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Self-Reliant Community Development in a Semi-Urban Area of Bangkok: A Case Study of Community Well-Being

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Abstract

Developing self-reliance in community plays an important role to enhance the well-being and participation of its members. This study aimed to understand the conditions which contribute to the success of community well-being and the strategies to develop healthy communities. Qualitative research methodology was employed. The data collection strategy utilized in-depth interviews of thirteen key informants from the core group leaders and local residents of the community and from community development networks in Bangkok, Thailand. Data analysis was conducted through content analysis methods. The results showed that two conditions contributed to the success in community well-being. Firstly, it included human potential capital such as having outstanding leadership capabilities, for example, being patient, team oriented, well respected, and the potential of the elder leader's core group in contributing their experience. Secondly it included the ability to foster community development; cultural capital, namely, having a traditional community with close family ties; and natural resource capital with some plants as an economic crop. In addition, the community need to collaborate with network partners. Those strategies in implementing community well-being operations included, 1) fostering community participation in a "healthy space"; 2) creating exposure to a wide range of organizational networks; 3) the implementation of a mentoring system; and 4) continuous development of the "healthy space" and opening it for public use, along with fostering cooperation with neighboring communities. Practical implications for sustainable development in the area of community well-being are discussed.

With rapid global urbanization, cities are determinants of future sustainability, well-being, and also quality of life (Bai et al., 2012; Krefis et al., 2018). Cities around the world are facing environmental health issues including potential urban hazard, poor living conditions and sanitation, and air pollution (Vardoulakis et al., 2016). People in urbanized areas of Asian countries are also vulnerable to health problem and insufficient well-being due to lacking of infrastructure and space (Arfanuzzaman & Dahiya, 2019; Li et al., 2016). Bangkok is the capital city of Thailand and has experienced the rapidly growth and urban expansion which affects health and well-being (Kuddus et al., 2020; Lim et al., 2009). Furthermore, the rapid development in urban area may have both positive and negative effects on semi-urban areas of

Bangkok. For the positive effects of urbanization include; the creation of employment chances, high technological and infrastructural advancements, and more convenient for public transportation, whereas the negative effects are increasing traffic jam, harmful atmosphere, and variable lifestyle problems for people, who are living in the semi-urban areas of Bangkok.

Semi-urban communities may show both urban and rural structure, lifestyle, and health problems (Pruttikarnkit, 2015). With semi-urban communities, the way of life has changed caused health risk problems (Nawamawat et al., 2020; Oluyombo et al., 2015). This led to inadequate quality of life and well-being (Krefis et al., 2018). However, some of health problems resulting from community factors, such as networks, participation and cohesion of their

community's members (Ziersch et al., 2009). There is an evidence that showed the relationship between community satisfaction and happiness (Park et al., 2018).

The strengthening of a community is a developing process which entails various dimensional aspects of social change, namely, to the economy, politics, education, religion, family, norms, values, and social rules and regulations. The key changes resulting from community development are characteristically economic, social and political changes which are intentionally and continually being implemented to improve the people's quality of life, improve living conditions, encourage people to be self-reliant as well as to improve and control resources and the environment, thus leading to greater security of life and property as well as having greater economic, social and political leverage on external communities (Phillips & Pittman, 2009). Community development helps community to create public participation by identifying the root cause of issues, the initiation of activities, deciding and formulating action plans, and implementing the action plan which develops the community's potential in becoming more self-reliant (Haldane et al., 2019; Jamieson & Chisakala, 2016). This is consistent with Amakye (2017) who stated that community development is concerned with decision-making process which enhancing the capacity of communities to improve the people's lives. On the contrary, Wheeler (2016) has found that barriers such as community disempowerment, lack of participation, and disconnected with other agencies may inhibit community development success.

