

INNOVATIVE MANAGEMENT FOR CULTURAL CAPITAL OF COMMUNITIES IN THE ANCIENT SITES: A CASE STUDY OF COMMUNITIES IN PHRA NAKHON DISTRICT

THANAPON VATTANAKUL¹, TANAPOL KORTANA², BUNDIT PUNGNIRUND³ and CHOMPOO SAISAMA⁴

^{1,2,3,4} Suan Sunadha Rajabhat University, Thailand.

E-Mail: ¹s59484945020@ssru.ac.th, ²tanapol.ko@ssru.ac.th, ³bundit.pu@ssru.ac.th, ⁴chompoo.sa@ssru.ac.th

Abstract

Building capability to maintain, promote, restore, conserve and apply existing original cultural capital of each community to be in line with the global change has been conducted through the innovative management in order to develop lifestyle, culture, tradition, ancient sites and historical areas of each community to become cultural capital of society in Thailand. This research aims to 1) examine the current status of cultural capital and cultural capital of society in communities located in the ancient sites: a case study of the communities in Phra Nakhon District, and 2) develop an effective model of cultural capital and cultural capital of society in the focused communities. The mixed research methodology between quantitative and qualitative terms was applied through survey research and data collection. In view of the quantitative term, the sample group was people and community leaders living in the ancient site communities focusing on Phra Nakhon District with 431 samplings from 16 communities. The qualitative term was conducted through an in-depth interview and focus group discussion with 2 communities that were the targeted ones; Chakrabongse Mosque Community - the cultural capital source of goldsmith and crown jewel craftsmanship, and Khiannivat Community - the cultural capital source of Khon embroiderers. The afore-mentioned cultural capital of society was discovered by a literature review and field survey from which the findings revealed that 1) the current status of the cultural capital; ancient sites, culture and innovation were all at high level whereas the social capital was at highest level. For the cultural capital of society; people and norm, were at high and highest level, respectively, and 2) the effective model of cultural capital and cultural capital of society in ancient site communities : a case study of the communities in Phra Nakhon District as developed by the researcher was called 2C Model (C=cultural capital, C= cultural capital of society). Additionally, the qualitative findings indicated that building success and effectiveness of cultural capital and cultural capital of society especially for the focused communities of this study, an innovation was required to play a supporting role in maintaining, inheriting and expanding to sustain the cultural capital and cultural capital of society. Applying 5G technological innovation together with virtual reality was also recommended to help create imaginative communication to enable explanation and passing on culture to people and communities participating in maintaining, inheriting and expanding their cultural capital of society effectively and sustainably. The findings of this research can be further applied for developing a model of maintaining, inheriting and expanding the cultural capital and cultural capital of society by emphasizing on the outcome of upgrading culture and culture of society inheritance through community participation and lifestyle to be stable and sustainable.

INTRODUCTION

Thailand is a country with many traditional cultures. It is a multicultural society that includes traditional cultures in agricultural societies, India (Hindu), Chinese, Mon, Khmer, Islam, Christianity, etc. The society has been loosely cultured. The dependent cultures are borrowed and adopted. Although Thailand has many events in the country since the time the ancestors built houses and converted the city for many generations, including the war to protect the

country for Thai descendants, the people can still preserve a lot of Thai cultures. For example, when the almost-30-year lost Narai Banthomsin carved stone, the Thailand precious sculpture, was reclaimed. It traveled across the sea around the world before returning to the motherland again. Reclaiming has started from the initiative of the Commission for Culture and Tourism, House of Representatives by making a letter directly to Director of the Art Institute of Chicago to hand over to the Thai government on November 10, 1988. The lintel was installed at the original location on December 7, 1988. All Thai people worked together to return it back to the Thai museum gracefully.

The diversity of Thai cultures has accumulated since Lanna, Sukhothai, Ayutthaya, Thonburi and Rattanakosin periods, resulting in a shared meaning and pride at both national local level and many community levels. As in one episode of His Majesty the King's speech on ancient sites and reflecting the culture in the community that construction of buildings nowadays would be an honor for a single creator but the matter of ancient monuments is a national honor. A single old brick is valuable so the people should help maintain. If there is no Sukhothai, Ayutthaya, and Bangkok, then Thailand has no meaning. Therefore, within the context of social change community culture and management of the central government and local, it is impossible to present existing and disappeared traditional community cultures in Bang Lamphu community, including the community culture that should be preserved, developed or promoted for further sustainability, as well as the roles of the central and local government in maintaining and building community cultural capital to provide management innovation and create public participation.

