



PROCEEDINGS OF  
**The IRES**  
INTERNATIONAL CONFERENCE



ate: 16<sup>th</sup> -17<sup>th</sup> February, 2018 | Venue: Zurich, Switzerland

*In Association With*



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PROCEEDINGS OF  
**THE IRES**  
**103<sup>rd</sup> INTERNATIONAL CONFERENCE**  
**ZURICH, SWITZERLAND**

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**Organized by**



**Date of Event**

**16<sup>th</sup>-17<sup>th</sup> February 2018**

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**Corporate Address**

Institute of Research and Journals

Plot No- 161, Dharma Vihar, Khandagiri, Bhubaneswar, Odisha, India

Mail: [info@theires.org](mailto:info@theires.org), [www.iraaj.in](http://www.iraaj.in)

Publisher: **IRAJ**

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**Type set & printed by:**

**R. K Printers**  
Bhubaneswar, India

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## **EDITORIAL**

It is my proud privilege to welcome you all to the TheIRES International Conference at Zurich, Switzerland. I am happy to see the papers from all part of the world and some of the best paper published in this proceedings. This proceeding brings out the various Research papers from diverse areas of Science, Engineering, Technology and Management. This platform is intended to provide a platform for researchers, educators and professionals to present their discoveries and innovative practice and to explore future trends and applications in the field Science and Engineering. However, this conference will also provide a forum for dissemination of knowledge on both theoretical and applied research on the above said area with an ultimate aim to bridge the gap between these coherent disciplines of knowledge. Thus the forum accelerates the trend of development of technology for next generation. Our goal is to make the Conference proceedings useful and interesting to audiences involved in research in these areas, as well as to those involved in design, implementation and operation, to achieve the goal.

I once again give thanks to the Institute of Research and Journals, TheIIR, TheIRES for organizing this event in Zurich, Switzerland. I am sure the contributions by the authors shall add value to the research community. I also thank all the International Advisory members and Reviewers for making this event a Successful one.

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# THE APPLICATION OF SOCIAL CAPITAL TO PROMOTE SUSTAINABLE COMMUNITY DEVELOPMENT IN SAMUTSONGKHRAM PROVINCE

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**Abstract** - This paper aims to thoroughly study and crystallize lesson learned on the application of social capital to promote sustainable community development in SamutSongkram province. Quantitative and qualitative methodologies were implemented. 400 residents (N) in SamutSongkram were selected in the population. Questionnaires were utilized as a tool. In the quantitative methodology, community leaders, residents and local governmental officials were selected. Additional tools were as follows: documents related to projects and plans, in-depth interview, group interview and observation forms. Quantitative data analysis was done according to "structural equation modeling (SEM)" by utilizing LISREL program. While the qualitative one, the content was analyzed. It was found that the social capital primarily influenced the sustainable community development was social network and, secondarily knowledge management and way of life based on sufficiency economy philosophy, respectively. Although homeland consciousness did not contribute to the sustainable development directly, it did influence significantly in an indirect way. It can be synthesized from the research that the sustainable development should begin with homeland consciousness in the community's residents; the sufficiency economy philosophy must be adopted in a lifestyle. As a result, these should help bringing people together leading to a social network and the knowledge management of individual local wisdom should be utilized.

**Index Terms** - Social capital, Homeland consciousness and Sustainable development

## I. INTRODUCTION

Generally, agriculture is the Thai people's way of life depending a household as the production unit and labor force, sourcing from local resource and living together with nature. Residents are coadjutant whether in a villages and between villages; furthermore, they come together resulting in a network culturally intertwined leading to a stability and security in the households. After 1950s, Thailand has developed according to the national economic and social security plans making the change in a production system i.e. from producing for sustainability and community exchange to, additionally, sell [1]. Consequently, the households faced poverty as the price of agricultural productivity was not consistent making communities and households to transform the economic system into two-way production mode household. That is to say, the household production focused on consumption and, at the same time, distribution to sell only. Residents came together as a community and incorporated in several terms i.e. community enterprise, community business and cooperatives and etc. Among the communities which was survived from the 1997 Asian financial crisis, it was found that such communities were a group of people coming together to help themselves and each other by producing or processing to the extent of sustainability and the surplus production were sold. After the occurrence of 1997 Asia financial crisis, the emphasis of economics has been shifted to strengthen grassroots economic as it was an important foundation strengthening national stability. With the supports coming from all sectors, this led to the promulgation of the Community Enterprise Promotion Act, B.E. 2548 (2005) and a

