COMMUNITY'S CULTURAL CAPITAL IN THE ARCHAEOLOGICAL SITE: CASE OF COMMUNITY IN PHRA NAKHON CITY WALL

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ABSTRACT

Abstract— Building the traditional cultural management of the community in conservation, rehabilitation, and adaptation to the change of globalization era to develop the lifestyle, culture, customs, archaeological site, and historical area to be the community's cultural capital of Thailand. This should apply the innovation to build the effective community's cultural capital in Phra Nakhon City Wall in conservation, inheritance, and enhancement. The innovation would describe and communicate the culture to people and the community including it would conserve, inheriting, and enhance the community's cultural capital effectively, stably, and sustainably. The research findings could create a model of conservation, inheritance, and enhancement by emphasizing the result of enhancing cultural inheritance, people participation, and stable and sustainable living.

Keywords— Cultural Capital, Community, Archaeological Site

INTRODUCTION

Thailand is a country with many traditional cultures or a multicultural society with traditional culture in the agricultural society comprising Indian (Hindu), Chinese, Mon, Khmer, Islamic, Christian, etc. as the dependent cultures since the past. Even though there were many wars in Thailand but the traditional culture remains, and the multicultural society has been accumulated since Lanna, Sukhothai, Ayutthaya, Thonburi, and Rattanakosin eras that create the common meaning and pride in the national, local, and community levels. All the kings have preserved all dimensions comprising politic, government, society, and culture particularly investing in handicrafts and fine arts to inherit the cultural heritage as the cultural capital.

The constitution of the Kingdom of Thailand of 1997 (B.E.2540) and the latest version of 2007 (B.E.2550) emphasize the culture, local government, and public sector to participate in the conservation, inheritance, and enhancement of their local culture following; Chapter 3 Rights and Liberties of Thai People, Part 12 Community Rights; Chapter 5 Directive Principle of State Policy, Part 4 Directive Principle of Religious, Social, Public Health, Education and Cultural Policies, Part 10 Directive Principle of People Participation; and Chapter 14 Local Government

The small communities were governed by the absolute monarchy (before 1932 or B.E.2475) and became slum communities of the city, province, district, and sub-district. Later slum communities have been resolved in the democratic era (after 1932 or B.E.2475); 6,334 communities, 850 cities, 728,639 households including more than 1,000 communities and 20,000 households in the archaeological site (Community Organizations Development Institute, 2008), and more than 15 communities and 2,218 households from 21 communities in Phra Nakhon City Wall have not been supported (Urban Culture Department, Phra Nakhon District, Bangkok) to preserve the community culture that indicates the identity of the historical site supervising by the public sector, and the Community Organizations Development Institute (Public Organization) under the Ministry of Social Development and Human Security.

Even though there were a lot of changes in people and community culture or not, the relationship between people, community, and the archaeological site remains with a change of relevant factors in the public policy both central and local administration including the people participating. Nowadays, the community's cultural capital is accepted as a value for business economics and the nation-state, particularly the archaeological site in Phra Nakhon City Wall which was changed over 200 years and becoming a tourist attraction. In the context of a change in society, community culture, and public administration both central and local administration would not be able to describe which one of the community's traditional cultures remains or lost, which one should be conserved, developed, or

promoted for the sustainability including how the role of the central and local administration is to create the community culture for being the management innovation, and how the people participation is.

The capitalist trend in Thailand is increasing by the policy of the tourism market that considers the economic return. After the change of government by Field Marshal Plaek Phibunsongkhram, the Minister of Culture applied the policy of "Culture To Build A Nation" responding to the change for being the civilized nation including the gathering of meaning, category, and the reasons for the cultural promotion.

Phra Nakhon City Wall has many archaeological sites and religions comprising Buddhism, Islam, Hinduism, and China in 12 communities including being the tourist attraction that affects the change of culture, residents, and entrepreneurs responding to the business diversity and circulatory.

The economic development affects the historic area, particularly the destroyed cultural communities, for example, Chakraphong Mosque Community and Trok Kaijae Community or Trok Kianniwas Community in Banglamphu resulting from the policy of Field Marshal Sarit Thanarat's government, "Job is money, Money is a job that creates Happiness" that emphasizes the capitalist economy and department store, then the small historic communities are decreased in their roles. Currently, defining the Rattanakosin area of King Rama V is rewinding only the physical dimension but not rewinding the living dimension to develop the production culture. The cultural promotion by the government is in the pattern of events and public relations that decrease the production role in the old areas.