The National Health Commission Office of Thailand (NHCO) is the main organization for developing and mobilizing the process of developing public policy for participatory healthcare (NHCO, 2016) in line with the National Health System Charter, with the goal of propelling the nation towards "societal well-being" while, at the same time, utilizes the principles of community participation to strengthen communities, along with elevating the level of community resilience and well-being. In addition, as a global agenda, consistent with Sustainable Development Goals (SDGs): SDG3 is to ensure healthy lives and promoting well-being at all ages (United Nations, 2015). In this regard, the community well-being is a developing and self-reliant community model which utilizes the community's empowerment process in actualizing social capital potential and utilizes community resources through the implementation of various tasks and activities. The aim is to improve livelihoods by participating in local organizations

and supported by external organizations. Thus, the individual's participation as a member in a group in that community's locality enhances the capacity of the process which has the objective of improving the quality of life of the people (Nuntaboot, 2010).

Lertsuksom community is a community which participated in the "healthy space" project of Bangkok, Thailand and now widely acclaimed as a success story in implemented with community development by government agencies, and today selected as a prototype of "community well-being", with its distinguishing feature being the fact that it was able to successfully transform a slum area into a healthy space, addressing the problematic issue of the limitation of urban community space in developing into an area for well-being related activities (Thai Health Promotion Foundation, 2017). The success of this community emerged from the collaboration between agencies, network partners and community members. Consistent with Jennings and Bamkole (2019) suggested about the positive relationship between social cohesion and well-being in urban green space. Another study noticed that active participation between researchers, professional communities and citizen can led to encourage healthy urban environment (Pineo et al., 2020). A study of Imjongjairuk et al. (2019) found that individual and community factors could predict the success of healthy space community development model.

Thus, for the reasons mentioned above, the researchers sought to explore the personal and social conditions which contributed to the success of the community's well-being. In addition, as such a community could provide a practical and tangible 'best practice' model, the authors decided to do 'lessons learnt' that could provide the strategies in the implementation for the promotion of sustainable community well-being development. This study will help and guide the 'healthy space' related agencies to plan with effective way for creating and developing community well-being in Thailand.

Research Objectives

1. To explore the conditions that support the success of a community well-being model.
2. To provide the strategies in implementing the operations of a community well-being model.

Literature Review

This section aims to review the concept of the community well-being, community development and the community wellness model in order to explore the conditions which contribute to the community well-being as well as to provide

strategies which can be implemented in other communities.

Community Well-Being

Community well-being is the cooperation of social, economic, environmental, cultural and political factors that identified by individuals and their community as necessary for them to flourish and fulfil their potential (Wiseman & Brasher, 2008). From this definition, it is clear that the nature and sources of community well-being relied on a wide range of disciplinary approaches. These approaches are important not only individual level, but also community level (Atkinson et al., 2020). Assessing community well-being defined well-being in terms of the collective aspect of life, as they are lived and also experienced together (Howart, 2018; Sirgy, 2018). Sirgy et al. (2010) focus on community satisfaction with services and living condition. People with greater community well-being, the greater the satisfaction with community life. Previous studies showed that community well-being related to fewer unnecessary hospitalization rates (Roy et al., 2019), and also related to community resilience (McCrea et al., 2016)

Community Development

Community development defined as a continuous process, which community members bring together to take collective action and create solutions to their community problems and to improve the quality of life of the community. Community development is a wide range from small initiatives to large initiatives, maybe from a small group to a whole community (Behzad & Ahmad, 2012; Sail & Abu-Samah, 2010). According to Rothman (2008), community development plays an

important role in promoting changes for individuals and their communities. Successful community development tends to experience collective actions, such as community cohesion, social network, and also public participation (Beard & Dasgupta, 2006)

