

Process of the Community Economy Development based on Social and Cultural Capitals of Northeastern Regions' Communities

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Abstract—The purposes research were 1) to study background of social and cultural capital of the Kui ethnic group community context, 2) to study the system and innovation, and 3) to develop process of the economic development of the community, based on the social and cultural capital of the community in the lower northeastern regions. Qualitative research tools were used semi-structure interview form. Data collected from in-depth interview, focus group discussion, 99 key informants was specified characteristics. Qualitative data were analyzed by using content analysis, verified with triangulation method, rigorous and credibility was concerned. Whereas preliminary qualitative research results was critiques 10 experts by group dialogue. After receiving comments and public hearing was shared idea. Researcher constructed the significantly thematic of model was verified. Results shown that 1) economic development process of the Kui communities, that emphasized on social and cultural capital in community. Issues of community economic development process, based on the social and cultural capital, community such as belief, faith, awareness. Community values and symbols of belief which are local wisdom that passed down from the community, which considered an intangible culture. Processing, of the system development and innovation based on the TERMS. concept and LIST. model. According to concept: consisted of natural resource capitals is necessary for the prosperity and sustainability of subsistence economic development and the exchange of traditional products. Later, modern knowledge applied by using appropriate technology, with community leaders as leaders in development, while the government implement on development policies and roles in development participation. Leaders as the primary, kept traditions and rituals are preserved income. It is called ritual based community economy. Operated the economic development process maintain the identity of the community, develop themselves, transition into the creative economy until became community's tourism bringing income produced revenue-generating products.

Index Terms— *Process of Development, Community Economy, Social and Cultural Capitals, Northeastern Regions of Thailand*

I. INTRODUCTION

Community economy has become a tourist destination to create an economy that adds value to the community and create innovation based on beliefs. Religious places and temples in the lower northeastern region, Still have faith and faith in famous monks These beliefs are therefore the base for thinking. Learning of the good things in their own community is linked to the creation of a community economy.

Nevertheless, although the community has innovations and technology in local production such as silk weaving handicrafts, which have many agencies come to develop, research and create innovations to the creative economy, including the development of commercial tourism.

But in this research, there is a base of beliefs that comes from the wisdom of the community, which is a social and cultural capital. With unique and unique features. Which does not exist in other regions of the country, especially the spirit of worship of the Kui people raising elephants for example. The identity is different from the social capital that is a demonstration production. Trade in community products such as silk, organic rice, or other community products. Therefore, social and cultural capital comes from the beliefs of the communities in the lower northeastern region that form the beliefs from religion.

As an example of some villages that form the economy Have a self-sufficient economy To produce joss sticks for sale,

etc., because they have their origin, based on beliefs, and therefore are used to produce, create, or create new ones Being sold as a product. Such as making utensils for sale, making big gongs, large bells based on belief in Buddhism or making objects Sacred objects from beliefs, creeds, spirits or intangible beliefs. There is a phenomenon Caused by belief in Buddhism, ghosts and Brahmins are still inherited in rituals. Whether the story is about doctors risking Shamans perform rituals and gamble, with these phenomena occurring in society.

Beliefs can explain various phenomena. Therefore, Thai people are still bound to these beliefs, which is why they are the development of products and services that are worth researching. Meaning that the economy in the community is bustling People pour in and worship, pay respects and buy objects, and in their happiness on the pursuit and faith in those beliefs. People are overwhelming. Therefore, research methods are needed to study the above phenomena in order to describe the process of community economic development based on social and cultural capital in the lower northeastern region.

Therefore, in the research on the process of community economic development based on social and cultural capital, it will benefit the individual level. Family level, community level, social level, and national level have adopted the composition guidelines. Systems and innovations and the process of community economic development based on social and cultural capital to be used and applied to other areas or regions of Thailand

II. Research Objectives

The objectives of this research article were 1) to study background of the social and cultural capital of the community in the lower northeastern regions. 2) to study system and innovation background of the social and cultural capital of the community in the lower northeastern regions, and 3) to develop a process of the economic development of the community, based on the social and cultural capital of the community in the lower northeastern regions.

