

Economic Community Management of Wat Sa-Pan Floating Market Community, Bangkok Metropolitan based on Social Capital and Cultural Capital

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Abstract

This research aimed to 1. Study strong economic community management of Wat Sa-Pan floating Market. 2. Study the process and the management methods of social capital and cultural capital with strong economic community management 3. Recommend guidelines to prevent, improve, and maintain strong community of Wat Sa-pan floating Market Community, Taling Chan District, Bangkok Metropolitan. The research was qualitative research. The key informants consisted of for example network committee members, community leaders, local sage, monks, in total 31 persons. The data analysis linked the analysis consistent with the context that adhered to the principle of logical comparison with the theoretical concept in parallel with the community context.

Wat Sa-pan Floating Market community revealed that it was an old community with a long history of the evacuation route and the army route of King U-thong and King Taksin the Great. It had old worship places and many canals. People of many races had settled down along the canals. There was cultivation of numerous agricultural products with sluices for distribution of the goods. There were many important traditions and sites. Ecotourism destinations were situated not far from the city. The management methods of social capital and cultural capital revealed the establishment of networks, community enterprises, Truth Savings Group, and

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committee and community leader responsible for the management of the affairs of Wat Sa-pan Floating Market community, There were communication and public relations of activities of traditions and festivals in the community, ecotourism destinations with the old lifestyle along the canals, good preservation of the environment, solidarity in the community, joint community development as its identity amidst the changes in urban community in order to keep abreast with the current progress.

Guidelines for improvement and conservation of strong community revealed that both public and private sectors recognized and started to campaign to instill the distinguished character of the community and raise awareness for cooperation among all community members in order to see the value of community culture and preserve it as the strength of further development.

Keywords: Economic Community Management, Social Capital and Cultural Capital, Wat Sa-pan Floating Market Community

การจัดการเศรษฐกิจชุมชนเข้มแข็งบนฐานทุนทางสังคม และทุนทางวัฒนธรรมของตลาดน้ำชุมชนวัดสะพาน เขตตลิ่งชัน กรุงเทพมหานคร

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บทคัดย่อ

การวิจัยนี้มีวัตถุประสงค์เพื่อ 1) ศึกษาการจัดการเศรษฐกิจชุมชนเข้มแข็งของตลาดน้ำวัดสะพาน 2) ศึกษากระบวนการและวิธีการบริหารจัดการทุนทางสังคมและทุนวัฒนธรรมเพื่อเศรษฐกิจชุมชนเข้มแข็ง 3) เสนอแนะแนวปฏิบัติในการป้องกัน ปรับปรุง และรักษาความเป็นชุมชนเข้มแข็งของชุมชนของตลาดน้ำวัดสะพาน เขตตลิ่งชัน กรุงเทพมหานคร เป็นการวิจัยเชิงคุณภาพ มีผู้ให้ข้อมูลหลักได้แก่ กรรมการเครือข่าย ผู้นำชุมชน ประชาชนท้องถิ่น พระภิกษุ รวม 31 ท่าน วิเคราะห์ข้อมูลโดยวิเคราะห์ให้เชื่อมโยงความสอดคล้องของเนื้อหาอีตหลักตรรกะเทียบเคียงกับแนวคิดทฤษฎีควบคู่กับบริบทของชุมชน การจัดการเศรษฐกิจชุมชน พบว่า เป็นชุมชนที่เก่าแก่ มีประวัติความเป็นมายาวนาน เคยเป็นพื้นที่อพยพการยกทัพผ่านของพระเจ้าอู่ทองและพระเจ้าตากสินมหาราช มีศาสนสถานเก่าแก่และมีลำคลองหลายสาย มีประชาชนหลากหลายเชื้อชาติตั้งถิ่นฐานริมคลอง มีการเพาะปลูกพืชผลทางการเกษตรมาก มีตลาดน้ำระบายสินค้า มีประเพณีที่สำคัญและสถานที่สำคัญหลายแห่ง มีการจัดการทุนทางสังคมและทุนวัฒนธรรมที่ส่งผลกระทบต่อระบบเศรษฐกิจชุมชน มีการตั้งเครือข่ายวิสาหกิจชุมชน กลุ่มสัจจออมทรัพย์ มีคณะกรรมการและผู้นำชุมชนเป็นผู้บริหารจัดการดูแลกิจการตลาดน้ำชุมชนวัดสะพาน มีการสื่อสารประชาสัมพันธ์กิจกรรมตามประเพณีและเทศกาลของชุมชนและการท่องเที่ยวเชิงอนุรักษ์วิถีชีวิตริมคลองแบบดั้งเดิม รักษาสภาพธรรมชาติแวดล้อมได้เป็นอย่างดี มีแนวทางป้องกันและรักษาความเป็นชุมชนเข้มแข็ง พบว่า ทั้งภาครัฐและเอกชนทุกภาคส่วนมีความตระหนักเริ่มรณรงค์ปลูกฝังความเป็นอัตลักษณ์ที่โดดเด่นของชุมชนสร้างจิตสำนึกให้มีความร่วมมือกันของคนในชุมชนให้เห็นคุณค่าของวัฒนธรรมชุมชน ช่วยกันอนุรักษ์สืบต่อให้เป็นจุดแข็งในการพัฒนาต่อไป

