

Social Capital and the Ability to Manage Water Resources: A Study of the Women's Groups in Ban Chua Fi, Pattalung Province

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Abstract

This research intends to present styles of mobilization of water resources management operated by a women group as an important social capital and women's role in gaining more power for water resources management in the community of Ban Chua Fi which situates at an islet of Songkhla Lake, the largest 3-water aspect lake in Thailand. In this study, the qualitative method is used for data collection with the emphasis on in-depth interviews of 15 key-informants; data collected were then analyzed with logical context description and relevant concepts and theories.

Results of the study revealed that the women group participated in the activities by taking the social capital available, particularly "trust" quality and generosity including kinship relation among them as basis of various activities in the community corresponding to traditional cultural capital (make a living, beliefs) plus

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natural capital in the community (various occupational group utilizing natural resources).

Styles of water resources management mobilization employed by the women group of Ban Chua Fi are under concepts of “nature is more powerful than human beings” and principles of religious teachings emphasizing human relations resulting in having the mobilization style being simple and easy to do conforming with nature. The actual working process emphasizes discussing, opinion listening, creating of common understanding before taking actions. There are 3 important steps in the process of mobilization, i.e., 1) preparation 2) action and 3) revitalization.

Women's roles shown among Ban Chua Fi women group in revitalization can be classified into 2 aspects, i.e., practical role and advocate role. Leading role is not so dominant, and seems to be in gradual movement rather being radical one.

Keywords: Social Capital, Cultural Capital, Natural Capital, Mobilization Style, Leading Role, Practical Role, Advocate Role

ทุนทางสังคมกับความสามารถในการจัดการ ทรัพยากรน้ำ กรณีศึกษา กลุ่มสตรีบ้านเชื้อไฟ อำเภอปากพะยูน จังหวัดพัทลุง

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บทคัดย่อ

งานวิจัยนี้มีเจตนามุ่งนำเสนอ รูปแบบการขับเคลื่อนการจัดการทรัพยากรน้ำของกลุ่มสตรี ในฐานะที่เป็นทุนทางสังคมที่สำคัญ และบทบาทของสตรีที่มีผลต่อการเสริมพลังของชุมชนในด้าน การจัดการทรัพยากรน้ำ ของชุมชนบ้านเชื้อไฟ* ที่ตั้งอยู่บนพื้นที่เกษตรางที่เล Stefan สงขลา ซึ่งเป็น ที่เล Stefan สามน้ำที่ใหญ่ที่สุดในประเทศไทย ในการศึกษาวิจัยครั้งนี้ ได้ใช้วิธีการวิจัยเชิงคุณภาพ ในเก็บรวบรวมข้อมูล โดยเน้นการสัมภาษณ์เจาะลึกจากผู้ที่มีข้อมูลที่สำคัญ จำนวน 15 คน ข้อมูลที่ได้นำมาวิเคราะห์โดยใช้หลักตระรุกเทียบเคียงแนวคิด ทฤษฎี และงานวิจัยที่เกี่ยวข้อง ควบคู่รับบท

สำหรับผลการศึกษา พบว่า กลุ่มสตรีบ้านเชื้อไฟ มีการรวมกลุ่มกิจกรรมซึ่งเกิดจากการนำทุนทางสังคม ที่เน้นความไว้เนื้อเชื่อใจ ความเอื้อเฟื้อเพื่อแผ่กัน และความเป็นเครือญาติ/การนับถือกัน เสมือนญาติ มาใช้เป็นรากฐานในการรวมกลุ่ม เพื่อทำกิจกรรมต่าง ๆ ในชุมชน ที่เน้นความสอดคล้อง กับต้นทุนทางวัฒนธรรมเดิม (วิถีทำกิน ความเชื่อ) และทุนทรัพยากรธรรมชาติที่มีอยู่ในชุมชน อาทิ เช่น กลุ่มรับซื้อน้ำย่าง สมาคมรักษ์ที่เล Stefan กลุ่มแพปลา กลุ่มออมทรัพย์สตรีฯลฯ โดยมีจุดเชื่อมโยง ของกลุ่มกิจกรรมต่างๆ อยู่ที่การอนุรักษ์ พื้นฟู และปกป้อง ทรัพยากรน้ำในที่เล Stefan ร่วมกัน

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รูปแบบการขับเคลื่อนในการจัดการทรัพยากร้ำของ กลุ่มสตรีบ้านเชือไฟ* อยู่ภายใต้ กระบวนการทัศน์ที่เชื่อว่า “ธรรมชาติมีอำนาจเหนือมนุษย์” และอิทธิพลของหลักคำสอนทางศาสนาที่ เน้นความสัมพันธ์ของเพื่อนมนุษย์จึงทำให้รูปแบบการขับเคลื่อนมีลักษณะเรียบง่าย ปรับตัวเข้ากับ ธรรมชาติ เน้นวิธีการพูดคุยรับฟังความเห็น สร้างความเข้าใจก่อนการดำเนินงานได้ ๆ โดยมีขั้นตอน ในการขับเคลื่อนงานประกอบไปด้วย 3 ขั้นตอนที่สำคัญ คือ 1) ขั้นการเตรียมการ 2) ขั้นดำเนินการ และ 3) ขั้นสร้างเสริมพลัง