community enterprise was formally defined as "an activity/activities of a community related to a production of goods, service or otherwise ran by a juristic body who is intertwined, coexists and operates such business whether whatsoever juristic person or not a juristic person to generate revenue and to make family between the communities sustainable or an operation by a group or community organization for community capital management with creativity for the self-sustainability" [2].

The terms, community enterprise, community cooperative, social enterprise and local development trust are the business owned by community, together managed and administrated for mutual benefits and being environmental friendly[3][4]. They are also activities aiming to make communities self-sustainable. They can be used interchangeably. Nevertheless, a Thai community enterprise has 7 important elements i.e. an enterprise (1) must be owned and ran by a community (2) must be an outcome from community's process (3) must be a creation as community's innovation (4) must base on local wisdom combined with global wisdom (5) must be integrally operated systematically connecting with different activities (6) must have core learning process and (7) must set self-sustainability as a goal (Department of Agriculture Extension, 2006). In other words, it is an enterprise by community, for community and for the benefits of residents adopting local wisdom and using social capital to run such activities[5]. Community capital had various amounts; in addition, it is resources related to resident's occupation and is i.e. social capital, human capital, environmental capital, monetary funds, economic

capital [6]. Office of the National Economics and Social Development Board of Thailand (2006)[7]. suggested that the capital aspects which community has is (1) social capital (2) environmental capital (3) health capital (4) learning and knowledge capital and (5) monetary funds. In summary, there should be at least 4 aspects of capital i.e. social, human, environmental and economic capital and these aspects need to be reasonably managed in order to create stability and self-suitability in community.

The communities in SamutSongkhram have geo-social features unlike the other, it is a small province possessing ecological abundance and abundance of food. Moreover, people can live traditionally amidst an emerging materialism current even the way of life as a family doing agriculture for making a living has been changed to trading and service. Owing to the provincial development strategy, it has been emphasized a recreation center: conservative tourism. Nowadays, its people way of life turned itself to receptionist instead of fishing and agriculture and transformed its lands into natural tourist attractions, especially in the communities living around Mekhong riverside and subsidiary canals. In summary, there were 3 advantage points in the province i.e. (1) biodiversity (2) local wisdom and (3) individual relationship. These 3 points i.e. high potential natural resource, beautiful environment, occupation diversity in addition to traditional way of life and a good conservation and promotion of etiquette, culture, custom and householder. Given that, its people have lived happily, which can be seen from the happiness index of several governmental departments, SamutSongkhram has been in the first rank or stayed in initial rank. Nonetheless, according to overall knowledge processing in an issue, a conclusion of academic study in the important factors affecting the highest happiness index of SamutSongkhram's communities and the factors leading to its sustainable development, according to the conclusion of the province, it has been still unclear whether they were from the existed social capital or not. For this reason, it led to the research objectives to find social capital in several aspects which are the success factors. In addition, thoroughly study and crystallization of lesson and knowledge have not yet been done in theoretical way but in tacit knowledge; moreover, collection and arrangement of them has not yet been done systematically and clearly. Therefore, a goal was to answer those questions as well as thorough study and crystallize of success factors as a model for further communities. Findings should be a theoretical and practical discovery for further beneficial application.

## II. OBJECTIVE

To thoroughly study and crystallize the application of social capital to promote sustainable community development in SamutSongkhram province. Submit your manuscript electronically for review.

## III. METHODOLOGY

Quantitative and qualitative methodology were implemented with the following details

1. As for quantitative methodology: population in SamutSongkhram province, total 400 samples utilizing Krejcie and Morgan table and stratified sampling classifying into 3 districts[8].

