

# Community Potential Capital Development Strategies to Promote Self-Reliance Community for Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province in Thailand

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This study aims to investigate community potential development and self-reliance knowledge and to find community potential development strategies in order to promote self-reliance in the community for Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province. The research methodology is participatory action research (PAR). Data collection tools are relevant documents, in-depth interview, group discussion, brainstorming to develop the community potential. The findings reveal that the community potential development of Ban Don Doo can be divided in four stages: 1) community capital potential in community establishment age, 2) community capital potential in middle age, 3) community capital potential in changing age, and 4) community capital potential in present age. Furthermore, the community has two types of self-reliance knowledges: 1) self-reliance knowledge for the four necessities and 2) self-reliance knowledge from pounded unripe rice cooking. Four community potential capital development strategies are also found to promote self-reliance community for Ban Don Doo as the followings: 1) economic self-reliance strategy, 2) social self-reliance strategy, 3) cultural self-reliance strategy, and 4) natural self-reliance strategy. All these four strategies are means to promote self-reliance community in the future.

**Key words:** *Potential, community development, promotion, self-reliance, Ban Don Doo*



## INTRODUCTION

The 12<sup>th</sup> National Economic and Social Development Plan and Thailand's 20-Year National Strategy (2017 – 2036) passed by the Government to emphasize the community cultural capital promotion and development by employing cultural resources to create economic value cannot be successful if there is a lack of cultural revolution and Thai people's collaboration to favor Thainess and use Thai products. The most significant factor making Japan and Korea developed as today is nationalism which must be fostered as DNA in all Thai people (NorraratputtiK, 2019). Therefore, the factor to develop the country is a strategy to move learning process and participation among Thai people to be aware of the value and significance of the community capital. This kind of strategy is "development strategy". The term "strategy" means trick, technique, and a medium of victory. The present community development requires various kinds of techniques and means to work because there are a lot of ways to work with a community. The way will depend on situations, factors, knowledge's, cultures of certain community to be employed in order to develop the community.

There are 110 households in Ban Don Doo. The distances from Ban Don Doo to Na Tal district and Ubonratchathani Province downtown are 8 and 110 kilometers, respectively. The community can be considered not fully developed yet. This can be seen from some basic infrastructure: roads are still non-asphalt with concrete and steel as well as the knowledge development from public and private organizations in various aspects such as missing credit union establishment and career development in the community. Most people in the community are farmers who work in paddy field and orchard growing especially organic crops because they are related with one another having support and generosity. For instance, they help one another in the fields and orchards without being paid. Another good example is they apply community ritual to encourage the harmony among the community such as Boon Koon Lan (Kum Khao Yai) to collect unmilled rice as a fund to help those in need in the community. This reflects the employment of the community capital to promote a self-reliance community. From the problem and common need development with total 50 community leader, seniors, and people, the study find that 1. The community lacks the knowledge to promote the pounded unripe rice, 2. The community lacks the knowledge of self-reliance agriculture, and 3. The connection with relevant organizations to provide some knowledge in order to develop the community. The details are as the followings:

1. The community lacks the knowledge to promote the pounded unripe rice: the study finds that the community applies their ancestors' knowledge to process a product of pounded unripe rice. The village has become famous for the biggest number of pounded unripe rice for both the villagers themselves and travelers to buy from. It becomes an economy at the community scale which the cooks apply the folklore by putting the food in plastic bags and selling it for 120-150



Bath per a kilogram. The imitation is the transport and humidity when it is long kept. Thus, the product requires improvement and the package must be more attractive to meet the need of the customers.

2. The community lacks the knowledge of self-reliance agriculture: the study shows that Ban Don Doo community lacks of economic crops such as rubber, sugarcane, and cassava. The community only grows rice and breed animals like cattle, fish and chicken. Today, the community needs self-reliance agricultural knowledge to improve itself and take care of family members.

3. The connection with relevant organizations to provide some knowledge in order to develop the community: the study reveals that the community lacks of both public and private organizations to provide the knowledge to develop the community capital potential or encourage more employment to create jobs for people in the community in order in reduce immigration.

According to the definitions above, the researcher is aware of the significance to find knowledge on community capital to be a tool to improve people in the community in order to find their origin and learn and understand their community's characteristics to balance and stabilize the community's prosperity. Hence, the community capital is considered a vital tool to empower people in the community to apply the knowledge to develop the community with the consideration of potential, knowledge, wisdom, and community culture to install strength and stability in the community. The research decides to conduct a study titled "community potential capital development strategies to promote self-reliance community for Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province" The research is a participatory action research to strengthen and analyze problems with the community via data collection to seriously empower the community suiting with ways of culture, belief, local wisdom in a long term at both practice and policy scales to be a foundation of the country development.

