

A Social and Cybernetic Psychological Model for the Social Entrepreneurship-driven Community-based Tourism (CBT) Development in Chiang Rai, Thailand*

¹Chai Ching Tan, Bussaba Sitikarn, Siroj Anomasiri and Athitaya Pathan

School of Management, Mae Fah Luang University, Thailand.

¹E-mail: drcttan@yahoo.com

Abstract

Creative use of social entrepreneurship concept for community-based tourism (CBT), or vice versa, has been recognized as an approach to improve the quality of life of the community as well as to provide a sustained livelihood that can positively result in educational and tourism-oriented values to the tourists. Nevertheless, the existing body of knowledge has not, either theoretically or empirically, informed on a valid structure of framework that can guide the development of the social entrepreneurship-driven CBT. The concepts of social psychology and contemporary approach of the cybernetic psychology are used to help provide a theoretical structure to explain the community-based development, participation, human capitalization, community identity creation, tourism business model design and implementation, perceptions and attitudes towards CBT. Semi-structural interviews and observations provide the foundations for maximizing the effect size of the multiple regression analysis of the theoretical model and the hypotheses deduced, which enables the suitability of the sample size of 88 community member participations in the survey. Empirical validation confirms the proposed social psychological and cybernetic psychology theories for the use in social entrepreneurship-driven CBT development.

Keywords: Community-based tourism; Social entrepreneurship; Social Psychology, Social Identity theory.

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Introduction

Most research on social entrepreneurship, whether in tourism contexts or alternatively, have not exerted much efforts on theory generations. This research exploits a gestalt approach to value co-creation that takes a strong root in social-psychological theories, predominantly owed to the fact that tourism is a social phenomenon in which both social and psychological factors are essential in the process of change and innovation – in order to address social needs and catalyze for transformations to some extent. Social spaces provide the capitals, resources, cognition, structural synergies, affective relationships and agentic motivations of people (i.e. tourists, suppliers, the community) which may influence the scopes and scales of the social entrepreneurship efforts (Tan, 2016). Social entrepreneurship efforts can be typologically categorized, for instance, as local bricoleurs, social constructionists and social engineers (Zahra, Gedajlovic, Neubaum, & Shulman, 2009). Social entrepreneurship is, in many occasions, known as social innovation (Boschee, 2008), which exploits innovation-oriented initiatives to improve and transform social performances (cf. Martin & Osberg, 2007). For social entrepreneurship-oriented tourism to be sustainable, it would need to establish a strong advocating foundations of the attitude and belief systems of the community and the stakeholders, including market and industry players – one that is innovative, ethical and responsible (Tan, 2016). To this end, Tan (2016) discovers that for social enterprise to influence on larger scale of the communities, it would need the cognitive, emotional, agentic and behavioral engagements of the players involved in the design and implementation of social entrepreneurship-driven business models. This also aligns with the social innovation process advocated by Herrera (2015), which is consisted of assessment (active sensing, situation, capability and opportunity analysis), design (ideation, incubation and training), development (prototyping, evaluation, improvement and streamlining), systematizing (documentation, organization mapping, and process integration), and institutionalization (scaling up and embedding. Thus, social entrepreneurs strike to search for change, respond to it, and exploit it as an opportunity (Drucker, 1985).

To contribute towards building a theoretical base and structure to help building social entrepreneurship-driven community-based tourism industry in Chiang Rai, the following research objective is aimed:

The purpose of this research is to exploit a Gestalt approach, that integrate the themes of community-based development, stakeholder participation, tourism business model structure and sustainability impacts to the community, in suggesting a model that suits the creation, development and growth of social entrepreneurship (SE)-driven community-based tourism (CBT) in Chiang Rai,

Thailand. To accomplish this task, as there is a dearth of informed knowledge about the SE-driven nature of CBT, and also particularly in Thailand, the research objective will be attempted through mixed research method, which exploits both exploratory and explanatory nature of research. The former is aimed to identify and locate the detailed themes, variables and patterns of their relationship that help make the proposed theoretical model concrete, the latter uses the qualitative data to help develop the original sets of questionnaires and subject the questionnaire-based survey for statistical corroboration purposes. The research objective will be addressed in the context of entrepreneurship-driven community-based tea and coffee tourism.

Literature Review

To accomplish the research objective, cross disciplinary literature knowledge will be optimized by exploiting concept of social psychology, as it influences the perceptions and commitment of the community and other relevant stakeholders, as well as other theories such as an adapted cybernetic psychological theory.

