The Sangha Organization and Education: Educational Management on the Cultural Capital Base for the Future Society and Community

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Abstract

This article is a synthesis of documents to study the role of the sangha organization. In Thai society, Buddhist monks are in one of the main national institutions and have taken roles and responsibility in education from the past to present. This study is based on the community cultural capital theory as the fundamental for educational management for developing the future society and community in 4 aspects: 1) sangha organization and education management, 2) cultural capital and lifelong education, 3) sangha organization and learning society, and 4) educational management on the cultural capital base. The study results are useful as guidelines for the concrete practical implementation in developing the quality of the community education. The applicable concepts are proposed for managing education effectively by basing on the existing cultural capital in the communities where the schools are situated for the highest benefits from the concrete development.

Keywords: Sangha Organization, Education Management, Cultural Capital Base, Future Society and Community, Social Studies Approach

Introduction

A sangha organization or a clergy has been an important organization and institution from the past, and it is regarded as one of Thailand's three main institutions i.e. nation, religion, and monarch. The sangha organization has taken responsibility and roles in educational management for development and problem-solving. The goals of the educational management can be achieved by relying on the good management system which includes principles, concepts, models, methods, and power distribution. At present, the management of the sangha organization involves with the government authority, traditions, and customs etc. Dealing with matters relies on the Sangha Act as the criteria for ruling and organizing the clergy in compliance to monastic disciplines, laws, rules and regulations of Sangha Supreme Council, and resolutions (Department of Religious Affairs, 1997). In other words, the sangha organization is an organization which has close relationship with people in the community. This organization plays an important role in Thai educational management with the focus on participation in the educational management for responding to the community needs. According to the decentralization to the educational zone, the sangha organization takes part in the educational management with the emphasis on Thai youths and societies as prescribed by 3 national standards. The first standard is concerned with the desirable attributes for Thai people to be smart, good, and happy as the citizens and the world population. The second standard involves with the guidelines for educational management focusing on student-centeredness, and basing on the existing schools or

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communities. The last standard refers to the guidelines for building and strengthening learning societies, knowledge-based societies, learning styles, and learning sources.

Thai current education is managed according to the contexts and the national plans for development of people, teachers, and societies in various models. The focus is on the participation of the government and private sectors with more orientation to vocational education. The emphasis is on managing the basic and tertiary education for occupations by relying on the internal and external main factors such as technology, economy, bureaucratic, politics, and ethics. As a result, the educational system is managed with the integration of 5 main ministerial organizations. Accordingly, the permanent secretary of Ministry of Education is the highest authority with decentralization to Regional Education Office No. 1 – 18 each of which includes the provincial group. In each province, the provincial education office supervise the educational areas, agencies, and schools. The decentralization makes the supervision more systematic (Pimpa, P. 2018: 242).

In the 21st century, the education in the world is managed for preparing the students to keep up with changes in societies and the world in order to make a living properly and effectively. The students are educated to equip with skills, capability, and competency. The most important skills for making a living in the 21st century is a learning skill in reference to the model of the Partnership for the 21st Century Skills (P21) which is developed in the USA from the cooperation the teachers, educators, and business leaders from large private companies and national professional organization. Schools and the government educational offices are responsible for educating youths to gain knowledge and skills for living in the 21st century world (Rotherham, A., & Willingham, D., 2009: 19-20). According to Tuntirojanawong, S. (2017: 2853), the direction of the educational management in the 21st century is to develop people to be qualified through knowledge transfer, training, cultural inheritance, creativity, academic progress, and knowledge creation by setting environment for learning societies and supportive factors for lifelong education. Particularly in the 21st century, the students need to be developed for living in the digital age with continuity and sustainability for the personal and social growth. Accordingly, the implementation should be in 6 aspects: 1) government policy in the educational management on life skills in the 21st century,   2) curriculum development, 3) development of teacher qualification, 4) development of students' knowledge and skills for being successful in living and occupations, 5) development of media and information technology, and 6) support on cooperation networks for the educational management for life skills in the 21st century. (Mangkhang, C. & Kaewpanya, N., 2021a: 93) preparing citizens is therefore important to do in all societies to cope with what will happen from sudden changes.