## **OBJECTIVES**

1. To study about the community capital potential development of Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province
2. To study about self-reliance knowledge of Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province
3. To find the community capital potential development strategy to promote self-reliance community for Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province

## LITEERATURE REVIEW

The main analyzed concepts are self-reliance, community capital, and strategy to be knowledge for community capital potential development to promote a self-reliance community.

Sanyawiwat S, (2003) states that in order to be balance, a community must have a balance of five factors: technology, economic, resource, mind, and society. Therefore, TERM Model is developed to analyze the community with the following components: 1) T: Technology Self-Reliance: being technologically self-reliable via a study to employ proper and wide knowledge with a search for more knowledge to produce more product, 2) E: Economic-Self Reliance: being economically self-reliable via a study to earn sufficient income, 3) R: Resource-Self Reliable: being self-reliable with natural resources via a study to manage the resources with a balance , 4) M: Mind Self Reliance: being self-reliable with awareness via a study to develop good awareness to be self-reliable, and 5) S: Social-Self Reliance: being socially self-reliable via a study to help one another. There is community capital for sustainable community planning, measurement, and development. Chaisuwan, B. et al (2019) categorize the community capital into seven kinds as the followings: 1) Natural Capital: Rivers, canals, lakes as well as the richness of land, forest, wild animals and beautiful nature, 2) Cultural Capital: Various traditions related to community culture, cultural heritage, diversity of language and ethnic in the community as well as the ways of life and administration of the community members. Cultural capital also includes innovations of invention and creation to develop the community's economy. 3) Human Capital: Community members' skills and abilities to access the community's resources as well as the members' knowledge to improve themselves, society, health, and education. The human capital also means leadership to harmonize the members in the community, create participation, and encompass the future of the community. 4) Social Capital: There are two kinds: 1. The connection between the community members and public or private organizations or the members who are in the same community and 2. The connection between the community members and public or private organizations or the members, 5) Political Capital: Rules, regulations, measures, and policies from the government to enhance the foundation economy of the community, 6) Financial Capital: Members of the community can cooperate with private sector, and 7) Built Capital: Basic infrastructure and public utility to provide comfort for the community members such as the internet, telephone, main and minor road, industrial estate, electricity, running water, and waste elimination system.

Strategy or approach is a practical technique or mean employed in order to achieve the result. Yadsomsuay P, (2007) defines that strategy planning is a skill or tool of important thoughts for administrators at every level. Because of their duties, the administrators are responsible to lead the organization to the goals by finding the proper ways or means. A lack of planning skill in an



administrator always results in a lack of preparation in the organization to encounter any quick and serious change. Importantly, a lack of skills in determining proper visions, missions, goals, strategies, and approaches always put the organization in a disadvantage situation in competitions. Therefore, planning is not only responsibility for the administrators, but also awareness for every administrator to consider when making decisions for the prosperity of the organization.

From the literature reviews on concepts and theories, the researcher employs them to collect data, analyze, and present the results to be academically implemented and presented to the public.

## **MATERIALS AND METHODS**

This study is a participatory action research (par). The data were collected qualitatively from the community related context, career, group, local tradition and wisdom, unity, participation, capital, group activity result, knowledge exchange, members' collaboration, and public activity in Ban Don Doo to conclusively find strategies to develop the community capital potential to establish a self-reliant community. In this study, the qualitative data collection tools are: in-depth individual interview, individual interview, focus group discussion, community discussion, community survey, and non-participation observation.

1. Secondary Source: The secondary data were collected to be analyzed in order to find relationship among research problem, concept, theory, and related studies. This is knowledge employed as conceptual framework and analysis about the community, traditions, beliefs, local wisdom, and community capital potential. Other studied data were printed documents, statistics, reports, meeting minutes of public and private sectors as well as concepts, theories, and related research.

2. Primary Source: The primary source includes data on development of community capital, traditions, beliefs, local wisdom, community participation establishment, community unity, community participation, self-reliance principle, results of activity collaboration, knowledge exchange, community members' collaboration process, and public activity of the members. The data collection tools were:

2.2 Focus Group: Focus group discussion was employed with interview schedule to collect the group think opinion. Appreciation-influence-control (AIC) was used to gather ideas to develop the community. In addition, brainstorming, mind mapping, and future search



conference (F.S.C.) were implemented to collect data about community discussion to analyze the community relationship in order to promote self-reliance.

