

The Community Innovation Development Model for Having Happy Life of The Community in Nakhon Si Thammarat Province

By

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Abstract

The objectives of this research were 1. To study the live life context of community members from using wisdom in their lives; 2. To find approaches to enhance local wisdom with creative community innovation to value-added to wisdom value through community innovation; 3. To develop local wisdom prototype with creative community innovation of the community to benefit in the future. It's research and development, collecting data with participatory actions in the area. The study found that the live life context of community members from using wisdom in live life of Na Ngae villager, Na Reng Sub-district, Nopphitam District, where is a sloping area surrounded by forests and mountains in a long line, full of the integrity of the natural forest with forest products hunting and wild bee repellent, suitable for farming at the edge of the forest. Enhancement of local wisdom with creative community innovation to increase the value of wisdom towards community innovation found that group of learning person is the key in participatory implementation in wisdom transferring, and also being a leader in further development to create innovations that suitable for context changed, including the development of local wisdom prototype with community innovation. The activity leader who is a learning person will do it by itself, check, follow up and develop until clearing in implementation model of building the prototype for members and interested person to learn and apply the results.

Keyword: community innovation development model, wisdom development towards community innovation, for having happy life of the community

Introduction

Innovation development

for suitability, in line with the environment and social conditions, is something that farmers should pay great attention to because technology and innovation that enter according to social trends always cause problems and troubles. Efforts to improve and develop wisdom towards innovation to be appropriate, therefore, gradually arise from learning the

phenomenon that occurs, take existing wisdom to examine, think, analyze and develop with real practice. Farmers attempt to use existing wisdom as the main cost then decide to accept innovation, and gradually develop that innovation from the wisdom base towards the process of thinking, learning and searching information to take into consideration but it has a lot of difficulty due to farmers have limitation to access information because live in rural areas. Acknowledging the news about innovation development model that combines with wisdom, therefore, is characterized as a social process that requires many study forms. A learning person is a principal person of using wisdom, will try to systematically learn the social condition and social phenomena in the past that related to present phenomena, then study factors that promote behavior and social processes, drive to social changes, people in society modify, adapt to live life according to social trends and factors that pressure on the community, leading to changes in social, occupation and cultural condition that affect lifestyle, systems, rules, as well as material changes that result in live life changes to suit to social condition and current culture to becomes the community innovation that other communities can use to solve problems and develop to suit that community in the future.

Wisdom development towards innovation

wisdom development is a body of knowledge specific to an area, people or a group of people that can be further developed into innovations and be able to apply to other areas, people or groups of people to achieve the same effect as the prototype area. Self-learning is a common phenomenon for people who want to solve problems and make progress, which started with interest, enthusiasm in pursuing knowledge necessary for live life, occupation in agriculture with various methods cause self-learning. Because as soon as the desire to learn arises, it will cause the readiness to learn by openly accepting “Open your mind to learn, take the surroundings as a teacher.” Bringing in what is seen, what is traditionally known to combine with relevant information and new knowledge, once self-study, it will begin to find other approaches (Deborah J Barrett, 2006) that will help further the learning process next.

Community context, agriculturist society, physical environment such as soil condition, water volume, humidity, weather, season which will affect the characteristics of plants, animals and ecology that are linked as supporting factors. Farmers live in a natural environment that is an ecology which is linked, causing it possible to see, recognize the phenomenon that occurred. In the meantime, the social context in the midst of live life in community, in society, and way of life that is bound to the natural environment both rice fields, forests, gardens, seasons, weather conditions that have been learned and adapted from previous generations and people in the community, including traditions both housework, religious blessing, community activity that is a social phenomenon which continues on a daily basis (Punya Lertgrai, Lunjakon Nillakan, 2016).