การแสดงบทบาทสตรีที่มีผลต่อการเสริมพลังชุมชนในด้านการจัดการทรัพยากร้ำของกลุ่ม สตรีบ้านเชือไฟ* พบว่า มีการแสดงบทบาทที่ชัดเจนด้วยกัน 2 บทบาท คือ บทบาทการทำ และ บทบาทการกระตุ้นเตือน สำหรับในการแสดงบทบาทการนำของกลุ่มสตรีบ้านเชือไฟ*นั้น พบว่า การแสดงบทบาทยังไม่เด่นชัดนัก ซึ่งมีลักษณะแบบค่อยเป็นค่อยไป ยังไม่ถึงขั้นที่ทำให้เห็นการเปลี่ยนแปลงได้อย่างรวดเร็ว

คำสำคัญ: ทุนทางสังคม ต้นทุนทางวัฒนธรรม ทุนทรัพยากรธรรมชาติ รูปแบบการขับเคลื่อน บทบาทการนำ บทบาทการทำ บทบาทการกระตุ้นเตือน

Introduction

Songkhla Lake sometimes called Phatthalung or Lampam Lake, Songkhla Lake – which was geographically classified as a *lagoon* because of its location adjacent to the Gulf of Thailand – spanned parts of the three adjacent provinces of Phatthalung, Songkhla and Nakhon Si Thammarat. As such, it was the most important lake in the southern part of Thailand.

Songkhla Lake Basin had long been an area of great importance because of the diversity of both natural and cultural resources. It was an enabling resource for agriculture in area, and therefore the basis of the food supply for local, as well as more distant, residents and consumers. It was a place with a lot of bio-diversity in fish and in bird species of both the migratory and local variety. There were many species of rare and endangered fish, including the greatly endangered Irrawaddy dolphins or dolphinsheadpriest (*Orcaellabrevirostris*), of which a few could still be found in the fresh water area of the lake.

Alas, as the years passed, there settled into this idyllic and pastoral setting hardships arising out of a combination of climate change, population increases, and human behavior a gradual depletion of the Lake's bounty. At the same time that climate changes were wreaking havoc on the ability of the Lake to continue to generate the annual harvest of fish, an ever-increasing population in the communities dependent on the Lake for a livelihood led, inevitably, to a rate of fishing that exceeded the Lake's capacity to replenish the stock of fish. These forces had a pronounced deleterious impact on the bounty of the Lake. The future of Ban Chua Fi was looking increasingly dim, and residents became more worried about losing their way of life. It was then that the realization dawned that something had to be done about the water resources in the Songkhla lake, if the community was to be saved.

In response to the imminent crisis faced by the Ban Chua Fi community, the women in the community began discussing among themselves what needed to be done to preserve the community's way of life. They were aware of and concerned about the deterioration in the ecology of the three lakes. They knew that the

diminishing amount of aquatic animals in the lakes were posing increasing difficulty on fisherman, who were increasingly having to incur greater costs in journeying farther out into the Lake to find fish and prawns. Finding it more difficult to earn a living from fishing, those who had land had begun to shift to rubber farming, while landless fisherman had increasingly turned to hazardous techniques such as the use of electricity and poison in their fishing endeavors.

In time, the women decided to organize a group to discuss the common issues. Thus the first women's group in Ban Chua Fi was established in 1990. As they continued to discuss the issues and propose ways to solve these problems, they also took upon themselves the advocacy role with respect to attempting to prevail upon residents to jointly conserve water resources. Although there was only limited success at the beginning, the group did not give up, but instead continued to advocate through any means and forums available.

From the founding of the first women's group in 1990 until establishment of the Ban Chua Fi's Fish Market Group in 2010, a total of nine women groups had been founded by the women of Ban Chua Fi on the shores of Lake Songkhla. As they put the final touches on their preparations to receive the latest visiting delegation, the women would be proud to share some of their major successes: a) Lake water that was now exceptionally clean, with the result that fish in abundance had returned to the Lake; b) a complete change in the way of harvesting fish, with capture based on the sufficiency economy principle and sustainable development; c) the ushering in of thriving eco-tourism, attracting tourists from all over Thailand and, indeed, the world, to a well-cared for landscape of matchless beauty; and, d) increased income from eco-tourism and a correspondingly reduced reliance on agriculture and fisheries.