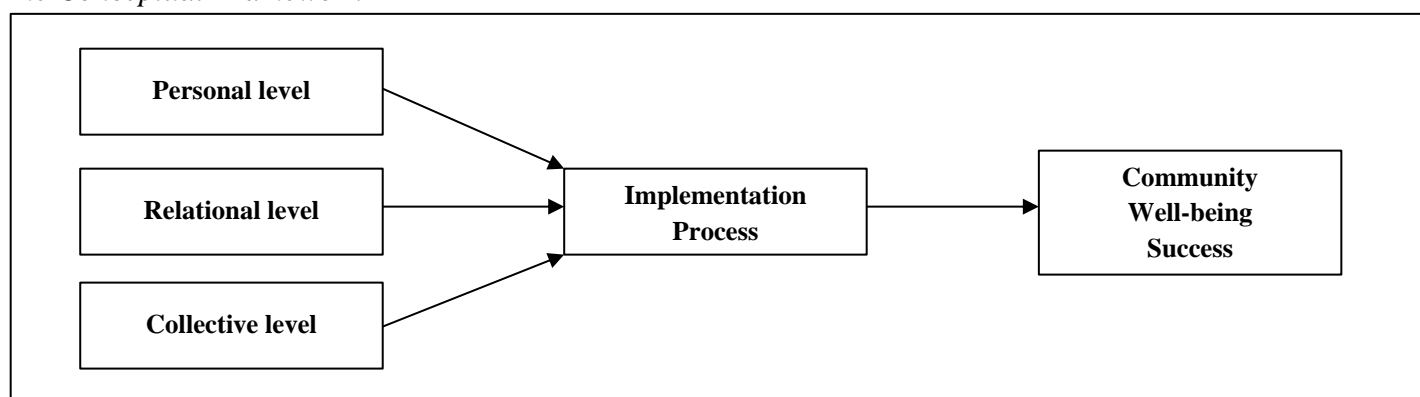
Community Wellness Model

The community wellness model consists of three levels of wellness: personal, relational, and collective. The community wellness derives from the synergy of personal, relational and collective well-being (Totikidis & Prilleltensky, 2006). Personal well-being refers to a sense of control of one's life, physical health, love, competence, optimism and self-esteem. Relational well-being refers to social support, affection, belonging, cohesion, collaboration, respect for diversity, and participation. Collective well-being refers to economic security, social justice, health and social services, safety, living conditions, and a clean environment. This can be brought about by the coexistence and balanced satisfaction of personal, relational and collective needs of both individuals and communities. The model posits that there cannot be wellness unless there is the combination of all three levels. Community well-being, for example, cannot be achieved if there is a lack of collaboration among community members.

Based on the literature review of this model, it was found that the synergy of the personal, relational and collective levels fosters the implementation process and leads to community well-being. In summary, the conceptual framework of this study based on the community wellness model (Totikidis & Prilleltensky, 2006), which enhanced the success of community well-being model, as illustrated in Figure 1.

Figure 1

The Conceptual Framework



Methodology

This research utilized a qualitative case study approach in order to understand the phenomenon related to the success of a well-being community. Through in-depth and detailed analysis of the community, the focus or objective of study was the well-being of the community and the data was used as the 'units of analysis'. The locality for this study by the researcher was in the Lertsuksom community in Phasi Charoen district, a community in the Bangkok Metropolitan area with the characteristics of a semi-urban community, used here as the "research field" for the major reason that the community had demonstrated capability with its active collaborative mobilization processes, involving government agencies, private agencies, and the public sector to promote the progress in the quality of life of the people economically, socially and health-wise.

Table 1

Demographic Characteristics of Participants

No.	Age	Position	Length of stay in the community
1	78	The community chairperson	49
2	63	The community core group leader	38
3	69	The community core group leader	41
4	35	The community core group leader	35
5	65	The community core group leader	36
6	67	The community core group leader	40
7	58	The community core group leader	40
8	39	The community core group leader	14
9	83	A villager	50
10	56	Director of a district	-
11	36	Officer in Department of community development and social welfare	-
12	36	Officer in Public health center	-
13	51	Officer in Research center for community development; Siam University	-

Instruments

The researchers utilized semi-structured interviews as a tool to collect information from the three key groups of informants. The research tool which was used to examine the content validity by two community development experts and two qualitative research methodology experts.

