

**The Strength, Weakness, Opportunity and Threat of the Community Enterprise, Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand**

<b>The Strengths</b>	<b>The Weaknesses</b>
1. The community enterprise is the collection of people who voluntarily and willingly gather together.	1. The community enterprise has been established for a short time period.
2. The gathering of community enterprise is in a form of helping each other, there are regular meetings and trainings among group members.	2. The learning process is not based on the body of knowledge and academic perspectives.
3. The community enterprise activities are handled based on self-reliance concept.	3. There is no support, cooperation and coordination from other organizations whether public or private.
4. There is a fair and thorough distribution of benefits among members	4. There is a lack of thorough supervision.
5. Members always participate in every matter of the community enterprise.	

The Strengths	The Weaknesses
6. Community enterprise is strengthened and self-reliant.	
The Opportunities	The Threats
<ol style="list-style-type: none"> <li>1. There is a sophisticated application of local wisdom.</li> <li>2. The community enterprise can produce its signature products that can compete with the products from other communities.</li> <li>3. There is a learning process and transferring of knowledge among members in the community.</li> <li>4. There are checks and balances among community enterprise members.</li> <li>5. The members have always a say in designating the development direction of community enterprise.</li> </ol>	<ol style="list-style-type: none"> <li>1. There is a lack of new learning process or method in order to encourage a creative invention.</li> <li>2. The community learning center is not well-established and recognized.</li> <li>3. There are a lot of similar products available in the market with competing prices.</li> </ol>

## DISCUSSION AND CONCLUSION

The result of the government's policy on development by transferring the excess and resources from agricultural section to be used in the nurturing of industrial section was the weakening communities. A group of communities has adjusted themselves to be strengthening communities at some levels. Knowledge obtained from literature reviews and findings of various researches could help the researcher draw a conceptual framework in the attempt of studying the strengthened communities. First, the economic dimension, the change from self-sufficiency production into commercialized production was delineated mainly in the production mode. The other necessarily technological aspects such as marketing, logistics, sources of loans, processing of raw materials, packaging, etc. have not been adjusted to suit with the commercialization concept. As a consequence, the local people who act as producers have no bargaining power in the system that they have got involved into, say, marketing system, pricing system, loan system, and product processing system, to name just a few. Finally, most of the peasants become fragile and vulnerable in a modern economic regime, for example, they become debtors or lose their land which is considered as an important means of production, they turn to be paid laborers, or they do not have enough income to live a decent life. Therefore, the economic strength of the community should concentrate on the community's ability to manage its own economic system in which it can facilitate members of the community to adjust their production method for the commercialization. In this respect, there must be a mechanism to raise funds in the community for the purpose of providing loan to the members, a cost-reduction production system, the availability of local labor, machinery and labour-saving device, the ability to add value to the product, the creation of various sources of income through community enterprises, and the marketing management. Second, the natural

resources dimension, the modern economic system is aimed for commercialized production in which it requires a high investment and the distribution of product for sales needs external marketing mechanism. These incidents put the local people at risk, they have no security in terms of economic aspect and are prone to have debts due to the fluctuation of price. This situation causes a lot of farmers to lose their land because of continuous loss in the market system, they become landless-farmers and they become a cheap paid laborer (Santasombut, 1996).

An increase in population is one of the problems pertaining to the accessibility of natural resources. In the past, people in the community could acquire much more arable areas as they pleased by reclamation and by number of family members together with the level of consumption. The opportunity of getting access to the land of people in the community is quite indifferent. As the times pass by, the land becomes limited and turns out to be scarce resources which are determined in terms of monetary value. The land is bought, sold, and mortgaged. In some communities, there is no community member who owns the land. Instead, they have to rent the land or work in the land that belongs to the landlord or, the worst of it is, to migrate to work in a far away workplace. The strength of the community can be viewed from the ability to manage and allocate natural resources to benefit and to be fair to every member of the community. The community must come up with the natural resource management system that allows the highest benefit for the people in the community (Wasi, 1998).

