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GUIDELINES FOR DEVELOPING COMMUNITY LEARNING RESOURCES BASED ON CULTURAL CAPITAL: A CASE STUDY OF WAT CHAROEN SUKHARAM WATTHANANUWAT SCHOOL, BANK KHONTHI DISTRICT, SAMUT SONGKHRAM PROVINCE, THAILAND

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ABSTRACT

Abstract— This study aims to investigate and propose approaches for developing community learning resources based on cultural capital, using Wat Charoensukharam Wattananuwat School in Bang Khonthi District, Samut Songkhram, Thailand, as a case study. The research employs a qualitative methodology, which includes document analysis, in-depth interviews, and participatory observation. The key informants include school administrators, teachers, community leaders, local intellectuals, and representatives from community organizations.

The research findings indicate that the community's cultural capital consists of: (1) tangible cultural capital, such as temples, local architecture, and riverine cultural landscapes, and (2) intangible cultural capital, including local knowledge, traditions, ways of life, and community values. An appropriate approach for developing community learning resources should focus on integrating schools, temples, and communities, promoting participatory learning, and utilizing cultural capital as the foundation for creating a sustainable learning identity. Developing community learning resources based on cultural capital not only strengthens learning within the community but also helps preserve and promote the community's cultural identity sustainably.

Keywords— Cultural Capital 1, Community Learning Resources 2, Cultural Management 3

OBJECTIVES OF THE RESEARCH

1. To investigate the characteristics and components of cultural capital in the community surrounding Wat Charoensukharam Wattananuwat School.
2. To analyze the role of the school in managing and developing community learning resources.
3. To propose sustainable approaches for developing community learning resources based on cultural capital.

INTRODUCTION

In contemporary society, the development of learning resources is not limited to the formal education system but extends to lifelong learning that connects with communities, society, and culture. The concept of "community learning resources" has therefore gained continuous interest as a key mechanism in enhancing community potential, preserving local identity, and promoting sustainable development, especially in culturally diverse societies like Thailand.

Scholars in the fields of social sciences and education agree that communities are not only physical spaces but also repositories of knowledge, values, and cultural experiences passed down through generations. Efficient community learning resource management must be based on "cultural capital," which reflects the internal potential of the community, rather than relying on external knowledge or models that disregard local contexts.

The concept of cultural capital, developed by Pierre Bourdieu, explains that cultural capital is a social resource playing a crucial role in determining opportunities, learning, and the status of individuals and social groups. Cultural capital is not only embodied in tangible forms such as objects or artworks but also includes knowledge, values, practices, and cultural meanings embedded in everyday life (Bourdieu, 2007; translated by Chinda Saengiamphaisal). This concept has been widely applied in education, community development, and cultural management studies.

In the context of community learning resource management, the concept of cultural capital helps explain that learning does not occur solely through academic knowledge transmission but through the interaction between individuals, institutions, and social structures. Educational institutions play a key role in translating cultural capital into socially recognized knowledge. Several studies indicate that schools that successfully integrate local knowledge into the learning process enhance both cultural identity and the quality of student learning.

In recent decades, research in Thailand has increasingly focused on the development of community learning resources based on cultural capital, particularly studies emphasizing community participation and the role of local educational institutions. Studies in cultural management and education have found that using cultural capital as a foundation for managing learning resources aligns with local contexts, fosters a sense of ownership among community members, and contributes to long-term sustainability.

However, despite the clear emphasis on the importance of cultural capital and community participation, there is still a knowledge gap regarding the role of schools as "institutional mediators" that link the community's cultural capital with both formal and informal learning processes. This gap is especially relevant in the context of temple schools, which have a close relationship with the community and religious institutions.

Samut Songkhram is a region with distinctive social and cultural characteristics, particularly in its riverine lifestyle, temple systems, and strong local communities. Schools in these areas, especially temple schools, do not just function as formal educational institutions but also serve as community learning centers and hubs for cultural activities. Wat

Charoensukharam Wattananuwat School plays a vital role in linking schools, temples, and communities through learning activities based on the cultural capital of the area.

Thus, studying Wat Charoensukharam Wattananuwat School is significant both academically and practically as it fills the knowledge gap concerning the development of community learning resources based on cultural capital in the Thai context. This research aims to understand the characteristics of cultural capital in the community, the role of schools in managing and transmitting this capital, and approaches for developing sustainable community learning resources that can be applied at both policy and grassroots levels.

LITERATURE&THEORY

This section aims to review the relevant literature on (1) the concept of community learning resources, (2) the theory of cultural capital, (3) community participation and the translation of cultural capital into spatial management, along with related research to serve as a foundation for developing the analytical framework for the case study of Wat Charoensukharam Wattananuwat School.

1. The Concept of Community Learning Resources

Community learning resources refer to places or centers that gather information, knowledge, and various activities that promote learning for individuals in all areas, including academic knowledge, life skills, and social aspects. These resources not only allow users to access valuable information but also serve as sources of enjoyment and entertainment that are linked to the learning process in daily life. Thus, community learning resources are essential for human development, including in education, workforce skill development, and promoting individuals' access to up-to-date knowledge in response to the changes of the information age. Access to information and informational resources is crucial for everyone, whether for career development, education, or personal growth (Tharawanit, 2014).