คำสำคัญ : การจัดการเศรษฐกิจชุมชน ทุนทางสังคมและทุนวัฒนธรรม ชุมชนตลาดน้ำวัดสะพาน

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Background and Significance of the Problem

The country's economic crisis in 1997 which was the first year of the 8th National Economic and Social Development Plan caused economic and social problems in many aspects, impacting people from all sectors of society. As a result, the issue of economic community was frequently discussed as a major alternative. Up till the present, the development of Thailand's economic community has undergone interesting quality changes. New innovations are applied to community work in order to revive and strengthen economic community. However, the drive of the process of economic community management in Thailand still faces problems especially lack of knowledge, understanding, and continuity of development, and economic, social, and environmental imbalances, impacting the strengthening of self-reliance and immunity in the development of economic community which constitute major factors for readiness in face of the inevitable changes of globalization (Wannatham Kanchanasuwan, 2010, pp. 119-121).

There are five floating market communities in Taling Chan District namely Taling Chan District Floating Market, Wat Taling Chan Floating Market, (Khlung Song Ton Nun), Wat Sa-pan Floating Market, Wat Champa Floating Market, and Khlung Lat Mayom Floating Market. Each floating market has different social, economic, and environmental contexts. Most communities have been similarly affected by the past development. There are 27 relevant communities with the population of 104,000. During his governorship, Major General Chamlong Srimuang had the floating markets set up in Bangkok Metropolitan to serve as ecotourism destinations and preserve local cultures and environment, provide the opportunity for farmers to engage in the cultivation of plants, fruits, and vegetables. Floating markets are the source of trade during public holidays in Bangkok Metropolitan. Taling Chan District Office was assigned the policy of forming the community committee as Taling Chan Floating Market community committee and overseeing the election of Taling Chan Floating Market community committee members responsible for the management of Taling Chan Floating Market. Taling Chan District Office would supervise at the policy level at a distance and provide assistance when requested. As a result, the floating market came into being (Tassanee Laknapichonchat, 2008, pp. 8-9) Nattapong Chaisaengprateep.

Thus, Wat Sa-pan Floating Market is a suburban community of Bangkok Metropolitan similarly to other floating market communities in Taling Chan District with robust economic community management, and development of the community's potential amidst changes. It is therefore interesting to study the community's potential which enables it to continue to exist, maintain its identity and recognized as the community with robust economic community management as the role model of sustainable community development which will serve as the example for the development of other communities in view of strong economic community management. The researcher was interested in the economic community management of Wat Sa-pan Floating Market community, Taling Chan District, Bangkok Metropolitan based on social capital and cultural capital to reflect the potential, characteristics, and conservation of the uniqueness of strong economic community management and explain factors relevant to the community strength, and put forward the recommendations of the study of economic community development of Wat Sa-pan Floating Market Community based on social capital and cultural capital in Taling Chan District, Bangkok Metropolitan to benefit other communities to have the opportunity to use the experience from community management as the guideline of its own community management for strength and sustainability in the future.

Objectives

1. Study strong economic community management of Wat Sa-pan Floating Market, Taling Chan District, Bangkok Metropolitan
2. Study the process and the management methods of social capital and cultural capital with strong economic community management of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan
3. Recommend guidelines to improve, and maintain strong community of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan

Concepts, Theories, and Related Research

Concept of cultural capital

Cultural capital means everything created to be used in the lifestyle or behavior of people in society has been accumulated and passed on from generation to generation from the old generation to the present generation. It is a cultural product that has both tangible and intangible forms. That is, tangible cultural capital includes buildings and places that are World Heritage sites. and works of art in various fields such as paintings, handicrafts, handicrafts, music, literature, etc. Intangible cultural capital includes customs, traditions, beliefs, way of life, acceptance, and practices, etc. (Patcharaporn Kachin. 2022)

The meaning above comes from a summary of the three characteristics of the concept of cultural capital that French sociologist Pierre Bourdieu proposed. Rungnapa Yanyongkasemsuk (2014) compiled and explained that it consists of 1) Capital that arises from the accumulation of various factors 2) Capital that appears in material form 3) Capital that arises from linking values with institutions as detailed below.