Data Collection

Single face-to-face interviews were undertaken at the convenience of the participants in a private location. The interviews were narrative in character,

Participants

This study relied on the results of a qualitative study as a basis to develop a complete understanding of the phenomenon. Therefore, the study focused on the informants, who had direct or indirect experiences about these events. They were informed to consent for providing the information as key informants and selected by purposive sampling. The key informants were divided into two groups: 1) main key informants: eight community core group leaders who implemented the community well-being process and people engaged in the community learning spaces, and 2) secondary key informants: one from non-governmental institutional groups, and three from a governmental organization group who were involved as stakeholders, including people in the community. The demographic characteristics of the participants are provided in Table 1. The data from this group of informants was an important part in explaining the phenomenon more clearly.

composed of open-ended questions aimed at exploring the participants' perspectives of the community development process and development support resources. The interviews lasted between 30 minutes and 1 hour (average 40 minutes). Data were collected from December 1st, 2019 to February 28th, 2020

Data Analysis

The researchers proceeded with data collection by personally conducting in-depth interviews and conducted content analysis, starting with organizing

the data obtained from the interview (data organizing), creating codes and data displays, formulating conclusions, interpretation, and verification in research data analysis (Miles & Huberman, 1994).

Ethical Considerations

The study was approved by the Kuakarun Faculty of Nursing's Ethics Review Board, Navamindradhiraj University trial number: KFN-IRB2019-04). Informed consent was obtained from all participants. It stated that the researchers would assure of anonymity and confidentiality. In addition, all participants had rights to withdraw at any time.

Results

The researcher divided the presentation of the findings into two parts according to the purposes of the research.

Conditions that Supports Community Well-Being

The Lertsuksom community is a traditional community, having a simple way of life as an agricultural community with crops and fruit trees surrounded by a canal, while most community members are land owners. People feel a close bond and a strong sense of community ownership. As learnt from in-depth interviews, the success of the process of their achievements was primarily due to their social capital and networking with external organizations that contributed to Lertsuksom community's well-being. In this study, the themes and subthemes as follows.

Theme 1: Human Capacity Capital

Based on observations and interviews, it was found that the changes in the community were rooted in human potential capital which is a significant reason contributing to the community's accelerated development. The human potential of the Lertsuksom community can be divided into two categories: leadership potential and the leader's core group potential.

Subtheme 1: Leadership Potential. The leadership characteristic of the Lertsuksom community is one of formal leadership, a leadership that can lead the community to develop within the context of its own community. The community can successfully manage itself towards tangible development such as creating a 'healthy space', creating a support group for the elderlies, and the

creation of community products to generate revenue. According to interviews, it was found that outstanding characteristics of the leader were patience and perseverance through failure, respectability and trustworthiness, a focus on teamwork and a belief in the potential of the team with details as follows:

Patience and Perseverance: Every development process is often fraught with difficulty and obstacles; either success or failure can result alike. Even the community development process is fraught with many challenges for its success. Working without providing monetary compensation, leaders must depend upon the cooperation from the people in the community. Thus, managing the development process faces many obstacles.

The teacher [the leader] has patience and is the sort of person who wants to get things done. When there is something the teacher [the leader] wishes to do, the teacher [the leader] searches, acts and then succeeds. (The 3rd community core group leader)

The teacher [the leader] has his goals, faces some obstacles, sometimes succeeds and sometimes not, but we just continue persevering without rushing. (The 4th community core group leader)

Respectability: 'Teacher Arom' [the leader] is a person respected by the community, properly conducting himself while working. However, these characteristics cannot be created instantly but require continuous strengthening of relationships over time.

He is respected and trusted by people in the community. Whatever he says to someone, one would believe him and cooperate with him. (The 2nd person from the external organization).

The strong point which contributed to our community's success in improving our area is the community leader. (A villager)

Giving Importance to Teamwork and Believing in The Potential of Team Members: A leader who does not try to make himself stand out from others is one who creates a working atmosphere which focuses on the satisfaction of team members

and is attentive to the potentials of the core group leaders who join in the work, also allowing opportunities for them to express opinions and provide advice during implementation of the work.

