



Communication, Cultural Capital and Social Capital for Sufficient Happiness of People in Community of Koakha, Lampang Province and Inthaburi, Singhburi Province

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Abstract

The present study aims to relate communication, social capital and cultural capital for sufficient happiness in the Koakha community of Lampang province and the Inthaburi community of Singburi province in Thailand. It uses a mixed approach of qualitative and quantitative methods ($\alpha = 0.05$) to explore communication related to cultural and social capital in supporting sufficient happiness and sustainable lifestyle. The impact of leaders' communication for living with transparency and participatory communication has led to the transfer of cultural and other sources of sustainable capital including the local equity budget. However, new media with its global reach and its ideological content, capitalistic values, and practices, might have some disadvantageous effects on the local communities' way of life.

Keywords: Communication, Cultural and Social Capital, Sustainable Happiness, Economic Sufficiency

Introduction

Communication is a tool for the development and modernization of Thailand. The potential benefits of modernization could persuade people to embrace the capitalist system. This may cultivate a lifestyle for people where things are more convenient and money and relative wealth is considered a desirable goal. The resulting potential for better living conditions means that this system is the main driver for the population moving into cities and industrial areas. The subsequent crowded living conditions may cause negative psychological and social side effects such as loneliness, poverty and negative emotional stimuli, which can engender excessive crime, violence, and mental disorders. People living in industrial park areas and other urban environments may become greedy and work harder. They do so in order to afford those things that can make their lives easier and more convenient, for example, they may buy a car to make travelling more convenient. Pattamasiriwat, Kamuni, and Jongsuksomsakul (2006) explained that consumerism in society is a heterogeneous preference which narrows access to the available content. People may become retrospective and disenchanted with the changes to their lives. One way to regain happiness is by using the aid of entertainment that they like. In the case of older people, the entertainment forms may be of a kind that they enjoyed when they were younger. In an aging society, tradition may become the norm for a great many people. It is useful to transform set traditions into a new cultural format, for example traditional music and dance can be modernized and given a contemporary setting and relevance. This form of cultural capital can be of value in keeping traditional art forms alive and also in ensuring its relevance to younger contemporary audiences.

Cultural capital adaptation is a method whereby traditional culture is modified to become a contemporary cultural asset. This asset is synonymous to an individual's wealth provided by their family, school and life experiences. Their experience is tacit and cannot be easily transferred to others. It can, however, be shared with



others, and become part of their social and cultural experience. When operating in the same cultural environment in any society, kindness and helpfulness are the basis of social capital. Many large public companies seek to do charitable works as a way of building social credibility, which is seen as important in the general community. Helliwell and Putnam (2004) said that the relationship between social capital and individual well-being in society is highly important. Bourdieu (1985) introduced social capital in the 1960s from where it spread across psychological and cultural dimensions until now. The social and cultural dimensions are significantly related and also involve cultural participation and consumption (Hyypä, 2010, p. 43).

Mass communication is a channel for the dispersal of cultural content. Moreover, cultural value can be added through advertising media. Advertising can develop interest and encourage people to buy products. Some people may be inclined to over consume media products or services such as subscribing to a channel; they may also buy the latest products such as mobile phones, etc. All this has symbolic meaning, of being a way to present themselves as prosperous. It may also work to affect their social standing as the apparent cost of the product or broadcast channel may serve to determine how others see them. Possessions may serve to present the individual as apparently wealthy, thus the individual may be presented as having a higher status, a particular way of life, holding certain beliefs, etc.

Recently in the mass media, novels and plays have been presented in various formats, such as television dramas. Some of these dramas were modernized versions of traditional stories, for example Buppe-Sanniwas. In this story, some of the principal characters moved between former times and modern times in a time-slip fashion. The presentation of such historical dramas in a more contemporary format can be a useful way of presenting culturally relevant stories to contemporary audiences. It is helpful for Thai audiences to look backward to their history not as boring, but as culturally relevant. Information presented could have direct social and cultural relevance and would therefore be a way of preserving the past as culturally relevant. Such stories can help to create a demand for such projects as Thai traditional dress, tourist destinations in Ayutthaya, traditional foods such as green mangoes with sweet fish sauce. Such food products could become general and be sold in convenience stores. However, when Bourdieu's perspective is applied to this cultural presentation, this reflection on past culture has been somewhat distorted as mixed-cultures in global environments with free trade agreements have developed a consumer culture and lifestyle, resulting in people often over spending and not saving money for the future. Thai people watching these dramas have used them as a basis for consumerism, in that they have over indulged in purchasing symbolic icons which may not have relevance to their daily way of life.