1. Capital that arises from the accumulation of various factors, embedded in people and groups of people for a long time. It is capital that is expressed through physical characteristics or behavior. as well as the feelings and thoughts within the minds of individuals Including being inherited through genetics. They have time to act as an intermediary, connecting and creating differences in the ownership of each family's cultural capital. This can be seen in the early years when capital is being accumulated and transmitted. And as the age increases, the cultural capital that is created and accumulated within oneself will increase.

2. Capital that appears in the form of objects It is capital that can be seen as concrete in the form of cultural products such as pictures, books, buildings and places that are World Heritage Sites. which can meaningfully reflect the wisdom passed down from ancestors.

3. Capital that arises from linking values with the institution It is social capital that arises from linking the value of an individual or something with an institution, organization, or place which is directly related as its origin or source. Such connection will lead to the determination and recognition of the value or qualities inherent in the person or thing, that is, the capital that can make the rules. or acceptance that many people agree on, such as acceptance in the monarchy, temples, and schools, etc.

Concept of social capital

Social capital refers to social relationship or social structures that interact together and have activities together. It causes learning, acknowledgment, and the transmission of information between people in the community in society or creates certain values that can bind people in the community in that society together and mutually accept. Examples of social capital that are often mentioned are trust, networks, and institutions. All of these types of relationships provide economic benefits to the community and that society. (Sinad Treewanchai, 2003)

For this reason, social capital is a type of capital that comes from the cooperation of people in society or the community which results in good relationships between people or institutions based on trust, generosity and mutual assistance. Therefore, social capital and cultural capital are different. In other words, cultural capital does not require activities that require participation. But social capital is a condition that there must be a joint effort to carry out activities or create common values. Either in terms of stability, peace, happiness or money. (Patcharaporn Kachin, 2022)

Therefore, social capital is a form of abstract capital. But it can reflect or produce results in a concrete way, such as organizing a Sunday temple activity for a community in Phra Phrom District. Nakhon Si Thammarat Province where people in the community all come together to dress in white and cooperate together to make merit and offer food to monks at the temple, etc. This example makes it evident that social capital is an abstract form of capital that is embedded in that community and society. If any community or society has social capital that has enough potential, it can lead that community and society to reach the goals in various activities that have been set. Importantly, strong social capital has an effect on promoting the cultural capital of the community to stand out and is more widely known. (Patcharaporn Kachin, 2022)

Concepts about community economic development

The meaning of community economic development: The word community refers to a group of people living in a small area who are connected to each other, have a level of familiarity, and have contact between people for a long time, have

ties to that place, have customs, traditions, opinions, and belief in the same way and in addition have a unique identity or have a specific identity.

Community development therefore means improving the quality of life of the people and growing the environment increases the value of people, animals, and environment, including conservation. The good cultural traditions of the community are preserved and passed on as the identity of the community for future generations to come. Community and society have similar meanings, especially society here means coexistence of human beings have many forms of relationship with each other. (Mongkollert Danthanin, 2008)

Human society depends on ecological and environmental conditions and responds to them. Basic human needs social development. Therefore, it means improving the living standards of people who have change for the better, causing society to progress in the desired direction. Community development and social development are therefore similar and different.

Briefly summarized: Community development and social development have the same dimensions. A developed community and society is about upgrading what the community or society already has to continue to function and progress in terms of differences in community development and social development in dimensions. The dimension of complexity, the dimension of the problem, the size of the problem and the dimension of external factors that affect it, etc. Therefore, the principles of community development are the truth of life of development, which is taken as a refuge is confidence and faith in humanity that every human being has value and meaning, dignity, potential. True community development is adhere to the principles of the people The goal of the people is the first. The beginning of development at the people by standing at the same point as the people, looking at the world, looking at life, looking at problems from the people's point of view in order to understand problems and needs of the people. in the local area in order to gain access to the lives and minds of the people. Second, work with the people by considering making the people understand their own and local problems and have the encouragement to stand up and fight the problems and help each other think and solve the problems. Third, put the people at the center, with the people have to be the ones to carry out development on their own.