Above all, the women's groups in Ban Chua Fi had demonstrated that women's participation in water resources management was one of the key factors in aligning water resources management to correspond to communities' ways of life. Parlaying women's daily role relating to water resource users, keepers, and managers for their own and their families' living, they had shown that women's

participation conformed well to water resources management practices that corresponded to the needs of community ways of life. They fully anticipated that this could bring about and ensure long-term sustainable water resources.

As the morning of Sunday, 9 August 2010, dawned on the small hamlet of Ban Chua Fi (fictitious name), there was an almost palpable sense of excitement and anticipation in the air. This was to be yet another in a series of memorably important dates for all the women groups in the Ban Chua Fi community, which was situated on an islet in Songkhla Lake, the largest in Thailand. Among the women, who had arisen even earlier than their usual sunrise awakenings, there was not an idle hand in sight. Everyone was as busy as ants. Some were preparing tea and coffee, while others hurriedly put the final touches on platters of assorted Thai snacks. Some were preparing and inspecting the community conference room, making sure that there were ample numbers of tables and chairs and that they were properly arranged. Still others were busily preparing and collating the documents on water management that their Cambodian guests would receive during their one-day visit to Ban Chua Fi.

Although they had already hosted visiting delegations from the Philippines, Malaysia, Vietnam, and other ASEAN countries, they nevertheless found themselves filled with the same sense of nervousness, mixed with excitement, with each new delegation of international guests who made the trek to Ban Chua Fi to study their successful techniques and processes of water resources management, as well as the vital role that *social capital* played in the process. Back in 1990 when they first began devising and implementing ways of managing their precious water resources, none of the women would have ever imagined that in due course their accomplishments would become legends in their own time.

They certainly had not set out to become water resources management *celebrities*. Far from it. Their initial foray into water resources management had been born out of simple necessity, out of concern that without major improvements in management of the community's water resources, their livelihoods and cherished way of life would soon become just a distant memory. Determined not to allow

that to happen, they had sprung into action, cautiously and tentatively at first, but soon with greater assurance that they were doing the right things, and doing them right, to preserve the water resources that were the lifeline of their communities. Now, other communities, were sending delegations to Ban Chua Fi to learn from women's groups who had been managing their community's water resources for more than 20 years, and who had mastered the art of communal participation in preserving water resources as an invaluable asset for the community's food security.

The Setting

To fully appreciate the water resources management accomplishments of the women's groups of Ban Chua Fi, one must first understand Songkhla Lake and the geography of its setting. Sometimes called Phatthalungor Lampam Lake, Songkhla Lake -- which was geographically classified as a *lagoon* because to its location adjacent to the Gulf of Thailand -- spanned parts of the three adjacent provinces of Phatthalung, Songkhla and Nakhon Si Thammarat. As such, it was the most important lake in the southern part of Thailand.

It was filled by the waters of the Songkhla Lake Basin that consisted of water flowing from the Mountain Bantard and Titiwangsa Mountains of Sadao. In addition, canals, rivers and many streams flow into the lake. Because of the multiple sources of the water that drained into the lake, the water in Lake Songkhla was always changing according to both the season of the year and flows of water in the rivers that fed the lake, as well as the levels and movements of sea currents. The result was not only ongoing cycles of change in the water levels in the lake, but water with several completely different attributes.

Some areas of the lake contained freshwater originating from the mountain streams and rivers, while other areas consisted of mostly saltwater, which entered with high tides in the Gulf of Thailand. A third area held brackish or briny water – water that had more salinity than fresh water, but not as much as seawater, and that emerged from a mixing of seawater with fresh water, as in the estuaries. Kho Mak located in Pak Bhayoon district, Pattalung Province (No.2 in the right picture below)

was at the junction between the northern part of the lake wherein was found freshwater and southern part of lake which was saltwater. So, the water around Kho Mak area was brackish.