III. Research Methods

A. Research Design

Research was designed with 99 key informants, conducting in-depth interview correspondingly significant themes on process of community economy development based on social and cultural capitals of Northeastern regions communities. Research tools used the semi-structured interview form that has been commented by 3 experts. Qualitative field data has been collected by the researcher, using participated observation techniques, in-depth interviews and focus group discussion 10 experts. Scopes of area have been selected as Kui ethnic groups who have the same belief and faith in the spirits, as their identity of the community. The researcher used the inclusion criteria for selecting communities located in the lower northeastern region that emphasized on social and cultural capital in community, located at Ban Prasat Yer, Prasat Yer Sub-district, Phrai Bueng District, Sisaket Province, Ban Nong Bua, Krapho Sub-district, Tha Tum District, Surin Province and Ban Muang Wan-Khok Charoen, Ban La Lom Phai, Chanthum Sub-district, Phlaphla Chai District, Buriram Province. Issues of community economic development process, based on the social and cultural capital, community such as belief, faith, and awareness of people. Family community values and symbols of belief which are local wisdom that has been passed down from the community which considering an intangible culture. Processing the system development and innovation based on the TERMS. concept and LIST. model.

B. Research Process

Research process has developed into 3 steps consisted of analyze concept, created research tools, conducting anthropology field work, and to assess process model results. Steps were shown in Fig. 1

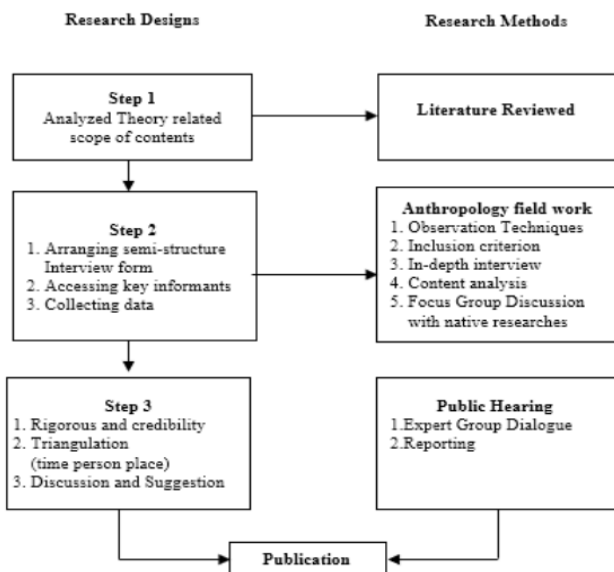


Fig.1 Research process to study process of the economic development of the community, based on the social and cultural capital of the community in the lower northeastern regions.

IV. Results

Results shown economic development communities process each Kui community, according to conceptual factors of the LIST. Model, (Learning) learning process and creating new knowledge, consisted of 1. Learning to solve problems 2. Development rhythm 3. External flows 4. Technology selection 5. Opening world of vision old age, middle age and providing education to young generation. (Innovation) Systems and innovations, were consisted of 1) Elderly women weaving groups, a professional, establishing group women weaving in order to revitalize Kui ethnic group which was hand-woven cloth and sharing benefit for elderly women who still in group created exchanging knowledge. 2) Community traditional occupation career, by rice-making, second-silk handloom made and souvenirs products from part of elephant body as ivory, nail, hair. The Elephant villages transformed agricultural society into Community Based Tourism management. 3) Adjustment of household facilities to be homestays services, earn added incomes. 3. During traditional festival, an area community interacted with surrounding learning in the community. (Sustainable) Wealth, happiness and sustainability of the community from social and cultural capital, consisted of 1) Temple Centered, development, spiritual leadership and the wisdom of the community to be physically and mentally dependent. The master or community leader is a representative in same tribe was selected as village chief continually. 2) Economy based on ritual have beliefs that are practiced through rituals in the way of life. 3) Economy 4) Resources. (Transformative society) Creative social transition consisted of 1) Applying knowledge 2) Preserving identity 3) ethical and moral leaders 4) Beliefs are performed through way of life on rituals. 5) Traditional culture way has cored that everyone obeys through implementations along the age, situations were facing appropriately.