The construction of self-knowledge comes from two factors: 1. Occurred phenomena or data, and 2. interpretation of occurred phenomena or data (Thisana Khaemmanee, 2005, pp. 91-92) that explains the constructivist theory concept, learning concept from construction of self-knowledge which views this world has phenomena that contains knowledge, truth that is the essence, definitely and unchanging. Learning under this approach focuses on transferring of existing knowledge to the learners or studios. Learners or studios can recognize, understand in what is knowledge as the teachers or instructor want. Most farmers are the ones who try to learn from occurred phenomena and what exists in order to gain understanding, try to learn to know what will happen, what are involved in, how it is, why it is, and how must they behave and proceed.

The construction of self-knowledge under an approach used to describe social phenomena in a community where households and community members are learning person who have a willingness to learn, having the power of enthusiasm to study and understand systematically to problems, obstacles, and development approach, inevitably creates opportunities for innovation to come up and innovation created and developed will be the main factor that led to the development process towards the desired goals.

For having happy life of the community

Every human wants to have a good and happy life but nowadays, human life is becoming more and more into the path of suffering because covetous causing suffering that never ending. Happy person is fulfilled person, who do whatever then be accomplished as desired, having a strong body free from disease and illness, without frustrated mood or anxiety, having stability, patience and ability to fight against obstacles, be someone who accepts the truth in life, and making itself useful to itself and society. In summary, happy person is a person who is healthy both physically and mentally, be a person who can adapt well to daily life. Happiness is what arises within the mind from looking at life, looking at itself and looking at others person, therefore, happiness can happen to all people regardless of good or bad person, rich or poor person. Living a happy and successful life deemed an ultimate desire of all human beings, which requires conducting oneself in daily life with sincerity.

The management for people in the community try to keep their physical health always strong that's because physical and mental health are related to each other. A person with a strong body will have good health, having a cheerful and fun mind, so people in the community should always keep their bodies healthy by eating nutritious food, get enough rest, keep body and utensils clean, including keep exercising. Learning activity that will make live with others in peace, need to be open-minded, listen to the opinions of people who think differently, although disagree with all whatever they think or do as well as being open-minded and ready to receive new changes to live happily. Learn the mistakes that have been made as a matter of experience, as well as using latent powers to overcome various difficulties to step over all suffering. Learn to deal with suffering and turning crisis into opportunity then life will change in a positive and happy way. Feel satisfied with the job or whatever are doing, which it will make people feel fun, not feel bored, make life interesting, having enthusiasm for work, having strong willpower to fight against various obstacles and having cheerful mood causing life always happy and fresh.

Research on the community innovation development model for having happy life of the community in Nakhon Si Thammarat Province, will help to gain body of knowledge about the live life context of community members from using wisdom in living, gain an approach to enhance local wisdom with creative community innovation to value-added to wisdom value through community innovation and have developed local wisdom prototype with creative community innovation of the community to further benefit.

Methodology

This research used Research and Development (R&D) by studying related documents and collecting participatory fieldwork data mainly. It is divided into 3 steps: Step 1: Study the context and environment that affect the wisdom development towards community innovation that supports the happiness of life for community's members; Step 2: Develop and enhance

wisdom towards innovation, value-added to economic and social productivity; Step 3: Develop wisdom prototype with community innovation.

The study of all 3 steps, focused on participation in fieldwork action by the researchers had surveyed and participatory interview about relevant environmental conditions, participated in sustainable forest products hunting activity, and participated in resource exploration of wild bee repellent group according to time and season. Land preparation for participatory farming through community processes. This fieldwork data collection and management used data triangulation to obtain the most truthful and complete information as follows:

Step 1: The study of the context and environment that affect the wisdom development towards community innovation that supports the happiness of life for community's members. This step focused on fieldwork studies by the researchers had surveyed and participatory interview about relevant environmental conditions, participated in sustainable forest products hunting activity, and participated in resource exploration of wild bee repellent group according to time and season. Land preparation for participatory farming through community processes. This fieldwork data collection and management used data triangulation to obtain the most truthful and complete information (Anthony M. Graziano and Michael L. Raul in, 2004).