2.3 Target Group Analysis (TGA): Interviews were employed with community leader, village committee, seniors, and people, developer monks, and relevant public organizations in the areas: sub district administration organization and community development office, and district agricultural office of Na Tal district.

2.4 Participant Observation: Participant observation was performed by joining the community's rituals: Boon Koon Lan ritual, community discussion, pounded unripe rice cooking, vegetable growing, and animal breeding in order to understand the community capital potential to establish self-reliant community.

## **TARGET POPULATION FOR RESEARCH DATA**

Since this study is a participator action research, the total number of 185 participants who participate in all research processes to develop Ban Don Doo community are 40 local research volunteers, 90 people in Ban Don Doo community, 20 official and unofficial leaders, 10 seniors with knowledges on culture, 5 folklorists, and 10 officials from sub-district administration organization and community development office, and district agricultural office of Na Tal district. These participants provided data and brainstormed to develop the community capital potential and rise its awareness of self-reliance. The target population in this study is composed of those people in the community who can provide significant data. They must know about the characteristics of the people who have knowledge about wisdom, culture, tradition, local belief and participate in the community activities with an understanding of the community's problems. In order to brainstorm to develop the community capital potential, data were collected from 185 key informants selected from six target groups: local research volunteers, people in Ban Don Doo community, official and unofficial leaders, 10 seniors with knowledges on culture, folklorists, and officials from sub district administration organization and community development office who well understand the community's contexts. The purposive sampling method was employed to promote the researched results to be community policies.

## RESULTS

### **1. Community Capital Potential Development in Ban Don Doo, Na Tal Sub District, Na Tal District, Ubonratchathani Province**

The data collected on Ban Don Doo community capital potential development from the past until now were divided in four community changing periods: 1. Community capital potential in community establishment age (1937 – 1957) , 2. Community capital potential in middle age (1962 -1977), 3. Community capital potential in changing age (1977 – 1977), and 4. Community capital potential in present age (1977 – 2017) with the following details:

1.1 Community Capital Potential in Community Establishment Age (1937 – 1957): the result reveals that the first family living in the village is “the Inthichaks” who immigrated from Ban Na Klang to build a house about eight kilometers away from Ban Don Doo. Later, there were more people possessing the land which resulted in five to six more houses with great distance in the north of Mr. Petch Inthichak’s house. The reason for relocation in Baan Don Doo was because it was a rich area suitable for some occupations such as farming, hunting, and wild product finding. After that, people living nearby moved into the area to build 10-20 more houses. Most people’s occupations were farming in paddy fields and orchards with buffaloes’ power for agriculture. Most of the products were for consumption and sharing. That made the community generous society where people helped one another. The relationship in the community during the pioneer age were kinship who moved to find a land to work on. At first, people were in harmony helping one another in living such as working together in farming, building houses, any other works requiring a lot of manpower, and collaboration in social activities like merit making, priesthood ceremony, wedding, and funeral. The community people were generous with kindness to help each other and self-sufficient whom were mentally developed without selfishness making the society peaceful.

1.2 Community Capital Potential in Middle Age (1962 -1977): The community in this age was still relying on agriculture with an emphasis on farming for consumption, sharing, and exchange. Trading was rare. Food from natural resources were so abundant that there was a saying in the community “Fish swim in the water; rice grows in the field”. That was because the villagers could still find foods from plows. They were also kind. This could be seen especially from local traditions such as rice and fruit growing gathering or even house or silo building. Those traditions reflected support from neighbors and relatives without being paid. Thus, the rice growing gathering was a tradition representing the generosity and unity of the community. The community capital was abstract, hear, soul, knowledge, skill, social power to move the society forward, pillar for the community and society to rely on during the hard time, and valuable to the community people (Watthanatamsiritam P, 1998). Besides reflecting the relationship among



people in the society, the community capital was related to nature and super natural power. The community worshiped and respected Goddess of Land and Goddess of Rice. The belief was supernatural and could not be seen. The community believed that Goddess of Land and Goddess of Rice could determine happiness and sorrow for people and protect the rice to grow naturally. Before growing rice, farmers had to provide offerings such as betel nut, betel, and cigarettes for Goddess of Land and Goddess of Rice and cite “I shall grow rice. May the rice in the field grow richly”. The villagers believed that both Goddess of Land and Goddess of Rice were the rulers of the land and food resource for the community, so they had to be worshiped in order to maintain their holiness. It became belief, ritual, norm, tradition, and culture passed from a generation to another. Holy spirits were like the rules of the community which everyone had to comply without any resistance to the supernatural power. From such the reason, the belief became production process respecting the nature. This resulted in friendly environmental agriculture connected to all natures: land, water, and forest and biodiversity. There was a reason to treat the surrounding environment appropriately. This was done with knowledge, ethnics, and morals being environmentally friendly by using organic fertilizer to preserve the biodiversity of the community. This could be considered immunization and preparation for changes of the people in the community to be sufficient and sharing community (Baimai W, 2014). Therefore, community capital potential was solution and reliance on nature via the relationship between human and human, human and nature, and human and supernatural power.