LITERATURE REVIEW

Innovation is a key factor in creating a competitive advantage. It is one of the qualities that make an organization successful. Economically, it is a fundamental element to achieve customer satisfaction and realizing what customers want (Reguia, 2014). Innovation is not just a new technology or product, but it also means creating something new, useful or different, creating values. In this case, the difference comprises being easier, faster, cheaper, higher performance, etc., while the value is customer loyalty, more revenue, less cost, etc. (Prajogo & Sohal, 2006; Kerdpitak, 2021). The innovation is a creation of new things and useful ideas that can be implemented as new product, new service, new process, new experience, new channel, new marketing and new profit formula (Dyer, 2014; Kerdpitak et al., 2022a).

In addition, Kotler & Keller (2016) defined innovation as a new idea, new action, new management, new changes or new inventions that may occur gradually (Incrementalism) and reasonably (Rationalism). The innovation revolutionarily relies on information, initiative and imagination to deal with the resources and potential of individuals and groups of people in conjunction with existing technologies or tools. Johnes (1999) discussed the key principles of innovation that the innovation is all about ideas by focusing on creating the right thinking as the key to gaining a competitive advantage. However, competition brings quality and quality brings standard. Important variables that affect innovation include competition, customer and change. The efficiency of innovation, furthermore, can increase a price by using the power of

wisdom to create value above price (Kotler, & Armstrong, 2012; Kerdpitak, 2021).

Innovation is the critical perspective of economic transformation, entrepreneurial activities and market power. It produces market power, resulting in a competitive advantage over invisible hands and price competition (Kerdpitak et al., 2022). The Innovation is a new element or nature of something new and has economic value. It can be used for commercial benefits in two forms: (1) innovations related to the significant use of technology with the improvement of new products or processes over a period of time (Micheels & Gow, 2015; Wisedsin et al., 2020) and (2) innovations that are not related to technology, such as new marketing strategies, new management techniques, new structures, etc. The innovation is an important resource for creating competitive advantages, directly affecting the success of the organization (Kotler & Keller, 2016; Kerdpitak, 2022). It may mean something new that has never been done before or was done in the past but has been revived and improved (Reguia, 2014). Therefore, in this study, two types of innovations are discussed according to the innovation goals because they are the basic element of the business and can be directly linked to present the product to the consumers. They are suitable for the businesses in SME level and important to the businesses of community enterprises, agricultural products, comprising product innovation and process innovation (Kotler & Keller, 2016; Kerdpitak et al., 2022).

System and process approach management

One way to improve the decision making process is to use the systematic and process oriented technique. Systematic thinking believes that management is continuous, relates with each and is interdependent of various departments and the whole (Nonaka & Takeuchi, 1995). The success of organizational management depends on the management of all systems, not one system. The success of the organization's management, which is considered a total system, requires the success of every subsystem because each system is bound to a new system, that is, an organization. The system, in its theoretical state, is called systems theory. It became a field of study in the late 20th century (Roberta & Bernard, 2001) developed by applying various concepts.

System refers to the various components that make up a single unit. It is related in some way, grouped together, acting to achieve the desired outcome, and movement in one part interacts with the other (Rutherford & Holt, 2007). Each component is the subsystem by itself. For example, the organization is a system consisting of the production department, marketing department, and finance department, etc. At the same time, the departments are also systems consisting of sub-systems, comprising tasks or activities (Prajogo & Sohal, 2006). Therefore, any changes that occur in one part of the subsystem will have a continuous effect in a chain. In other words, a system is a group of interrelated parts. By considering the activities as a system, it means that an activity may be the result of many sub-activities combined. During those activities, the action of one part of an activity produces a reaction to another part or activity (Osterwalder & Pigneur, 2014). A system that focuses on specific attention within a system is a closed system that extends attention to a larger extrinsic system or an open system. The open systems are regarded as the organization as a subsystem of the external environment. A systematic approach perceives that the management system means that the organization of

interpersonal relationships is systematically similar to physical and biological systems. It also realizes that the administrative system consists of major systems and subsystems. The system is about the arrangement of variables, constants, which has problems with interactions and communications and has the combination of input and output factors (Prajogo & Sohal, 2006).