Objective

To study the relationships between communication and social and cultural factors which affect the economic sufficiency and people's happiness in the Koakha community in Lampang province and the Inthaburi community in Singhburi province.

Operational Definitions

1. Communication means the communities peoples' perceptual behaviors in interpersonal communication, community communication, group communication, mass communication and social network communication.
2. Social capital and cultural capital means family and community relationships in the communities that affect people's participation in social and cultural activities and their creation of products.
3. Sustainable and sufficient happiness refers to an economic sufficiency community lifestyle where people depend on communication to connect to family members, the household, the surrounding community, the people

outside the community and others throughout the nation to form social and cultural capital, thus leading to people's well-being.

4. Well-being refers to individual daily life-styles with no pain, good health, sound minds and lifelong happiness.

Conceptual Framework

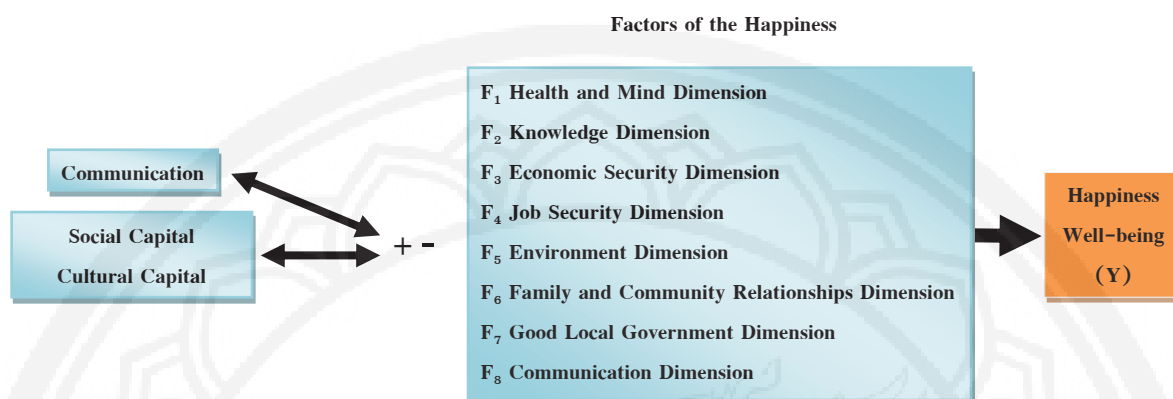


Figure 1 Conceptual Framework

Research Methods

This study used a mixed method approach with qualitative and quantitative methods to collect data. Samples were selected from the results of a mental health survey (an indication of happiness) conducted by the National Statistical Office (National Statistical Office, n.d.) in collaboration with the Department of Mental Health and the National Health Plan in August 2016, (Office of the Decentralization to the Local Government Organization Committee, 2016). The results of the survey were combined with the average debt of households and the happiest provinces. The study area in the north was Koakha Municipality in Lampang Province and in the central area was Tambon Tha Ngam in the Inburi District of Singburi. In-depth interviews were conducted with key informants who had local administrative roles. Before formulating the questionnaire, each community leader was interviewed to give a critique of the issues that were relevant to the reality of the area, especially on the question of social capital. After the questionnaire was formulated, the same leaders were interviewed to evaluate questionnaire relevance to their communities. Cultural capital varied from area to area. The questionnaire was reviewed by three academics and an index of items and objective congruencies or IOC was created. A body of 30 subjects were used to test the reliability and validity of the questionnaire. The result of the test was $(r) = 0.94$. The survey population was scoped using Taro Yamane's equation for 3,603 people in the Koakha District Municipality, (Thailand Information Center, n.d.a) and 4,105 people in the Tha Ngam sub-district (Thailand Information Center, n.d.b), giving a total of 7,708 persons. Variance was 0.05. The sample size was 400 people, using 200 people from each area. The questionnaire was returned and used to calculate 387 data sets due to 13 incomplete survey results. The descriptive statistics were analyzed for percentage, mean, standard deviation and inferential statistics with correlations and factor analysis.

Hypothesis

Based on a literature review, the hypotheses for this research included the following:



H₀: Social and cultural capital was not related to the happiness and wellbeing of local people in the Thagham and Koakha communities.