Questionnaires were applied, they were divided into 6 parts: part 1: personal status of respondents and part 2-6: sustainable development, social network, homeland consciousness and way of life according to sufficiency economy philosophy and knowledge management, 5-Likert's scale questionnaire was applied in.

In regard to research quality assessment, we utilized content validity from 3 experts and performed reliability test with a tryout with a similar group, total 30 people yielding reliability score at .964.

Structural equation modeling (SEM)[9] was applied to test relationship between dependent variables and independent variables by utilizing LISREL having parameters i.e. manifest variables, exogenous latent variables and endogenous latent variables. All dependent and independent variables which are manifest and latent variables as determined in the framework were tested to analyze and find out statistically significant value between the variables.

2. As for qualitative methodology: Participation action research (PAR) was implemented. Community leaders, residents and local governmental officials were the key informant interviewee. Tools were as follows: documents related to projects and plans, in-depth interview, group interview and observation forms. We conducted in-depth field data collection and community observation. Content analysis and descriptive analysis were implemented.

## IV. RESEARCH RESULT

According to the determined objective i.e. to thoroughly study and crystallize the application of social capital to promote sustainable community development in SamutSongkhram province with hypothesis i.e. social network, homeland consciousness, way of life according to sufficiency economy philosophy and knowledge management should influence sustainable community development of SamutSongkhram province, owing to the findings, a strong social network, the way of life according to sufficiency economy philosophy and management of distributed and shared knowledge affected the sustainable development of the province; however, homeland consciousness did not affect the sustainable development directly but it did affect through the social network, knowledge management and the way of life according to sufficiency economy philosophy.

According to quantitative data analysis by LISREL, equation models were in consistency with empirical data; the following statistical values were applied:  $\chi^2=237.22$ ,  $df= 127$ ,  $p\text{-value} = 0.0000$ ; Relative  $\chi^2= 1.86$ ; GFI = .92; AGFI = .91; RMR = .042; SRMR= .013; RMSEA = .047; P-Value for Test of Close Fit = .70; NFI = .91; IFI= .92; CFI = .92; CN = 265.99, all of which yielded satisfactorily as determined (Joreskog; & Sorbom, 1996). The outcomes of coefficient parameter estimation having sustainable development as the relationship of dependent variables were as follows:

1. Social network (socnet) influences the sustainable development (sast) with the coefficient value at .46 having statistically significant value at .05;
2. Sufficiency economy (suff) influences the

sustainable development (sast) with the coefficient value at .14 having statistically significant value at .05;

3. Knowledge management (knoma) influences the sustainable development (sast) with the coefficient value at .33 having statistically significant value at .05;
4. Homeland consciousness (sense) do not influence the sustainable development (sast) but do affect indirectly through social network (socnet), knowledge management (knoma) and sufficiency economy (suff) with the coefficient value at .54 having statistically significant value at .05. The aspects i.e. homeland consciousness (sense), knowledge management (knoma) and sufficiency economy (suff) could forecast the sustainable development (sast) at 63%, all of which according to the table 1.

**Table 1: Results of parameter analysis from coefficient values: direct effect, indirect effect and total effect:**

DV	R <sup>2</sup>	Influence	IDV			
			socnet	suff	knoma	sense
sast	.63	Directly	.46*(6.50)	.14*(4.34)	.33*(3.77)	.10(1.13)
		Indirectly				.54*(5.26)
		Overall	.46*(6.50)	.14*(4.34)	.33*(3.77)	.64*(7.15)
socnet	.20	Directly				.44*(9.61)
		Indirectly				
		Overall				.44*(9.61)
suff	.12	Directly				.34*(6.03)
		Indirectly				
		Overall				.34*(6.03)
knoma	.74	Directly				.86*(17.15)
		Indirectly				
		Overall				.86*(17.15)

$\chi^2=237.22$ ,  $df= 127$ ,  $p\text{-value} = 0.0000$ ; Relative  $\chi^2= 1.86$ ; GFI = .92; AGFI = .91; RMR = .042; SRMR= .013; RMSEA = .047; P-Value for Test of Close Fit = .70; NFI = .91; IFI= .92; CFI = .92; CN = 265.99

\* Statistically significant value is at .05 and t parameters does not in -1.96-1.96 signifying that such coefficient values in the influence have statistically significant value at .05.