METHODOLOGY

This survey research used mixed methods research design. In quantitative research, the samples were 431 people and community leaders in the ancient sites: the case of communities in Phra Nakhon Kamphaeng District from 16 communities. For qualitative research, in-depth interviews and focus group discussions in 2 communities were used. The target groups were the Chakrabongse Mosque community, Goldsmith Cultural Capital, Regalia, and Kient Niwat - Trok Kaijae Community, Khon embroiderer community cultural capital. The study discovered community cultural capital from literary surveys and field research.

To collect data, the researchers used both quantitative and qualitative data collection methods so that the researchers were aware of the characteristics of the communities in the ancient sites, the relationship between the community and the ancient site, characteristics of ancient sites in the community, people's participation in the areas of community cultural capital and community cultural entrepreneurs. Based on this information, the researchers were able to discover community cultural capital in the study area. As for the roles of the central and local government sectors, the researchers collected qualitative data by in-depth interviews with the country's top executives as the central government, senior executives from the Ministry of Culture and the Fine Arts Department, as well as executives of Bangkok (Bureau of Culture, Sports and Tourism) and Phra Nakhon District Office which was the area of the community studied.

RESULTS

The results of the study on the current potential of cultural capital and community cultural capital were detailed in Table 1 below.

Table 1: Mean, standard deviation and interpreting the current potential of cultural capital and community cultural capital (n=431)

Variable	M	S.D.	Remark
Cultural Capital			
Archaeological Site	4.32	0.22	High
Culture	4.50	0.18	High
Innovation	4.25	0.52	High
Social Capital	4.57	0.22	Highest
Total	4.41	0.28	High
Community Cultural Capital			
People	4.25	0.72	High
Norm	4.56	0.18	Highest
Total	4.40	0.45	High

Table 1 found that cultural capital was at a high level with a mean of 4.41. When considering each aspect, it was found that the archaeological sites, culture, innovation and social capital were at the high-highest levels with means of 4.25 – 4.57. Community cultural capital was at a high level with a mean of 4.40. When considering each aspect, it was found that people and norm were at high-highest levels with means of 4.25 - 4.56.

After the researchers have carried out the research according to the quantitative research procedures, the researchers know the broad answer from the analysis of information. The researchers then conducted 20 in-depth interviews with executives and experts in both national and local policies, leadership level as a federal government, senior executives from the Ministry of Culture and the Fine Arts Department, as well as executives of Bangkok (Bureau of Culture, Sports and Tourism) and Phra Nakhon District Office which were the area of the study community. The researchers used a formal in-depth interview with experienced experts to show the true status of the researchers by observing the work, interacting and learning directly with national and local policy experts. The researchers conducted an interview according to the prepared interview form. The interviewee's words and suggestions were interpreted and valued in terms of ideas and comments without the bias of the researchers. The qualitative findings were as follows:

1. The government should decentralize power to local people to participate in the preservation of ancient monuments and community cultural events more than ever so that they will realize the value of national treasures. From the quantitative survey, it portrayed that the people and the community wanted to take part in preserving the community cultural capital but that role was limited by government agencies that held the law in the form of sole proprietorship.
2. There should be an advisory council with the people in the ancient site area who take care of the work of the community together with the local government. Lifestyle, soul and history must be talked in the same direction. This concept reflected the intention to solve the gap between the community and the development of local community culture. Those who were close to the community, especially the Director of the Bureau of Culture, Sports and Tourism of Bangkok, as a local government, Mrs. Pranee Sattayaprakob, who has cooperated with every community cultural event, had a small budget. The district, therefore, publicized and participated in activities continuously as an ordering system.
3. In Kyoto, Japan, the Kyoto government's city ordinances were strictly enforced, especially in the cultural community. The interview found that conservation of the city, including architecture, roads, houses, ancient sites and community ways was viewed in the next 50-100 years. The damaged and dilapidated spots were recently surveyed and 2 year plans to fix them were set up urgently. Kyoto was a city with a systematic management of community culture. The city was constantly evolving and truly recognized the value of community cultural capital. Most of the shops in the city were between 100-300-400 years old. They were managed by a family business heir or 3rd-4th-5th generation entrepreneur, especially in community culture, including the culture of dress, eating, utensils and craftsmanship.