The educational management of social studies using cultural capital as the basis for future societies and communities. Bourdieu, P. (1986: 248-251) defines the concept of the cultural capital as the capital accumulated inside a person, an object, or an institution which is shaped and reproduced by transferring through the educational system. The product from the accumulated cultural capital is a taste which makes differences and is an instrument for maintaining social classes to exist. In addition, Griswold (2004: 93-95) who is an educator in social science and culture explains Bourdieu's concept of the cultural capital that culture can be viewed as a kind of the capital which can be accumulated and invested as the economic capital, and it can be transformed into the economic capital as well. The cultural capital has influence on perception of tastes in arts, cultures, and lifestyles; and it can be perceived as a kind of accumulated capital leading to the perception of influential powers in societies.

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A "society" refers to a group of people living together for a long time with shared cultures (Landis, J.R. 1971: 39), interdependence by setting the same boundary, relationship occurring from harmonious practice and feelings, acceptance of the same convention and rules, and suitable codes of conducts such as attitudes, morals, customs, and traditions etc. under the congruence in ways of life, traditions, and abilities to earn a living (Srathorng, P., 2017: 940). A "community" refers to any number of people who live together with sharing purposes, communicating with each other, helping each other, learning to live together, and managing to achieve the mutual objectives (Wasi, P., 1997: 33). Explained the adoption of the model of integration to suit the nature of the subjects, and the situation in social studies instruction management there are 4 formats as follows: 1) Integration of key points (Theme) this can be done by defining an important topic to teach. And then bring knowledge from other subjects to link them in relation to that subject. Suitable for homeroom teachers or single teachers teaching multiple subjects. 2) Parallel Integration by giving the course teacher two or more subjects jointly define the same topic. But different people arrange the content and activities in the subjects they teach within the framework of the agreed topic. 3) Interpolated Integration it is an integration based on one subject as the core. Then insert the content of other subjects in the main content or activities as appropriate. 4) Integration in Project it is an integration where all the subject teachers come together to come up with a big topic. And prepare a lesson plan together schedule accordingly, organize activities for all content and together to teach the same group of students as a team (Mangkhang, C., 2018: 85-87).

Therefore, sangha organizations and educational institutions must adopt a social studies approach that has the characteristics of integration to apply appropriately with the nature of the subject, community and the situation in social studies instruction management, including   1) Integration of key points (Theme) 2) Parallel Integration 3) Interpolated Integration   4) Integration in Project, play important roles in the development of youths and communities in the future. Therefore, the researcher reviewed the roles of these issues to provide the guidelines for the management and development of the community education quality to the concrete practice. Some contents are for the concepts applicable for effective educational management based on the community cultural capital concretely.

Research Objective

To study the roles of the sangha organization and the educational management on the cultural capital base for the future society and community

Methodology

Research Methods

This research was the qualitative research by studying the primary and secondary data from documents. The content analysis was used for analyzing, synthesizing, and interpreting the collected data before concluding by the qualitative synthesis. The methods are described as follows.

1) The primary data were from papers about the roles of the sangha organization and educational management on the cultural capital base.

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2) The secondary data were from previous research and articles about the roles of the sangha organization and educational management on the cultural capital base for the future society and community.

3) The content analysis was used for summarizing the results from the study on the roles of the sangha organization and education on cultural capital base for the future society and community.

Research Instrument

The research instrument for the data collection was developed and validated as follows.

The content analysis form was developed on the roles of the sangha organization and education on cultural capital base for the future society and community in 4 aspects: 1) the sangha organization and education, 2) cultural capital and lifelong education, 3) the sangha organization and learning society, and 4) educational management on the cultural capital base. Then the content analysis form was validated by 5 experts on the content accuracy, wording, and validity on IOC at the range of 0.60 – 1.00.