1.3 Community Capital Potential in Changing Age (1978 – 1977): The community in this age was going under changes especially farming to be up-to-date. Some agricultural technology was implemented in the community as such tractor, thresher, and rice miller machine. However, the community could still maintain the supportive relationship among one another like rice growing gathering. Rice growing was still in traditional method with persevered agricultural wisdom like sowing and hand plugging. The most obvious change in this age was more chemical fertilization usage of the farmers. Nevertheless, insecticide chemical was not used yet except rice crab killer only. The balance in ecosystem was not destroyed. Enough foods from the natural resources like shrimp, shell, crab, and fish could still be found in plows to meet the need of people’s lives. The foods from nature could be considered wealthy from the land and water nourishing people in the community. At this time, there were plenty of shrimp, shell, fish, and crab, especially rice crab, eating and damaging the farmers’ rice so the farmers needed to mix Colindon with cooked rice and put the mixture in the field to eliminate the rice crab.

*Target group: “In the past, there were a lot of rice crabs eating rice in the field where the villagers went to buy Colindon to mix with cooked rice for the crabs to eat (poisoning). But it is smaller today because of many reasons like people poach the crabs for sale, lack of seasonal rain and water. Everything affects foods from natural resources.”*

The villagers' data indicate that during that time foods from the natural resources were sufficient for living. The villagers did not have any problem finding foods. The foods could be found in plows. Thus, the obvious changes at that time were changes from buffalo power to tractors which still was relatively rare and Colidon chemical was used to eliminate the rice crabs and mixture of chemical fertilizer and organic fertilizer such as manure or leaves in order to nourish the soil's conditions. This preserved natural food chain from destruction. Therefore, the community capital reflects both concrete form and abstract to be applied in managing, learning, changing, and improving community for the benefit to be suitable with the conditions and lifestyles of the people in the community.

1.4 Community Capital Potential in Present Age (1977 – 2017): This age is when the community is approaching the age of country development. It is when the change in the community most obvious especially the changing production system. For instance, buffalo's power originally used in farming is replaced with tractors because they are not expensive with an approximate price at 50,000 – 60,000 Baht which is affordable for the community. They also make farming more comfortable and faster. However, the usage of the tractors comes with higher capital of agricultural production such as oil and maintenance cost.

*Target group “The oil cost for farming each year is about 8,000 Baht excluded the oil cost for transferring the rice up to the silo which is about 4,000 Baht. So the total amount is about 12,000 Baht. That doesn't include food and labor cost. Tractors make us more comfortable but it comes in exchange with higher production capital.”*

The data suggest that even the production system changes to suit with the trends, the production costs such as oil, labor, food, others also increase. Since 2002, people in the community have used more chemical fertilizer. However, organic fertilizer is still used to nourish soil surface and reduce the cost of the chemical fertilizer purchase.

*Target group “my mom uses one bag of chemical fertilizer for 2 Rai of the field. So 18 Rai of the field will need 9-10 bags. The price of the fertilizer is not stable. It changes every year but it's about 600 – 800 Baht for a bag. So the total is about 6,000 – 8,000 Baht. And we use cattle's waste mixed with leaves to nourish the soil, so we don't need much chemical fertilizer.*

The data point that the community still apply the natural resources which is the vital factor for environmentally friendly agriculture. The emphasis is to adjust the soil be have sufficient nutrients and reduce the use of chemicals for growing. Hence, the use of biochemical decreases



health and environment negative effects and the cost of rice production. This is consistent with the study of Hutanuwat et al about “3 downs, 4 ups: a way to be self-sufficient farmers”. The study finds that the farmers’ income is spent on chemical fertilizer, insecticide, labor, oil, and ploughing and harvesting hire. An approach to increase the farmers’ income is to produce more rice and reduce the capital for rice production (Hutanuwat N, 2013). Now, The *Ministry of Agriculture* and Cooperatives of the government under the administration of General Prayut Chan-o-cha lunches policies to sustainably solve the problem for those farmers who encounter deficit, debt, self-incapability problems. Therefore, four methods of agricultural capital reduction are introduced: 1. Capital reduction; 2. Product increase per unit; 3. Management; and 4. Marketing (Government News Letter for People, 2016). Even if the direction of the agriculture in the society is shifting to emphasize to monoculture, the community still preserves environmentally friendly agriculture. The majority of the community people do not use chemicals to eliminate weed because the chemicals seriously affect water, air, and health of the users. The community has not abandoned the ways of life and local wisdom inherited from their ancestors especially environmentally friendly agriculture. This can be considered the paramount community capital to enhance the knowledge level for the community to be self-reliant in the future.