Social Psychological Theories

In a social entrepreneurship context, the strategic players are often known as social entrepreneurs who are change agents that constantly explore, recognize, and exploit the emerging and conceiving opportunities within the socio-economics contexts, while adopting a mission to create and sustain social value (Kickul & Bacq, 2012). In addition, the strategic players involved are often multi-players and thus are more reflected by a community rather than an individual. This community-based platform dramatically differentiates from the individual orientation of entrepreneurship, which research would need to consider the cognitive, emotional, agentic and behavioral engagements and impact of the community members and other stakeholders such as beneficiaries. This is important because sustainability, being a central objective for community-based tourism and social entrepreneurship development, is in recognition for intercepting diverse views from diversity of memberships in the community and other stakeholders (Coghlan & Rigg, 2012). Towards this end, Perrini & Vurro (2012) suggest being transparent in the value creation, social change, or innovation process; and Bourner (2011) advocates a collaborative, multidisciplinary focus on a neighborhood. As such, social psychology as the theoretical background for social entrepreneurship in tea and coffee tourism is emphasized as it intercepts both social entrepreneurial and consumer behaviors within a community-social environment that aims to creatively solve social needs and catalyze some social-scale changes that affect quality of life and income levels of the community.

Social psychology exploits socially and psychologically embedded knowledge structures to activate the intentional behaviors of both the tourists and the participating stakeholders. The significant challenges involved in a community-based social entrepreneurial works in tea and coffee tourism would be, for instance, the “diffusion of responsibility” crowded mind effect, from the view of social psychology. According to Darley & Latane (1968), diffusion of responsibility accounts for “the notion that as the number of people present in a situation increases, each individual feels less compelled or responsible to help” (cited in Garcia, Weaver, Moskowitz & Darley, 2011: 154). Thus, the research needs to surface the potential challenges in this perspective, and identify ways to alleviate the potential challenges, such as by use of available theories within the discipline of social psychology. One pertaining theory that relates to both consumer and entrepreneurial behaviors could be the social identity theory, which attempts to study the identity formation of the community to build the necessary structural and relational strengths of the social enterprise. For instance, Tan (2016), by the use of social identity theory, studies the salience association factors that influence the consumer brand community and also the intergroup emotional and cognitive reactions.

To help form social cohesion and social identity in the social enterprising system, it is also important that active consideration is given towards the cognitive organization of social information, as it allows the participating stakeholders to form “personal gestalt,” which becomes fundamental to all work in person perceptions (Pryor & Ostrom, 2003). To some extent, having implied from the definition of cognitive organization from Mandler (1975: 17) – “organization is defined by stable relationships among elements. These elements may be sensations, perceptions, phonemes, words, action sequences, behaviors, syntactic units or elements themselves organized into groups, categories or concepts”, the suggested conceptual framework can be known as a cognitive organization model.

Another theory that would be particularly stressed in the field of social psychology is the theory of planned behavior, which aims to study how the participating players’ intentions in the efforts and the actual or potential behaviors in the social entrepreneurship contributions can be strengthened by improving the perceived behavior control of the enterprise, as well as other social-cognitive factors such as subjective norms and attitude toward the behaviors (Ajzen, 1991; Ajzen & Fishbein, 1980; Ajzen & Madden, 1986). The role of perceived behavioral control is obvious in the sense that “the resources and opportunities available to a person must to some extent dictate the likelihood of behavioral achievement” (Ajzen, 1991). The perceived behavioral control factor would be challenging as social entrepreneurship involves constant

evolution and transformation of approaches to react and adapt to emerging circumstances. Towards this end, this research deduces important variables namely perceived behavioral control of the community, residents and other stakeholders and attitude and beliefs towards CBT as key social psychological driving forces that make the CBT development behaviors possible.

As such, the following broad-based hypothesis is argued to be a realistic picture that aims to realize the effective development of CBT:

H1: Both the perceived behavioral control and attitude of the community, towards CBT, can significantly, positively explain the variance of the community-based tourism (CBT) development behaviors.

As to the detailed variables of this hypothetical structure, semi-structure interviews and field observations will be employed. The next section will address the key cybernetic psychological theory which is proposed for providing a policy-enabled and competitively sustainable structure for the CBT development in Chiang Rai, Thailand.

Cybernetic Psychological Theory

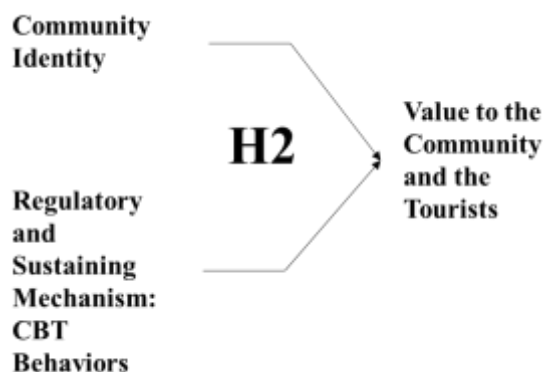
Cybernetic psychological theory is proposed here for this research work by taking a deductive argument which shares the similar works of cybernetic psychology rooted in Wiener (1948) – in that the regulatory and sustaining systems competencies or behaviors, and goal-oriented identity are two important criteria that can positively enable the commitment of the community. In similar line of thought, this research explicitly argues that community identity and resident attitude are the most significant directional driving force that provides the motivational regulatory thrust towards the creation and enjoyment of the experiences of both tourists and the community.

The cybernetic psychological framework, as depicted in Figure 1, delivers a significant contribution to the disciplines of social entrepreneurship and tourism. As a result, arguably, the next broad-based hypothesis is stated as follows:

H2: Both community identity and attitude, and the regulatory and sustaining mechanism, constituting of CBT behaviors, can significantly and positively explain the variance of the value to the community and the tourists.