Community cultural capital

In the study of 16 communities, the researchers saw community cultural works embedded in the historical areas and the multicultural communities. This makes people aware of the multiculturalism of Thai society that clearly reflects the identity of the community, especially the culture that is embedded in cultural entrepreneurs. As Pierre Bourdieu (1930-2002), a scholar who created the theory that focuses on the issue of power and class in society, emphasize cultural significance and cultural capital in a person that can be learned and practiced forever. The researchers discovered community cultural capital from field research both in the communities and interviews with national and local policy executives, such as the Chakrabongse Mosque community and the Kient Niwat - Trok Kaijae Community. It depicted the traces of the historic area that was the former court goldsmith's house in the alley of Chakrabongse Mosque. It was the source of regalia and the traditional community that has existed since the Rattanakosin period. In the past, gold was made by more than 50 households or almost every household in this mosque alley. At present, there were only 2 gold-making descendants left.

Innovation in Community Cultural Capital Management

From the literature review based on documentary information, electronic media, a survey of spatial literature and interviews with national and local policy leaders, it revealed the problems and gaps in the restoration, conservation, continuation and development of community cultural capital. They were arisen from the individual context of the responsible persons such as central government, local government, as well as communities that did not have many situations to choose to live in.

From the aforementioned study, it was seen that the tool that will drive community cultural capital to preserve both in terms of value and creating added value for households, communities, society and the nation was to use social innovation as a support device of community cultural capital. This allowed the communities to use it as a way of life of the community.

The community case study found the following details

Archaeological sites. Bang Lamphu area did not stop at only a commercial area, but also expand into the center of the countries busiest and most famous tourist business. Especially Khao San Road, it has become a symbol of backpacking tourism, responding to travelers from all over the world who want affordable accommodation.

Culture. The preparation of Bang Lamphu brochures by the working group aims to communicate the Bang Lamphu booklet as a medium that collect news information, including various knowledge obtained from visiting the area for the activity "Adult tell, youth remember". The actual field visit found that there were narrative information and many stories emerging and never published anywhere. The adults in the community presented such information to promote activities that would support a truly creative learning area in the community.

Innovation. In creating a learning path or community maps of each community, amounting to 7 communities, 7 pieces of work, the data collectors in this process were youths in the Bang Lamphu community. They told the story of good arts, culture and history of various communities in Bang Lamphu area along with drawing the route as a tourist map to be a guide for walking tours in the community. The children and youths in the Bang Lamphu area had a plan to divide the route to visit each community area. The youths' map was designed by working group in a computer for beauty once again. The processes included checking information on all learning resources and pin points on the map for accuracy and then it was produced on the publication.

Social capital. Meeting to define the concept, activity forms and action plans could drive community to a creative learning area on the health of children, youths, families and people in Bang Lamphu communities. It was a discussion between community leaders, community members, youths, target groups in the project and work team to divide the responsibilities for each department. The opinions from friends were shared and expressed. There was an acceptance and forgiveness for any mistakes that have occurred as well as an honor given to the team leader. The target group youths were able to manage a small society coming from different communities effectively.

People. Bang Lamphu market used to be a fruit and fresh market to respond to the people in the area. It has been continuously developed and expanded towards the end of the reign of King Rama V, but still could not be developed much due to the frequent fires of houses in this area. Until the year 1902, a new market was established, along with the occurrence of entertainment in this area, especially movie theaters such as Penang Theater, Busayaphan Theater, Mae Bunnak Theater and the Homhuan Likay Theater. These entertainment businesses have resulted in the Bang Lamphu district gaining more attention from merchants and investors. During that time, it became an area of commercial importance and was one of the major entertainment centers in Bangkok.

Norm. At present, the Bang Lamphu area was a center for various kinds of trade, including textiles, clothes and food. There were shops located in the old Bang Lamphu building and on Sib Sam Hang Road, Bowon Niwet Road, Samsen Road and Chakrabongse Road. In addition, the Bang Lamphu area also had a Thai folk music community. It was over a hundred years old as a learning center for playing music, singing, acting and making Thai musical instruments, including a meeting place for activities and practicing Thai music of famous musicians such as Kheaw Wijit, Duriyaphan, Ban Duriya Praneet, etc.

CONCLUSION

This survey research aims to study the characteristics of community culture that exist in the community and the roles of central and local governments as regulators and supervise the community culture as well as the participation of people in the community in community cultural work in creating community cultural capital. The study, also, searches for innovations in community cultural capital management that contribute to community historical areas that have traces of community cultural capital in the early Rattanakosin period for more than 200

years.