Third, the social dimension, according to Prawet Wasi, the strengthening social dimension can be seen through the community's ability to manage social order in which it cherishes peacefulness, generosity, assistance, and support among community members. Though, family institution is expected to render those specified functions towards family members, but

in various occasions, the family has been facing the problems that cannot be solved by mere family members. Sometimes, the whole community experiences crisis, for instance, drought, loss of sale, and/or falling price; community must be equipped with the appropriate devices or a welfare plan to ease the pain of the troubled family. Moreover, the community must be able to cope with any possible harm that may put the community in danger, for example, crime, drugs, and gamble. The community is able to maintain social order in which community members can solve the problems together whether those problems have been caused by people who live inside the community or outside the community. This togetherness ability reflects a genuine coherence among members in the community and also represents the potential of the community to articulate mechanism that reinforces stability, peace and happiness, and unity that is solid foundation of strengthened community. The social perspective of strengthening community, therefore, should consider the capacity of community to build a mechanism that cultures public-mindedness, rapport among community members, especially the maintaining and preserving traditional relationship in which people enjoy informal gathering in order to pitch in and help each other. The social order also includes the ability to eradicate conflict, violence, or crises that might happen in everyday life of people in the community. On top of that, the community should possess the ability to provide welfare services in response to needs of people in the community. On the other hand, the community's weakness can be seen by the attitudes of people in the community to conceive that government, officers, and influential persons or tycoons should be the ones who can solve all the problems for the community. This conception can only weaken the community since the community must wait for help from government and/or any other social entities instead of helping itself to pin down direction or coming up with suitable ways to deal with existing problems by having government and social institutions working together in a form of partnership (Hawanon et al., 2007).

Fourth, the cultural dimension; culture is installed from relationship system and cohabitation order of people in the community. Culture is belief, idealism, value, and standard shared by people in the community. People in the community are closely linked, related, and they can smoothly live their lives because of shared culture. Culture is transferred from one generation to the next generation and this process is the key to derive identity and uniformity from society (Wasi, 1993; Olsen, 1968).

The co-existence of people in the community for a certain period of time enables individuals to accumulate culture pertaining to various facets of life in the community, for instance, production, consumption, medical treatment, recreation, conflict

resolution management, and community welfare management in which they are indeed considered local wisdom that are accumulated and transferred through informal learning process such as normal practice and inculcation. The learning process allows people in the community to have an opportunity to get knowledge and live their life in the community and becomes an important part in the existence of strengthened community. The cultural strength of the community can be perceived from the community's ability to solve problems by using intellect, continuous and broad exchange of ideas, preservation of local wisdom and knowledge, confidence, and pride of the community.

The change in Thai society has produced at least two certain impacts on local wisdom succession; first, the previous development pattern in Thailand has produced a negative attitude among those who live in the agricultural section in which it depends on weather conditions or price fluctuation. The agricultural occupation is viewed as an activity for less fortunate and deprived people. Most of the villagers have denied passing "agricultural life" on to their children. People in the rural community try to utilize the educational system provided by the government to help new generation get jobs outside agricultural domain that seem to be prestigious and stable. As a result, the culture that represents local wisdom of the community can be inherited at a very limited level. This becomes an important effect upon young generation not to reside within the community.

Second, the development pattern in Thailand did not focus on the development of local wisdom that is in line with changing environment such as production technology, loan management system, labor exchange system, marketing system, and natural management system. As it happens, tools, devices, knowledge, and skills are brought in from outside of the community. This becomes another reason why people in the community are neglecting the adjustment of local wisdom to suit with the changing environment. The fact that they open up with the new things being brought in from outside of the community has deteriorated the bond of local wisdom among people in the community, and has made it less important. The community becomes vulnerable and fragile since every member tends to have a solitary life and depends heavily on external means. The development pattern that relies on industrial growth has tried to expand internal consumer market by enticing demand on various products and services like never before. These attempts could be seen in forms of new and increased points-of-sales, easier access to the market, advertisements through various media, or using provoking discourses concerning contemporary life style, urban life, or developed persons. This coins a new word that is called by marketers "consumerism" in the Thai

society. The desire for unlimited amount of goods and services has spread over Thai society including people in the up country. There are a lot of needs for products from industrial section in which it requires much investment leading to dependability on availability of fund, technology, and market.