Step 2: The development and enhancement of wisdom towards innovation, value-added to economic and social productivity. This step focused on taking lessons learned and after-action review, which revealed weaknesses caused by changes in ecology and brainstorming, analysis, problem solving and management system development. Wisdom have brought to further, enhance, develop into an innovative management model suitable for the changing context, trialed until achieved best practice.

Step 3: The development of wisdom prototype with community innovation: this step was to use the development results to improve wisdom to get best practice, then brought to create a prototype for members and interested parties to learn and apply. At this step, the researchers followed up the performance of household model and transferring innovations to interested parties and agencies who came to learn, assessed with social return on investment from the performance of household model and learners.

Data Collection

This research used data collection based on the research and development procedures by using observation, in-depth participatory interviews and focus group. Examined the accuracy with data triangulation and management model development based on best practices in the area. After collected data, examined the integrity, brought to classify data group then performed theoretical data by content analysis, systemic phenomena, then summarized, synthesized, and presented by descriptive analysis (Barry Render, Ralph M. Stair and Michael E. Hanna, 2012).

Results

Step of study the context and environment that affect the wisdom development towards community innovation

of Ban Na Ngae, Na Reng Sub-district, Nopphitam District, Nakhon Si Thammarat Province, where is a sloping area surrounded by forests and mountains in a long line. The forest is fertility virgin forest, most area is in forest conservation area. The fertility of the

forest was a collaboration between the community members and forest ranger. The integrity of the natural forest and forest products hunting and wild bee repellent system are a livelihood process for people in the community that not against the law and the awareness of the forest resources conservation that older generation have transferred on their wisdom, forest products hunting and collect wild honey on a sustainable basis, that besides not to destroy the resources, also helps to conserve, take care of and restore them to be able to use sustainable forest resources. The consultation meetings between community committees, forest rangers and local governments are held regularly. Changes in climate, seasons and environment challenged the community's learning person who uses local wisdom (Ann R. J. Briggs, Marianne Coleman and Marlene Morrison, 2012) must be thought, analyzed, furthered and developed wisdom to be used to solve problems, obstacles and weaknesses affecting the live life of people and forests both economically and socially, which found that season change was the beginning of forest products hunting and wild bee repellent, including land preparation to start farming at the edge of the forest, which would be furthered the wisdom and trialed new innovation model to have assessment and examination always.

Step of the development and enhancement of wisdom toward innovation, value-added to economic and social productivity

found that 3 learning person groups were the key to transferring wisdom and also being leaders in developing and creating innovations that suitable for changes in the changing context.

Forest products hunting group; in the past, villagers of Ban Na Ngae had a career in forest products hunting for using in their daily lives. Later, more money was required to live causing more resources from the forest to be used as well, making it randomly vulnerable to damage. Therefore, the group leader who is a learning person focused on forest products hunting along with forest preservation and reforestation in some parts, and turning to use the furthered process to value-added the product by designing product and processing that met the market's needs systematically, opened up the market for wisdom products until having a market, jobs with a sustainable income.

Wild bee repellent group; had a meeting to took lesson learned from wild honey harvesting in the past year. Some of wisdom are still valid, both procedures and methods that used many team works in each time, verified skills and methods of equipment preparation team for climbing to drive bees out of beehives, igniter that suitable for bee repellent upon nature of each beehives size, bees type, and area where the beehives were located in the forest, which was a very important step. Preparation to prevent potential hazards at all steps of bee repellent, containers used and operation results sharing systems. It was found that some equipment for climbing to drive bees out of beehives shall be developed and modified system and model of protection appropriately. Applying the wisdom to be used as the key then adjusted model and equipment appropriately was the results from taking lesson learned and development which have been assessed and analyzed until got the conclusion to be a sustainable wild bee repellent innovation model of the community.