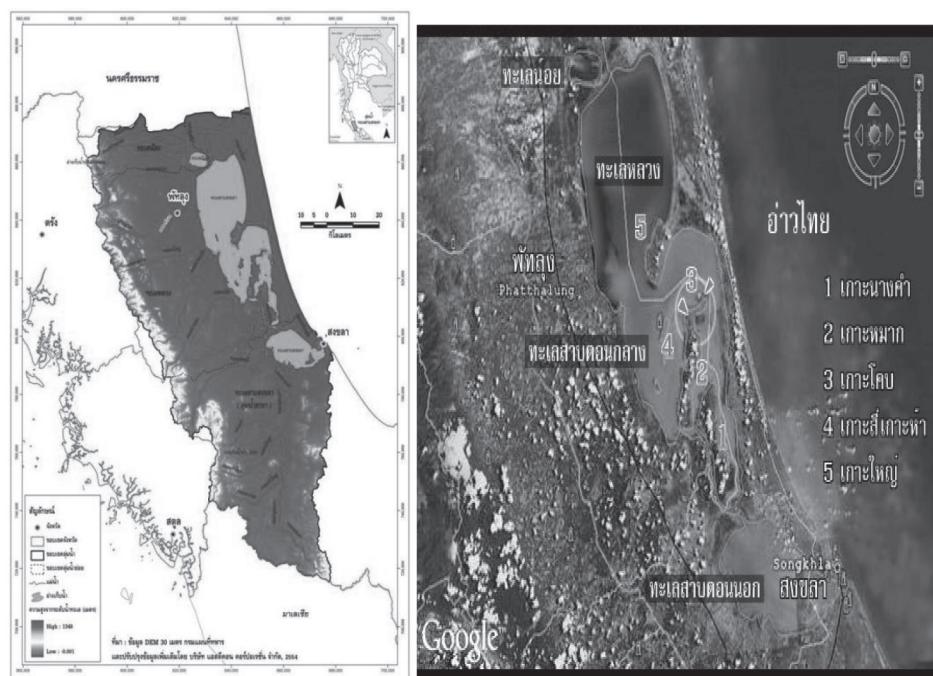


Figure 1: The Location of Songkhla Lake and Kho Mak
Location of Songkhla Lake and Kho Mak, No. 2 in the right picture

Source: [http://th.wikipedia.org/wiki/media/File:Songkhla_Lake_\(747291297\).jpg](http://th.wikipedia.org/wiki/media/File:Songkhla_Lake_(747291297).jpg)



Figure 2: Home Stay, One of the Ways Attracting Tourists

Source: Photo by researchers, 2015

Songkhla Lake Basin had long been an area of great importance because of the diversity of both natural and cultural resources. It was an enabling resource for agriculture in area and therefore the basis of the food supply for local, as well as more distant, residents and consumers. The biodiversity of plant and animal species in the Basin were a valuable resource in themselves, as well as a reflection of the cultural well-being of the local people. It was a place with a lot of bio-diversity in fish and in bird species of both the migratory and local variety. There were many species of rare and endangered fish, such as *Clarias nieuhofii*, *Chitalalopis*, *Puntioplites bulu* and *Clarias batrachus*. The most common species was the catfish (*Clarias batrachus*). It was also the habitat of the greatly endangered Irrawaddy dolphins or dolphins head priest (*Orcaella brevirostris*), of which a few could still be found in the fresh water area of the lake.

The upper foothills of the forest area were covered with dense rain forest. So there was a lot of forest products such as rattan, bamboo, leather, horn, herbs, among others. Kho Mak, for example, was once an area with the most abundant natural resources. Such resource abundance had enabled the local people to engage in fishing and agricultural pursuits since time immemorial.

Possessing such a rich heritage of biodiversity, parts of the Basin were set aside in perpetuity as cultural treasures. For example, the “Kuan peat pellets Burr”

area, a swamp area in the district Kuankunun was, in February 1975, declared a conserved wetland at the Ramsar Convention. As such it was the first area in Thailand and the 110th in the world to be declared a wildlife sanctuary area.

The Impetus for Action

Alas, as the years passed, there settled into this idyllic and pastoral setting hardships arising out of a combination of climate change, population increases, and human behavior that precipitated a gradual depletion of the Lake's bounty. Research conducted by the Dr.Suchana Chavanit, a professor at Chulalongkorn University revealed that global warming had impacted the coral in Thailand in the form of coral bleaching. At the same time that climate changes were wreaking havoc on the ability of the Lake to continue to generate the annual harvest of fish, an ever-increasing population in the communities dependent on the Lake for a livelihood led, inevitably, to a rate of fishing that exceeded the Lake's capacity to replenish the stock of fish. For example, from a population of 415,186 people in Pattalung province by the year 1990, the population had increased to 520,419 people in the year 2010, thereby imposing a burden on the Lake's ability to supply the quantity of fish needed to sustain the livelihood of the communities. Although only 1,500 people lived at Kho Mak, some 50,000 visitors from abroad and 60,000 domestic tourists visited Kho Mak each year, and some 10,000 tons of waste were generated. Tourists who came to the Kho Mak emitted carbon at an average rate of 21.12 kg per person per day, which was higher than the 11 kg per person per day average for the country as a whole.

These forces had a pronounced deleterious impact on the bounty of the Lake. Whereas in earlier times, the communities' fishermen would arise at 6:00 a. m. and catch enough fish by 8:00 a.m. to earn an adequate living, by 1990 the situation had changed drastically. Virtually no fish could be caught near the Lake's shores, necessitating fishermen having to travel far from shore to much more distant spots in the Lake to have any prospect of catching fish. Even then, a harvest was not assured, and increasingly many fisherman returned home without having harvested any fish whatsoever. Further, because of pests and other hazards, farmers had to use

chemical pesticides, fertilizers, significantly increasing the cost of engaging in agriculture, which in turn prompted many young farmers to turn away from agriculture and leave the village. Consequently, with both fishing and agriculture becoming more and more unreliable, community residents began migrating to other locales to look for work. The future of Ban Chua Fi was looking increasingly dim, and residents became more worried about losing their way of life. It was then that the realization dawned that something had to be done about the water resources in the Songkhla lake, if the community was to be saved.