H₁: Social and cultural capital was related to the happiness and wellbeing of local people in the Thagham and Koakha communities.

Research Analysis

There were 387 responses. There were more female than male respondents, (68% and 32%). The average age was 54 and the age range was between 17–87 years. Almost all of them graduated from primary school and secondary school, so 84.8% were literate. Most were married and still living together (60.2%). Both males and females were household leaders. Some of these heads of families were separated or divorced and a few of them were single (11.6%). The result showed that even in community areas that were near the city of Bangkok and industrial parks, people were still keeping their family status, as there were more couples than individuals who were either separated or widows. Separations usually resulted from one partner working away from their hometown, rather than from relationship break downs. A few of them had left their hometown to rent land for agricultural purposes. The most prevalent occupation was handyman followed by farmers, next were small merchants selling from their homes and the unemployed, who were approximately equal in number. The remaining population were in the government sector or employees in private companies whose economic status was mostly an average monthly income of 8,000–10,000 baht. The financial status reflected more spending than income, so many had excessive debt but stated they could manage it. Some made savings from 1 to 15% of their total income per year. However, some of those who earned between 15,000 to 20,000 baht also were unable to repay debt in a timely manner.

Communication Behaviours

Digital television was the most popular communication channel, 80% of the sample population watched digital television ($\bar{x} = 3.85$, S.D.= 1.27). The next most popular channel was mobile phones ($\bar{x} = 3.4$, S.D.= 1.52). Third was conversations with families, fourth was conversations with government officers and volunteers in meetings and fifth was speakers in the communities.

Table 1 Communication Behaviour of Respondents

Type of Communication	\bar{x}	S.D.	Meaning
Broadcasting > Television Broadcasting			
Watching digital television such GMM, Thairath TV, Channel One, Channel 8, Workpoint, MONO29 and so on	3.85	1.27	Seen Often
Watching analogue 3 5 7 9 Thai PBS and NBT channels	3.28	1.49	Sometimes
Social Media			
Regular chatting via their mobile phones	3.40	1.52	Sometimes
Keep a mobile phone available at all times	2.62	1.72	Sometimes
Regular use of Internet connections	2.28	1.89	Rarely
Keep their mobile phones available at the bed time	2.28	1.70	Rarely
Download and update applications to keep in contact with their friends	2.25	1.72	Rarely
Internet and social media such as Facebook, LINE, Twitter	2.22	1.72	Rarely
Information gathered 24 hours a day via the Internet	2.21	1.80	Rarely
Send stickers and short message to maintain group relations	2.06	1.72	Rarely
Social engagement via the use of social applications	2.04	1.61	Rarely

**Table 1** (Cont.)

Type of Communication	\bar{X}	S.D.	Meaning
Personal Media			
Family members communication	3.39	1.59	Sometimes
Local representative in village such volunteer	3.30	1.73	Sometimes
Talking with monks	3.14	1.63	Sometimes
Talking with neighbours	3.05	1.30	Sometimes
Offline Media			
Public announcements are made everyday	3.29	1.62	Sometimes
Public announcements are made using a community public address system	3.23	1.79	Sometimes
Flyers, bulletins, Local Government Newsletters	2.94	1.53	Sometimes
Advertising posters attached to moving vehicles	2.38	1.55	Rarely
Print Media > Newspaper			
Like to read a newspaper every morning	1.91	1.79	Rarely
Reading national newspapers	2.36	1.59	Rarely
Reading a local newspapers	1.83	1.57	Rarely
Matichon prachachat bangkok business newspapers	1.82	1.51	Rarely
Like to read a newspaper while having a meal	1.54	1.65	One Time
Broadcasting > Radio			
Listen to political content on local radio shows	2.43	1.78	Rarely
Listen to entertainment programme on the radio received via satellite	2.27	1.77	Rarely
Listen to entertainment programme receive via local radio stations	2.17	1.71	Rarely
Like to listen to the radio while watching television	1.83	1.81	Rarely
Listening to the radio continuously over the day	1.78	1.63	Rarely

Table 1 indicates that almost all of the population within the communities had access to digital television and the top ten frequencies of viewed television programs were channel 33 ($\bar{X} = 3.03$, S.D.= 1.91), followed by channels 35, 24, 34, 32, 29, 36, 27, 1 and channel 23. Some of these channel numbers had changed from the pre-digital transmission of channels 3, 7 and 9, but people remembered that they were the same media forms as the old brand numbers (channels 3, 7 and 9). The remaining channels were:

- True Vision, which is the media division of CP all,
- Amarin, Thairath and PPTV which were all former publishing media companies but now have changed their format to television,
- MONO29 which is a new digital channel showing movies all day and all night,
- CH8 which is a music and entertainment company, which owns RS company
- Workpoint, a previous content provider to channel 9 who now that produce entertainment programs for their own digital based channel.
- The rest of are viewing channels such as MCOT HD, Channel ONE, Thai PBS, 3SD, 3 Family, Nation TV, NBT HD, GMM25, Now26, TNN24, NEWS TV, Voice TV, Spring News, MCOT Kids, Bright TV and THV: which are accessed on average 0.67–1.99 where a total of 5 represents total viewing time, with a SD of 1.3–1.9.
- It was surprising that Parliament and Local channels did not catch peoples' interest. Nobody tunes in to these and some respondents commented that they were not impressive because there was too much serious content.



Almost all audiences in both areas were likely to view entertainment over more informative content. They indicated a familiarity with analogue television formats. The favourite programme types were entertainment, drama and news talk shows such as the Buppesanniwas drama program, the Khaw Sammiti news talk program on channel 3, alternative sexually indulgent chat programs, Buddhist dramas from India and also game shows and singing contests.

Mobile phones were used to connect to social networks to maintain relationships or seek information. Social network contact is part of social capital due to its use as a tool for people to participate in many activities, such as raise their opinions on policy planning to a new level in their areas. The average media usage score for social media and person to person media were the same. The media produced by community people was still relevant and important for them to distribute information in their areas. Social networks served as a portal for their information on a broader viewpoint. Mass media use content obtained freely from personal posts on social networks which they distribute to become the “talk of the town” over the network’s range. Community media used social networks rather than the mass media. Mass media is becoming less functional due to technological advances.

Results for Social and Cultural Capital Divided into Two Areas

1. Social Capital and Cultural Capital in Thagham Subdistrict, Intburi District, Singhburi Province, Thailand

Factor analysis found a KMO = 0.918, the values were over 0.5 and nearly equal to 1, indicating the data was suitable for use with factor analysis tools. A Bartlett’s test of sphericity reported a statistically significant effect, indicated by Chi-Square = 3793.585 at a small level of significance = .000 values below .05 indicate the suitability of factor analysis, which lead to the rejection of the null hypothesis (H_0). This signifies that the 33 variables of social and cultural capital in Thagham community are related due to factor analysis. The variables were divided into 6 groups or dimensions as follows

Dimension 1 was named “**Participation, Equality and Helpfulness in Inheritance of Social Capital for a New Generation**” This includes:

- the knowledge and capacity of Thagham subdistrict leader who is frequently able to reach community people to help solve their problems,
- families relating to the community to collaborate on new activities and make a profit,
- members of the community can learn and work for an income which brings them happiness status.

Communities have a gap between poor and rich status which leads to financial disadvantage causing as drugs abuse and other social problems. After integration and collaboration, they can create new activities such as entering a boat racing competition. Boat construction is a cultural capital that has been inherited along the Chao Phraya River.

Dimension 2 was named “**Participatory Activity in the Community for Social Capital**” which includes:

- being able to voice their opinion in meetings,
- local business ownership, and
- not working outside their community to provide safety from adverse social factors.

The members can stay in the community and support each other, while their merchandising and service provision can increase incomes and support a sustainable living style.

Dimension 3 was named “**People Refusing to Cooperate Together and Acculturate**” which includes:

- not helping each other when they are in trouble,



- not expressing opinions in community meetings.

Some of these people may be uncooperative because they come from another region such as Vientiane, Laos.

Dimension 4 was named “**Harmony and Generosity in the Community**” which includes:

- local government officers who are residents and are knowledgeable and able to help people in their community. The Thagham people are generous and support each other even when they have not requested assistance.

Dimension 5 was named “**Administrative Transparency and Allocated Budget**” which includes:

- people who cooperating to develop a plan and receive an allocated budget from the municipality or local administrative organization.

Dimension 6 was named “**Cultural Capital**” and includes:

- Thai cultural wisdom expressed through music, dancing and other forms which cultivate local youth and others in the community. An example of cultural wisdom is salted fish and pickled fish to preserve food which people in the community make into a saleable product to generate income for themselves. People in the community encourage the younger generation to participate and join in activities in temples such as meditation, playing long tailed drums and other ritualistic activities.