In addition, the area was used for orchards, which could be done simultaneously with farming to plant seedlings in gardens, including durian, mangosteen, rambutan or other garden plants. Lesson learned and development led to an innovative model of farming with 4 crops in one hole. The farmers would clear the area until empty. After that, the first team who would hold long and sharp stick in both left and right hand, then used that stick to drill holes in every step that walk both left and right. Then the second team would walk with a bamboo tube follow the hole to put 4 types of seeds, including paddy, eggplant, chilli padi and job's

tears into the hole and cover it with soil. The researcher team has renamed it as "Jatuphan Farm" or farm of 4 plant types, each of which grows and give productivity at different times. The people of Bah Na Ngae could gradually harvest from the 2nd month to the 6th month for 4 months, after that clear the new area for the next planting. It is considered an innovation of Jatuphan Farm of the people of Ban Na Ngae.

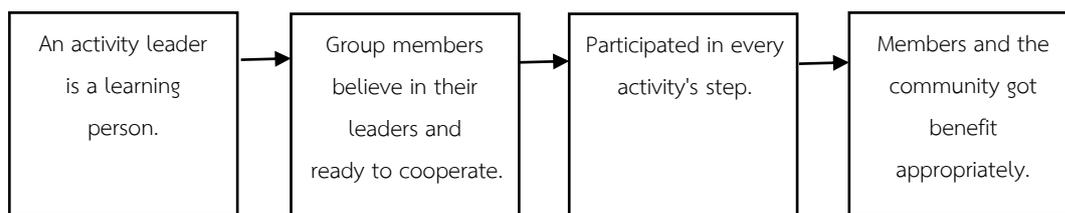
Wisdom development towards innovation focused on taking lessons learned and after-action review, which revealed weaknesses caused by changes in ecology and brainstorming, analysis, problem solving and management system development. Wisdom have brought to further, enhance, develop into an innovative management model suitable for the changing context, trialed until achieved best practice.

Step of the development of wisdom prototype with community innovation

this step was to use the development results to improve wisdom to get best practice. It was a consequence of the activity leader team, who is learning person brought the learning results to took lesson learned, developed, trialed by itself, examined, and monitored until be clear in the innovation model and created prototype for members and interested parties to learn and apply. At this step, the researchers followed up the performance of household model and transferring innovations to interested parties and agencies who came to learn, assessed with social return on investment from the performance of household model and learners by ensuring that the operation results would generate income and benefits for those who use it, and benefit in long-term the community.

Discussions And Conclusions

The community innovation development model for having happy life of the community in Nakhon Si Thammarat Province, was a model that the leaders of Ban Na Ngae, Nopphitam District, Nakhon Si Thammarat Province, have built as a prototype to be learning source, transferred innovation that furthered from wisdom then developed to be innovation in a form that other communities could use or apply to suit that context. The key points of innovation are as follows:



An activity leader must be learning person and groups by leaders shall be interested in observing the phenomenon of operation seriously and continuously until they understand, brought to think, analyzes and takes lesson learned every time a problem is encountered and finished activities. An activity leader must have the character of a person who shows sincerity in making the best out of activities and mutually beneficial to the participants and the community.

Group members must have confidence in their leaders and team members, along with realizing, taking responsibility for assigned roles, participating in activities with sincerity, using the potential that exists to the fullest, and is a good team member of the group in activities done together.

Participation; the activity leaders offer opportunity to members and interested parties to participate in procedures as follows: Participation in thinking; it's a planning process before starting activities. The planning must show how to think based on knowledge from wisdom and real experience in the past, participated in analyzing and thinking to prevent various obstacles, including working strategies that would lead to the goals. Participation in action; it's the participation in activities according to roles and duties that have thought together, and applied the appropriate strategy to the situation as analyzed together. Participation in leading; it's the participation played a leader role in solving specific problems or led in appropriate activities according to the occurred occasion. Participation in assessment of taking lesson learned; it's participation in using thought and analyzing for what happens after the activity was completed. The assessment procedure of taking lesson learned from activities deemed an important factor in the development of further wisdom, which led to the creation of innovative model that are beneficial in the future.