The Rise of the Women's Groups and Water Resources Management

In response to the imminent crisis faced by the Ban Chua Fi community, the women in the community began discussing among themselves what needed to be done to preserve the community's way of life and solve the problems of daily living. They were aware of and concerned about the deterioration in the ecology of the three lakes. They knew that the diminishing amount of aquatic animals in the lakes were posing increasing difficulty on fisherman, who were increasingly having to incur greater costs in journeying farther out into the Lake to find fish and prawns. Finding it more difficult to earn a living from fishing, those who had land had begun to shift to rubber farming, while landless fisherman had increasingly turned to hazardous techniques such as the use of electricity and poison in their fishing endeavors.

In time, the women gradually and spontaneously decided to organize a group to discuss the common issues. Thus was established, in 1990, the first women's group in Ban Chua Fi. As they continued to discuss the issues and propose ways to solve these problems, they also took upon themselves an advocacy role with respect to attempting to prevail upon residents to jointly conserve water resources. Although there was only limited success at the beginning, the group did not give up imploring the locals through various activities that connected with Thai culture and ways of life. For example, during Songkran, the traditional Thai festival, people would come home to celebrate together. Songkran was a festival related to water. So, the first women's group in Ban Chua Fi would

take advantage of this opportunity to advocate the importance of protecting water resources.

Although the villagers had realized the importance of water conservation, they knew that that would take some time. For the villagers, the most important issue was capital. When they needed money urgently, banks were not willing to lend money to those who could not provide a guaranty. To improve the living conditions (and thereby encourage locals to continue to make a living around the lake and not to sell their labors outside) and to provide for the welfare of local people around the lake, the Savings Group for Welfare of Ban Chua Fi was founded in 1991, spearheaded by the efforts of Miss Supaporn.

Two years later, in 1993, the Central Savings Networking Group, Koh Mak Sub-District, was established so that the villagers could provide mutual assistance among the members.

For Kho Mak people, the important primary task was still fishing; so, in the same year, the Fisheries Club of Pak Bhayoon District was founded by Savings Group for Welfare of Ban Chua Fi to pull people together and to build up awareness and consciousness of water conservation.

The Fisheries Voluntary Group was set up in 1999 to investigate AoTha Yang Conservation Area and to monitor illegal fisheries in the community.

Miss Supaporn, the founder of Savings Group for Welfare of Ban Chua Fi established Women Group Ban Chua Fi Network for Lake Protection in 2003.

Then, in 2006, after years of effort, the Savings Group for Welfare of Ban Chua Fi had accumulated a sufficient sum of money to enable the establishment of the Latex Purchasing Group, which was chartered to purchase rubber latex from the community.

In 2007, the Savings Group for Welfare of Ban Chua Fi and the Fisheries Voluntary Group jointly founded the Fisheries Association for Lake Conservation of Pak Bhayoon District to conserve and restore the lake and to repair fishing equipment.

Notably, the founded groups worked together to form the network. For example, the Women Group Ban Chua Fi Network for Lake Protection, the Women Networking Group on the Andaman Sea and the Gulf of Thailand (an external group) and the Fisheries Association for the Lake Conservation jointly established the Women's Network for Lake Protection in 2009.

Ban Chua Fi's Fish Market Group, Miss Supaporn, and the Committee of the Savings Group for Welfare of Ban Chua founded Ban Chua Fi's Fish Market Group in 2010 to purchase rubber latex from the community.

During the 20 years stretching from 1990 to 2010, Miss Supaporn and other community leaders had founded nine women's group to protect the water resources, to finance the villagers and to purchase the rubber latex from the community.

As shown in Table 1 in the Appendix, the Women's Group's array of programmatic initiatives had expanded considerably after their initial foray into advocacy. These endeavors, and the nine activity groups that were developed to champion them, shared in common the Group's determination to improve themselves in all areas important to the community's ways of life, including ways of making a living by being engaged with the conservation and restoration of water resources in the lake. For example, their very first undertaking after transitioning from a purely advocacy role to an activist one was the formation of the Savings Group for the Welfare of Ban Chua Fi. Aimed at providing welfare for the people in the community, the financial savings institution focused on encouraging members to save their family resources to have greater long-term financial stability, as well as to undertake such activities and purchasing and releasing fish stock into the Lake and restoring conservation zones. Headed by two community women, this activity group also included the leading persons from the local villagers.