2. Social Capital and Cultural Capital in Koakha Subdistrict, Lampang Province, Thailand

Factor analysis found a KMO = 0.846, the values were over 0.5 and nearly equal to 1, indicating the data was suitable for use with factor analysis tools. A Bartlett’s test of sphericity reported a statistically significant effect, indicated by Chi-Square = 4513.220 at a small level of significance = .000. Values below .05 indicate the suitability of factor analysis, which lead to the rejection of the null hypothesis (H_0). This signifies that the 34 variables for social and cultural capital in the Koakha community are related due to factor analysis. The variables were divided into 5 groups or dimensions as follows:

Dimension 1 was termed “**Social Capital Enhances Close Interpersonal Connection**” and included:

- The relationship of the community leader with other local and national politicians and government officers,
- Community people participate in the election of the community leader by voting, and
- Local administrative leaders share information with other organizations and get rewards from various competitions in good governance, administrative transparency, and participation in social activities.

People in the community who are well educated can return to work in their community, for example as government officials. Long-sa-pao is a term for one element of Lampang and northern region cultural heritage. It is used to identify how people connect and cooperate together. People living in the Koakha community are aboriginal and carefully maintain their traditional cultural norms.

Dimension 2 was termed “**Happiness from Cultural Capital Resulting from Joining in Public Activities**” and included:

- Gifts representing faith offerings designed by Mr. Jaruk Chalutong who is a teacher,
- Fabric banners used to celebrate Buddhist ceremonies created by Mr. Pethai who is a well-known and wise person in the community,
- Flags created by Mr. Manu Jaigham used in Buddhist ceremonies,
- Traditional plays such as traditional sword dancing, Fon – Gnuay or Lanna traditional dance,
- “Joi and So” or erhu which are stringed Lanna musical devices used in psychological therapy.



- Baan-Loa, a public park which is a place for relaxation where people, families and the community hold joint activities.

- People in the community create handmade flowers, sewing and coconut shell products which can be sold to bring them an income.

- The community development department which is an organization that is intended to preserve local culture and communities as sustainable.

Dimension 3 was termed “**Economic Sufficiency Using Recycling and Reusing as a Form of Income**” and included:

- Non-chemical agriculture,
- recycling garbage and
- Every household cultivating at least 7 kinds of organic vegetables for sale on the market. Such activities are in keeping with the philosophy of King’s Rama IX.

- Waste management provides a part of community income.
- Barter is a part of the recycling plan where things are exchanged. This helps to keep the environment clean.
- The sincerity and transparency of leaders in the Tambon Administration Organization is a kind of social capital created through a model of trustworthiness for people in the community.
- Clean houses and keeping your home neat and in good repair is a project that makes people proud of their community.

Dimension 4 was termed “**Cooperative Government Officers who Support Cultural Capital**” and included:

- Local people who participate in planning projects and are noted for their budgetary transparency.

Dimension 5 was termed “**Cultural Capital**” and included:

- The rice box of the Janchai aunty is a northern rice box given to monks for the Dhamma when monks lead the prayers.

- Salo, So and Sueng which are Lanna stringed musical instruments and are cultural capital.

Regression Coefficient of Well-Being Factors

After social and cultural capital were analyzed in each area, regression analysis using the Enter Method Technique was performed to find the correlation (R) and prediction Coefficient of determinism (R^2) and to measure the coefficient of determination (R^2 change), F ratio (F), and the proportion of the coefficient of determinism (F change) from various measures in order to predict the well-being of the Koakha and Thagham community people (Y) with an entry step, as shown in Table 2:

Table 2 Regression Co-Efficient for Social and Cultural Capitals Factors Related to the Happiness of People in the Koakha Community

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.495 ^a	.245	.216	1.643	1.635

$R^2 = 0.245$ means 24.5% of coefficient determinism or factors of well-being and indicates a positive and significant correlation ($p < 0.05$). Model no.1 explained that at least one variable from 33 variables related to happiness ($R = 24.5\%$). The Durbin-Watson score was 1.635 where a score of 1.5–2.5 means it is independent.