Related Research

Kwannapha Sukhakorn and Saowatharn Samanit. (2022) study the process of creating value from social and cultural capitals toward development based on the strength and sustainability of the community in Pha Pang Subdistrict, Mae Phrik District, Lampang Province, with the objectives 1) to extract lessons from community management on the basis of development according to the potential and context of the community, 2) to synthesize and present the process of creating community value, a path to development based on the strength and sustainability of the community, and 3) to create a strategy for the participatory development of the Pha Pang Subdistrict community. Mae Phrik District, Lampang Province. This research used a qualitative research method which is Participatory Action Research (PAR). In addition, participatory observation document analysis group chat and in-depth interviews were used in this research. The research tools include an interview form and a draft of questions to extract community lessons and knowledge about the value creation process. Data were analyzed using content analysis and data were presented using descriptive method and there is triangulation of data. The results of the research found that community management of the Pha Pang community began with the problem of a lack of arable land and water sources and migration of working-age people to big cities. The distribution of development from the government sector is not even, including the conflicting ideas of people in the community. Therefore, the community development process is mainly used under the concept of self-reliance. By the value-based process of community management and the process of creating shared social value (CSV) driven by the Phapang Community Committee, a civil society organization. Type of social enterprise or Social Enterprise, although the basic problem of operations is the difference in ideas in terms of managing available resources. The community is strong, linked together by the kinship system and the village constitution system. Creating value from natural resource capital Human capital and knowledge base and community social capital This is reflected through the process of creating community value, a path to development based on the strength and sustainability of the community in the PHAPANG Model.

Patcharaporn Kachin. (2022). A representative picture of Thainess is presented in the list of 4 characteristics of engine room charms: Thainess is diverse. Thainess has a long history. Thainess is a social class and Thainess is meticulous Presenting such representations carries meaning and has a valuable effect related to the feelings and thoughts of Thai people. The program uses some elements of the cultural capital that exists in society to create Thainess. Through historical aspects, beliefs, ways of life, or science until those things become “Images representing Thainess” that are valuable and should be preserved.

Phra Phrom Kunaporn (P.O. Payutto).(2018). Study the consideration of value in dealing with all things in general. The aim is to understand and choose to consume true values that are truly beneficial to life. It is for the benefit and happiness of both oneself and others. This true value, besides being truly beneficial to life, It also supports the growth of meritorious qualities such as mindfulness, etc., freeing one from the bondage of objects. Because it is related to wisdom and has appropriate boundaries There is a suitable amount. It is different from the value of enhancing desire. which is not very beneficial to life Sometimes it is life-threatening. Causes evil qualities such as greed, intoxication, jealousy, delusion, opinion, and self-righteousness to others to flourish. It has no boundaries and is subject to competition and encroachment.

Rungnapha Yanyongkasemsuk. (2014) Presented the concept of class and capital To understand the social reality By Pierre Bourdieu French sociologist Trying to show that class rivalry exists. Depicts the succession process and the location of individuals in various fields and social space Moreover, the conditions of class identity and individual differences are the capital that individuals and classes have. Possession is not only economic capital. But there are other forms of capital: cultural capital, social capital, and symbolic capital, each of which has conditions for its acquisition. Treat and treat the disease differently. Acquiring capital mostly takes time. Capital can change form. Through agreement and mutual acceptance of people in society.

Methodology

The researcher used the methodology of Qualitative Research consisting of the process and the methods of in-depth interview with community leaders and local residents who were the key informants in parallel with the use of observation by the researcher, focus group, and literature review from documents. Moreover, the researcher used other methodologies to ensure that the research was more inclusive such as Triangulation Technique to inspect the technical information, Rapid Rural Appraisal (RRA) to identify the qualifications of the key informants with the following details:

1. Document Study and Literature Review included textbooks, research reports, dissertations, minutes of meetings, annual reports of government agencies, relevant articles and academic reports.
2. Field Study based on participant and non-participant observation, in-depth interview, formal and informal interview, and focus group.

The researcher determined the key informants by using the technique of Rapid Rural Appraisal (RRA) to determine their qualifications to be able to acquire the key informants in compliance with the set qualifications such as club founder, senior citizen, local sage, monk, entrepreneur, etc. to ensure the accuracy of the information and prevention of bias to acquire various information in accordance with the research objectives. The key informants were classified into four groups and one person, in total 31 persons as follows:

1. Network management committee/community organization group in total six persons with the following qualifications 1) Know the detailed information of the network/community organization group since establishment 2) Committee or member since the beginning with living no less than five years and 3) Willing to provide the information through in-depth interview on the issues of operation, process, and management methods of the areas, as well as problems, obstacles, and solution methods.
2. Network members/community organization group in total ten persons with the following qualifications: community leader, local sage, senior citizen, entrepreneur, local operator, government official, employee in a private sector residing in the community for over ten years, and willing to provide the information through focus group on the issues relevant to robust community, community's physical traits, community's history, social features, social capital, and cultural capital.