Data Collection

The content analysis form was used to collect the data about the roles of the sangha organization and education on cultural capital base for the future society and community in 4 aspects: 1) the sangha organization and education, 2) cultural capital and lifelong education,   3) the sangha organization and learning society, and 4) educational management on the cultural capital base. Then the collected data was analyzed with the content analysis and summarized with the qualitative synthesis.

Data Analysis

The data were analyzed with the qualitative synthesis in the form of the explanatory research, and they were concluded according to the objectives for explanation and interpretation (Phothisita, C., 2007); Chantavanich, S., 2007).

Findings

Issue 1: The sangha organization and education

According to the Constitutional Court of the Kingdom of Thailand B.E. 2560 (2017), the roles and duties are clearly defined for the government, local administrative organizations, and related educational organizations (The Constitutional Court of the Kingdom of Thailand, 2021). For example, Article 54 specifies that the government is responsible for managing all children to obtain quality education for 12 years from the pre-school education to the compulsory education free of charge. In addition, the government manages for people to obtain education as needed in various educational systems, and promotes lifelong education. Moreover, the government manages for cooperation with the local administrative organization and the private sector in educational management at all levels; and the government implements, supervises, promotes, and supports the education management with quality and international standards. According to Article 250, various organizations have authority and responsibility in arranging public services and activities for benefits of local people according to the principle of the sustainable development. Regarding the National Education Act B.E. 2542 (1999) and

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the Amendment (No. 2) B.E. 2545 (2002) (Ministry of Education, 2002), Article 41 specifies that the local administrative organization has authority to manage education at any or all levels according to potentials, readiness, suitability, and local needs. Consistent to Article 16 and Article 17 in the Determining Plan and Procedures in Decentralizations to the Local Administrative Organization B.E. 2542 (1999), the sub-district administrative organizations (SAO), the provincial administrative organizations (PAO), and Bangkok Metropolitan Administration (BMA) have authorities for setting the public services in education for the benefits of youths in their responsible local areas. These assigned missions are challenging in developing the quality of the future education. From these principles, the sangkha organization is responsible for educational management as one of the government agency, and it implements under the government community educational framework with 7 objectives as follows (Runcharoen, T. et al., 2011).

1. To promote the early childhood development by preparing children at early childhood to be ready in physical, mental, emotional, social and intelligent aspects before entering to the basic education.

2. To provide the basic education for children at the school ages in the organizations' responsible areas with qualified and complete curriculum in an equal way.

3. To develop the sangha organization's basic education management to be qualified and effective to achieve goals and objectives in compliance to the government standards and the local people's needs with the focus on balance of intelligence, mind, body, societies, thoughts, values, and behaviors through variety of learning process and student centeredness.

4. To manage community education according to needs with considerations on participation and support of people, families, communities, the private sector, community organizations, private organizations, professional organizations, religious institutions, entrepreneurs, and local people. The education at all levels is managed according to the communities' potentials and capabilities.

5. To promote local children, youths, and people to do exercises, to practice sports skills, and to participate in recreational activities and youth development activities in order for developing people to gain quality in terms of body, intelligence, mind, and societies with awareness of values in sports and recreations as well as for modifying children and youths' behaviors to the correct direction.

6. To educate youths for knowledge and understanding in career building and development for quality of life, especially in promoting the underprivileged and disabled groups to be able to make careers without being social burdens.

7. To maintain and preserve religions, arts and cultures, customs, traditions, local wisdom, and pride of Thainess.

Moreover, the policy of community educational management is set as the practical framework of the sangha organization in 11 aspects as follows (Pintanon, S. & Watanasuntorn, K., 2012).

1. Equality and opportunities for the basic education: In the educational management, it is accelerated for all people to possess rights and equality in opportunities to access quality education free of charge. The promotion and support are implemented for people, families, communities,

community organizations, private organizations, professional organizations, religious institution, entrepreneurs, and other local institutions to possess rights and to participate in the basic educational management.

2. Early childhood education management: The early childhood education is provided for all early childhood to access quality educational services. The promotion and support are implemented for people, families, communities, community organizations, private organizations, professional organizations, religious institution, entrepreneurs, and other local institutions to possess rights and to participate in the early childhood educational management.