In consequence, the guidelines for "Community's Cultural Capital" to exist in the areas for earning by the "Community's Cultural Capital" with the process, culture, and administration will create a development of "Spatial Cultural Capital and Cultural Production" to preserve a value and value-added of the "Community's Cultural Capital" as being the nation's capital.

LITERATURE & THEORY

In a study of the Community's Cultural Capital in the Archaeological Site: Case of Community in Phra Nakhon City Wall, the searcher has studied the concept, theory, and relevant research as follows;

Concept and Theory of Culture, Community Culture, and Cultural Capital

"Culture" is a lifestyle as a pattern of action and feeling expression that people have a common understanding and acceptance leading to the development of their life quality.

The operational definition of "Culture" is prosperity affected by the relationship between humans, humans and society, and human and nature dividing into 3 dimensions; mental dimension, social dimension, and object dimension that has been accumulated from one generation to another generation or from one society to another society, then becoming a pattern that can be learned and created both objectivity and abstraction.

There are many definitions and meanings of "Culture" that indicate the theory difference leading to the understanding and criteria for the assessment of human activity, "All ways of living" that includes the rule, etiquette, dress, religion, and behavior expressions for example; morality, belief system, and arts.

Cultural Change

Change is the truth of humans and nature, then the society and culture have changed all the time which is consistent with Edward B. Tylor cited in Yos Santasombat (2013, 276-278), a study of the evolution process from superstition to religion and science; Lewis Henry Morgan, a study of society and culture's change process from simplicity to complexity; Robert Redfield, a study of agricultural society's change; and Leslie White, who believes that a change or evolution of humans depends on the level of technology development and energy use capacity.

Society and culture have changed all the time due to the unlimited needs of humans and the relevant factors affecting how fast it changes for example; level of education, communication, and creativity. The change in society and culture should be parallel if the society has changed, the culture has also changed, and the factors affecting the change are discovery, invention, conflict, and competition. The change in society and culture will change the pattern of society and lifestyle both objectivity and abstraction (http://e-learning.etech.ac.th/learninghtml/s1301/unit010.html). After World War II, capitalism spread in Western Europe, North America, and third-world countries affecting the extension of industry and urban community, and the change in society and culture in many dimensions (Yos Santasombat, 2013, 324)

Cultural Capital

Rangsan Thanapornphan (2003, P.31-33) said that culture is a normal living, customs, and traditions including belief systems, faith, ethical norms, recreation, sports, literature, dress, and arts. These cultures have changed all the time, some cases resulting from cultural collusion and some resulting from the change in economic structure. As the relevant factors of living are goods and services, the growth of the cultural capital depends on the growth of cultural product industry or goods and services with the culture embedded.

Community

The definition of "Community" by the Sociological Dictionary, Royal Institute Edition, 1981 (B.E.2524) (Royal Institute, 1981, P.112) is as follows;

A small group with similar characteristics to the society but has a smaller size and more narrow common interest. Community is a place of familiarity and interpersonal communication including a specific trust that makes it different from the neighbor, a self-sufficiency economy with limitation, association, empathy, and specific qualities that bind the unity for example; race, original nation, or religion. Thai academics and development administrators defined "Community" as follows;

Prawase Wasi (1997, 33) defined "Community" as a group of people with common objectives, interpersonal communication, association, generosity, learning, and management. The community could be in many places and situations as follows;

1. Family community
2. Workplace community
3. Academic community
4. Monastic community
5. Air community by using the radio communication.
6. Internet community

The clustering or community will create a high potential with common objectives, activities, and learning.

In conclusion, a community is a group of people in a specific boundary or area with similar lifestyles, unity, and interpersonal communication under the same regulations. Consequently, the components of the community are as follows;

1. People – a key component of being the community as it could not be the community without people.
2. Common Interest – people in the community would have a common interest resulting from living in the same boundary.
3. Area – people and area are inseparable as the key components for being the community in the unspecified boundary and size.
4. Interaction – there would have interpersonal communication and interaction in the community.
5. Relationship – a relationship between people will create engagement in the community.
6. Cultural traditions – a similarity with a pattern of community life.