3. People outside the network/community organization group namely community residents who do not join the network of community organization group and relevant government officials, and the people sector in various professions in total ten persons. They must have the following qualifications: 1) Recipient of service or communicate with community network 2) Regular tourists to the Floating Market 3) Those who came to reside in the community not more than five years and were willing to provide information based on formal and informal interview on the issues involving the perspectives from outsiders to reflect social capital and cultural capital, operations, process and management methods of local areas, as well as problems and obstacles.

4. Representatives of the agencies with role in community, subdistrict head, village headman, temple abbot, manager or representative, employee at the supervisory level in the area in total five persons. The in-depth interview was conducted to acquire the perspectives of local residents with various roles in the community or direct stakeholders.

5. District Director/Division head responsible for urban development planning or representative with the issues on policies, supporters, and enforcement of laws in the community, as well as dealing with guidelines to solve the problems at the policy level.

Data Analysis

The researcher used the data analysis in parallel with data collection according to the principle of Qualitative Research. The information acquired from the focus group, in-depth interview, formal and informal interview, participant and non-participant observation were inspected for the accuracy of the information by using the Triangulation Technique to inspect the information from different people, time, and locations. Then, the analysis was conducted to link consistency with the context and adheres to the principle of logical comparison with theoretical concepts in parallel with the concept of community and relevant research works from literature review of various documents to ensure that the study results achieve the set objectives.

Research Results

The research on Economic Community Management of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan based on Social Capital and Cultural Capital can be summarized as follows:

1. Characteristics of community and economic community management from the past till the present of Wat Sa-pan Floating Market Community, Taling Chan District

Wat Sa-pan community is an old community of orchard farmers who have inhabited the land for hundreds of years prior to the establishment of Bangkok as the capital. In other words, it is Bangkok's old community. In the past, it was the route for people evacuation of King U-thong and other kings in the Ayutthaya period. It was also the army route of King Taksin the Great to salvage the city. From the past till the present, Taling Chan has had many canals. People of many races such as Thais, Chinese, Indians, Brahmins have come to settle down and engage in orchard, rice, and vegetable farming. As a result, the area has become a source of food to feed Bangkok Metropolitan and adjacent provinces for a long time. Later, with the development and progress, roads were constructed into the community, decreasing the areas for rice and vegetable farming. Most areas have been turned into housing estate projects and government offices. Not many old cultivated areas have remained. What the Wat Sa-pan Floating Market community takes pride and strives to maintain the identity and strong community and economic community management with social capital is human capital or human resource. There are the elderly with knowledge and ability in the community, natural resources, and many canals. There are agricultural areas, community's wisdom, and sustainable community management. The committee has been set up as the network of civil society responsible for driving the action. The cultural capital is the old, important, and historically valuable religious places. Family institution is secure due to expansion and relatives. There are festivals of all local traditions and cultures. There are social rules and regulations and practical norm of the community in order to understand the way of life and culture of the Wat Sa-pan Floating Market community.

1.1 In terms of economic community management up till now, the residents in Taling Chan mostly engaged in agriculture. In the lowland, rice farming was practiced. In the upland, orchard farming was practiced such as coconuts, oranges, durians, mangoes, and others. At present, the famous fruits include the old mango species of *Mangifera indiga* mangoes, Bangmod oranges, and Nonthaburi durians. The breeding of these fruits came from Taling Chan area. Therefore, in the past, this orchard area served as the source of food for Bangkok residents by which merchants came to buy them for reselling at Pak Khlong Talat (market selling flowers, fruits, vegetables).

1.2 Nowadays, the Wat Sa-pan community and other areas in Taling Chan District have been affected by the past development. A lot of roads were built rendering water transport less important. At the same time, the increase of housing estate projects forces the community to make great adaptation especially during the country's crisis. Major General Chamlong Srimuang, then Governor of Bangkok, formulated the policy to set up floating markets in Bangkok Metropolitan as ecotourism destinations to preserve local culture and environment, as well as create the opportunity for local farmers to continue practicing cultivation of plants, fruits, and vegetables. The Floating Market is the source of trade during holidays. The policy is assigned to Taling Chan District Office for operation.