Building on this initial foray into activities aimed at strengthening the financial well-being of the community as a whole, in 1993, the Women's Group established the Central Savings Networking Group of Koh Mak Sub-District. This new activity group, supervised by five community women, had several purposes, two of which were to provide mutual assistance to members and to set up new groups

in other villages which did not have such a network but were well prepared to establish one. Among other endeavors, this activity group was also charged with the founding of the Environmental Development/Songkhla Lake Fund to support the plans/projects for environmental protection and the Leadership Development and Welfare Fund to build up understanding of savings management among the community leaders.

This was followed by the founding of two fisheries activity groups, in 1993 and 1999, that focused on pulling people together and building up awareness and conscience and monitoring and preserving the conservation areas, respectively. Then, in 2006, the Group made a giant leap forward with the formation of the Latex Purchasing Group, whose function it was to purchase latex from members of the community and then sell the product for the highest prices possible to industrial users. By cutting out middlemen, the Purchasing Group sought to increase the incomes of members of the community, thereby affording the community as a whole additional resources with which to pursue water resources management.

The establishment of programmatically focused activity groups continued apace in 2007 and 2009, with the formation of the Fisheries Association for the Lake Conservation of Pak Bhayooth District and Women's Network for Lake Protection, respectively. The basic purpose of the former was to conserve and restore the Lake, but the repair of fishing equipment, building of a dockyard, and provision of a shortwave radio for crisis alerts were also factored into the task. The Women's Network for Lake Protection was tasked with arranging forums for women's role in Lake restoration and development, wherein they could have discussions and share professional knowledge, problems, and obstacles in each area. They were also responsible for arranging study visits for members of the women networking groups around Songkhla Lake and the Andaman coastline, with the aim of learning how to better protect the sea. A fish market cooperative, the Ban Chua Fi Fish Market Group, was established in 2010, with the same general purpose as the earlier-formed Latex Purchasing Group, i.e., to increase the circulation of money in the community through purchasing fish from resident fisherman, with the revenues used to further pursue water resources management.

In addition to these activities, in 2010, the leaders of the Women's Group in Ban Chua Fi founded the Women's Savings Group, which aimed at Sufficiency Economy mobilization in order to reduce family expenses. The leaders tried to attract women's participation as members of the committee. At its start, the Women's Savings Group operated a savings facility for capital mobilization similar to the Savings Group for Welfare of Ban Chua Fi, but also different in that it focused on Sufficiency Economy – such as making bio-fermenting water, seed distribution, kitchen garden, and so on. These endeavors were intended to build up members' consciousness about the ways in which Sufficiency Economy could help reduce family expenses. As good fortune would have it, in the same year, the quantity of aquatic animals that the fishermen were able to catch increased significantly. Consequently, the Women's Group in Ban Chua Fi started operating a cooperative fish market in order to improve the circulation of money in the community, as well as prevent exploitation by middlemen.

The Critical Enabling Role of *Social Capital*

Just as important as the individual activities that the Ban Chua Fi Women's Group had launched over the course of the previous two decades had been the formation of the kind of *social group* that is a by-product of group relations and interactions. Without social capital, little would have been possible or accomplished, as was evident from the fact that at the outset of their efforts, little success was realized – the reason being that social capital had yet to be accumulated and tapped. But, with each newly established activity group, social capital had been steadily amassed, becoming the enabling foundation of the residents' increasingly energetic participation in one or more of the activity groups that the Women's Group had created. It was this message – the power of social capital as the indispensable enabler of community development -- that the women always sought to emphasize when sharing their story with visiting delegations.

With the social capital that they steadily accumulated with each successive community activity, the Women's Group succeeded in making villagers aware of the several concrete advantages that would accrue to the community from each

programmatic initiative that they proposed -- whether an increase in water resources, welfare for ill residents, or cooperatives for the marketing of latex or fish. With the tangible benefits of each new endeavor visible to all, the community's acceptance of the women's roles grew accordingly.

As the women had earlier deliberated on what they would share with the visiting Cambodian delegation, a consensus had emerged that it would be both helpful and instructive to make explicit the connections among individual types of activity groups and the social capital accumulated there from. As can be seen in Table 2 in the Appendix, the activity groups could be divided into four basic types according to their objectives and employment of social capital: i) groups involved the sharing of knowledge; 2) groups involved the provision of welfare within the community; 3) groups involved with the conservation and restoration of water resources; and 4) groups involved with increasing the community's incomes.

For example, the Women's Network for Lake Protection would discuss and share professional knowledge, problems, and obstacles in each area and provide study visits to the members of the women networking groups around Songkhla Lake and Andaman Coastline to endeavoring to protect the sea. Meanwhile, the Savings Group for Welfare of Ban Chua Fi was to concern themselves with explaining how the women's groups provided for the community's welfare through enhancing the locals' ability to make a living around the lake and avoid having to sell their labors outside. They would explain how the community members' savings (the locals' savings and the children's savings) *relied on trust, integrity, generosity, caring, and kinship ties*. Similarly, activity groups concerned with the conservation and restoration of water resources would explain the criticality of social capital in the forms of *trust, toleration, sharing, and caring*. Finally, groups focused on increasing the community's incomes needed social capital would demonstrate how *trust, integrity, and sharing* played crucial roles in their achievements.