Therefore, this is a search for the community capital to lead to strong and sustainable community development because the community capital knowledge is the use of local wisdom capital, cultural capital, belief, tradition, human capital, and community management to be learning mechanism for the community to participate with self-development on the data base by analyzing and planning via participatory action research to establish knowledge suitable to potential and need of the community to sustainably continuously develop the community.

## **2. Self-reliance Knowledge of Ban Don Doo**

The community preserves the ways of life, cultures, wisdom, and local belief. The community also creates economic vales from the wisdom and establishes itself to be a self-reliant community. The details are as the following:

2.1 Self-reliance Knowledge for the Four Necessities: The study shows that Ban Don Doo community is slightly affected from the external changes especially the community has not grown any economic crops such as rubber, sugarcane, cassava, and palm. The ecosystem of the community has not been affected from chemicals. The community’s ways of life emphasizes on farming with sideline jobs as temporary work and seasonal pounded unripe rice cooking. Most people still rely on nature especially the four necessities: food, clothing, shelter, medicine. This can reflect the traditional lifestyles.

2.1.1 Food: The Community emphasizes growing crops without harming the ecosystem on the plows. The crops are watermelon, zucchini, green bean, and corn. The farmers do not use chemicals in growing; they mostly use the chemical fertilizer mixed with organic fertilizer. The aim of growing the crops is household consumption while the leftover will be shared with neighbors or sold in the community to earn more money in order to pay the bills. The community also has a way of life of gathering foods from nature resources such as water and plows. Mostly, the villagers find frogs, fish, tadpoles, fresh water seaweed, and plow mushrooms. This can indicate the remaining richness of nature in the community. Even if the foods from the natural resources have been decreasing, they can still be found. Thus, the environmentally friendly production of the community helps preserving the richness of the ecosystem.

2.1.2 Clothing: A small number of houses in the community also sew clothes and pillows themselves. Local wisdom from the ancestors is preserved in self-reliant ways such as cotton growing and mattress and pillow making. *Target group shared “In the past, the whole village did it. But no one does it anymore now because the market has everything. It’s cheap, beautiful, and fashionable. Fabric weaving wisdom fades away from the community.”* The information reveals the changed ways of life in the community on clothing. Even if only a few families do the weaving, it still preserves the simple way of life without overreliance of the outside-community materials.

2.1.3 Shelter: The community people use trees found along the plows to build houses especially new houses and expand the houses. The people in the community usually help one another building the house without being paid; they will only be treated with food. The relationship of the community people is built on trust, support, mutuality, generosity, and unity. The community capital is a process to create public capital which everyone can implement the existing knowledge to benefit the community (Romerattanapun W, 2008). Even if the society changes dramatically today, people’s kindness remains unchanged. The community capital makes people aware of their root, proud which makes them want to preserve and develop this to benefit themselves, family, community, and country.

2.1.4 Medicine: Illness treatment in the community can be categorized in two kinds: traditional treatment and modern treatment. The traditional treatment is hear or magic spell from a folklorist who learns from his master. *Target group recited “I’m curing villagers who have shingles. I usually have patients coming for the treatment. Some are severe; some are not. But a lot of people will come in rainy season. I cure them with magic spell. Children will come to see me on major Buddhist holidays to have the blessing so they can*

*sleep peacefully with no nightmare. This is the community belief that has been passed from the past.”* Clearly, a herbal doctor or a traditional doctor does not only play a role in sickness treatment, but they also have a social role too such as being the villagers’ consultant. This is because the traditional doctor comprehends the patients’ social context: condition of their shelter, lifestyles, and kinship. Most of the traditional doctors are seniors whom are respected by the community so their traditional treatment is accepted too (Yadsomsuay P, 2013). Even if the modern treatment has greatly advanced, the local people still believe in the traditional treatment which relies on the belief system of the folklorists’ magic respected by the villagers to cure sickness. The traditional treatment is an alternative choice of the community linked with people in the community from the past until now.