1.3 Wat Sa-pan Floating Market community derived from the cooperation of organizing the project of three markets namely Taling Chan Floating Market, Klong Lat Mayom Floating Market, and Wat Sa-pan Floating Market. Taling Chan Floating Market was opened before there were boats passing back and forth. Wat Sa-pan Floating Market which is under the sustainable ecotourism community group is the project of cooperation between Bangkok Metropolitan Administration with the support from the Division of Tourism and Promotion of Community Development. Currently, there are 85-88 shops divided into shops selling fresh, and chemical-free plants, fruits, and vegetables which are produced directly from the villagers in the community itself, and shops selling meals and sweets. Making meals and sweets are part of wisdom passing down from one generation to the next. There are also souvenir shops, and shops selling trees and flowers. Therefore, the villagers in the community have the channel to distribute their goods and agricultural products, as well as another

channel for community products. The average income for selling the goods is approximately 2,500-5,000 baht a day per shop, depending on the type of goods. Each month, the residents earn supplementary income from selling goods in the market of approximately 20,000-40,000 baht. Moreover, the residents owning boats form a group to provide tourists with boat tours and charge 800 baht per trip for visits of the interesting ways of life along the canal and flower gardens. Wat Sa-pan Floating Market also campaigns for the residents to live their lives moderately following the royal initiatives of H.M. the late King Bhumibol Adulyadej. Wat Sa-pan community residents and Wat Sa-pan Floating Market merchants pool their efforts in developing Wat Sa-pan Floating Market for progress but maintain the character of the way of life along the canal, and the conservation of historic sites to stand side by side with Wat Sa-pan. Those who come to seek services of Wat Sa-pan Floating Market community include both Thai and foreign tourists, as well as nearby residents.

2. Process and management methods of social capital and cultural capital with strong economic community management of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan

The social capital of Wat Sa-pan Floating Market Community consists of expanded families, kinship society, resulting in the community's unity, potential community leaders, diverse social networks, valuable cultural capital, and good environmental capital as follows:

2.1 Expanded families and kinship society allow the community members to have close relationship, close and mutual assistance, which strengthens and unites the community. For example, when a neighbor keeps a shop in Wat Sa-pan Floating Market, another neighbor can sell his or her own goods in consignment.

2.2 The community leaders have potential and strong leadership, and with public mind. As mentioned earlier, the expanded families and the kinship society have given rise to natural leaders who coordinate with external organizations, within the community, and with other agencies with true sacrifice and dedication to the community, which strengthens the community. For example, the establishment of community enterprise for the members' benefit, the establishment of Truth Savings Group to support the members' savings, community product group, homestay group, and ecotourism in community group generate additional income for the community

members. They receive savings support from Government Savings Bank which strengthens Wat Sa-pan Floating Market community.

2.3 In terms of social network, Wat Sa-pan Floating Market community derived from the joint support of Taling Chan Floating Market and Klong Lat Mayom Floating Market. Wat Sa-pan Floating Market has the important landmark of an old temple with the sacred Buddha image dated over 230 years old, built during the Ayutthaya period, and highly respected and revered by local residents and tourists alike, creating tourism network of Wat Sa-pan Floating Market, network of sustainable community development, tourism network of Taling Chan District Office, network with academic institutions who send students to learn, and savings support from Government Savings Bank. The organizations are external networks of the community. There are other networks inside the community such as community enterprise, formation of Truth Savings Group, and savings support from Government Savings Bank, homestay business group, and many other community learning sources.

2.4 In terms of cultural capital, it is the valuable historic site with the old temple and the sacred Buddha image dated over 230 years, built during the Ayutthaya Period, and a major tourism destination of Wat Sa-pan Floating Market along the Bang Noi canal. The historic site is the Vihara (Buddha image hall) at Wat Sa-pan called Vihara Hall. It is the open Vihara with no wall. Formerly, there were three small Viharas lined up one after another. But with time, they fell into disrepair. Residents of Wat Sa-pan Community jointly constructed a large Vihara. Moreover, three old Buddha images were found at Wat Sa-pan namely Luang Por (Venerable Monk) To, Luang Por (Venerable Monk) Klang, and Luang Por (Venerable Monk) Dum and they are highly revered by the local residents. There are also traditions, beliefs, and dhamma practice of the community residents.

2.5 In terms of environmental capital of Wat Sa-pan Floating Market, there are many canals in the area. In the past, transportation was mainly on canals. For ages, it has also been the rich area for cultivation of plants, fruits, and vegetables as the sources of food to feed Bangkok residents. Nowadays, the residents of Wat Sa-pan Floating Market Community have revived the local waterways by arranging for water transport through the Floating Market and sustainable ecotourism in order to be more well known to the tourists.