Members and the community benefit appropriately, this point is extremely important. Benefits were managed thoroughly and appropriately balanced that everyone is satisfied on a reasonable basis, after activities have finished, and the operational process should have a goal to create long-term benefits for the community that all members know and understand.

The operational process would bring wisdom as the basis for managing economic and social community activities. In addition to this approach would be able to generate income, reduced personal expenditures, also created a social system of generosity, helping each other. It's a process that helped increase revenue along with helped the community, built strength to the community team system and created an environmental system that conducive to the sustainable use of community resources. It was also found that members who participated in economic and social activities feel secure and proud of their community. It's a happiness that happened to oneself and also spreads to family members and people in the community as well.

After that, brought the wisdom to further to be innovation. By the activity leaders and team are learning person and group, which was in line with 8 steps learning theory. The learning theory of Gagne consist of 8 steps as follows: 1. Motivation Phase; is the phase that occurs attention to the issue or body of knowledge that will be developed, prevented, solved problems and attracted attention to the importance and awareness to be followed to find out the details to seriously understand that matter; 2. Apprehending Phase; is the phase of learning by listening, monitoring, and talking with people who have knowledge and understanding of that matter, reading, seeing, perceiving, observing, and touching things; 3. Acquisition Phase; is a continuation phase from the second phase when receiving information and news, then will cause thoughts, bringing those news to be systematized automatically, bringing knowledge from existing experiences, from the wisdom of people in the community through continuous learning from the older generation into learn, think, contemplate to draw conclusions that is a valuable lesson in order to think and analyze to connect the issues; 4. Retention Phase; is the phase where the learner collects the main points from learning become a memory and trying to bring this memory to review or check oneself from time to time; 5. Recall Phase; is the phase where the learners organize the content from learning systematically and connected logically with the person's ability to systematize the relevance of that knowledge; 6. Generalization Phase; is the analysis phase of newly acquired knowledge, combining and linking with existing knowledge. Bring to organize and create new form causing body of knowledge and thought. Bring the knowledge from various phases to trial in order to examine, assess, process, develop and improve in that trial; 7. Performance Phase; is the phase where the learning person draws conclusions or ideas from the

development of its own way until confidence in details from the issues that have been learned; 8. Feedback Phase; is the phase where try to verify the accuracy of the knowledge until confidence and ready to disseminate knowledge further.

Participation and appropriate benefit sharing helped create cooperation and confidence in one's potential, which was consistent with learning from participatory project assessment. Social movement is a joint activity of many people groups involved in or participating in any activity together, having a process and a continuation of time that relies on cooperation in action and always helping each other. The operation results affect people and many agencies. The assessment of activities, projects or plans will take part in allowing people involved to receive information about available and used resources, the loss incurred, how output or results incurred is and how satisfactory the overall performance is, how strengths and weaknesses should be corrected. Therefore, the assessment was a social process that be able to indicate progress, efficiency, performance in different parts of work, opening up opportunities for people, agencies and members in the organization (Punya Lertgrai, Nilrat Navagitpaitoon, Lunjakon Nillakan, Krittaporn Saengae Saijun, 2019) feel ownership of the project which, once the owner then will be responsible for the performance together with the organization. From the past that felt responsible only for its own work then will be extended the results to participate in overall responsibilities as well, result in impulsion to make people to have in perseverance, dedication to operate until becoming more efficient.

Recommendations

1. Local organizations and community organizations should support people and groups of people who are a learning person to play a leading role in economic activities and encourage groups of people and community organizations to take lesson learned and develop continuously.
2. Community leaders and team who holds community activities should use wisdom and community innovation as the main approach for planning economic and social activities of the community as participation.
3. Community leaders and team who holds community activities should use wisdom and community innovation as the main approach for planning economic and social activities of the community as participation.

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