The determinism of Koakha community is a dependent variable for community happiness which acquired a value of 24.5%, so therefore 76.5% of factors affecting happiness (Y) come from other variables. The happiness sampling (199 people) result increased to 8.36 when the Participation, Equality and Helpfulness in Inheritance of social capital for a new generation item increased to 0.624. The participatory activity in the community for social capital item increased to 0.569. The administrative transparency and allocated budget item increased to 0.201, the Cultural capital item increased to 0.112, the harmony and generosity in the community item increased to 0.022, while the people refusing to cooperate together and acculturate item decreased to 0.071.

Table 3 Regression Co-Efficient for Social and Cultural Capitals Factors Related to the Happiness of People in the Thagham Community

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.335 ^a	.112	.088	1.415	1.591

This determinism of Intburi community is a dependent variable for community happiness and it acquired only 11.2%, so 88.8% of factors that affect happiness (Y) came from other variables. The happiness sampling of (188 people) increased to 7.56 when Social capital enhances close interpersonal connection item increases 0.456, Happiness from cultural capital resulting from joining in public activities item which increases 0.143. Economic sufficiency using recycling and reusing as a form of income item increases to 0.110, Cooperative government officers who support cultural capital item increased to 0.053, and the cultural capital item increased to 0.049. Details on the determinism equation are each explained below.

Hypothesis Test Result

Table 4 Result of hypothesis testing for H₁

Happiness and Well-being	Correlation (r)	p-value
Social and Cultural Capitals in Thagham Community	.519**	.000
Social and Cultural Capitals in Koakha Community	.439**	.000

* Significant Level .05 ** Significant Level .01

Table 4 explains how the test of the Hypothesis showed that social capital and cultural capital are related to happiness (sig 0.00 < 0.01). This indicated that the relationship of social and cultural capitals, has a relationship to the well-being of local people in the Koakha and Thagham Communities.

Discussion

The results for happiness of people were at a high level. The communities that had the highest score level had good family relationships. They regularly communicate with each other. Communication is a kind of psychological therapy and support for family relationships engendering for respect and honor. This family relationship effects public cooperation in activities.

The Thagham community in Singhburi Province had the highest score in social capital, which demonstrated they are people who help each other to the extent that even when help was not requested, they still kept helping each other. The kindly minds of people in the community aggregated to influence people's opinion and cooperation with leaders, so leaders could solve problems and easily integrate the residents in working together.

The results for the Koakha community in Lampang province originated from close family relationships and from working for an income within and outside of the household, for example in keeping clean houses and homes



neat and in good repair, fresh organic vegetables which can be consumed by the growers and also be sold to bring an income to the growers. The recycle barter shop project, was part of a successful effort to save the environment, as well as the garbage reuse project which was maintained to encourage the use of non-chemical products, such as compost, in agriculture to sustain community health.

Moreover, social capital related to good family relationships impacted on alcohol and gambling by decreasing problems in both areas. However, a moderate level of financial income had a negative impact on people in the communities because of difficulties in paying for some levels of treatment and health insurance. Nowadays, even the government provides free health care in the community, but it does not cover longer term treatments for illnesses that may be chronic and take longer to cure, such as kidney disease and cancer. The income of people living according to the economic sufficiency philosophy was derived from selling cultural products outside community. This income supported them to stay in their hometown and not move out to new places or work in the industrial world. Remaining in the community meant they were able to live in a peaceful place, with reduced social problems in areas such as drugs, crime, gambling, alcohol abuse in the village.

In addition to cultural capital factors which are related to the good mental condition of people in the community, musical instruments such as “Joi and So” or erhu, which are stringed Lanna musical instruments, could be used in psychological therapy. On Dhamma day, the traditional sword dances, Fon-Gnuay and Lanna traditional dances, Mr. Jaruk Chalutong’s teachings, Mr. Pethai’s well known his wisdom in the community and Manu Jaigham’s flag creation, the making of plastic flowers and relevant religious symbols, sewing, making coconut shell products, food and so on, reflect their “happiness gained from cultural ways of life.”

Economic development projects were effective at a macro level in society for example, traffic problems causing dust, rough roads and road construction and also the flood disaster in 2011 when the broken Bang Chomsee water gate brought conflict with surrounding people. The crisis reflected the failure of budget management of government at that time. This problem was solved when a new gate and a bigger dam for flood protection with a recreational park in the area for the people in community to relax. A new tourist destination arose from these developments (See pictures below).