A Linear equation path between exogenous latent variables with the total effect on endogenous latent variables)reduced equations( is as follows:

$$\begin{aligned}
 \text{sast} &= 0.64*\text{sense}, \text{Errorvar.} = 0.59, R^2 = 0.41 \dots\dots\dots 1 \\
 &(0.089) \\
 &7.15 \\
 \text{socnet} &= 0.44*\text{sense}, \text{Errorvar.} = 0.80, R^2 = 0.20 \dots\dots\dots 2 \\
 &(0.046) \\
 &9.61 \\
 \text{suff} &= 0.34*\text{sense}, \text{Errorvar.} = 0.88, R^2 = 0.12 \dots\dots\dots 3 \\
 &(0.057) \\
 &6.03 \\
 \text{knoma} &= 0.86*\text{sense}, \text{Errorvar.} = 0.26, R^2 = 0.74 \dots\dots\dots 4 \\
 &(0.050) \\
 &17.15
 \end{aligned}$$

Equation 1 shows that homeland consciousness (sense) affects the sustainable development (sast) with the coefficient value at .46 and can describe variance or forecast at 41%;

Equation 2 shows that homeland consciousness (sense) affects the sustainable social network (socnet) with the coefficient value at .44 and can describe variance or forecast at 20%;

Equation 3 shows that homeland consciousness (sense) affects the sufficiency economy philosophy (suff) with the coefficient value at .34 and can describe variance or forecast at 12%;

Equation 4 shows that homeland consciousness (sense) affects the knowledge management (knoma) with the coefficient value at .86 and can describe variance or forecast at 74%.

According to qualitative study, we found that the sustainable development of SamutSongkhram province was influenced by original way of life i.e. simplicity, calmness, peacefulness and serenity based on His Majesty royal idea, the sufficiency economy. Nevertheless, such development would not be realized without the social network as a workhorse to drive forwards. Activities for the network were i.e. local knowledge and wisdom passing down from generation to generation should be managed in order to collect and produce thoroughly and clearly. With and outcomes, all of following knowledge should be exchanged and studied further. Seemingly, the activities of communities in SamutSongkhram were dynamic, constant, and active in both content in knowledge management, as well as groups of social network moving in and out, which were an outsider coming to study and learn, including new generation people as a juvenile group to study communities' good way of life and conserve such culture and knowledge to be continually existed. In field study, many communities in an area of SamutSongkhram has gathered local wisdom knowledge systematically produced by local sage and possessed knowledge management procedure. Subsequently, a learning center has been created. This kind of process was unique and a case study for interested people to come and take an opportunity to learn and expand the knowledge further.

In this regard, we can conclude the research and visualize as a diagram model demonstrating relationships as figure 1:

## CONCLUSION AND DISCUSSION

According to the results, social capital processes primarily affecting the sustainable development of SamutSongkhram's communities were social network, secondarily knowledge management and way of life according to sufficiency economy philosophy. While the social capital concerning homeland consciousness did not affect the sustainable development directly, interestingly, it did significantly affect indirectly; in

other words, the homeland consciousness influenced the communities to create a strong and united social network, as well as urged driving force to utilize existed knowledge from the ancient time in each local area to manage for the highest benefits. With the peaceful way of life which has been the pride of SamutSongkhram people, it led its people to live by the sufficiency economy philosophy. All 3 aspects of social capital wholly affected the sustainable development.