Figure 1

Cybernetic Psychological Structure for CBT Development



From the view of cybernetic psychology, while community identity and attitude establish the autogenesis function of CBT system of social entrepreneurship, the regulatory and sustaining mechanism, represented by CBT behavior, is known as the autopoiesis function.

- “Autogenesis facilitates the ability to create, organize, and prioritize according to some cognitive interest associated with self-identification that permeates the cognitive system for a given operative context” (Yolles and Gerhard, 2014)
- “Autopoeisis which facilitates the ability to connect elaborated figurative (or strategic) schemas to a set of possible operative actions that conform to these schemas under the given context” (Yolles and Gerhard, 2014).

In short, Figure 1 describes a collective cognitive-operative cybernetic system that is assumed to exert significant strategic role to make the social entrepreneurship CBT successful, which involves a normative personality or image that is purposively designed as well as the operative experience system of the community members that is subjected to careful regulations (cf. Yolles, Fink & Dauber, 2011).

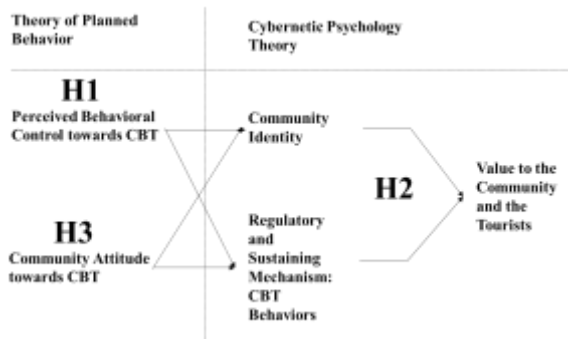
By combining H1 and H2, and with the additional hypothesis H3, as follows, the final conceptual model is derived which is shown in Figure 2. Figure 2 adapts the combined advantages of the theories of planned behavior and cybernetic psychology to put the social entrepreneurship CBT development and impact on a robust theoretical framework, which makes the explanatory insight parsimonious and strategically simplified. To be exact, the next hypothesis H3 is stated as follows:

H3: Both the perceived behavioral control and attitude of the community, towards CBT, can significantly and positively explain the variance of the community identity. This is practically important as community would exert

cognitive, emotional and affective, social engagements, through various manifestations of CBT behaviors, to actually influence the ways the community perceive in terms of identity, which shares the theory of anthropomorphism (Aggarwal & McGill, 2007), theory of “extended self” (Belk, 1988) and theory of brand profiling. The latter describes how the community identity can deliver a unique profile of attributes to establish positive impression to the customers, with identity-oriented impact. Due to lack of informed knowledge about how social entrepreneurship-driven CBT takes effective shape to create and sustain the values for the communities and the tourists, the final conceptual framework, stated in Figure 2, provides the needed theoretical protocol for guiding the implementation of a semi-structural approach in the interviews with the community heads and members, including field observations. The next section would address the procedural configuration of the research method.

Figure 2

A Social and Cybernetic Psychological Framework to CBT Development



Research Method

While the conceptual model provides a theoretical structure to describe the fundamental solution suggested in addressing the research objective, the detailed aspects of the nature or types of the variables involved are unknown. Thus, mixed method approach is assumed to take an effective role, constituting of qualitative data collection and questionnaire-based surveys. While the former involves semi-structure interviews and field observations which studies two CBT cases that are currently in the stages of implementation and continuous improvement (Huay Nam Guen Village, and Doi Chang Village), the latter surveys the community members and participants, which are totaled in 88. For this research, it aims solely to corroborate the theoretical model as proposed, and thus the descriptive and demographic details and relevancy of ANOVA and T-Test will be excluded. Dominant statistical tools used are exploratory factor analysis to confirm unitary or multi-dimensional nature of the constructs, the

reliability Cronbach Alpha analysis, correlations analysis and multiple regression analysis.

In particular, the mixed method approach stands on a relist position that maintains a value-aware epistemological attitude in the themes identification and patterns of relationships discovery process.

The questionnaires are very lengthy which require each community participating in the surveys with the highest commitment possible, constituting a total of 238 questionnaire items. The variables are synthesized from the qualitative data analysis.

Result Finding and Discussion

This section is arranged in three sequences. First, the significant themes of the two cases that share the cybernetic psychological structure as explained in the conceptual framework, are described, followed by concluding the types of constructs or variables incorporated in the questionnaires development. Lastly the statistical outcomes are presented and discussed.