In an era where technology and information play a crucial role, learning resources have become essential tools that enable individuals across various professions to continuously develop knowledge and skills. These resources are also critical in enhancing a country's potential, as accurate and up-to-date information is vital for functioning at every level, from individuals to organizations and government sectors. Therefore, learning resources play a key role in promoting lifelong learning, which is a fundamental element for the sustainable development of a country.

2. Cultural Capital Theory

Cultural capital refers to the intellectual property and cultural values that society has accumulated and passed down from the past. It holds not only economic value but also significant social and cultural value. Cultural capital plays a crucial role in determining an individual's status in society and influences opportunities for learning, personal development, and the creation of cultural identity.

According to Pierre Bourdieu's concept, cultural capital can be classified into three main forms, each playing a crucial role in creating social distinctions. The first form is habitus, which refers to the system of thoughts, feelings, and behaviors shaped by socialization, particularly from family upbringing and social participation. Habitus reflects the social class or group to which an individual belongs, including distinct manners, ways of thinking, and behaviors that characterize each group.

The second form is objectified cultural capital, which refers to tangible cultural items or works, such as paintings, artworks, books, or monuments. This form of capital serves as a medium for transmitting cultural values and can be preserved as a resource for future learning.

The third form is institutionalized cultural capital, which refers to the formal recognition of skills and knowledge by institutions, such as academic degrees or certificates. This form of capital is often used to distinguish between knowledge that is officially recognized by institutions and general knowledge that may not be accredited. The recognition of such capital not only elevates an individual's social status but also provides greater access to opportunities within society (Supang Chanthawanish, 2019: 238). These three forms of cultural capital not only reflect the knowledge and values transmitted from society to individuals but also play a crucial role in creating social distinctions and developing the ability to learn and grow within society.

3. Community Participation and the Translation of Cultural Capital into Spatial Management

Community participation in the development of learning resources and cultural management plays a vital role in strengthening the community and preserving cultural identity. The translation of cultural capital into spatial management not only ensures that cultural resources are used sustainably but also promotes community involvement in decision-making and the implementation of activities related to the preservation and dissemination of local knowledge. Integrating cultural capital into spatial management processes contributes to sustainable development and fosters the creation of collaborative networks between the community and various institutions, which is essential for long-term community development.

Similarly, stakeholders, including the government, the public, and academia, should design an operational plan that fosters collaboration in various ways. These include activities aimed at stimulating the community economy, such as organizing weekly or monthly community markets, and holding joint meetings to assign tasks based on each party's expertise, resources, or personnel. The goal is to support and enhance professional groups, enabling them to create added value for products, services, and marketing. This approach aims to strengthen the community's economic and social sustainability (Penapa Palapin, 2023). Such initiatives reflect that "capital" is not merely an abstract concept but can be designed as an operational model through management and networks.

Therefore, community participation in the development of learning resources and cultural management not only helps strengthen the community but also preserves cultural identity and values sustainably. The integration of cultural capital into spatial management processes,

through collaboration among the government, the public, and academia, ensures that development is sustainable and can effectively meet the economic and social needs of the community.

4. Synthesized Conceptual Framework for this Research

Based on the literature review, this research establishes the following synthesized conceptual framework:

4.1 Community Cultural Capital (Bourdieu), divided into embodied, objectified, and institutionalized forms.

4.2 Community Learning Resource Management Mechanisms, focusing on participation, networks, and storytelling.

4.3 The Role of Schools as an institutional mediator in "translating cultural capital" into continuous and measurable learning activities.

4.4 Management Outcomes, including the strength of learning resources, shared ownership, cultural identity preservation, and sustainability of learning.

This framework enables the analysis of the case study of Wat Charoensukharam Wattananuwat School to explain: (a) the content of cultural capital in the area, (b) management processes, (c) institutional relationships, and (d) the sustainability conditions of cultural learning resources.

RESEARCH METHODOLOGY

This research is qualitative in nature, using a case study approach to examine the process of developing community learning resources based on cultural capital. The case study focuses on Wat Charoensukharam Wattananuwat School, a school that plays a continuous role in linking the school, temple, and community, with clear cultural capital in the area, making it suitable for an in-depth study in its real-world context.

Key informants were selected purposively, comprising 15 individuals, including school administrators, teachers, community leaders, local intellectuals, and temple representatives, all of whom are involved in managing community learning resources and cultural activities in the area.

The research tools used include semi-structured in-depth interviews, observation records, and document analysis. Data collection was conducted through individual interviews, participatory observation of community learning and cultural activities, and the study of curricula, plans, and related documents.

Data analysis was performed using content analysis, categorizing the data according to the framework of cultural capital, the role of schools, and the process of developing community learning resources. The relationships between the issues were then synthesized to explain the approaches for developing learning resources based on cultural capital.