Therefore, community capital is both science and art of living passed from one generation to the next. It is reflected as a form of lifestyle to be suitable with the changes of society. The community capital is science because it is knowledge about living with the four necessities, careers, being with nature and environment. At the same time, the community capital is art because it has value and virtue to allow people to think, adapt, and improve it with knowledge and apply it for public benefits (Pongpit S, 2004).

**2.2 Self-reliance Knowledge from Pounded Unripe Rice Cooking:** The study finds that pounded unripe rice is a product from rice. The pounded unripe rice means sticky rice which yields grain that is not enough to be completely harvested. The pounded unripe rice is wisdom from the ancestors to process to be a product providing jobs. The community is the biggest pounded unripe rice maker in Na Tal district. There are several merchants and people come to buy the food or sell it as a retailer providing the villagers more income. The kind of rice to be made the pounded unripe rice is Kor Khor 15 and Kor Khor 10 which will start being cooked in September – October. The unripe will be processed by being steamed before roasted again to gain the aroma. Then, the peel will be cracked by a mortar connected with a belt to a community-made tractor. The reason the villagers use the mortar to crack the peel is to make the rice soft and delicious to be completed pounded unripe rice. This can generate income in the community; the pounded unripe rice is sold 100 – 150 Baht per one kilogram. This can be considered an applied local knowledge to create economic value. Furthermore, this helps an affect from decreasing rice price from the market mechanism problems or government policies. Now, there are about 15 -20 households making the pounded unripe rice to sell in the community; one household can make about 15 -20 kilograms a day. Two kilograms of unmilled rice can make one kilogram of pounded unripe rice. When analyzing the selling of unmilled rice at mills, the price in 10 -13 Baht per a kilogram. When the difference of the unmilled rice and the pounded unripe rice price is compared, it is found that one kilogram of pounded unripe rice is sold at 100 -150 Baht. The

cost of pounded unripe rice production is 66 Baht: 1. Labor cost for 20 Baht a time; 2. Cracking/roasting cost for 20 Baht per time; 3. Fuel cost for 10 Baht per a time; and 4. Rice cost for 16 Baht. This provides profit of 84 Baht per one kilogram for farmers. Every day, there will be about 15,000 – 30,000 Baht generated from selling the pounded unripe rice in the community. In one season, there will two months for people to make the pounded unripe rice providing about 900,000 Baht. This can be deem that the pounded unripe rice provides income for the community people while waiting for crop harvesting. Hence, the pounded unripe rice is the expansion of local wisdom to create economic value for the community which is consistent with the trend of country development emphasizing on enhancement of local wisdom knowledge applied with modern technology via collaboration among public sector, private sector, and people or Thailand forward moving in Thailand 4.0 era which adds value with cultural capital. This is because culture is the origin of value chain in creative industry by implementing the cultural capital such as story and content to create uniqueness in the product. The cultural capital can also create the selling point of the product which makes cultural product and add more value to the product and service (Norraratputti K, 2019).

### **3. Community Potential Capital Development Strategies to Promote Self-Reliance Community for Ban Don Doo**

Community potential capital development strategies are the mean for the community to participate in decision making of how to manage and balance the fair use of the community's resources. The community development requires people's brainstorming to learn and participate in designing a development action plan for their own community in order to manage the resources together. The collected research data are implemented to plan and analyze different factors such as human, resource, budget, time, and place to obtain an understanding of the usable potential of the community (Wachirakhajorn S, 2006) via brainstorming to share opinions. The action plan should develop people to understand and be able to act with skills as well as plan the clear guidelines on the principle of participation (Siriwan L, 2018). Therefore, the researcher applies the data to set the points for people and relevant offices to discuss in order to encourage people in the community to be aware of value of local culture, wisdom, and resources to improve the knowledge on the basis of adding new knowledge to the existing knowledge (community knowledge with creativity). The mutual understanding with the community must be done via the emphasis of learning and development because the community development must be sustainable in line with knowledge to create wisdom for the local people. Hence, the community potential capital development strategies are with the following details:

3.1 Economic Community Potential Capital Development Strategies: The study finds that the community has an outstanding sideline job which is pounded unripe rice cooking providing