Part I: Qualitative Data Finding and Discussion

Huai Nam Gruen Village, located in Amphor Wiang Par Poa, Chiang Rai

Theme 1: Authenticity and Identity

When asked about what is the key identity of the community-based development, it was told by both the head of the community and the development leader, in separate occasions, as “sustainability of the environment for agricultural development” and “the authenticity that takes roots in community’s unity in the ways of life and commercial development.” This conforms with Balogun & Floyd (2010) that development of new capabilities underpinned by changes to both technical and cultural aspects of organizations is an effective means to deliver a new competitive performance mandate, especially the community here is undergoing a series of continuing changes and new business programs and initiatives. By borrowing the concept of authenticity as something genuine, real and/or true, and Casteran & Roederer (2013) studied the visitor behaviors, such as tourist loyalty and purchase frequency during the event, that relate to the influence of the authenticity of the Strasbourg Christmas Market. In particular, Casteran & Roederer (2013) studies the fixed or semi-fixed elements and the non-fixed elements of authenticity embodied in the built environments, such a human made buildings that enjoy undisputable objective authenticity as fixed elements, the furniture, utensils and the lightings and Christmas decoration in Strasbourg streets as the semi-fixed elements, and finally the non-fixed elements which are described as composing of “the human

occupants or inhabitants of the setting which can be influenced in line with the societal values and activities and uses of a site” (Casteran & Roederer, 2013: 161). The latter is observed by the cultural dances and the CSR (Corporate Social Responsibility) focuses of the community, as shown in Figure 3, as an inseparable part of the community identity. By allowing non-fixed and semi-fixed elements of authenticity, authenticity thus allows the dynamic adaptation of the originality to merge with artificiality, in unity, to create existential sustainability for the community for continuity that has both cooperative advantages and competitive advantages.

Figure 3
Cultural Dance and CSR Activities of the Community



Sustainability of the environment for agricultural development is evidenced by the community not using any sorts of fertilizers and waters for commercial plantation purposes. This is made possible by the sustainable treatments and capacities of the forests, and the ways in which tea or coffee plantations are shadow grown in nature. As a result, the costs and uncertainties induced by environmental resource factors such as water supply and intensity of sun are eliminated, and this also brings about economic benefit (higher price possible and lower costs in the production and operations), as well as ensuring consistency in the quality of the agricultural products such as teas, coffees, and Cymbidium flowers. To be exact, the community’s sustainability measures lead to the so-called “ecological health”, which supports the “goal of living within the environment’s ability to support life over the long run and contribute to cultural diversity and economic development” (Worley & Lawler, 2010: 25-26). In short, the social entrepreneurship strategies built around the productive use of natural resources solve not only environmental problems (Hawken et al. 2008) but also provides sustainable means for income generation, as indicated in this community. The ecological health of the environment, as shown in Figure 4, as resources for livelihood and CBT and the quality of life of the community thus form parts of the value propositions for both the tourists and the community, spiritually and educationally.

Figure 4
Ecological Health of the Environment



Another obvious sustainability driver is team and the community-based learning, as shown in Figure 5, such as in solving productivity issues with tea leaves production and packaging, as well as quality control in Cymbidium flowers planting and delivery. By involving with constant dialogue and reflections over the issues that occur, it produces knowledge that can be used to benefit the operations. In addition, it is also shown that such team and community based learning further facilitates relational understanding which provide the foundation for trust development, essentially sharing Inkpen & Currall's (2004) finding.

Figure 5
Community-based Learning



Apart from the ecological and functional perspectives to sustainability, another interesting factor of sustainability that has been missed by most studies in the extant literature is the happiness of the community. That is, the community feels the sustainable thrust when all the changes that actually happen or to arise have positive impact to them psychologically and physiologically. This shares the change success recipe that in a change initiative, people are generally positively receptive to change when the change initiative is beneficial for them (Morgan & Zeffane, 2003) and is seen as an important stimulating or enabling force for ideas generation. That is, when a trusting environment is robustly developed within the community, it fosters positive cognitive, emotional, agentic and behavioral responses of the community members towards the change measures (cf. Piderit, 2000), which is evidenced in the new homestays project that the community installed a year ago, as shown in Figure 6.

Figure 6
Homestays in the Community



Theme 2: Development Orientation and Learning Culture and Competence

This research also reveals a very important characteristic of the community-based tourism and social entrepreneurship development – that is, they rely on the ability to continue to invest on “development” in order to “develop.” The “development oriented” competence and spirit is the essential internal identity of the community. It is also this “development oriented” competence and spirit that continues to earn them the supports of the governmental funds, around 500,000 Baht per year. Based on this competence and spirit, the community continues to develop and improve tea and coffee cultivation and productivity, and products, and expand into Cymbidium flowers and café (shown in Figure 7), shops, souvenir products for tourists, and community-based homestays. When asked about the dominant characteristics of the community and its development, whether in tourism or agricultural products, the chief of the community stated the following enabling forces driving the positive development of the community in tourism and agricultural products:

“Being brotherhood is an important stimulating force for our success – it provides shared understanding of how the community is to be developed in various aspects, such as tourism, new agricultural products or value-adding of existing products and services. When the community is absorbed in brotherhood, the community can establish collective awareness of eventual economic, social and environmental impacts easily.”