Descriptively, Mae Klong was a sustainable development model based on natural resources, agricultures, biodiversity, organic farming, food processing, agricultural by-product industry, ecological tourism. The "knowledge-based development strategy" required capital and wisdom to pave its way towards the stable and sustainable development foundation in order to demonstrate that Thailand possibly has an alternative and a way to survive in case of the "Maeklong model" being implemented. The model had 5 important foundations i.e. 1. Agriculture (as the kitchen of the world) 2. Agri-industry, a household production base with local cluster according to strong point, all of which help developing local community enterprise, leading to a strong cooperative 3. Ecological tourism with the bosom of nature and environmental conservation 4. Local wisdom restorative foundation in relation with agricultural, industrial and tourism development leading to basic and advanced community enterprise 5. Learning foundation and life management, the community management for self-sustainability which was uniqueness of its people. With its "university of knowledge", "university of life", village sage networks, its leaders, civil society as the strategic allies, participatory decision-making of public policies related to its local people's lives, it reveals the "sufficiency economy model" in a form of integration, small size (small is beautiful) which is a suitable size and speed with a communities' way of life and the social economy system jointly determined by its local people.

Mae Klong demonstrated "rationality", learning, life management in academic way, agricultural management and environmental management with local wisdom in addition to global knowledge and doing things methodically; moreover, it demonstrated the "immunity" as a creation of life system and sustainable ecology. Mae Klong was a potential province as the best "model" in similarity with AnekNakabut (2002)[10], who classified social capital into 5 aspects i.e. 1) primary social capital i.e. spirit, value system, local consciousness and homeland consciousness collectively called "spirit capital"; it has possessed in people who love and dedicate to homeland and city. Also, conservation and inheritance of the spirit and value system have been expressed in

Thai society whether rites and ceremonies, the pride within its people in each society 2) secondary social capital i.e. wisdom capital i.e. knowledge and wisdom and community's way of life reflected on the four requisites, as well as wares, utensils, tools and pieces of equipment in living reflecting modesty and sufficiency in people coexisting with nature unexploitedly 3) tertiary social capital i.e. human resource: this resource was the internal capital of human, agricultural opinion leaders; they were the unlimited capital 4) quaternary social capital i.e. natural resources such as abundance biodiversity whether grasses, herbs, plants and living being, minerals and natural products derived from soil, water, forest and mountain; all were important capital and if the communities' residents identifies their worthiness, value will be revealed itself and it will yield unlimited resources as they know how to use it and manage[11]. 5) Consuming capital i.e. the capital of the communities co-creating activities and projects which have been owned by them all along.

Such findings were in accordance with the research conducted by ChayutInphrom (2006)[12]to study social capital concerning natural resource management of the community, case study: SapaLanWatTamot, Phatthalung, the results showed that development of the association was from homeland consciousness which was the social capital nourishing a relationship between its residents resulting in combination of power and mobilization of resources for driving the community towards its prosperity, safety and security with WatTamot as an embodiment of faith. Utilizing existed several aspects of social capital to manage natural resources of the association could be performed collaborative organization; forests, water and soil could be integrally connected by a process of social capital consisted of framework, protocol and outcome to convert natural resources to the community's capital. With the association, the power in the community is increased and it is because of human resource, natural resources, knowledge and wisdom capital.

To be said, with the field survey for qualitative data collection, we found that grouping of the communities' residents were owing to their needs to protect the environment, provide services for society and encourage good senses. Consequently, a cooperation between each organization turned into a network for environmental conservation in national and local level for operating more conservation projects i.e Mae Klong Conservation Community, a network consisted of residents aiming to look after and follow up governmental and private sector development affecting its people and local society in SamutSongkhram or "Mae Klong's Juvenile Conservation Group", a new generation who protects Mae Klong river and raises its people's mind to look after Mae Kling river as it has nourished life by adopt a strategy: camping for

environment combined with education; moreover, the group performed water quality assessment resulting in tangible academic results and worked side by side with Mae Klong Conservation Group to see through the community's problems; community enterprise network to develop and promote knowledge concerning production for its residents and a learning center "The MahaWitchayalai Network Learning Center of Local Wisdom", "Sufficient Agriculture Learning Center of Ban Sarathi Community" to pass on local wisdom and a principle in way of life based on the sufficiency economy philosophy.