The women planned to make it clear that to some degree, social capital could be an *outcome* of group relations and interactions, just it also served as an enabler. That is, the very process of residents coming together to grapple with and

find solutions to community residents often generated new reserves of *trust, generosity, caring, toleration, and sharing* – which were the same forms of social capital needed to successfully launch various kinds of activity groups in the first place. In other words, social capital could be a two-way street.

Results Worth Sharing

From the founding of the first women's group in 1990 until establishment of the Ban Chua Fi's Fish Market Group in 2010, a total of nine women's groups had been founded by the women of Ban Chua Fi on the shores of Lake Songkhla. As they put the final touches on their preparations to receive the latest visiting delegation, the women would be proud to share some of their major successes: a) Lake water that was now exceptionally clean, with the result that fish in abundance had returned to the Lake; b) a complete change in the way of harvesting fish, with capture based on the Sufficiency Economy principle and sustainable development; c) the ushering in of thriving eco-tourism, attracting tourists from all over Thailand and, indeed, the world, to a well-cared for landscape of matchless beauty; and, d) increased income from eco-tourism and a correspondingly reduced reliance on agriculture and fisheries.

Above all, the women's groups in Ban Chua Fi had demonstrated that women's participation in water resources management was one of the key factors in aligning water resources management to correspond to communities' ways of life. Parlaying women's daily role relating to water resources as users, keepers, and managers for their own and their families' living, they had shown that women's participation conformed well to water resources management practices that could sustain the community's ways of life. They fully anticipated that this could bring about and ensure long-term sustainable water resources.

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
Women Group in Ban Chua Fi	1990	1. To restore the lake's richness 2. To enhance the locals to make a living around the lake not to sell their labors outsides <u>Main activity</u> Discussion and sharing	N/A	Lae Tai Program (advocating and supporting budgets for discussion, sharing, and confident atmosphere as well as study visits)	The women have their awareness on their potentials and roles in conservation.
Savings Group for Welfare of Ban Chua Fi	1991	1. To restore the lake's richness 2. To enhance the locals to make a living around the lake not to sell their labors outsides 3. To provide welfare with the people in the community (financial savings)	1. Miss Supaporn 2. Mr.Jira 3. Leading local villagers (the heads of the villages)	1. Lae Tai Program (Public Organization) 2. Ban Chua Fi School 3. Fisheries Office of Pak Bhayoon District	Capital mobilization and encouragement for water resources awareness linking to water resources management, and the community's welfare

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi (continue)

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
		<u>Main activities</u> <ol style="list-style-type: none"> 1. To save the members' savings (the locals' savings and the children's savings) 2. To restore the lake (releasing fish species to the lake, and restoring conservation zones) 3. To not allow water degradation in front of their homes 4. AoTha Yang Conservative Area (1993) 			
Central Savings Networking Group, KohMak Sub-District	1993	<ol style="list-style-type: none"> 1. To assist each other among the members 2. To set up new groups in other villages which have no this network but is well-prepared 	<ol style="list-style-type: none"> 1. Mr.Jira 2. Mr. Prasert 3. Mr.Nitak 4. Miss Supaporn 5. Mr.Vichan 6. Mrs. Wannee 	<ol style="list-style-type: none"> 1. Social Investment Fund (SIF) 2. Lae Tai Group (Lae Tai Program) 3. Fisheries Office of Pak Bhayoon 	<ol style="list-style-type: none"> 1. Providing networks of sub-groups (of each village) in KohMak Sub-District 2. In-community

**Table 1: The Development of Grouping and Networking of the Women Group in
Ban Chua Fi (continue)**

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
		<p>3. To build up confidence of the members of sub-groups</p> <p>4. To found the Environmental Development/ Songkhla Lake Fund</p> <p>5. To found Leadership Development and Welfare Fund</p> <p><u>Main activities</u></p> <p>1. To provide services for savings of the savings sub-groups as the members of the Central Savings Networking Group</p> <p>2. To provide loans and welfare with the savings sub-groups as the members of the Central Savings</p>		<p>District</p> <p>4. Ministry of Natural Resources and the Environment</p> <p>5. Thailand Research Fund (TRF)</p> <p>6. Thai Health Fund</p>	<p>assistance</p>

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi (continue)

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
		Networking Group 3. To found and support its funds 4. To improve, set up, and support the Environmental Development/ Songkhla Lake Fund, and make plans/projects for the savings sub-groups to link with other organizations and funds, and build up understandings on savings management			
Fisheries Club of Pak Bhayoon District (Present : Fisheries Association for the Lake Conservation of Pak Bhayoon District)	1993	Mission Pull people together, Build up awareness and conscience	1. Members of the Savings Group	Savings Group for Welfare of Ban Chua Fi	Strengthening and promoting to restore and develop the lake