Figure 7

Cymbidium Flower and Café Projects of the Community



The collective awareness is a necessary driving force in developing favorable attitude of the community towards CBT development. In addition, the community stays alert and vigilant in resolving any emerging problems, such as the quality or productivity status of the agricultural cultivation, for example, the length of Cymbidium flowers and tea leaves production. The community relies on shared understanding and team learning to improve productivity, problem solving and new project development:

“We use team learning clustering into different zones to share knowledge and any emerging problems faced by different zones. The knowledge shared would turn into standard practices and methods for improving the performances of other zones. This is easier as the community shares common understanding, respects the generational knowledge of the founders or originators of ideas, such as the Royal projects, and focuses on learning from experiences in systematic manner. Separating into different zones allows easier management, communication and also fosters intra-competitive spirit for the benefits of the overall community”

Essentially, the hereditary (i.e. the roles played by previous knowledge and the ideas originators) and experiential types of community-based learning (cf. Dawes, 2003) form the essential philosophy of the development of the community, and the knowledge creation, internalization, externalization and sharing form the essential enabler of community-based learning (cf. Nonaka & Takochi, 1995). In addition, the experiential learning is centralized on resolving obstacles and problems occurred in the day-to-day operations (Argyris & Schon, 1978), being adaptive and practical, i.e. working on real issues (cf. adaptive learning, Marquardt, 2002) and yet, simultaneously, forward-looking in learning and development (Marquardt, 2002).

In essence, the community-based tourism and social entrepreneurship reflect the characteristics of a “Learning Tourism Destination (LTD),” which is centralized in “creating tourism organizations within a destination which are adaptive to change and capable of learning how to improve sustainability continuously” (Schianetz, Kavanagh, & Lockington, 2007). The LTD theme skews more towards the drivers of development rather than the broad-based theme such as “achieving sustainable tourism destinations.”

Theme 3: Homestay Service, Challenges and Stimulating Drivers

Homestays and relevant service activities, as shown in Figure 8, were added, a year ago, as an extended business opportunity on top of the original tea cultivation. The community-based homestay shares common features such as every household has gardens of vegetables and planting of flowers as self-sufficiency sources of food and income, and standards of infrastructure. Most importantly, each household shows a consistently friendly and good hospitality service attitude towards the tourists.

Figure 8

Homestays Project and the Service Activities Offered by the Community



Community-based homestays, according to Kunjuraman, Hussin & Yasir (2015) and Tosun (2000), often face some forms of challenges. Those particular challenges faced by the community of Huai Nam Gruen include the following:

- Lack of basic infrastructure – such as electricity supply and lacking of telecommunication facilities, safety issues and muddy road which makes it inaccessible to tourists during raining season, and schools for the children. Nevertheless, as the community has clear goals and performance progress in development, the community has gained the

positive supports of the government and the public organizations to help establish telecommunication network facilities. In year 2015, the community started enjoying the 24-hour electricity facility provided by the government and in year 2016, the community had its mobile signal stations installed by TRUE corporation. The accommodation has the basic and adequate facilities to cater to the fundamental needs of the tourists such as hot showers, hot pot for boiling waters, amenities, mosquito nets, and clean blankets and pillows. Although the road quality inside the community has gained significant improvements, but the roads accessing to the community and to tea and other plantations up on the mountains are still not easily accessible, particularly during the raining season. Thus, there remain safety threats.

- Data and information, and marketing and promotional activities – Data and information relating to the community and its business and tourism activities and attractions are still not easily available, both from the Internet, advertising channels, tourist agents, and from within the community. Tourists interviewed at the time of the fieldtrip observation indicate lack of information: “There are no information available telling us the tourist sites and whereabouts to enjoy in this community, and thus, the activities are left to the community hosts. If we have these information, it would help us to better interact with the hosts and to adjust our time in more flexible manner.”
- The materialistic influence of the community cultures especially for the younger generations – An interview with the chief of the community and the field observation indicates the younger generations seem to be influenced by the availability of convenience provided by the recently installed mobile signal station by the TRUE corporation, and thus the youths can easily access the Internet and this has shown some distractions to the traditions. Educational training facility should be invested so that the younger generations can acquire the knowledge to differentiate and make informed decisions.
- Educational facility – is lacking and thus the community has to transport the children for both primary and secondary education to far-away schools on daily basis, with one hour or additional distance. The accessibility is made more challenging during raining season.

Intermingled with the challenges are the stimulating drivers that tourists feel as the strengths of the community and its development and tourism activities. Those significant ones are shown as follows:

- Leadership and synergy of the community members in common project development in areas of agricultural products and production processes, and tourism activities and services.

- Team-based problem solving in which the community exploits to help them improve agricultural productivity and improving tourist satisfactions.
- Homestays provides the spaces and time for hosts-guests interactions, and thus allow the tourists to not only enjoy a trip but most importantly to gain educational value and benefits, such as relating to the lifestyles, nostalgia values of the rustic life of villages, the social entrepreneurship benefits that the tourists can treasure and apply in their careers and future business development ideas.