RESULTS

Research Findings on Approaches to Developing Community Learning Resources Based on Cultural Capital: A Case Study of Wat Charoensukharam Wattananuwat School

The findings of this research can be summarized into 4 main points as follows:

1. Characteristics and Components of Cultural Capital in the Community

The study found that the community surrounding Wat Charoensukharam Wattananuwat School possesses a diverse and robust cultural capital, which can be classified into tangible and intangible cultural capital as follows:

1.1 Tangible Cultural Capital includes the temple in the community, religious architecture, the cultural landscape along the Mae Klong River, and spaces for local traditions and ceremonies. These resources serve as tangible learning environments and can be used as tools for experiential learning.

1.2 Intangible Cultural Capital consists of local wisdom, community ways of life, beliefs, traditions, and values passed down through generations, especially knowledge related to religion, riverine lifestyles, and communal living practices.

The research indicates that both forms of cultural capital are interconnected in a systematic manner and form a fundamental basis for the development of community learning resources.

2. The Role of the School in Managing Community Learning Resources Based on Cultural Capital

The research findings reveal that the school plays three key roles in managing community learning resources:

2.1 Role as a Learning Hub

The school acts as a central space that connects knowledge from the temple and community into the teaching and learning process, both through extracurricular activities and out-of-classroom learning experiences.

2.2 Role as a Network Facilitator The school plays a crucial role in coordinating cooperation among teachers, community leaders, local intellectuals, and the temple to jointly design learning activities based on cultural capital.

2.3 Role as a Cultural Transmitter The school systematically transmits cultural capital to the youth by adapting local knowledge to suit the developmental level of students and the context of their learning environment.

3. The Process of Developing Community Learning Resources Based on Cultural Capital

The qualitative data analysis reveals that the process of developing community learning resources can be synthesized into four main steps:

3.1 Surveying and Selecting Cultural Capital in the Community

The community and the school collaboratively identify valuable knowledge and cultural resources for learning.

3.2 Designing Participatory Learning Activities

Learning activities are designed to offer opportunities for teachers, students, and the community to participate, from planning and implementation to evaluation.

3.3 Integrating Cultural Capital into Formal and Informal Learning

Cultural capital is integrated into the curriculum and lifelong learning activities of the community, linking cultural resources to both formal education and informal learning.

3.4 Reflecting and Extending Knowledge

There is a joint reflection on the learning outcomes between the school and the community, aimed at developing activities that are continuous and adapted to the changing context.

4. Sustainable Approaches to Developing Community Learning Resources

Based on the research findings, three key approaches for developing community learning resources based on cultural capital can be summarized as follows:

4.1 Developing Community-Based Learning Resources

Allowing the community to play a central role in determining the direction of learning helps foster a sense of ownership and sustainability of the learning resources.

4.2 Enhancing the Role of Schools as Institutional Mechanisms

Schools should act as a bridge to systematically and continuously link cultural capital with the education system.

4.3 Creating Long-Term Collaborative Networks

The development of sustainable community learning resources requires cooperation between schools, temples, communities, and relevant agencies.

In summary, the research indicates that the development of community learning resources based on cultural capital can be effectively achieved when schools serve as central hubs linking cultural capital with the learning process. The community's participation and the systematic integration of local knowledge are essential factors that contribute to the sustainability of learning resources.

DISCUSSION

The research findings on approaches to developing community learning resources based on cultural capital from the case study of Wat Charoensukharam Wattananuwat School clearly link to Pierre Bourdieu's conceptual framework of cultural capital, especially regarding the

relationship between cultural capital, social structures, and the transmission process through educational institutions.

According to Bourdieu, cultural capital does not only exist in the form of knowledge or cultural objects but is embedded within habitus, or the patterns of perception, thought, and behavior of individuals in society. These are transmitted and sustained through the mechanisms of various institutions, particularly the educational system. The findings of this research reflect that Wat Charoensukharam Wattananuwat School functions as a “social space” that enables the cultural capital of the community to be systematized, recognized, and meaningfully transmitted to the new generation.

When examining cultural capital in this case study, it is found to encompass all three forms outlined in Bourdieu's framework:

(1) Embodied Cultural Capital, such as local wisdom, ways of life, values, and beliefs transmitted through practical practices;

(2) Objectified Cultural Capital, such as temples, architecture, traditions, and cultural landscapes;

(3) Institutionalized Cultural Capital, which is reflected in the role of the school in integrating local knowledge into the curriculum and learning activities.

The findings of this research indicate that developing community learning resources based on cultural capital is not merely about “teaching culture” but rather a process of translating cultural capital into a recognized and institutionalized status. This directly aligns with Bourdieu's structural concept. In summary, this research highlights that developing community learning resources based on cultural capital should be seen as a structural process, with educational institutions—especially community schools—serving as a crucial mechanism for linking cultural capital with social structures and learning. Therefore, this study not only affirms Bourdieu's concept within the Thai context but also expands academic knowledge by providing a clearer practical understanding.

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