Process for Learning, built new knowledge on community economic system development in the lower northeastern region. In the development of the economic system of the community based on social and cultural capital in the lower northeastern region in this research Key points of the development process are as follows: 1) Beliefs that are performed through rituals in the way of life. 2) The way of traditional culture is the core that everyone practiced, a long-lasting wisdom that can be adapted appropriately for the new era. 3) Opening up the world of vision for both the older and middle providing children receive education. 4) Temple as centered of development [1], being a spiritual leader and bringing wisdom community physically and mentally refuge. The house master or community leader is represented by the same tribe. Selected as the village headman, the village headman continually respected. 5) The traditional occupations of the community include rice cultivation, off-season, silk production, and elephant souvenirs. 6) During traditional festival. It is an area for the community to interact with created learning among people in the community, such as the elephant show, which is an annual event of the province. Occupation groups bring elephants to earn income depending on the community's way of life, such as Elephant Parade Fair and the tourists visiting the community. 7) There is a homestay service for tourists to live with the elephant family, with activities to bring elephants to the forest, find food for elephants, elephants training, and take elephant bathing at Wang Tha-lu Reverend. Ceremony gives the community communication between people inside and outside community. (Transformative society) and 8) Elderly women which established a weaving group to revitalize the hand-weaving of the Kui's people. Elderly women ageing have social activities and create groups to learning and exchange knowledge each other through sociality in the lower northeastern region from phenomenology.

Table.1 Summary: Process of community economic development based on social and cultural capital of communities in lower northeastern region.

Key points	number (monk/person)	Number ranking of informants
1) Belief that was practiced through rituals in the way of life.	23	21, 26, 28, 30, 33, 35, 83, 89, 95, 99, 101, 104, 109, 113, 116, 124, 128, 130, 131, 132, 135
2) The way of traditional culture as the core. Everyone observing wisdom that has been transmitted, be used appropriately on time present or new situations that facing	32	5, 7, 12, 14, 16, 17, 26, 41, 43, 44, 51, 72, 83, 84, 89, 90, 94, 95, 96, 99, 101, 104, 108, 109, 124, 125, 128, 143, 147, 151, 154, 160
3) Opening, up the world of both the old and the Middle age. Providing modern education to children.	16	16, 31, 37, 40, 43, 46, 48, 50, 61, 64, 98, 107, 111, 142, 155, 156
4) Temple is a center of the pioneer development Spiritually and bringing wisdom to the community. As physically and mentally refuge for the householder. Community leaders are represented in same tribe in charge of village has continued respect.	20	3, 6, 15, 19, 24, 25, 29, 32, 113, 115, 116, 121, 128, 136, 141, 142, 143, 161, 169
5) The traditional occupations of the community include rice farming. Second, silk woven, made souvenir from elephant products. Agricultural society transited to Community Based Tourism.	17	52, 53, 56, 57, 58, 63, 69, 71, 101, 110, 113, 116, 122, 127, 140, 145, 167
6) During, traditional festival, originally the community to have interacted to create learning in the community.	12	34, 42, 45, 54, 89, 90, 101, 118, 137, 139, 140
7) Adjustment household into accommodation, Homestay service generated additional income.	16	9, 10, 12, 13, 15, 18, 27, 71, 89, 90, 101, 105, 110, 116, 112, 158
8) Elderly women weaving established temple revitalizing the Kui ethnic silk fabrics. Elderly who still have benefits, physical activities, mutual society and create groups shared exchanging of knowledge.	28	19, 20, 36, 39, 40, 42, 49, 50, 65, 66, 67, 71, 83, 84, 89, 90, 93, 101, 122, 137, 138, 139, 140, 141, 157, 158, 159, 160

Recoding, LIST. Model means the process of community economic development based on the social and cultural capital of communities in the lower northeastern region. Focused on finding, learning process using principles of LIST. Model.[2] Communities are learning, using innovation, whereas found way to survive community with innovation which is based on Dual Economy Theory [3], Mahatma Gandhi's village economic concept, organic agricultural concepts, economic philosophy according to the King's Phumipol Rama IX science, etc. In particular, the King's theory of science. The guiding framework of the research area found that the community development factors, which include technology (T), resource (R), economy (E) Happiness (M) and sustainability (S).

Table no. 2 Summary: Process of community economic development: Recoding learning process on principles of "TREMS." based on

social and cultural capital of communities in the lower northeastern regions.