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi (continue)

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
Fisheries Voluntary Group	1999	1. To investigate AoTha Yang Conservative Area and besieging prohibiting zones 2. To restore the Conservative Area 3. To monitor illegal fisheries in the community 4. To lead for the restoration of mangrove forests	1. Local fishermen 2. Heads of the villages	1. Savings Group for Welfare of Ban Chua Fi 2. Fisheries Association for the Lake Conservation of Pak Bhayoon District	An increase in volunteers who monitor and watchdog aquatic animal resources and eco-system of the lake
Women Group Ban Chua Fi Network for Lake Protection (Present: Women Savings Group Ban Chua Fi)	2003	1. To make multi-purpose medicinal liquid and plant vegetables for family incomes 2. To support conservative activities in Ban Chua Fi i.e. releasing fish species, taking care of the conservative zones, etc.	1. Miss Supaporn	1. Savings Group for Welfare of Ban Chua Fi 2. Thai Sea Foundation (supporting budgets)	Opening a forum for women in lake restoration and development

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi (continue)

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
		3. To share with other women groups around the lake			
Latex Purchasing Group	2006	1. To purchase latex from the community 2. To financially circulate in the community 3. To provide welfare with the members	1. Committee of the Savings Group for Welfare of Ban Chua Fi 2. Fisheries Association Ban Chua Fi 2. Miss Supaporn	1. Savings Group for Welfare of Ban Chua Fi 2. Fisheries Association for the Lake Conservation of Pak Bhayoon District	Increasing the incomes of the members of the community, and spending amount mobilizing water resources management
Fisheries Association for the Lake Conservation of Pak Bhayoon District (Former : Fisheries Club of Pak Bhayoon District)	2007	1. To conserve and restore the lake 2. To repair fishing equipment (building a dockyard in 2007) 3. To provide a radio wave for crisis alert (2011)	1. Savings Group for Welfare of Ban Chua Fi 2. Fisheries Association Voluntary Group	1. Savings Group for Welfare of Ban Chua Fi 2. Latex Purchasing Group 3. Ban Chua Fi's Fish Market Group 4. SCG (supporting	Lake restoration and youth awareness on conservation (local program), and a reduction in ship repairs

**Table 1: The Development of Grouping and Networking of the Women Group in
Ban Chua Fi (continue)**

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
				a budget in 2007) 5. Fisheries Office of Pak Bhayoon District	
Group of the Women Around the Lake (or Women's Network for Lake Protection	2009	1. To have discussion and share professional knowledge, problems, and obstacles of each area 2. To provide study visits of the members of the women networking groups around Songkhla Lake and Andaman Coastline to protect the sea	Sustainable Development Foundation, a non- governmen- tal (NGO), as a coordinator and forum arranger	1. Women Group Ban Chua Fi Network for Lake Protection 2. Women Networking Group on the Andaman Sea and the Gulf of Thailand 3. Fisheries Association for the Lake Conservation of Pak Bhayoon District	Arranging forums for women's role in lake restoration and devel- opment

Table 1: The Development of Grouping and Networking of the Women Group in Ban Chua Fi (continue)

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
Women Savings Group of Ban Chua Fi	2010	1. To make multi-purpose medicinal liquid and plant vegetables for family incomes based on sufficiency economy 2. To save the members' savings (the locals' savings and the children's savings) 3. To restore the lake (releasing fish species to the lake, and restoring conservation zones) 4. To provide welfare with the members	1. Miss Supaporn 2. Committee of the Savings Group for Welfare of Ban Chua Fi	1. Savings Group for Welfare of Ban Chua Fi 2. Latex Purchasing Group 3. Ban Chua Fi's Fish Market Group 4. Fisheries Association for the Lake Conservation of Pak Bhayoon District	Capital mobilization for water resources management and the community's welfare

**Table 1: The Development of Grouping and Networking of the Women Group in
Ban Chua Fi (continue)**

Titles	Year of Establishment	Objectives/ Main Activities	Leading Persons	Internal & External Networks	Mobilization Impacts
Ban Chua Fi's Fish Market Group	2010	1. To purchase rubber latex from the community 2. To increase the circulation of money in the community	1. Miss Supaporn 2. Committee of the Savings Group for Welfare of Ban Chua	1. Savings Group for Welfare of Ban Chua Fi 2. Latex Purchasing Group 3. Ban Chua Fi's Fish Market Group 4. Fisheries Association for the Lake Conservation of Pak Bhayoon District	An increase in incomes in the community to be spent for the mobilization of water resources management

Source: Researchers, 2015

Remark: ** More activities have been added, and the group's title is changed presently.

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