Doi Chang

There are various spectacular and unique cultural and natural resources (i.e. the knowledge and skills of cultural knowledge about herbal use for medicinal benefits, village handicrafts, tribal cultures, authentic cultural food) and attractive destinations (i.e. beautiful eco-tourism tracks, agritourism of various fruits like peaches, the best strawberries in Thailand, cherries, macadamia and coffee plantations, forest herbal plants) in the Doi Chang villages, consisted of diversified tribes, Lisu and Akha, that have the potential to support the development of a tourist area in this village. Cultural resources provide the opportunities for the tourists to learn about the lifestyles of different tribes, in areas of cultural culinary food and herbal uses for medicinal purposes, the community-based enterprising capability and evidences, and the natural beauties of the nature located in the perimeters of Doi Chang. The successful community-based Macadamia plantations and 80%-20% of exports and domestic commerce of macadamia and the learning of potentialities from other places in tourism, coffee and tea related businesses, have recently motivated the communities and the different tribes to start explore opportunities for developing community-based tourism. During the development process, of course, they have to overcome many weaknesses, especially dealing with the attitudes of the families, tribes and their members relating to development into tourism areas, the common and tourist-usage infrastructures, substandard drainage issues, development of information and promotion materials and signposts to use as illustrative means that benefits both the community and the tourists, as well as knowledge relating to services and their design, creativity, and management, and the most important area, leadership needed for the community development. Among these key community based tourism development elements, leadership is important, as it is shared by one of the community-based tourism leaders, shown in the left-hand side of Figure 9, as follows:

“Lisu tribe has started to focus on community-based tourism for about ten years now, and the tourism attraction areas such as resorts (Figure 10), coffee-roasting and plantations, including macadamia cultivation and exporting (Figure 11), you see are the result of five families as a group. In

fact, our development pace is far behind from another Lisu group which they focus on macadamia planting and various scopes of value adding to produce different types of macadamia products such as oils and cosmetics made possibly from the macadamia meat fragments, the charcoal-like fuel blocks from the shells of macadamia, and macadamia products. Their development owes to the vision and the transformative capability of their community leaders, who devote not only on businesses but also on infrastructure i.e. road and schools, the networks with the externals, the livelihood of the community. The leadership gives the community the confidence and trust as the foundation to chart into unfamiliar territories. Thus, for us, we also learn from their leaders and devote ourselves to give the best to our community members, and try equip them with the awareness of the different opportunities and feasibilities of tourism opportunities. We are grateful to also the leadership training opportunity provided to us by the USA in areas of coffee entrepreneurship. Overall, Lisu is 40-50 family members, and leadership has the potential to reach out to every family and brings up the livelihood quality of life.”

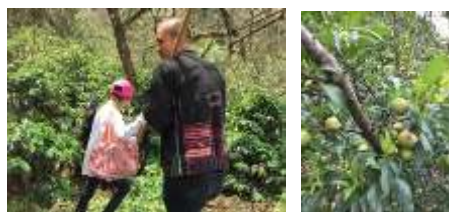
The significant theme of the community-based tourism development is to develop a sustainable neighborhood and community that serves as livelihood (for instance, shown in Figure 12, the local handicrafts) and villages as the tourist attraction sites, shown for instance in Figure 13. The latter will provide a more stable sustainable source of income to the community through tourisms that centralize on tourist experiential learning of the different cultures and the ways of life of the communities, and how the communities use natural or man-made resources for the benefits of both the community livelihood as well as for tourism purposes. The key attraction of CBT destination thus deals with not only the unique quality of resources and tourism product or service design within the physical, geographical space, but most importantly the experiential features provided for the tourists embedded within the space, for instance, as shown in Figure 14. The latter, the experiential quality of CBT, has so far been relatively undiscussed in the extant literature, and can be realized by undertaking a systemic approach to meet not only customer expectations but to arouse their experience-based learning desires by engaging the tourists within the spatial boundaries. For systemic advantages in CBT, the Porter’s diamond model can be adapted which exploits the integrative design and uses of economic (i.e. funds), social (i.e. community unity, human capital) and environmental capital factors and destination attractors (for instance, as shown in Figure 15, the biodiversity richness of the environment and the opportunity as eco-tourism tracks) and support services to help realize CBT.

The Akha group, which includes also a broad diversified tribe, has shown a lot of potential development opportunities waiting to be systematically explored and developed. The ethno-observation shows there are rich cultural resources which CBT can take advantages to capitalize to help promote and develop economic and community development. There are wide spectrums of cultural resources, in particularly dealing with the unique uses of herbal resources available in the community environment for medicinal benefits (Figure 16), the cultural handicrafts (Figure 17), the lifestyles, and the culinary specialty dishes. Currently Akha group in Doi Chang has started to offer community-based homestays as shown in Figure 18, as well as coffee and fruit plantation tracking and learning for the tourists. Shown in Figure 9.

Figure 9
Akha Community-based Homestays



Figure 10
Akha Coffee and Fruit Farms



Similar to what Inta et al. (2008) have found, the Akha communities have maintained medicinal knowledge from generations to generations, and have benefited not only the within-community but also outside the community. The Akha communities exploit the diverse use of herbal plant parts which include infructescences, exudates, bark and stem, and leaves, and their traditional botanical knowledge of these medicinal plants, for medicinal benefits which include blood system disorder, skin and subcutaneous cellular tissue disorders, digestive system disorder and injuries, and for metabolic system disorders. The Akha group, as shown in the Figure, usually prepares these medicinal herbal elements through pounding, hot infusion, and decoction, which are usually used through intakes or skin-surface usage.