Every time the community organizes events, the leader organizes meetings with the team first to prepare activities, to consult and to divide tasks and roles in working together. It is not a top-down command approach but a collaboration, whether it's brainstorming, implementing and being collectively responsible. This allows everyone to participate and work wholeheartedly for a common goal. (The community chairperson)

The community chairperson is always searching; he is observant. In the beginning I was just an office clerk working, receiving and typing documents. And as time goes by, everyone's potential is being shown. That's what he exactly sees. (The 3rd community core group leader)

Subtheme 2: The Potential of the Leader's Core Group. The leader's core group is a highly competent group of seniors. These seniors who are members of the leader's core group or the Lertsuksom community committees are experienced, knowledgeable, and capable individuals whose capacities have been strengthened over the course of their lifetime. Such characteristics are the supporting reasons for the effective developmental process.

Even though the teacher (the leader) is an elderly person, he's had a lot of experience, also the community chairperson and the committee member. These three are public health volunteers who help coordinate and play key roles in community development. (The 4th person from the external organization)

I studied home economics. I have some knowledge of crafts and flowers; we're able to get together to do this activity. (The 5th community core group leader)

Subtheme 3: Understanding one's Role. For successful teamwork, each committee member should know his responsibilities and fulfil the duties which were assigned to him.

Success stems from team members who actively fulfill their assigned role, each knowing their role and knowing what to do. (The 3rd community core group leader)

Some people have the duty to obtain information, some people have the duty to think. Everyone has duties and plays a role; everyone drives the community forward with their roles. (The community chairperson)

Theme 2: Cultural Capital

The Lertsuksom community, there is a kinship way of life. They own their resources. They are a traditional community with most having lived there from birth. These factors are, therefore, important causes which allow the Lertsuksom community to develop into a healthy community.

There are a lot of relatives, like my grandma with her garden, and quite united too. They have been around for a long time. It's not a new community. (The 1st community core group leader)

The community loves the area, most of them are relatives, or if they are not blood related, they have lived together like family. (The 2nd external organization)

With the cultural capital of kinship as a way of life and owning the resources, which encouraged community members to realize that they share a collective responsibility, therefore, whenever there are activities which the leader's core group or government requests cooperation, the community members would cooperate very well. It can be said that the community possesses cultural capital of the kinship way of life which surely would lead to cooperation and continual community development.

Theme 3: Natural Resource Capital

The Lertsuksom Community's natural resources are different from other communities in the Bangkok area in that the Lertsuksom community is essentially a farming community with plentiful trees and crops for their livelihood. Most people in the community grow screw pine; therefore, the community leader's core group uses screw pine as a community capital resource for the community's economic development.

We utilize the raw materials or produce available in the community to create jobs and to make the various products as you can see — garlands, soap, paper. (The 7th community core leader)

The income from screw pine, in addition to providing each family with an income, some of it has been used for community development: buying chairs for meetings, paying compensation for those who help to maintain this facility, funding the further development of products. (The 5th core community leader).

The above data shows that the community possesses natural resource capital as well as social capital of the community, which is the basis for further community development. Like the Lertsuksom Community, the resources available in the community are what bonds community members together. Moreover, it also helps people in the community to reside together peacefully, connecting people in the community as a group, together sharing natural resources, such as using water routes for travel, or co-development of natural produce, namely, improving the quality of screw pines. In addition, they work together maintaining these resources, which aid to bring people together as a group while helping one another. These factors and conditions are the basis for helping “the wheel” of community development to turn and achieve a dynamic momentum.

Strategies towards the Development of a Well-Being Community

With regards to the progress of the Lertsuksom community or the “healthy space” located in a semi-urban community, people in this community lead a fast-paced lifestyle. They commute to work in the morning and return home to rest in the evening, resulting in a lack of interaction and participation in the community. Nevertheless, the collaboration of those in the community and related organizations are necessary for the development of a 'healthy space'. The study found that the Lertsuksom community, in addition to working in accordance with these practices, also implemented various strategies for the success in the operation of the health area in order to benefit those in the community physically, mentally, emotionally, socially and intellectually, as follows.