3. Administrative system and educational management: The administrative system and educational management are arranged in compliance to the national educational management system in an efficient and effective way with unity in politics, variety of implementation, readiness in educational management, and promotion of community participation in community educational management. The educational policies and plans are set with considerations on the impact on the private education management and listening to the opinions of the private sector and local people.

4. Teachers and educational personnel: The personnel plans are arranged for data coordination and for consideration in personnel recruitment, performance appraisals, and teacher and personnel development in a continuous way for obtaining suitable high qualification and professional standards, and for considering benefits and welfares suitable for the high qualification and professional standards.

5. Curriculum: The schools prepare details for core curriculum contents and community curriculum contents by focusing on knowledge, moral, learning processes, and integration suitable for each level of the formal, informal, and non-formal education systems. The curriculum should be designed in congruence to the problems, Thai desirable characteristics, good citizenship of society and the country, and historical background.

6. Learning process: The learning processes are arranged for raising all students' awareness of Thainess and self-development, and the students are regarded as the top priority. The education should promote the students to develop naturally according to their potentials for lifelong educations, and the learning processes should enable the students to do research suitable for learning development at each educational level.

7. Educational resources and investment: The educational resources and investment are mobilized efficiently and effectively in terms of budgets, finance, and national assets from the government, people, private organizations, professional organizations, religious institutions, entrepreneurs, and other national and international institutions. Such resources and investment are used for educational management and budget allocation for education which is the top priority for the sustainable development.

8. Educational technology: The promotions and support are given on the production and development of textbooks, academic media, publications, materials and equipment, and other educational technology. The production capacity should be developed hastily, the production budgets should be supported, and the educational technology should be developed and applied. In addition, the development and support should be on all communication models, media carriers, and infrastructures

necessary for broadcasting through radios, television, telecommunication, and other communication models.

9. Promotion of sports, recreations, and youth activities: The promotion and supports are given on sports, recreational, children and youth activities, and learning resources for lifelong learning service in various ways for children, youths, and people in a sufficient and effective way.

10. Occupational promotion: Legal self-employment is promoted and supported by gathering occupational groups and local wisdom, supporting on fundraising and knowledge application in occupational improvement, and managing on marketing to obtain standards and suitability according to the local conditions.

11. Religions, arts, cultures, customs, traditions, and local wisdoms: The religious institution, arts and cultures, customs and traditions, and local wisdom are maintained, promoted, and preserved in order to be wisdom societies, learning societies, and caring societies. Cultures are inherited with pride of the national independence, Thainess, and local communities.

Issue 2: Cultural capital and lifelong education

The existing cultural capital and lifelong education are the concepts specified in the Constitutional Court of Kingdom of Thailand (2021). They are important and necessary for the development of community, locality, society, and the country because they are the process of human resource development for lifelong education, resulting in the future social quality. Therefore, the sangha organization necessarily manages the education in congruence with the national development direction in all aspects. Particularly the 12th National Economic and Social Development and the National Education Plan B.E. 2560 – 2579 (2017 – 2036) which are the master plans (Maesincee, S., 2016) prescribed the quality of the national education. The focus of these plans is on the people's desirable characteristics with capabilities, goodness, happy life in Thai societies, and ability for lifelong learning by using the lifelong educational management process as the main mechanism for driving the principles to practice. At present, the sangha organization manages the education by basing on the principle of lifelong education for educating people by using the existing cultural capital i.e. high persistence to the main institutions of nation, religion, and monarch in the communities especially in the rural areas. The principle is integrated to the contexts in 3 aspects (Pintanon, S. & Watanasuntorn, K., 2012) as follows.

1. Formal Education: The formal education is managed according to the clear educational conditions which include objectives, curriculum, study methods, study periods, and testing and evaluation. The formal education is arranged in 2 levels: basic education and tertiary education.

2. Non-formal Education: The non-formal education is flexible in objectives, models, methods of educational management, study periods, and testing and evaluation which are criteria for graduation. The curriculum and contents has to be congruent to problems and needs of each group such as occupational training for children, youths, and people or child development centers etc.