Key points	number (monk/person)	Number ranking of informants
1) Technology (T)	8	5, 46, 63, 85, 103, 108, 109, 125
2) Resource (R)	18	78, 80, 81, 82, 84, 89, 90, 93, 94, 103, 105, 109, 127, 128, 137, 138, 139, 163
3) Economic (E)	15	4, 15, 17, 22, 23, 72, 73, 74, 75, 78, 79, 103, 109, 133
4) Happiness (M)	4	21, 84, 104, 107
5) Sustainable (S)	4	112, 118, 120, 122

Figure 2. Systems and Innovations in community economic development processes based on community-based social and cultural capital in the lower northeastern region. (Ref.: Wasana Kaewla, 31 Aug. 2019)

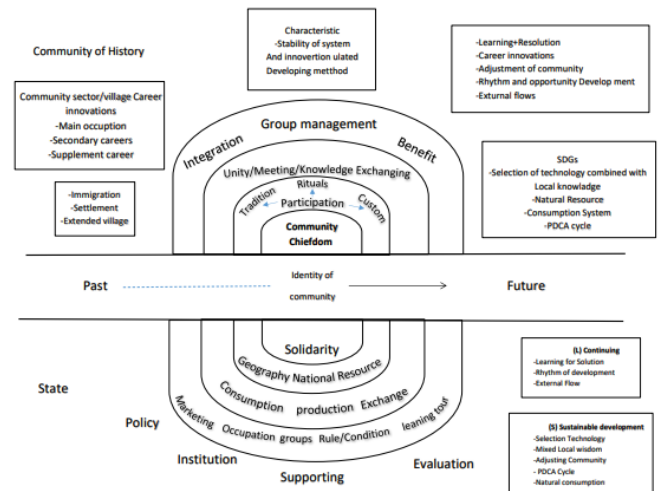


figure3. A Synthesis Model was endorsed by experts. Systems and Innovations in community economic development processes based on community-based social and cultural capital in the lower northeastern regions. It is a system that related to the cyclic year and life cycle of the community in the past year. Till present and forecast the future of social transitions. Found that community identities are the core of social and cultural capital. In this diagram, it shows the transcription of social and cultural capital community defines as cultural restoration of ethnic groups seen through community history.

From the untold history to the era when the local culture has been raised the culture of the people to call localization, such as the faith of the people in the community respect the same ancestors. Incidentally, the museum in the community is a living museum. Is a social and cultural capital of the community that is the spiritual center of the community, From the fieldwork, found that the concept and ideology of the museum display in the temple. In the community, there has hidden power of faith and respect for the wisdom of the community that has been passed down from generation to generation the findings of this knowledge, it is only providing data from collection in the study area and stakeholders. But that important point the community wants others to study the cultural capital of the community by analyzing, interpreting to understand their identity (in the form of words, interviews, presentations in academic languages (Reconstruct) or the creation of

a new meaning. Providing recognition to the community is a new meaning that the community wants to communicate to people. Therefore, creating righteousness in the community has chosen something to describe culture of their own group to emerge of social change.

To reflect the importance of the definition of hidden social and cultural capital by extracting from the data and then relying on an analytical perspective, conceptualization, explanation or cultural interpretation (Interpretation of culture) to indicate using museums as a means of communication and tangible tools, shown images of community culture. Development obstacles and social transitions, systems and innovations in community economic development processes based on community, social and cultural capital in the lower northeastern region. There have found still some input characters of the process.

And result of national development policy distributing to locality, such as process, is an important component of decentralization political and governing system to the community. Which is not yet favorable supports the development of communities to create opportunities and income distribution of households.

Roles of government policies of state powers affecting community economic development. The gap between supported was also not ready to open space, anyway government management mechanisms were still a form hierarchy and development bias.

While community has adapted to develop for changing However, Thai development policy still lacks a systematic strategy to still benefit from hidden capital. Always without continuation, direction, clear objectives

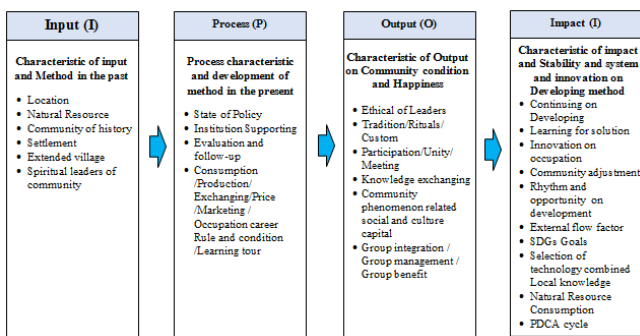


Figure4. As, this diagram, shown thematic model on developing a process of the economic development of the community, based on the social and cultural capital of the community in the lower northeastern regions

V. Discussions

From a past, economic development perspective, the value of people, animals, the environment as well as the preservation of the good culture and traditions of the community and the inheritance of the community to the next generations depends on the ecology and the environment, and there is a response to community basic needs.