Part II: Variables/Constructs Identified

As a result of the research findings presented in Part I, a total of 238 questionnaire items was developed, consisting of the following variables or constructs:

- Community identity, towards CBT
- Attitude and beliefs towards CBT
- Development: community leadership (human capital), community organization, CBT management, tour guide development (human capital), community development (human capital), community development to CBT (human capital)
- Participation: participation in decision making and planning (human capital), participation in implementation of CBT, participation in benefits received as of CBT, participation in the evaluation of CBT performances and implementation quality.
- Governmental role
- Infrastructure and auxiliary services i.e. sufficient quality in the logistical infrastructure leading to the community.
- Stakeholder supports
- Budgeting and funding
- Tourism business model – Tourism management, tourism resources, tourism activities and products, tourism resource management, market demand identification and

marketing strategy development, value to tourists, innovation, performance monitoring, perceptions of positive impacts of CBT, and values to the community: economic, cultural, environmental, and social.

The diversity of items are just different manifestations of the CBT behaviors, perceived behavioral controls towards CBT community identity and attitude.

Part III: Quantitative Finding and Discussion

A total of 43 community members from Huay Nam Guen community and 45 from Doi Chang community participated in the questionnaire-based surveys, which lasted for a duration of one week in each community.

Having extracted only the significantly correlated variables, to $p = 0.001$ significant levels, multiple regression analysis is employed, which supports the three broad-based hypotheses, as well as the theoretical structure which underpins on social psychological and cybernetic psychology theories. Figure 20 presents the overall social entrepreneurship-driven CBT perceptions and attitudinal configuration of Huay Nam Guen community. Figure 21 presents that of Doi Chang Community, and Figure 22 shows the configuration for the two combined cases. Many variables are positively correlated, but are not revealed to significantly able to explain the variance of the relevant dependent variables shown in Figures 11-13.

Figure 11
Huay Nam Guen Community

Social Entrepreneurship-driven Community-based Tourism in Huay Nam Guen Community

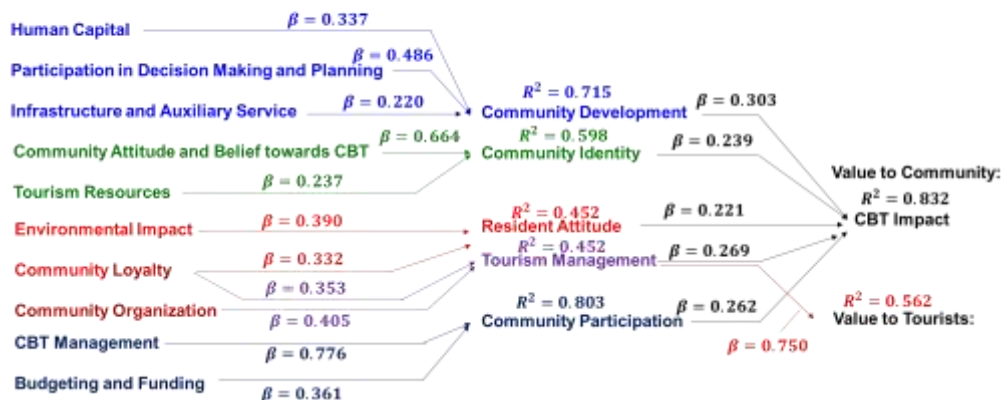


Figure 12
Doi Chang Community

Social Entrepreneurship-driven Community-based Tourism in Doi Chang Community

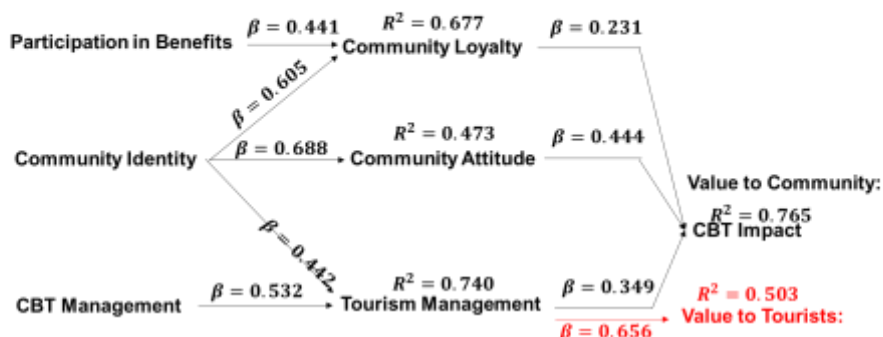
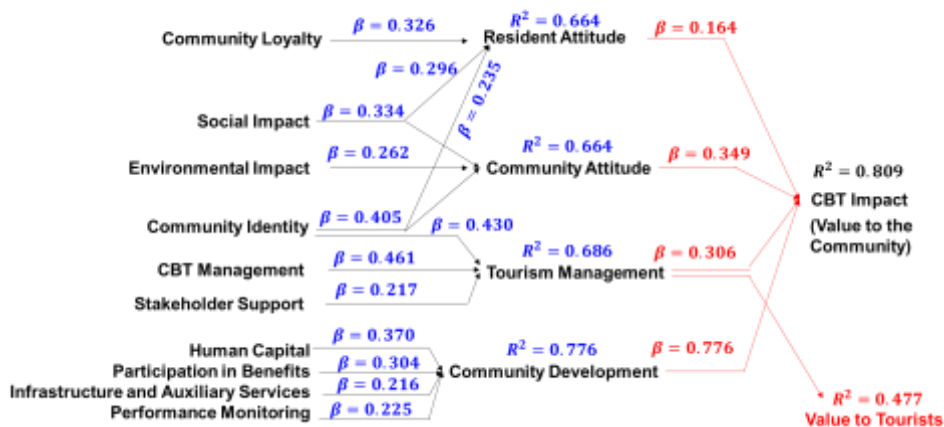