3. Informal Education: The informal education emphasizes on self-study according to the students' interests, potentials, readiness, and opportunities. The study is managed through learning resources, people, local wisdom, media, communities, and localities. The examples of the learning resources

include community libraries, centers for conservation and promotion of local wisdom, local computer centers, sufficiency economy learning centers, agricultural learning centers, or local industrial centers etc. Accordingly, lifelong education is important for development of people, organizations, communities, and localities; and leads to various expected changes.

Lifelong education is 1) to provide opportunities for people to learn at any stage of life; 2) to provide opportunities for people to receive educational equality; 3) to educate people with models suitable and congruent to their living conditions by integrating study and life; 4) to enable people to apply knowledge in their real lives; 5) to provide options for people to study and develop their occupations suitably for the changing societies; 6) to equip people with knowledge and skills for continuous self-study; 7) to provide freedom for people to choose what to learn according to their interests, and what learning methods to be used suitably for their own proficiency; 8) to train people for self-development to full potentials; 9) to help people to adapt themselves properly to changing societies and environment; 10) to enable people for self-reliance and self-direction in learning; 11) to provide opportunities for underprivileged people to study and develop their quality of life; 12) to allow people and organizations in the societies to participate in the educational management; and 13) to build communities and localities to be learning societies.

Issue 3: Sangha organization and learning society

To strengthen the community to be ready for educational management, all parties of the stakeholders should have the same understanding and perceive the importance of the learning network system for raising the youths' awareness of active knowledge-seeking. A learning community or a learning society is reflected through learning processes and knowledge storage and application in a continuous and sustainable way. The learning society can also be used as an instrument for making decisions, solving problems, and developing organization effectively. The learning society consists of 4 components (Watanasuntorn, K., 2008).

1. Learning Person: This component includes 4 aspects: 1) awareness of importance and necessity of learning; 2) skills and processes for thoughts, analyses, and problem-solving; 3) abilities to seek knowledge, build one's own learning process, and use knowledge properly; and 4) opportunities and abilities to choose what to learn continuously at particular periods by using various and flexible learning models according to one's own interests and aptitudes.

2. Learning Resources: This component consists of 4 aspects: 1) sufficiency of learning resources available for all; 2) availability of information systems for all types of learning resources; 3) network system management for connecting the learning resources; and 4) development of the existing resources in the societies to be the learning resources.

3. Body of Knowledge: This component was in 4 aspects: 1) the systems for knowledge acquisition and collection; 2) development of the information system for storing and retrieving knowledge quickly; 3) creation of new knowledge in accordance to changes in the world societies and the contexts of Thai societies; and 4) creation of knowledge or contents consistent to potentials and needs of people, groups, or communities.

4. Knowledge Management: This component contains 5 aspects: 1) development of various learning models; 2) development of personnel, organizations, and people concerning with knowledge

management; 3) development of mechanism and knowledge transfer processes; 4) creation of supportive atmosphere for learning; and 5) integration of knowledge-based application for solving problems and developing communities suitably for the contexts.

The sangha organization manages the education for communities. To make the communities and localities become good learning societies, the following particular aspects have to be developed and upgraded. 1) The communities use learning resources formally and informally. 2) The communities are partnerships in education and economy for sharing the training resources. 3) The communities perceive learning as the connection between education and training. 4) The communities have intellectual capital and social capital important for building competitive advantages. 5) The communities perceive learning as investment. 6) The communities perceive learning as the social process leading to competitive advantages of the communities in the economic development. 7) The communities have prosperity with freedom for self-autonomy and local administration. 8) The communities support innovation creation through interactive learning within the communities. 9) The communities have lifelong learning strategy developed for promoting everyone to learn continuously. 10) The communities allow everyone to access technology for learning and building internal networks and networks between communities. 11) The communities have academic and research information used for learning according to interests in health, criminal problems, and social structures. And 12) the communities develop innovations for lifelong learning according to the community goals.