Figure 2 The Left-Hand Picture is Flood Disaster in 2011
and the Right-Hand Picture Shows the New Gate Named Bang Chom See Water Gate

The results indicated that all social and economic capital factors in both areas were based on communication to connect and glue relationships in households and villages. Nonetheless, officers in the local government were friendly with people such as volunteers and those who participate in all village activities. This results in the furtherance of social capital and effects cultural capital as modified to add value. Soil may be utilized for production

of assets such as the banana plant, vegetables and all kinds of natural products for sufficient living, which can render a sufficiently comfortable life to prevent people from leaving the village. Besides, small media such as speakers in the village empower information transmission to help persuade people in the community to solve their problems and create activities, thus forming a central government policy for assistance in vertical and horizontal directions within the community. Pole mounted speakers in the village are still an important form of communication media. Also, some people send messages through social networks such as LINE, Facebook and email, because it is easy, at hand, convenient and it saves costs. However, the use of the internet can be expensive if there are internet charges that have to be paid.

Data from the internet impacts the knowledge of people in the community. Too much information may be hard to read and interpret, but still may reflect their village story. According to Jongsuksomsakul (2016) the social network is part of happiness and wellness management in Donkeaw, Mearim Chiang Mai Province. The internet provides exposure to outsiders and enables them to receive information from the world community. The Donkeaw community is proud to present their society to the world. In contrast, a lack of internet coverage in the Nongkhaew Community in Kanchanaburi Province resulted, instead, in the use of drama to impact social perception in 2001. The drama was a group media where people cooperated to create a script and action. It was then presented by them before the internet was available in all parts of Thailand. (Jongsuksomsakul, 2015)

Advantages of huge budgetary investment in digital technology enhancement. Thai people are a passive audience and accept technology into their lifestyle easily especially when digital technology has been introduced into agricultural fields they have used the advantages of smart media for farm management, to control and to cultivate the plants. People in communities depends on new media to help them distribute their culture into a social network platform and create products, for example when the recording of Joi and So in Koakha presented on stage was spread over YouTube.

However, personal communication is important in human relationships which add value and strengthens the community to add cultural and social capital along the sufficiency pathway. Also small media such as pole mounted speakers, bill boards, moving vehicles with loudspeakers, and leaflets can distribute their contents as well as on social media to disperse their story globally.



Figure 3-5 Examples of the Sufficiency Economy Way of Life of People in Communities

Under the 4.0 digital Thailand policy for determinism of the country's development as a dynamic tool for people's nonstop learning, people in these communities still manage a peaceful life through sufficiency principles. For example, the people in the Thagham community never surrendered to the experience of a water disaster, while people in Koakha community have a strong relationship in their family roots, creating civic participation and income activities while retaining the Lanna culture, even in the face of being surrounded by western culture in modern times.



Cultural and social capital contribute to sufficiency life management, community participation, communication tools for people to understand each other, local personality and background status. It was found that Thagham had a higher score than Koakha for the above. Nonetheless, when police monitor local security and transparency in financial management, both communities had similar scores, according to central budget laws in accordance with Conroy and Eillis, 2000; Isa, 2001; McCoy, 2002 and Sinisterra, 2007 as cited in Throsby, 2005 and Thai studies on the impacts of social and economic development for human resource improvement, well-being and the happiness index measurement at the present time. The National Economic and Social Development Board (2002, pp. 1–3) assessed the economic and social development effects on people's mind and well-being. The results revealed that the happiness and well-being of people decreased after the economic crisis in 1993. However, the economic crisis did not affect the health and learning opportunities of people, but instead affected job satisfaction, unemployment and insecurity in their life and belongings. Moreover, management of economic enhancement distributed unfair benefits to the major financially disadvantaged groups in the Thai population.

Suggestions

1. Ongoing research is necessary at a local level into economic and other factors as well as into social and cultural capital.
2. Communication is essential for leadership and understanding which will create cooperation between government officers and community people.
3. Leadership and government should come from people who have been born into family networks in the local community, who can understand the needs of local people.
4. Practical guidance
 - 4.1 This research data was collected in the un-elected political background under military control by laws in section number 44 and so the result reflects government administrative management being inappropriate to people's well-being. Therefore, an elected government may positively affect people's wellbeing.
 - 4.2 Education improvement is required to strengthen independency for people in local areas.
 - 4.3 Government administration should merge local administrative organizations to achieve economies of scale and efficiency in budget management.

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