Figure 13
Combined Huay Nam Guen and Doi Chang Communities

Social Entrepreneurship- and Civil-driven Community-based Tourism Model



Specifically, for Huay Nam Guen community, which is coffee-tourism based, as the qualitative data revealed, community identity, which is strongly enabled by tourism resources that exploit the natural and environmental advantages of the resources, and the leadership-enabled community attitude harmony (supporting the hypothesis H3), plays a significant role in explaining the variance of the value to the community, represented by CBT impact, at $R^2 = 0.832$ (That is, 83.2% of the variance explainable to the significant independent variables,

which supports H2). Apart from community identity, CBT behaviors represented by community development (with standardized coefficient weight of 0.303), resident attitude (with Beta of 0.221), tourism management (with Beta 0.452), and community participation (with Beta of 0.262), can collectively significantly explain the variance of the CBT impact, for 83.2%. That is, H1 is supported. In addition, tourism management effort, which is a key element in tourism business model structure, also can solely, positively, and significantly explain the variance to the value to tourists, at 56.2%. Key perceived behavioral control variables, identified to play significant role, include human capital, participation in decision making and planning, infrastructure and auxiliary service, tourism resources, perceived environmental impact, the loyalty state of the community, efforts for community development and CBT management, and budgeting and funding. These variables are shown to significantly impact on the cybernetic psychological mechanisms of autopoiesis and autogenesis that support hypothesis H1.

For Doi Chang, in Figure 21, which is tea-tourism based, the multiple regression model shows the significant role of community attitude rather than community identity. The identity has taken a facilitation role as the attitudinal formation driver, which is in accordance with the Theory of Planned Behavior, as in the subjective norm domain. Perceived behavioral control variables are participation of the community in areas of benefits and CBT management, which indicate a more practical atmosphere of the social entrepreneurship CBT in Doi Chang. In terms of impact, the cybernetic regulatory behaviors, through community loyalty and tourism management efforts, are significantly vital in explaining the variance of CBT impact: culturally, environmentally, economically and socially. Value to tourist, for Doi Chang community, can instead be explained by tourism management, which plays a significant role in structuralizing the concept of business model for tourist advantages.

Overall, in Figure 22, when community identity has not taken a strong position, attitudinal positioning for social entrepreneurship CBT development is significantly advantageous. Also, resident attitude is another element which has to be taken into account, as residents are key stakeholders for CBT development. To enable the social entrepreneurship and CBT formations, both community and tourism management must be invested. The former provides human capitalization investment and the latter ensures value oriented CBT is developed that can delight and sustain tourist satisfaction, intention to revisit and loyalty. Social psychological wise, the overall model shows that it is vital to commit to cultivate positive perceptions of sustainability oriented impacts (i.e. social and environmental impacts), community identity creation and continuous development, different stakeholder supports, business performance monitoring,

the active participation and loyalty of the community, and human capitalization strategies.

Conclusion

The purpose of this research is to exploit a Gestalt approach, that integrate the themes of community-based development, stakeholder participation, tourism business model structure and sustainability impacts to the community, in suggesting a model that suits the creation, development and growth of social entrepreneurship (SE)-driven community-based tourism (CBT) in Chiang Rai, Thailand. Through cross-disciplinary knowledge intercepts of the social psychological and cybernetic psychological theories and knowledge of the disciplines, the Gestalt shape has formed, which highlights that the success of CBT has to rely on cultivating the positive perceptions of the different values brought for the CBT, in changing the attitudes of the community and the residents, and an active pursuit of community identity development, and ensuring the community has gripped confidently on the community-based and tourism-model related perceived behavioral controls. When perceived behavioral controls, attitudes and community identity take roots and shape, they can significantly drive the positive development of the autogenesis and autopoiesis functions of the social entrepreneurship CBT formations. The autogenesis is predominated by community identity but is replaced by community attitude when the identity is still in the process of development and continuous adjustment. The autopoiesis functions of CBT is dominated significantly by community development, and tourism management, community participation. Thus, for social entrepreneurship-driven CBT to be successful, human capitalization investment is a necessary enabling force, simply for the fact that when it is aimed to develop into tourist attraction sites, the tourism management aspect of business model must be strategically and operationally emphasized.

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