As an opinion of the researcher Economic development, a human-centered, which people have developed themselves, Although community development. Not separated from the social structure. There may be changes social structure desired direction according plans of the community social structure.

Need to focus on social process (SOCIAL PROCESS) base on social and cultural capital. According to the definition of the neo Marxist concept [1] that does not look at capital is land, labor, but capital mean tangible culture and intangible culture.

The process (PROCESS) is self-reliance by the use of advanced development technology (SELF-RELIANCE MIXED TECHNOLOGY PROGRESSIVE DEVELOPMENT). And process of developing social structures with patriarchal styles, a conservative democratic society. Means, that decision-making power that is not dominated protecting members of society. In addition, community development is associated with politics. Economy and society as well politically It

is important for the development of community society by influencing the policy of national development.

If the politics is conservative, liberal democracy, socialism has different ideologies and social development strategies. The development outcomes are also different. In terms of systems and innovations in economic development, it is found that in the process of community economic development based on social and cultural capital, there are two processes which are social process and capital saving process, which inevitably results landscape. Having a one-legged capitalist economy (intelligent but blind) that focuses on allocation of funds, budgets or macroeconomic systems. Will focus on the development of a carpeted society and use the development budget invested in large-scale projects (MEGA PROJECT). For the community base economy, Lack of capital or money, will be the use of social capital, such as laboring, mobilizing labor together, volunteering, using savings by reducing expenses, increasing incomes, seasonal adjustment and without external imports, not extravagant.

Two-legged economy or stepping in Supporting and driving the community's economy As the economic view of the Thai village, according to the idea of Chatthip Nathsupha, suggests that concept of community economic development. Another form that focuses on social adjustment under the two economic systems. That is to say, the macro economy (THINK GLOBAL) and peasant economy (ACT LOCAL), that is, the two economic systems (DUAL ECONOMY).[4] The peasant economy that can be adapted to live And have an opinion in line with the sufficiency economy philosophy of King Rama IX, which is self-management with a philosophy of self-reliance Immunity and lifelong learning. Factors and processes in the development of a community's economic system based on social and cultural capital are all factors related to community learning management. That is to say, in considering the community economic system, there are at least 5 basic factors which are technology (Technology), economic factor (Economy), natural resource factor (Natural resource), mental factor (Mental), and social and cultural factor (socio-cultural). Community economy is therefore a part of the national economy. In community economic development must have relations with national economic development and must be related to politics, government, education, and culture of the whole country. By working for a living together with the villagers interested in group integration such as crop cultivation, non-agricultural production activities, services to provide enough to eat for satisfaction to be worth the investment or for profit. This is results, makes people happiness. Community is strong which, the department of provincial administration ministry of interior gave the meaning of the community economy that means production, processing, consumption, trade, and service that is a decision to take action of the community in the community. Perspective, it is a view that the community economy is part of the national economy agencies and/ or relevant parties must understand. The decision-making of the community in the community for the community in that perspective is the view that the community economy is part of the national economy, agencies and / or relevant parties must understand. And have a shared commitment that development for the prosperity and safety of Thai society and the entire Thai nation is necessary for lower level economic development [5]. That is, rural communities must have relationships with politics, government, education and culture of the whole country. Community economy is working for a living. In the way of living for living together with other human beings in the village According to the above definition, the villagers who are interested to join together in agriculture Able to include farmers groups, cooperative groups, foundations, associations to be a center for professional activities. The villagers will operate in their own community area which doing it together with the sub district Administration Organization (SAO.) on this point, if reflecting that Dimension of perceiving a community as an outline Is a body of scarcity Must add food and water to sustain in order to survive

Actually, what the community wants to say about a new perspective on development From the context and way of life of the villagers, especially the entrance to the research field By collecting phenomena in the community Data from surveys, observations, in-depth interviews Presenting historical information traces from As well as physical characteristics.

These things in humanities are called Social and cultural capital that is tangible, and for the intangible culture (NEOLIBERAL CULTURE) is the wisdom that lies with people / communities. The community is also an important source for the development of attenuation concepts. Things that the community does not want just physical top-ups because, many times the government has a policy to speed up systematically improve / improve the physical community. But the community began to be full with budget allocation that was added pre-resolution. Not only infrastructure, also the integration work. The community was supported capitalist policies even citizens without abandoning capitalism as well.

From, structuralism-functionalism concepts of social development in local community. When a society of globalization keeps flowing together because, the revolution of communication technology made cultural movements diverse. The standard of the value system for social or local development is adopted by the concept of local identity. Thailand, used a tool for area development opportunities and innovative in communities, such as the power of community change. And, there will be a research community on innovation unavoidable [6].