Parichart Walaisatien, et al. (2003, 35-36) defined "Community" as the "gathering of people", a word "com" has the deep meaning of "together" which means a common (traveling) including the relevant and similar words as follows;

Communal = owned by the community, for community
Common = being a member
Commune = engagement

Innovation

"Innovation" is a new word for Thai education defined by the educational terminology review board, Ministry of Education. The verb, "innovate" is a new creation or change for a new thing. Earlier, the Thai word "na-wa-kam" was applied but later distorted, and then it was replaced by "na-wat-ta-kam" to represent applying new things to change or improve the old process for better effectiveness. If any businesses apply new things to change the process, it will be called the "innovation" of those businesses for example; educational innovation, and a person who creates or applies new things will be called the "Innovator". Consequently, "Innovation" is a concept, practice, or new invention that has never been used, or a development or adaptation for modernizing the existing

one to be more efficient and effective including saving time and workforce. (retrieved from http://ceit.sut. ac.th/km/wordpress/?p=138)

"Innovation" is a new thing from applying knowledge and creative thinking to benefit the economy and society, then "Innovation" is a key component for driving the national economy, enhancing the competitive advantage at the global level. Consequently, the "Innovation driving force" is a decisive factor in the national growth rate and economic rehabilitation.

"Innovation" is a concept, practice, or new invention that has never been used, or a development or adaptation for modernizing the existing one to be more efficient and effective including saving time and workforce.
Due to there are many definitions of "Innovation" (Phramaha Suthit Aphakaro (Oboon), 2005), it could be separated into many dimensions as follows;

1. Abstract meaning – "Innovation" is an intelligence discovery that leads to the change and pattern of living freely from the thinking bondage, familiarity, and old process to the new living with learning and management continuously.

2. Empowering humans meaning – "Innovation" is a concept, principle, and surveying the new process to improve for being the required person or teamwork with knowledge, competency, creative thinking, and intelligence appropriately to the current changes. Empowering humans meaning would begin with trust in empowering them as learning persons.

3. Economic meaning – "Innovation" is an application of a new concept or existing thing to a new pattern that benefits the economy, and the creation of a new different thing by applying the surrounding changes as an opportunity leading to the new concept that benefits yourself and society. It emphasizes the creation of research and development in science and technology leading to technological innovation for commercial benefits and social development.

4. Educational meaning – "Innovation" is an application of a new concept or practice including the invention to the educational system aiming to change the existing learning management system to be more efficient and effective, to attract the learners in their motivation and save their time that affects the change in the thinking process, value, and behavior for example; community classroom, computer-aid teaching, interactive video, multimedia, and internet.

5. Social and cultural change's meaning – "Innovation" is a change in living behavior related to the society, economy, and culture that could be a change from the invention to culture to change the behavior by considering the context and environment related to the innovation of science and technology or other sciences.

6. Other meaning – "Innovation" is a concept, practice, or new invention that has never been used, or development or adaptation for modernizing the existing one to be more efficient and effective including saving time and workforce. Implementing the new process after the invention experiment or development as the pilot project, or creating the new thing by improving the old thing and developing the potential of the employee or organization. Innovation is not the elimination of old things but improvement and enhancement for the better thing.

From the above meanings could be concluded as "Innovation" is a concept, practice, or new invention that has never been used, or a development or adaptation for modernizing the existing one to be more efficient and effective including saving time and workforce. Additionally, "Innovation" could be described differently by each specification for example; educational innovation, technological innovation, medical innovation, and innovation in public administration.

Banglamphu Community, Trok Kianniwas–Trok Kaijae Community, Chakraphong Mosque Community

Phra Nakhon City Wall has many archaeological sites and religions comprising Buddhism, Islam, Hinduism, and China in 12 communities including being the tourist attraction that affects the change of culture, residents, and entrepreneurs responding to the business diversity and circulatory.

Trok Kaijae Community

Trok Kianniwas and Trok Kaijae are located in Chana SongkhramSub-district, Phra Nakhon District, Bangkok, the old community with the gold embroidery for Khon costumes and Thai dance performance by the skilled embroiderers who choose the tinsel themselves. The embossed pattern is called the "backing pattern" or

"tinsel pattern", and the strip or solid patterns are called the "sequin pattern" or "forest pattern". Even though there are not many embroiderers but the community people still inherit these skills.