3. Problems and constraints of the process and management methods of social capital and cultural capital and strong economic community management of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan

The problems and constraints of the process and the management methods of social capital and cultural capital with the strong economic management of Wat Sa-pan Floating Market Community, Taling Chan District, Bangkok Metropolitan were as follows:

3.1 The immigration of outsiders and the influx of modern culture have changed the traditional lifestyle of the community. The community lacks the identity of local development. The examples can be seen from the goods sold at the Floating Market. Some goods are brought from outside the area and do not reflect the identity of the old community as it should be. Tourists expect more of ecotourism.

3.2 Encroachment of the waterway is the release of wastewater into the canals. There is no water management system prior to release into the canals causing pollution and causing fish in the canals to die. Water starts to be polluted. The natural ecosystem starts to disappear, and urbanization starts to expand. For some parts and some families, the way of life along the canal has changed, decreasing relationship between households. The younger generation goes to study and work outside more. One important problem is the fast and noisy boats that disturb and annoy the residents. Moreover, the behaviour of some entrepreneurs and tourists who throw garbage into the canal impacts the environment.

3.3 Progress following urbanization of the community may drive the land prices up. Some residents are willing to sell their land and change their profession, as well as their lifestyle, impacting the identity of the people in Wat Sa-pan Community. Young people of the new generation favor modernity, ignoring their ancestors' profession, and seeking work outside the area. As a result, the relationship between the community and the Floating Market has decreased. The service problems are found but not many. In terms of crimes, it is observed that there are very little drug problems in Wat Sa-pan Floating Market Community.

Discussion

From the research, the researcher found important issues that should be discussed as follows:

1. Contextual issues and situations from the past to the present of the floating market community, Wat Saphan community, Taling Chan District, Bangkok. The results of the research found that

Social Capital, especially the economic characteristics of the communities around Wat Saphan Floating Market, Most people are farmer doing farming or gardening. According to social characteristics, people have a simple lifestyle. This can be considered from the fact that most people still have agriculture-related occupations. There is the cultural capital, namely the temple, which is the center of religious ceremonies and the meeting place of villagers who still have close familiarity with each other. There is unity and time to do various activities together, such as the Songkran Festival, Loi Krathong, New Year's Day, and religious holiday festivals. In addition, there is local wisdom that is an important cost in strengthening the community economy. This is consistent with the concept of Pierre Bourdieu, a French sociologist, who proposed three characteristics of the concept of cultural capital that Rungnapa Yanyongkasemsuk (2014) compiled and explained as consisting of: 1) capital that occurs from the accumulation of various factors 2) Capital that appears in material form 3) Capital that arises from linking values with institutions as detailed below.

1.1 Capital arises from the accumulation of various factors embedded in people and groups of people for a long time. It is capital that is expressed through physical characteristics or behavior, as well as the feelings and thoughts within the minds of individuals, including those that are inherited through genetics. They have time to act as an intermediary, connecting and creating differences in the ownership of each family's cultural capital. This can be seen in the early years when capital is being accumulated and transmitted. Furthermore, as age increases, the cultural capital that is created and accumulated within oneself will increase.

1.2 Capital that appears in the form of objects, it is capital that can be seen as concrete in the form of cultural products such as pictures, books, buildings and places that are World Heritage Sites. Which can meaningfully reflect the wisdom passed down from ancestors?

1.3 Funds that arise from linking values with the institution, it is social capital that arises from linking the value of an individual or something with an institution, organization, or place which is directly related to its origin or source. Such connection will lead to the determination and recognition of the value or qualities inherent in the person or thing, that is, the capital that can make the rules. Or acceptance that many people agree on, such as acceptance in the monarchy, temples, schools, etc.

2. Issues of processes and methods for managing social capital and cultural capital and managing a strong community economy of the Wat Saphan Community Floating Market in the Taling Chan area of Bangkok. The research results found that Floating market community, Wat Saphan community in the Taling Chan area Bangkok have social capital and cultural capital that still maintains a strong community that results in a strong community economic system. It consists of cultural capital in various traditions and customs. Wat Saphan Khet Taling Chan Community Floating Market places have high value on the community's traditional festivals. The Taling Chan people originally had a way of life that was tied to farming and Buddhism. It creates cooperation among people in the community, which is consistent with Patcharaporn Kachin (2022) who explained that cultural capital refers to everything created for use in the lifestyles or behaviours of people in society, which has been accumulated and passed on from generation to generation, from the old generation to the present generation. It is a cultural product that has both tangible and intangible forms. That is, tangible cultural capital includes buildings and places that are World Heritage sites and works of art in various fields, such as paintings, handicrafts, music, literature, etc. Intangible cultural capital includes customs, traditions, beliefs, way of life, acceptance, practices, etc.