The community can be strengthened by collective activity such as working together for a common purpose. The gathering of local folks is the primary and very important step in developing the strength of the community (Hawanon et al., 2007). The community enterprise is one of the alternative ways in which people in the same neighborhood can band together to operate a business in order to earn a living. The purpose of community development was to assist village to identify and meet their "felt needs", whether in farming, water supply and sanitation, education and community activity, roads and dikes or other local public works, in handicrafts, or even in small industry (Gant, 1979).

It should be emphasized that community development did not have as its target at least at the outset or primarily - increased agricultural productivity. Rather, the focus was on the organization of villages to act on their needs and desires as they themselves defined them, in the belief that if they were to do so they would, with a little help from the government, quickly and measurably improve their productivity and their standards of living. Community enterprise is expected to develop the learning process, or social construct, for the people in the community.

Community enterprises turn away from a modernized-industrial production into a business that does not aim at income as a sole or major objective in the operation. Community enterprises try to respond to the human potential in the management of nature and in control of the production in order to achieve a unique product. The enterprises provide wide opportunities for local residents to participate in business venture and to manage local resources and outputs. Community enterprise is an alternative economic tool for development in which it allows people to search for and to articulate knowledge based on indigenous wisdom available in the community. The research on "The Development Pattern of Community Enterprise to Become Strengthened: A Case Study of Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand" has revealed that in order to be successful and become strengthened, the community enterprise should consider the following incidents that include; 1) a group style of management, 2) a self-reliance of community enterprise, 3) mutual benefits and a fair and thorough benefit distribution, 4) members' cooperation and participation in planning and decision-making, and last but not least, 5) an inspiring leader and leadership style. This conclusion is in line with the research on "Factors Affecting the Success of Community Enterprise to

Become Strengthened: A Case Study of Praya Prasit Community" conducted by Punluekdej and Srisorn (2016), in which it discovered that a group management style and a strong leader and public mindedness leadership style were major contribution to the success of community enterprise. The research findings were also in congruence with the works of Pattranakul (2003), on "Management Strategies and Organizational Adaptability in Crisis", and Techa-atik (1997), on "The Development of Strength of Community Organization", in which they concluded that management style is very crucial during crisis and can determine the success of the organization and community organization. This management style is based on factors that are shared values, agreed upon goals and objectives, mutual benefits, and respectable leaders with appropriate leadership styles that are well-accepted by the community members.

This research is also in line with "The Study of Sustainable Self-reliance Potential of Farmers in the Irrigable Area: A Case Study of Buri Ram Province" by Pansuma, Polpananawee, Rati, Tanabavornkiat and Thonwoen (2006), whose conclusion revealed that there are 6 factors that are related with development pattern of community in which they are technology, economy, natural resources, human being, society, politics, and support and relationship factors. The said factors were seen to contribute a positive effect on sustainable self-reliance development.

Moreover, Chaweewong (2009) conducted a research on "A Study of Living by Using the Principle of Self Reliance Following the Philosophy of Sufficiency Economy of Primary School Personnel in Phasi Charoen District Under Bangkok Metropolitan Administration" and found that the school administrators and teachers used the principle of self-reliance in terms of 1) mentality aspect by making themselves happy, physically and mentally, 2) society aspect by living happily with family, sharing activities and ideas together and helping each other, having cooperation and working together, and solving problems in order to accomplish work, 3) natural resources and environment aspect by utilizing resources economically and for optimum benefits, natural resources and environment are recycled and conserved, 4) technology aspect by selecting and employing appropriate technologies, learning and seeking new technological knowledge, and finally, 5) economy aspect by living through sufficiency and maintaining a way of life in accordance with social status. The research on "The Development Pattern of Community Enterprise to Become Strengthened: A Case Study of Nakhon Cowboy, Bangkok Noi, Bangkok, Thailand" together with the above studies showed that the community can adjust themselves in order to create strength in various aspects. The variety of communities derived from research have increased

the explanatory power of the theory in which sufficiency communities are communities that experience self-reliance, less conventional production factors, and less external market.

The authors would like to express their sincere and warm gratitude toward the Research and Development Institute, Kasetsart University, Kamphaeng Saen Campus, Nakhon Pathom Province, Thailand, for its financial support.

### Acknowledgment

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