Therefore, the main mission of the sangha organization is to manage education with participation to promote and support communities and localities to become learning societies. The education is managed for learning to apply knowledge effectively with the focus on participation of all sectors, and mobilization of the existing resources as the basis for integrating knowledge in people's living and occupations in an effective way under the principle of learning society. The sangha organization implements according to this principle as follows.

1. The sangha organization mobilizes all effects for developing children, youths, and people in the communities to become learning persons with awareness of the importance and necessity of learning; skills and process for thoughts, analyses, and problem-solving; abilities for to seek knowledge, build one's own learning process, and use knowledge properly; and opportunities and abilities to choose what to learn continuously at particular periods by using various and flexible learning models according to one's own interests and aptitudes.

2. The sangha organization manages and develops variety of the local learning resources sufficiently; arranges the information systems for all types of learning resources; arrange the network system for connecting the learning resources; and developing the existing learning resources in the communities to be the learning resources.

3. Various knowledge in the communities is collected and organized by developing the systems for knowledge acquisition and collection. The information systems are developed for storing and retrieving knowledge quickly. New knowledge and contents are created in accordance to potentials and needs of people, groups, or communities.

4. Local knowledge is managed by developing various learning models; developing people, organizations, and people concerning with knowledge management; developing mechanism and

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knowledge transfer processes, creating supportive atmosphere for learning; and using knowledge as the basis for solving problems and developing communities suitably for the real contexts.

Issue 4: Educational management on the cultural capital base

The principle of the educational management on the cultural capital base is one of the important innovations applied in Thai societies and it is the technique applicable for developing all schools with the focus on decentralization in the form of the school board (Pintanon, S. & Watanasuntorn, K., 2012). The school board is an existing cultural capital in nearly all communities and has authority in decision-making and development according to the needs of students, parents, and community. The emphasis is on the participation of the stakeholders to be empowered in planning school development, managing education, developing quality of teaching and learning, developing personnel, and managing budgets for administration. The concept of lifelong education is applied together with the existing principles. The emphasis is on making the schools to become the community learning resources to provide academic services in the formal, informal, and non-formal education by fully utilizing the existing local resources. In addition, all models of learning activities are supported for responding to the students' needs and the real benefits of the communities. This administrative process is the educational management on the basis of the cultural capital. The sangha organization applies this principle in educational management in 4 aspects. 1) The basic education school board is strengthened to take roles in schools' educational management. 2) The school manages the formal education by setting the school curriculums in various programs and courses, and arranging activities of student development for interest groups or individual interest. 3) The school manages informal education by educating and training children, youth, and people in the community according to their needs. The certificates are provided for the students who pass the criteria. And 4) the school manages non-formal education on the basis of individual potential and needs by arranging learning resources in the community. Accordingly, the success criteria for managing cultural capital are set in 5 aspects: 1) collection and arrangement of the information system with updated information; 2) planning and implementation as planned; 3) related laws, rules and regulations; 4) management and decision-making by the basic education school board; and 5) arrangement of an accurate accounting system. The school administrators should be aware and manage these factors continuously and sustainably.

According to the study results, the model of the educational management on the cultural capital base for the future society and community is illustrated in Figure 1.

The Sangha Organization and Education: Educational Management on the Cultural Capital Base for the Future Society and Community
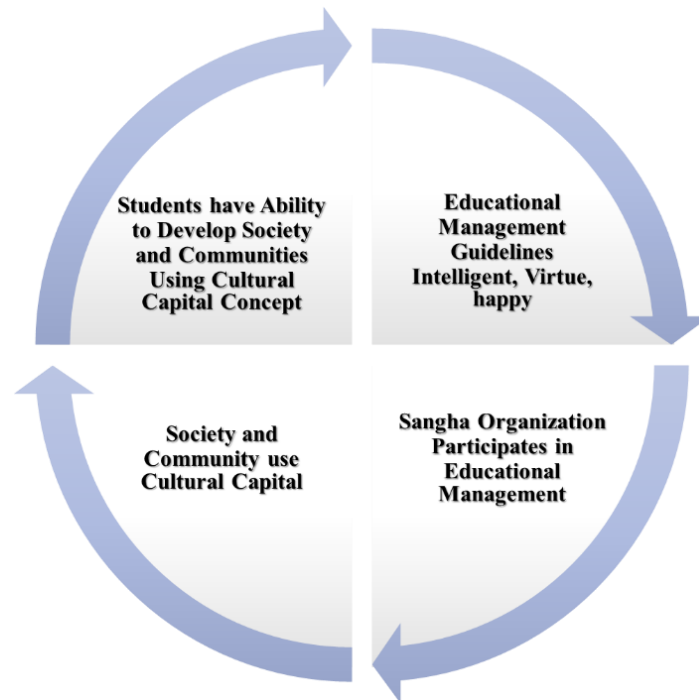