900,000 Baht of income for a season. This income is sufficient for living today. In addition, the pounded unripe rice cooking can also be a sideline job while waiting for the harvest which can add the value to the community wisdom. The researcher has implemented the findings from the brainstorming with the community leaders, pounded unripe rice makers, seniors, community researchers, and relevant offices to find a mean to develop the knowledge of pounded unripe rice cooking to meet the standard and be community cultural product. This can provide jobs and be the solution for the basis “know how to make, sell, and focus the qualities”. The findings from the brainstorming encourage the provincial Agriculture Office of Ubonratchathani Province to be aware of the significance, so the office supports the community by proving an amount of 40,000 Baht to set a group of the cooks as well as equipment for pounded unripe rice cooking namely: wok, stove, and spatula. They also send some officials to share knowledge about the process of how to make extra pounded unripe rice and pounded unripe rice stick and how to improve the package to be modern and beautiful in order to meet the needs of the customers. This can add more economic value to the cultural product. Originally, the pounded unripe rice in plastic bag is sold at 100 -150 Baht per a kilogram because it is not beautiful and lack of production standards. The provincial Agriculture Office of Ubonratchathani Province has come to add the value of the pounded unripe rice to establishing the standards such as package improvement, pounded unripe rice stick process, extra pounded unripe rice, and long preservation. Then, the pounded unripe rice becomes the community snack sold at 100 Baht for one pack (about 700 grams); the cost is 50 Baht and the profit is 50 Baht. A pounded unripe rice group has been founded with 30 members to develop the product and package to be the pounded unripe rice stick and extra pounded unripe rice. This responds to the product and service improvement trends in 4.0 era where the employment of innovation, technology, creativity is emphasized in order to add value to community products. This is also to promote the community to earn more income and better qualities of life. It can be considered an implementation of PAR. Besides rising the awareness of wisdom, it is also a collaboration among people, researchers, and public offices to move to community forward to be self-reliant at present and in the future.

3.2 Social self-reliance Strategy: This study focuses on the participation in data collection from the village’s history, agricultural development, culture, tradition, wisdom, local food, and jobs in each month. This makes the community understand its ways of life passed from the ancestors. Importantly, the community has exchanged the information in the brainstorming. Target group told *“I’m glad that young people gather the village’s information because if people at my age die, the information will be gone too. The later generation will not know about what happened in the past or what tradition is useful or not. It is very important for new generation people because today people do not care about the tradition. Gathering the community’s information makes the community understand itself and makes new generation people be aware and pass it on in the future.”* The statement reflects the findings of the study to be a vital factor in preserving the

community's culture and tradition and allowing the seniors to share the knowledge to the youth via written documents. The wisdom of the pounded unripe rice cooking is a recipe from the ancestors which is adapted to suit the condition. The wisdom is both science and art of living which people have been collecting for ages to pass from one generation to another. Thus, the wisdom of the pounded unripe rice cooking by identifying each step of cooking to make the rice soft, delicious, but not sticky. All of these are wisdom derived from learning and adapting things suitable with the conditions of the people's life in the past. Social Capital Bonding and Bridging Empowerment and participation of local entrepreneurship to restore their economic condition were supported by the presence of strong social capital among the community. (Syadza Alifa and Fentiny Nugroho, 2019)

**3.3 Cultural self-reliance Strategy:** The study reveals that the community has employed the cultural to create strategies binding people via Boon Koon Lan ritual which is held around February after finishing the harvest. People will put the rice with grain from the hay together at the rice ground because they believe that rice is a life nourishing crop with a guardian named "Goddess of Rice". People will tell one another to join Boon Koon Lan ritual to make merit where monks chant in the evening and eat in the morning to be a blessing for the unmilled rice. When the monks finish eating in the morning, the Boon Koon Lan ritual will begin (Anurak, 2007), or locally called Boon Kum Khao Yai, where the unmilled rice will be gathered in order to perform the ritual. The ritual is similar to Boon Kum Khao; the difference is the venue which is an in house-pavilion or village-center pavilion. Every household will bring their own unmilled rice together. The monks will chant to give blessings. The villagers believe that Boon Kum Khao Yai will give them a lot of merit because they believe that they are sacrificing their properties to the public. Therefore, this tradition has been passed from generation to another generation to be a community tradition. There are two terms in the word "Boon Koon Lan": Koon meaning multiply and Lan meaning a place to obtain rice grain to be a plie. Hence, the term "Koon Lan" means making merit with rice to receive blessings and be rich by gathering the rice at the temple so the monks can chant and bless it. Besides all the rice, "Kum Khao Yai Fund" also help those who do not have any rice to consume. They can loan to rice to consume without any interest. This can reflect that the villagers support one another. Such the strategy is an implementation of the community capital to strengthen the relationship of the community people by assisting one another.