Fostering Community Participation in the 'Healthy Space'

At the beginning of the operational process, community participation was a challenge. Lertsuksom was originally a community of farmers, where each worked independently to make a living, and those in the community never participated in any activities with those outside the community. Therefore, gathering community members together required time and some techniques to generate participation. Community members were invited to participate in all activities until there arose significant community activities, such as the events during *Father's Day*, *Mother's Day*, etc. When community members began to understand and saw ‘the bigger picture’, cooperation ensued. Community participation, a product was managed by community members, resulted in a better quality of life.

This community has never participated in any activities with everyone being mainly farmers. It is difficult, but we have tried to pull them in. Now a lot of them come. Most of them come when there are activities like Father's Day, Mother's Day, Children's Day, Songkran Day, a lot of them come, or for small activities but sporadically. (The 1st community core group leader)

Using this method of drawing people in, whoever walks past me, I will greet them. If we walk past each other without speaking, then no matter what, people will not talk with each other. As I have been working, meeting people, when we meet we say "Where are you going?" As they come and go, I'd say, "You are welcome to come. Today, I have activities." If they are free, they would come and if they are not free, at least we know each other. (The 3rd community core group leader)

Creating Exposure to a Wide Range of Organizational Networks

The Lertsuksom community does not shut themselves off from the external organizations. This community opens itself up to external organizations having a variety of knowledge and expertise such as universities, banks, Thai Health Promotion Foundation as examples. These organizations include a combination of educational institutions, the

private sector and civil society which supports and enhances the capacity of the community for integrated development and contributes to the creation of new knowledge in all areas, such as in fundraising, marketing promotion, and formulating guidelines for sustainable well-being for community members.

I was able to meet professors from universities to find a 'healthy space'. The area under Pattana Bridge was chosen as the 'healthy space' because it is an abandoned area. We received assistance from Phasicharoen District for garbage collection and received coordination and assistance from the university, as well as funding from the Thai Health Promotion Foundation. (The community chairperson)

The banks did a search on-line and found our community, probably in 2017. They spoke to the community before they came into the area to tell us about their projects, what bank projects they had, their marketing promotion, packaging, production, accounting, the whole set came. (The 3rd community core group leader)

The Implementation of a Mentoring System

Lertsuksom community has utilized the mentor system to operate and develop the 'healthy space'. Various agencies, including governmental agencies, private agencies, educational institutions and civil society who participated to help enhance the community's potential are considered 'mentors' who help to support and provide advice, as well as inspiring them to collectively create a positive space within the community like a toddler learning to walk until they could walk steadily today. The mentoring system is, therefore, an important aspect of developing a learning process in order to create participation in the community until the establishment of a 'healthy space' in the community could really be realized today.

We are like children learning to walk. The state or other people used to help us; now they let us walk on our own but they still keep an eye on us and help us. Whenever we lack something or encounter problematic issues, we call an agency outside to request

assistance. (The 3rd community core group leader)

Continuous development of the 'healthy space' and opening it for public usage. The development of the 'healthy space' has been accomplished through continual cooperation and determination of the people in the community, community committees, community leaders, as well as community members in the establishment of the 'healthy space' to become an area where ideas are generated and an area for the public life of those in the community. In addition, constant determination is that the locals in the communities are required to sustain the area development to benefit principally the general public. In addition to opening the area for community members to utilize and benefit from the 'healthy space', it was also opened to benefit other organizations who required a creative space for activities such as "Non-Formal Education". This organization requested to use the space as a classroom for students on Sunday, or "Mor Seng" to use the space for networking meetings. Also, the school had donated exercise equipment for children and youth in the community. The space is considered a valuable central area that everyone can utilize together, ever expanding awareness of the spaces to the wider public.