Analysis of community economic system development In this regard, reflecting Thailand, under developing country in the next 20 years, expected to be a presentation of the local perspective (LOCAL CENTRIC) to accept and praise the expression of identity and identity. There is no need to be one, but there may be many identities that make up LINEAGE. Development identity therefore, is not exists in natural currently of mainstream development, but rather that created society(SOCIAL CONSTRUCT). It is often reproducing, changing or retaliation and Bargain for development.

Therefore, the community may define their identity and choose to be different depending on situation, context, and time they are facing. And the flow of networks of relationships of ethnic identities.[7] So it became a power relationship. Although the economic crop policy is a threat to the community negatively impacting natural resources such as soil, water and forest. The community has learned how to live in an economy based on Western technology and long-term effects.

In the current trend of social and economic change, the world still has more relationships between communities and external society. When the concepts of identity in modern times have gone so far that able to explain and interpret in social relationships between communities and development. Community identity that has been created and presented in this research, therefore, cannot choose to use only one development conceptual framework. When researchers have come to experience the information and culture that is the capital of the community.

Although, development authority, does not provided, the process creating a hidden image of the community identity [8]. It is own power and holiness and still occupying the space to create meaning for developing which, sometimes "the conflict with the economic development process of the community. The villagers are made to be a threat to the growth different from the state guidelines, seen as a culturally diverse culture that was "DE-CONTEXTUALIZATION THROUGH RE-CONTEXTUALIZATION.

Researcher pointed that process of visual community development based on cultural capital instead of being familiar with community development that used to stick in a top-down operating model." Here, the attenuation of the community's feelings towards the economic development policy of the community which was created represent variety of ways. In the past, the production community [9] as "product", changing community based on nature to "Community Based Tourism". Needs physically capitals revitalized transform

oneself from bondage, including the production chain with negative costs household debt.[10]

VI. Recommendations

A. Recommendations for Practices

1. Apply research results by integrating knowledge with the characteristics of communities with characteristics closed research area, able to expand importance value on social and cultural capital community.

2. Bring results of systematic issues and economic innovation based on the ritual to local agencies. To open opportunity, find marketing channels. Allow the community to write a community economic development plan to propose a budget to support the government and to create more marketing channels.[11] As province in the lower northeastern region (Isan Tai), there are ways to contact with neighboring countries in ASEAN: Lao People's Democratic Republic and the Kingdom of Cambodia. And able to link air travel to China and India, which have the traditional beliefs of Mahayana Buddhism in the past and also traditional beliefs that include Belief in same spirit and hidden power (Magic power), power of the community. Enhance increasing social value, although developed into a world-class tourism, the communities around the tourist sites that have folklore can go into developing themselves into a sustainable cultural tourism village. And will distribute income into the community

B. Recommendations for Further Research

1. Suggestions for policy research: Community level

Community action research, lead the way of creating a community economic network model based on community social and cultural capital. In research findings, be applied to the community and society. Conditions of the process of creating stable, wealthy and sustainable community economic network based on the social and cultural capital of the community.

2. Recommendations for policy research: Policy level

To propose a model for enhancing the community economic network based on the social and cultural capital based in the community in the lower northeast region to propose as a policy development guideline to the relevant agencies. Including, the Department of Community Development Ministry of Interior Ministry of Social Development and Human Security Ministry of Education Ministry of Public Health, the Ministry of Culture, in order to change society by applying policies into action. Especially, Thailand's development reform policy in terms of development and innovation based on social and cultural capital. Thailand 4.0 Era, achieve national income from the middle tract income level to the next advanced level.

CONCLUSION

In conclusion, the findings from the analysis qualitative method showed that of model of the process, system and innovation showed that the process of community economic development based on social and cultural capital has consisted of natural resource capitals is necessary for the prosperity and sustainability of subsistence economic development and the exchange of traditional products. Later, modern knowledge should be applied by using appropriate technology, with community leaders as leaders in development, while communities with the government implement development policies and roles in development participation, with community leaders as the primary. Within the community, traditions and rituals are preserved as a base for income generation. it is called ritual based community economy. It is found that the operations in the economic development process of the community that maintain the identity of the community, develop themselves, transition into the creative economy until it becomes a tourism, with communities bringing income into the community and bringing community products are revenue-generating products.

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