In collecting the data, the researchers used mixed methods research. Quantitative data were studied on 431 samples from 16 communities and qualitative studies were conducted by in-depth interviews and focus group discussions in 2 communities: Chakrabongse Mosque community, Goldsmith Cultural Capital, Regalia, and Kient Niwat - Trok Kaijae Community, Khon embroiderer community cultural capital.

In collecting such data, the researchers are aware of the characteristics of the communities in the ancient sites, the relationship between the community and the ancient site, characteristics of ancient sites in the community, people's participation in the areas of community cultural capital and community cultural entrepreneurs. Based on this information, the researchers are able to discover community cultural capital in the study area.

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In addition, in order to see the cultural capital of the community in the ancient site more clearly, therefore, the results of the field study of community cultural capital of Japan, Korea, Italy, and People's Republic of China, Singapore, and Lao People's Republic have been reviewed. This can be useful for analyzing and creating innovations in community cultural capital management. The cultural capital is rooted in variables: ancient sites, innovation, culture and social capital which affect the cultural integration of all sectors, including the central government, local government, private sector and civil society. They are both different and have some parts in common. For the same part, it has a strong influence on cultural capital. To maintain, inherit and extend from generation to generation as well as to live together in harmony and happiness, all 4 community leaders: 1) Bang Lamphu community leaders, 2) Kient Niwat community leaders, 3. Trok KaiJae community leaders, and 4) Chakrabongse Mosque community leaders have a very consistent opinion.

Recommendations

Policy Recommendations

The government should set up an agency to help reduce the burden of the town planning unit to develop in line with the changes of citizens both in the city and in the countryside. The researchers propose that the state should establish a public organization agency "Old Town Development and Rehabilitation Organization". For new structure, government agencies and independent organizations such as the Crown Property Bureau and Department of City Planning in charge of urban conservation areas will come into the co-management for private sector to support systematically. There may be a tax system of the area to attract "Old Town Rehabilitation Organization" to act as a guardian who maintains value and creates added value for "Community cultural capital". The capital, therefore, is stable as a reserve for the production

of cultural products that can be produced at all times. This capital can be used indefinitely. It is the capital that the ancestors of Thailand created for Thai descendants to develop continuously.

From the ideas of many people, including past interviews with people in the community, all want to find a solution for society in the development of community cultural capital even the draft constitution of Prof. Dr. Borwornsak Uwanno and 36 constitutional drafting committees who see the importance of this matter. This issue is raised in the first category that "citizenship has a duty to protect, restore, preserve and develop national arts and culture". It is also given in the basic category of the state that "The state must support, promote and protect arts and culture of the community and the nation" and the category on good services of the local government that "Locals must support, promote and allocate budgets for community arts and culture", as well as in the reform category in the last category with the requirement to completely reform in such matters within 5 years. For the reasons mentioned above, the researchers have designed an innovation for community cultural capital management by adhering to the structure for central government, local government, private sector and community to join as partners in order to develop sustainable community cultural capital.

Academic recommendations

There should be a serious and systematic study and research of community cultural capital of each area in every locality. In addition, not only agencies under the Ministry of Culture or the Ministry of Tourism and Sports, but also educational institutions such as both public and private universities and locality should join together to find cultural roots and design community cultural capital content because the latent budgets of each government agency, both federal and local governments, in terms of participation and cultural events are all spent on organizing exhibitions and events extravagantly.

Educational institutions are required to submit research papers at least once a year in the area of building community cultural capital with existing government support budgets applied again. For example, more than 30 years ago the Ministry of Public Health used to pull the budget of each department of the local health promotion division to establish new agencies in the ministry until the birth of village health volunteers throughout the country, becoming a government assistant in providing basic public health care.

Operational recommendations

The government should reduce the role of some government agencies, such as the Fine Arts Department, which acts as a monopoly on the maintenance of ancient monuments which are a national cultural property which means it is the property of all Thai people. Some missions should be divided into local areas to take care of such as museums, archaeological sites both physically and culturally so that the people come to take part in the administration, not a monopoly. Community work in the form of civil society such as "Bang Lamphu Civil Society" should be supported. The government should take care of these cultural heritages to be a community cultural capital concretely.

Small organizations of each local community or community cultural council with government, local, private and community structures as a co-director should be set up to help express opinions and bring them into practice at the bottom of the community. Especially, the creation of groups or clubs “Volunteer-minded people to maintain community cultural capital”, the state only gives space, roles, honors but these volunteers have no any compensation.

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