Figure 1. The model of the educational management on the cultural capital base for the future society and community

Source: Phrakhru Sutakallayanakit (Jamlong Pomsen) & Charin Mangkhang

Discussion

The study results are discussed in 4 issues: the sangha organization and education; cultural capital and lifelong education; the sangha organization and learning society; and educational management on the cultural capital base.

Issue 1 the sangha organization and education: The policy of the community educational management is implemented by the sangha organization in 11 aspects: 1) equality and opportunities for the basic education; 2) early childhood education management; 3) administrative system and educational management; 4) teachers and educational personnel; 5) curriculum; 6) learning processes; 7) educational resources and investment; 8) educational technology; 9) promotion of sports, recreations, and youth activities; 10) occupational promotion; and 11) religions, arts, cultures, customs, traditions, and local wisdoms. This result is consistent to the studies of PhrakruSangwornsutakit (Yanasangwaro, A.) Suyaprom, S. & Watthanabut, B. (2014) on the organizational management for the stakeholders in all sectors to participate in teamwork for developing the organizations in term of religious study. Lifelong learning is an interesting concept for active implementation and motivation in developing religious organizations by supporting scholarships for the monks with shortage of funds. Consistent to the study of Saithong, S. & Sangwornsutkit, P. (2016), the Buddhist method was used in knowledge management for developing the Buddhist colleges at the upper north area. Accordingly, the principle of Aparihaniyadhamma 7 was integrated in the organizational knowledge management for developing personnel, work, and organization to become the learning organization such as by

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arranging the meetings for sharing work experience. Meanwhile, in the organizational knowledge management, moral and ethics should also be considered to achieve 3 goals in the development of work, personnel, and organization in a continuous and sustainable way.

Issue 2 cultural capital and lifelong education: The lifelong educational management is the main mechanism for the concrete implementation. Currently, the sangha organization manages lifelong education in 3 aspects: 1) formal education, 2) informal education, and 3) non-formal education (Tahom, U., Wandee, P., & Dhurata, S., 2015: 57). Accordingly, the existing cultural capital accumulated in the resources of thoughts, beliefs, values, objects, and ways of life which were inherited to the new generations; and such cultural capital and local wisdom were applied in the management of natural resources and environment of the community. Nowadays, learning is quick and continuous due to the digital technology and the internet connection resulting in various forms of the informal and non-formal learning models. According to Sujjanan, J. (2013) and Tantichuwet, P. (2017), the future learning model suitable for the alpha generation is likely in 2 main aspects. 1) Synchronous teaching is arranged by making appointment in time, places, and related people in teaching and learning through the application of technology-assisted teaching and learning. Accordingly, the teacher and the students can interact together immediately without travelling to the school. Learning is through networks at the appointed times and places such as in the virtual classroom.   2) Asynchronous teaching focuses on self-study at any time as needed without making appointment in time and places. The teaching and learning are arranged through the information system; and the interaction between the teacher and the students is through various channels but in different time such as in the web-based learning (Chamnian, M., Chamnian, K., & Boonkwan S., 2019). At present, youths pay attention to online media which plays roles in every matter of daily life. These online media can be used in promoting lifelong learning in arts, cultures, and local wisdom; and various academic and social institutions cooperate to concretely promote and maintain Thai uniqueness of arts, cultures and local wisdom.