**3.4 Natural Self-reliance Strategy:** Today, 98% of people in the community grow their farm organically without using any chemical or insecticide. They do not grow economical crops such as sugarcane, cassava, or rubber. The ecosystem in the community is still rich. The water natural resources are still consumable. This is a significant community capital to promote environmentally friendly agriculture. This responds to the government policies focusing on the



agriculture with a reduction of chemical usage. The researcher, the community leaders, and people propose the research findings to the District Agriculture Office of Na Tal to find a guideline to develop the organic rice farming in the community and to extend the community knowledge. The community is assisted to launch a project for the community people to grow the organic rice for 540 Rai. There are agricultural scholars who share knowledge and introduce soil surface adjustment, organic fertilizer making, bio exact making, and rice examination to meet organic agricultural practice and good agricultural practice (gap). Clearly, “Community capital strategies empowering leaning from research” can create changes in the community to decide to develop itself. However, the decision must be made on detailed and enough information to compare the differences among the past, present, and future in order to see the potential to improve. Therefore, the developers who will employ the data to be a tool to develop the community must be trained to have skills and both theory and practice experiences. If they are not effective, the experienced developers should provide some advice and guidelines in studying the community to empower the data to change the local community.

## **DISCUSSION**

Changing context occurs in economic, social, and environmental aspects which will determine the direction of the country development especially in highly competitive trade and investment in every production sector. As a result, the country development direction must be emphasized on strengthening the abilities to compete in the production sector in order to prepare the country for the changes and maintain the growth rate stability. There is also economic and social structure of the country to suit the world’s new landscape. Thailand’s 20-Year National Strategy determines the direction to develop the country which is continuously expanding economically to move Thailand to a high income country with high competitive abilities to earn income from the country and abroad and found economic and social foundation (Agriculture, Natural Resource and Environment Planning Office, 2017: 38). In order to develop the country to a vital point, therefore, people in the community must be prepared to adapt themselves to learn modern techniques, knowledge to improve wisdom, culture, and local resources to be rewardingly reused and create value. This is “community development strategies”: strategies are techniques, methods, practical guidelines to create tangible form result and be seen. The community development strategies are principles to strengthen power for the community to be self-reliant based on knowledge and ability of the community to be strong, reduce the dependence on external factors, and be able to solve the problems itself. People in the community can think, act, and solve the problems as well as return the power to the community to participate in developing the community, creating awareness of self-reliance, and connecting public and private organizations to help extend the community’s creation. The idea of local participation has let to



the birth and rise of grassroots organizations such as community –based organisations. (Abdul-aziz Ibrahim et al, 2018)

Therefore, this study reveals the consistent vital findings two significant community development strategies: 1. The implementation of applied modern knowledge to develop the community; social self-reliant strategies and cultural self-reliant strategies as an important point for people in the community to be aware of and value its own wisdom and culture as well as improve the level of wisdom and cultural products to be economically valuable; and 2. The implementation of research data to collaborate with a government office, provincial Agriculture Office of Ubonratchathani Province, to financially support with a budget to process and develop the community's pounded unripe rice to meet the standard in order to create jobs for people in the community to found a group of 30 people. District agricultural office of Na Tal district has helped people in the community by rising an awareness of the natural resources and environment to acquire a better creative development on the basis of the community's unity. There are agricultural scholars who share knowledge and introduce soil surface adjustment, organic fertilizer making, bio exact making, and rice examination to meet organic agricultural practice and good agricultural practice (gap).

This study is a tool for a participatory action and requires collaboration from every sector in the community to promote the environmental collaboration and be aware of the responsibility to solve the problems. This is focused on the target group to move the community project or activity forward (Poohchida W. et al, 2017). The index of the community general strength derives from the community's strength in several dimensions such as economy, society, culture, and environment. The community can exist with dignity without waiting for help from the external world. The community is also safe for living and with love, value, and vision to predict the future problem as well as foresee the solutions (Hawanon N, et al, 2007). The strategies are contemplation to understand the community context with readiness and suitability based on local knowledge potential employed for the development via analysis connecting the relationship among community, society, and culture to be prepared for country development. Community potential development is a collection of basic knowledge to establish understanding of the problems, causes, and solutions in the past. The solutions must be through the participatory action research process as (Sunthinrakorn W, 2017) defines the principle of change creation under 8 steps: 1. Consider the present action conditions; 2. Explain what deserves amendment; 3. Imagine of possible solutions; 4. Conduct an experiment; 5. Connect the story and reflect the finding; 6. Adjust the result and create a plan to be practical, practice, consider of what occurs, and keep proceeding; 7. Evaluate the result after the adjustment; and 8. Keep doing until the action is complete. Therefore, the findings creating significant results will benefits people in Ban Don Doo to be self-reliant and adapt themselves to the changing world trends. Giving money



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away does not help people to live well in the future, so they must be taught to have knowledge, think, and use and develop the wisdom and cultural resources to be beneficial.



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