What we have learned on the application of social capital to promote sustainable community development in SamutSongkhram province was as follows: after facing with the financial crisis in consequence of economic growth, increase of income, marketing consumption in market, the outcomes affected the grassroots of nation development i.e. most rural communities as it were rapidly developed; consequently, from a strong, independent and free way of life by coexisting with nature, it became a weak, dependent community having to depend on economy, chemicals and technology and being reliant on world market prices of crop, pricing of a middleman and loan capitalist and etc. Even the rapid change, there was some community, especially the rural one, that has been stayed strong and lived happily under many occurrence of crisis with coexisted relationships, helping each other and being self-sustainable.

Academicians believed that such strength which reflected an ability of the community to survive was the crucial capital or "social capital" meaning a system concerning relationships by depending on, helping and trusting in, each other. By having such way of life, it considered to be the way of life of communities and has possessed deeply in Thai society for all along. How can social processes hidden in each process, a starting point of founding, operation promote activities to proceed smoothly? The knowledge herein was that the social capital plays an important part in a success of communities' operation; moreover, other than promoting a successful activities, those activities contribute to an increase of the capital. It could be reduced, increased and recovered when some factors influenced it. The community can increase the existed capital amount by expanding them. To be said, these verify the obtained knowledge; in other words, social capital do promote an activity and such activity influences social capital to be larger. In addition, it shows a connection of a way to the strong community and self-sustainability. The social capital which is an aspect of community power, spirit capital, homeland consciousness and the pride toward homeland collectively called "spirit capital" was the thing that Thai society has possessed for all along; it stayed within the sentiment of a person who loves homeland and prepares to dedicate in order to encourage love and

consciousness and a place where our ancestors once lived. Also, it has clearly existed in Thai society as a value, rite and ceremony, the pride within their heart.

According to the findings, seemingly, the real nation development needs to take its roots from an individual. In order to develop the individual, education needs to be developed. Nevertheless, when discussing about education, it has been emphasize an ability and success not virtue and merit; thus, the real education development should be the one making people to be able to think, to consider and to know to earn a living with merit making nation and humanity beneficial. Homeland consciousness to create a community leader should emphasize encouragement of its people to be a foundation of society with the support of education together with instilling virtue and ethics for juvenile. The activities to create force and value for social capital in the aspect of homeland consciousness can result in driving force via social network:

1. Conscious instillation for passing on descendants, a key of sustainability: An important factor is to encourage awareness in value and to protect resources for local juvenile by urging its residents to participate in every activity for encouraging pride within their community i.e. Young Smart Farmer, a definition of Thai future generation farmers with the goal to develop new generation farmers into a professional one;
2. A project: the power of children and juvenile for learning west geological society by utilizing "juvenile development process" creating active citizen in new generations , the force to create active citizen network;
3. A project: Activities to create force and value for social capital in the aspect of homeland consciousness to be a driving force for the community via knowledge management

- The MahaWitchayalai Network Learning Center of Local Wisdom
- Sufficient Agriculture Learning Center of Ban Sarathi Community.

The activities could muster a driving force to move the community forward based on sufficiency economy philosophy as they hold the principle of generosity, aiming to make the existed things better, which is the important factor, framework and protocol for living sustainably.

## SUGGESTION

In the aspect of homeland consciousness: a promotion of human development for good senses and strong foundation should be done for a sustainable way of life as it is an appropriate characteristics to coexist in the society. In addition, creating good senses for the residents to gain homeland consciousness or so-called "public mind" should also be done.

## SUGGESTION FOR FURTHER STUDY

The community's residents should possess an attitude to mainly perceive its value i.e. traditional value system, community's way of life, knowledge and local wisdom and should promote its member to participate in developing of the social capital through a creation of art and culture media collaboratively with external agencies to provide support.

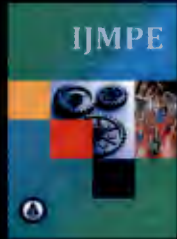
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