Issue 3 the sangha organization and learning society: To promote the communities to become the good learning society, the sangha organization manages education by emphasizing on participation of all sectors, resource mobilization as the basis for learning development integrated to people's living and occupation under the principle of learning society. This is consistent to the study of Rotherham, A., & Willingham, D. (2009) on the global educational management in the 21st century to prepare students to keep up with changes in societies and the world as well as to possess knowledge and skills for making a living properly and effectively. According to Tuntirojanawong, S. (2017), knowledge building is possible by setting proper environment for learning societies and supportive factors of lifelong learning. Particularly in the 21st century, the new generation of learners should be developed for gaining new digital skills continuously for the sustainable growth of people and society. Mangkhang, C., (2016), Organizing learning activities for the development of future thinking in social studies. Therefore, it develops students to have their potential according to the standards.

Issue 4 educational management on the cultural capital base: The educational management on the cultural capital base focuses on utilizing the cultural capital for upgrading the educational management with the innovation of the educational management applied in Thai societies. This is consistent to the studies of Bourdieu, P. (1986), Wongcha-Um, S. (2010), and Srimuang, T. (2018). According to these studies, the cultural capital refers to derivation from socialization with supportive

attributes for people to add their own values. Most of cultural capital is intangible such as knowledge, tastes, and manners etc. The cultural capital manifests in 3 aspects: 1) something inherited in individual people for a long time; 2) something in a tangible form of cultural products such as photos, books, construction, and places etc. And 3) institution possible in an intangible form such as acceptance, longevity, and community rules etc. Based on the analysis of the creative economy concept, Srimuang, T. (2018) proposes the guidelines for innovation and Thai cultures in 5 aspects: intellectual capital or knowledge, creativity, designing skills for value added in digital technology, creation of innovative atmosphere, and the government roles in the innovation development. With the guidelines, the author agrees that modernization in the globalization age is driven to the digital technology oriented to creative economy by 2 fundamental factors of "creativity" and "innovation". These two factors can be integrated in the management of cultural heritage and creative industry in order to obtain creative innovation in Thai contexts. All sectors in the government, private, and public sectors should participate in driving innovation on the basis of Thai cultures. Mangkhang, C. & Kaewpanya, N., (2021b) but the preparation to citizens in order to cope with the changes that will occur. This is an important challenge that must be encouraged in the social studies classroom.

Conclusion

According to the discussion above, the sangha organization and schools as well as related agencies play important roles in driving community education to the goal successfully. The lifelong educational management is integrated to learning society, and the management is based on the existing cultures in the community for quality of life of people and Thai societies with the balance among wisdom, moral, and cultures by relying on participation of all sectors. Currently, Thai societies and the world societies have changed and developed considerably. Thailand is driven by the model of Thailand 4.0 and new normal ways of life after the COVID pandemic is another factor with effects on the country development. For the stability and sustainability, the national development must be implemented in all aspects especially in occupational skills and workmanship. People need to adjust their mindsets and lifestyles, and technology application in order to be possess high potential; and education should be managed at the international standards both in the Asian region and the world region. This is the main educational mission of the sangha organization in contribution to the future development of the societies and communities.

Suggestions

Suggestions for using the research results

1) Trainings should be arranged for educational personnel and general people to gain knowledge and understanding about the existing cultural capital in the communities as well as to apply the principle of the educational management for the sustainable development of the societies and communities.

2) The educational service area offices should develop the curriculum on the cultural capital concept for development in order to promote the students' understanding and awareness of lifestyles and original background of their own communities as well as on the development methods suitable for their own communities.

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Suggestions for future research

1) The educational management models in social studies should be developed for promoting students to design and invent innovation for societies and communities with identity of each community.

2) The study should be on the adaptive behaviors of teachers, students, and community in their social interaction during the COVID pandemic.

3) Learning media should be studied and developed in social studies based on the cultural capital concepts for the sustainability of future societies and communities.

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