In addition, it is consistent with the research of Sakpat Saengchai, cited in (Swit Kongsong, 2018), who studied social capital and the development of the Bang Nang Li community, Amphawa District, Samut Songkhram Province. The results of the study found that Bang Nang Li Subdistrict has social capital in each area that stands out. There is a Buddhist culture that has been practised; for example, on Asahna Bucha Day, Buddhist Lent Day, where people go to offer candles, offer offerings to monks and practice Dhamma and Songkran traditions, which are beautiful activities passed

down from generation to generation. There is an activity of pouring water and asking for blessings from elders, creating a connection between members in each village. Becoming familiar with each other like relatives causes the grouping to form a civil society sector that is linked to the cultural capital of society. There is a culture of respecting elders, helping each other, live together peacefully and also not racist against different religions. Adhering to the community's ritual practices causes the practice to become a community identity, strengthening and directly improving the community's economy.

In addition, Wat Saphan Community Floating Market Taling Chan District area Bangkok has social capital and cultural capital that maintains a strong community and good economic management. On the individual side (human capital), in the Wat Saphan community, there are community leaders who play an important part in driving inspiration. Taking the initiative to create various projects, it can be seen that even at the beginning of the management of the Wat Saphan community floating market, It will be conceived by Bangkok Metropolitan Administration's policy and pushed by the Taling Chan District Director. But community leaders, leaders of private sector organizations, bank managers, and all sectors have cooperated in harmony. This is in line with the concept of Phra Phrom Kunaporn and Buddhism (2018), which looks at social capital through the dimensions of real value and artificial value. The principle of true value and artificial value is used as a way of thinking according to the guidelines of true value and artificial value. That is a consideration of use or consumption as a way of thinking in order to extract or alleviate the defilements that arise a lot in everyday life because it involves the consumption and use of materials and various conveniences. True value refers to the value or benefit that humans use to solve their problems for goodness and beauty. Living well in life or for the benefit and happiness of both oneself and others by relying on wisdom as a measure of value. Artificial value means the value or benefit of all things that humans add to them for the purpose of pleasing one another. To indulge in feelings or to enhance and expand the great stability of the self that is held fast by relying on craving as a tool of value (Phra Brahma Kunaporn (P.O. Kwannapa Kwannapa, 2018)

3. Problems and obstacles of the process and methods of managing social capital and cultural capital and managing a strong community economy of Wat Saphan Community Floating Market, Taling Chan District, Bangkok. It was found that the migration of people from outside the area causes the lifestyle along the canal to change, and there is encroachment on the canal and less efficient wastewater management. Wastewater was released into the canals, and progress caused communities along the canals to become more urban. Causing land prices to increase. Some villagers are willing to sell their land and change careers. Changing the way of life, the way of life along the canal has affected the way of life according to the identity and identity of the Taling Chan people has disappeared. This problem is consistent with Kwannapa Sukhakorn and Saowatharn Samanit (2022), who studied the process of creating value from social and cultural capital. Toward development based on the strength and sustainability of the community in Pha Pang Subdistrict, Mae Phrik District, Lampang Province, with the objectives 1) to extract lessons from community management On the basis of development according to the potential and context of the community, 2) to synthesize and present the process of creating community value, a path to development based on the strength and sustainability of the community, and 3) to create a strategy for the participatory development of the Pha Pang Subdistrict community. Mae Phrik District, Lampang Province. Results from the research found that community management of the Pha Pang community began with the problem of a shortage of arable land and water sources. Migration of working-age people to big cities The distribution of development from the government sector is not even limited to the conflicting ideas of people in the community. Therefore, the community development process is mainly used under the concept of self-reliance. The value-based process of community management and the process of creating shared social value (CSV) is driven by the Phapang Community Committee, a civil society organization. Type of social enterprise or Social Enterprise, although the basic problem of operations is the difference in ideas in terms of managing available resources. The community is strong, linked together by the kinship system and the village constitution system. Creating value from natural resource capital, Human capital and knowledge base, and community social capital is reflected through the process of creating community value, a path to development based on the strength and sustainability of the community in the PHAPANG Model.

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