Trok Kaijae and Trok Kianniwas are the residences of many reputable persons for example; Pol.Maj.Gen.Luang Silp Prasit (Tab Sinlapee), father of Lady Temsiri Bunyasing; Pol.Col.Wichit Rattanapanu, the police of Pol.Gen.Phao Sriyanon; Luang Satit Yutthakarn; Capt.Sawaeng Boonyang, father of Mr.Preedee Boonyang – former Director General of the Treasury Department. Early in 1957, "Trok Kaijae gangster" or "Gao Yord gangster" is known and feared by the gangster in other areas.

Chakraphong Mosque Community

Chakraphong Mosque Community was established in King Rama II-III era or over 200 years old, the first Malay Muslim community in Phra Nakhon District who immigrated from the South of Thailand with gold-making skills and well-known in the royal court. Chakraphong Mosque Community is also known as "Trok Surao or Surao Wat Thong Pu" as the mosque located nearby Wat Thong Pu or Wat Chana Songkhram Surao, as "Surao Banglamphu" as being the mosque located nearby Banglamphu canal, and "Chakraphong Mosque" as the mosque located nearby Chakraphong Road.

The architecture of Chakraphong Mosque is a combination of Arab, Roman, and Persia for example; the 100-year double pillars, and wooden building. Currently, even though it is renovated but remains the origin and uniqueness of the building.

Chakraphong Mosque Community in the past

Chakraphong Mosque Community was established in King Rama II-III eras, the first Malay Muslim community who immigrated from the South of Thailand with gold-making skills. Chakraphong Mosque Community is located in Banglamphu prosperity, and surrounded by Thai, Mon, and Chinese. A diversity of cultures, races, languages, and religions creates a combination of living with understanding, respect, and peace. Chakraphong Mosque Community is a center of community for the religious ceremonies, meetings, and religious teaching. Originally, the mosque had a small-size area, later people moved and donated their estates, and then the mosque could have a bigger and wider space. Currently, some lifestyles have changed by the surrounding conditions from the community of reputable gold-makers to the community of various occupations for example; government officer or trader. Additionally, the surrounding environments affect the direction of the community's change for example; the degradation of Banglamphu community, and a change in the lifestyle of people.

In conclusion, a change in surrounding areas would not affect the community drastically, people can live normally.

CONCLUSION

The researcher has aimed at 2 objectives and presented them by using the guidelines for applying social innovation to develop the community in the globalization era. The local community has changed expeditiously both positive and negative dimensions, so applying social innovation would be necessary as follows;

1. Creation – surveying the community's primary data that requires improvement for being the social innovation, conducting the in-depth interview to conclude in many dimensions for example; the history of the community, environment of community, people, ethnicity, occupation, religion, belief, revenue, expense, indebtedness, issue and obstacle of local community development, the requirement of people and community, potential, knowledge, wisdom, current condition, and operational guidelines.

2. Perception – surveying the perception of social innovation at the grassroots level, arranging the conclusion meeting of current social innovation, providing the database system, current data publicizing, providing the incentive rewards encouraging the innovation, encouraging the environmental adaptation responding to the social innovation, and opening for the grassroots level innovation.

3. Development – applying the arts for community development by interdisciplinary concepts for example; the 5Ps of community development principle, 9 steps of community development, sufficiency economy, 5Cs principle comprising common people, common thinking, common operation, common monitoring, and common benefit. Some of these principles could be applied to encourage and support the perception of issues or obstacles of the community for finding the new process or creating social innovation, and solving and

responding to the requirement of the community's people as the owner of the social innovation, not the general public.

4. Implementation – communicating the innovation to the local community for the perception and acceptance of the community's people, and implementing it in daily life for the sustainability of the local community.

5. Extension – conducting both natural extension and planned extension by using both spatial and target group policies from the community with social innovation for example; data publicizing through all media, study visits, meetings of experience sharing, educating the wisdom to the local community, and learning networking.

The trend of Phra Nakhon City Wall community towards the change in surrounding society is an adaptation of people by strengthening the community, prosperity, and understanding for the new generations to cultivate lifestyle, culture, and custom conservation.

SUGGESTION

1. The conservation and inheritance of the community culture would create sustainable enhancement.
2. It should survey community satisfaction to improve the community culture's existence.
3. Media would be a key factor to publicize the community culture to the general public.

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