They asked, "What are we doing under the bridge? How is it beneficial?" A lot of people in the village ask that, but I, Grandpa Wai, and our group of 12 were not discouraged. We were going to create something tangible. In our minds, if we create something tangible it affects the psychology of the people and will attract them. So Grandpa Wai said then go ahead and do it, do one thing at a time, let's build a well-being center for people. (The 2nd community core group leader)

It used to belong to the people at Trimit School. Formerly they used it at the schools. However, a new priest came and didn't like the equipment so he requested that it be removed. He was looking for a place to take the equipment; that's when he found us. So we brought it here. It suits us as people can use it to exercise. (The 3rd community core group leader)

Discussion

Based on the results, the discussion was divided into two parts according to the research objectives.

1. Conditions that Support Success in Creating Well-Being for the Lertsuksom community

Lertsuksom community is an old, traditional community organization with a simple way of life. Those in the community who have bonded and feel a sense of community ownership gather together. However, the successful work process is attributed to the potential conditions for which the Lertsuksom community is distinguished and differs from other communities in three aspects: human potential capital, cultural capital and natural resources capital. In this particular context, the strength of the Lertsuksom community was created and fostered through collaborative action of the community members. This was dependent upon human potential, cultural and natural resource capital. This finding is consistent with the premise of Totikidis and Prilleltensky (2006), who claimed that the ultimate result of community well-being success is the synergy of personal, relational, and collective levels of wellness.

Human Potential Capital

Changes in the community which occurred are founded on human potential capital, which is the primary cause that contributed to the community's rapid development process. This is consistent with the study of model leaders for healthy behavioral change in communities (Chaisuktaksin et al., 2019) that found that leader's personal characteristics include: 1) having patience and sacrificing for the public without expecting reward and contributing voluntarily for social good 2) being able to think systematically and assume leadership towards change through initiating, stimulating and inspiring others 3) being visionary 4) acting as a counselor and providing assistance, and 5) being able to learn and implement knowledge towards development effectively. Discoveries with regards to the effects of a model leader in changing health behaviors are that leaders play a significant role in developing community well-being, through clear processes of activities conducted in each area through the participation of community members (Martiskainen, 2017; WHO, 2016). Previous studies have suggested that leadership could contribute to successfully implement community practices for improving well-being (Markle-Reid et al., 2017; McNeish & Tran, 2020).

Cultural Capital

This activates internal and external processes in carrying out culture and the community's way of life. In addition, cultural capital results in the participation of community members together with local officials towards the conservation and restoration of natural resources and the environment within the community. Once people are aware of their own communities, participate in the conservation and passing on of beliefs, faith, good cultural traditions, Thai local traditional values, then they will be able to create ownership of their resource area and inspire community members to become aware of communal resource ownership. That is the reason why whenever the leader's core group or governmental agencies request cooperation, the local community would respond well by cooperating. This may be called 'the kinship way' which is consistent with the study of the process of success in the management of sub-district health and well-being (Surakarn & Jirattanawanna, 2017), as it was found that if the community had social capital, and if the potential for social capital was a result of collaboration between people at all levels in the community working together and utilizing resources available to the community to maximize the benefit to the community, then this indicated that social capital affects the community's capacity, which can improve in health and well-being (Lee & Jung, 2018). This study is also in line with Sun and Lu (2020), and Yang and Jiang (2021) which reported that social capital play an important role in improving well-being in the communities

Natural Resource Capital

Natural Resource Capital is something that occurs naturally and plays an important role in supporting the way of life of the community, driving community members towards well-being. For the Lertsuksom community, there is natural resource capital which differs from other communities in Bangkok, in that they are a community of farmers and have an abundance of trees. Most of the people in the community grow screw pine; therefore, the community core group leaders used screw pine as the economic capital for the development of the community. The collaboration between community members to use natural resource capital to promote community well-being creates relationship promoting activities, stimulates interaction for educational information exchange by means of

social regulation and local mechanisms to create participation which drives the community (Thai Health Promotion Foundation, 2017). This is consistent with Surya et al. (2020) who found that natural resources which integrated with economic empowerment, contributed to sustainability of the community. According to Summer et al. (2018), natural ecosystem services with transdisciplinary team were created community well-being

Also, the research conducted by Chaiyachen et al. (2017) found that the application of social capital in the form of natural capital and man-made capital as a link in promoting creative tourism with the participation of people in the community. From this, one can conclude that the establishment of community well-being was accomplished by the community core group leaders applying human potential capital with knowledge, exercising true leadership and; in a volunteer spirit, collaborating with community members and network partners until the movement towards community well-being and the collective image of "Think of screw pine, Think of Lertsuksom" was achieved.

2. Working Strategies for Excellent Community Well-Being:

The mobilization to create a 'healthy space' in the Lertsuksom Community entails various strategies to ensure the success of the 'healthy space'. The strategies utilized in the process includes 1) fostering community participation in the 'healthy space', 2) creating exposure to a wide range of organizational networks, 3) the implementation of a mentoring system; and 4) continuous development of the 'healthy space' and opening it for public use. The above-mentioned strategies for the well-being development of the Lertsuksom Community can be compared to the strategies that Holiday et al. (2020) identified in a project which successfully developed and implemented intervention, created mutual relationship with stakeholders, and also empowered the community through capacity building. This finding is consistent with Nilkote and Chantaranamchoo (2018), who found that the community practices for promoting community well-being should focus on community participation, building several networks, and developing professional learning community. The Lertsuksom community integrated various strategies that resulted in cooperation, drawing in traditional local wisdom or resources from community members to improve the quality of life and work. Also, strategies to

promote continuity and sustainability for the continual well-being of the community were implemented.

In addition, the uniqueness of the Lertsuksom community is the creation of a healthy space from a public space with the goal of developing public spaces to become areas which promote the creation and development and environment of both physical and social development. The public space will therefore encourage community members to collectively develop the community to reach its fullest potential (Micek & Staszewska, 2019). The public space of the Lertsuksom community, has undergone a development process being the creation of supporting factors which has encouraged community members to continuously utilize the public space for health-related activities as well as socioeconomic activities. In planning to create a healthy space from a public space, it starts with the selection of the area which is easily accessible, a gateway for people in the community, allowing community members to utilize the area for various activities. In this regard, the planning for the development of the healthy space of the Lertsuksom community is in line with Carmona (2019), who identified the basis of successful public spaces, including (1) whether formal or informal in nature (2) avoiding one-size-fits-all (3) free with secure rights and responsibilities (4) clearly public in their use (5) designed for active use (6) incorporating notable amenities and features (7) encouraging social engagement (8) balanced between traffic and pedestrians (9) feeling safe and relaxing, and (10) adaptable and distinct in the face of change. The emergence of healthy areas could be useful for community's members. They had opportunity to participate with the community's recreation and exercise activity. As the result, the formation of groups was leading them to maintain the sustainable community development (Imjongjairuk et al., 2019).

Recommendations

This research yields several recommendations for developing community well-being. Firstly, it is crucial to understand that the leadership role in community plays a vital part in building sustainable community well-being. Agencies involved in well-being management should therefore promote leadership development amongst the elderly group of leaders and leaders' core groups, who are the core of community development. Secondly, it is indicated that social capital, such as cultural capital and natural

resource capital, play an important role to encourage the community well-being. The community mentor system should be developed in collaboration with network partners so that this strategy may be adapted and applied for health promotion in other communities in accordance with its varying context. Lastly, the promotion of community well-being should emphasize the participation and the feeling of belonging in the community. From Lertsuksom's case study, the community takes pride in the community's identity and, as a result, cherishes it and strives to maintain it. The guideline for creating well-being is, therefore, based on having a common space for community gatherings along with having activities to encourage cooperation for the participatory mobilization of the well-being process.

However, there are some limitations to the study. Firstly, this study was limited to the context of Lertsuksom community. The finding could not apply to other context which is different setting from Lertsuksom community. Future studies should be expanded to other contexts so as to comprehensively understand the different conditions in order to synthesize community well-being model for community development in each semi-urban community. Lastly, this study used qualitative design to understand the conditions and also working strategies which encourage the community well-being from the group of leaders and agencies. Future research should collect the data from community members to obtain more insights about community well-being development.

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