

The Role of Urban Community Leaders in Local Product Development Using Intellectual Capital: A Case Study of Bangkok, Thailand

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Abstract

This research investigates the role of urban community leaders in leveraging local intellectual capital for the design and development of community products. It examines how these leaders contributed to creating products that fostered self-sufficiency within their communities. Data were collected from 43 communities across 5 sub-districts in Dusit District, Bangkok, involving a total of 453 participants. The study employed a combination of explanatory and interdisciplinary research methods. The findings revealed that community leaders significantly contributed to accumulating intellectual capital for product development. Especially, the highest engagement observed in collective brainstorming sessions. The most actively engaged leaders were female, aged 40 years. In contrast, self-reliant leaders, who typically held bachelor's degrees, exhibited cautious spending habits and a commitment to community rules and self-reliance without government support. Community leaders collaboratively designed the Dusit Brand logo and proposed a seven-stage process for urban community product development. This process includes incorporating local wisdom, reflecting community identity, fostering public participation, developing local knowledge, exhibiting products, building community reputation and recognition, and achieving community standards. The research highlights that sustainable community products are created through a process of understanding, accessing, and developing the local economy and society, with a focus on enhancing social quality for sustainability.

Keywords: *Urban Community, Leadership, Intellectual Capital, Community Product Design, Sufficiency Economy Philosophy.*

Introduction

Sustainable development has been a pivotal concept in global society since 1972, when the United Nations highlighted the need to balance human and environmental resources. This concept involves creating a socially responsible economy while preserving resources for future generations. Currently, the 2030 Agenda outlines 17 Sustainable Development Goals (SDGs) aimed at fostering sustainable communities, with Goal 11 specifically focusing on sustainable cities and communities. Effective urban development, when well-planned and managed, can promote sustainability and inclusive prosperity (United Nations, 2022). A core principle of sustainable development—"leaving no one behind"—is central to Goal 11.

Despite progress, the Global Sustainable Development Report 2023 reveals that poverty reduction is advancing more slowly in urban areas compared to rural ones. Informal settlements and urban slums are becoming increasingly congested, with limited economic and social support. Urban expansion often exacerbates disparities in access to basic services for over 1 billion people living in slums (Independent Group of Scientists appointed by the Secretary-General, 2023). Sustainable development aims for long-term economic and environmental stability, achievable only through the integration of economic, environmental, and social considerations into decision-making processes (Dernbach, 2003; Stoddart, 2011; Emas, 2015).

In Thailand, the concept of sustainable development is embodied in the "Sufficiency Economy," as defined by the Office of the National Economic and Social Development Board (2005). This philosophy promotes balanced development across economic, social, and environmental dimensions to achieve enduring prosperity and well-being. According to Phra Dhammapitaka (Prayudh Payutto) (2006), sustainable development in Thailand involves human development and sustainable growth, empowering people to drive systemic change. The Thai government is working to improve land use efficiency and enhance urban

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quality of life, emphasizing the development of local human resources to foster collaboration between government and public sectors (Office of National Economic and Social Development Council, 2021).

Dusit District, an urban area in Bangkok, consists of five sub-districts: Dusit, Suan Chitlada, Wachiraphayaban, Si Yaek Maha Nak, and Thanon Nakhon Chai Si. In 2020, the district had a population of 94,338 residents (Dusit District Office, 2020). The district is characterized by diverse urban communities, including overcrowded neighborhoods, public housing, apartment complexes, military zones, markets, commercial buildings, palaces, temples, schools, and riverside areas. It also includes hidden communities such as government officials, private housing estates, homeless populations, and nightlife zones, creating a complex social landscape.

This diversity encompasses variations in intelligence, culture, and social circumstances, highlighting significant social distinctions and inequalities. Urban life in Dusit District is marked by independence, materialism, and weakened family bonds, leading to increased competition and selfishness. The district features a mix of formal and informal public facilities and utilities, with economic activities playing a central role in daily life (Phukamchanoad, 2019). For instance, in the Wat Pracharabuedham community, daily life includes elderly individuals making merit in the mornings, working adults commuting outside the community, and retired or unemployed individuals staying at home. Community development committee members, public health volunteers, village and urban savings groups, and officers from the Wat Pracharabuedham Learning Center are actively involved in community activities (Phukamchanoad, 2021; 2022; 2024).

Human development is crucial for economic progress and should be prioritized (Purusa, Kurniawan, & Aqmala, 2024). Effective leadership is essential for the success of community development projects, particularly in monitoring and evaluating outcomes (Ajala & Rauf, 2019). Therefore, the government should focus on developing the potential and skills of local leaders, recognizing their dedication to community development (Rami, Aziz, Zaremohzzabieh, & Ibrahim, 2021). This study aims to explore the role of leadership in the urban community development of Dusit District, Bangkok, Thailand, using their participation in local product development as a case study.

Literature Review

Intellectual Capital and Leadership of Urban Communities

In this study, "urban communities" refer to the 43 communities officially registered under the Dusit District Office. These communities include various settings such as slums, city center neighborhoods, suburban areas, high-rise complexes, and specialized community types (Royal Thai Government Gazette, May 27, 2021). Urban communities are marked by complex social and economic problems and inequalities, necessitating leaders with substantial intellectual capital and leadership skills.

Intellectual Capital

Human capital, a key component of intellectual capital, encompasses individuals who possess essential knowledge and skills required to navigate crises. This wisdom helps safeguard society from internal and external threats and is linked to attitudes and behaviors that bolster social institutions and contribute to national development. Intellectual capital, or structural capital, includes knowledge, expertise, experiences, and skills that add value to an organization or community (Stewart, 1991; Edvinsson & Malone, 1997; Khalique et al., 2011; Sirichotirat, 2016; Vechnont, 2008).

Leadership

Leadership has been defined and conceptualized by numerous scholars (Prayudh Payutto et al., 1998; Katz & Kahn, 1973; Webster, 1973; McFarland, 1979; House, 1978; Yukl, 1989; Fiedler, 1976; Dejnazka, 1983; Dubrin, 1998; Chairungruang, 2015; Phinthuphan, 1985; Montreepo, 2017; Dokthaisong, 1992; 2005). Leaders are crucial for the survival, security, and peace of a community, capable of motivating others

towards a common goal. Effective leaders are expected to possess qualities such as knowledge, initiative, courage, communication skills, fairness, honesty, patience, alertness, loyalty, modesty, creativity, intelligence, commitment, a strong personality, and, most importantly, leadership skills (Srichairomrat, 1999; Phrakhrusutaworathammakit, 2018). According to Phra Brahmakunaphorn (Prayudh Payutto) (2007; 2008), a leader coordinates a group to achieve shared objectives with a long-term vision, ambition, and deep understanding. In this study, community leaders in Dusit District, Bangkok, are defined as those guiding their communities towards collective goals.

Role of Community Leaders in Local Development

Community leaders are pivotal in fostering public participation in local development. In Dusit District, these leaders volunteer their time and efforts without financial compensation, recognizing the severe impact of the COVID-19 pandemic on their community. Many members face economic hardship, and traditional approaches are insufficient to address local needs. Thus, community leaders in Dusit District are engaged in building intellectual capital by leveraging local knowledge and skills. This approach can lead to the creation of new occupations or local products, adding value to the community and generating income for residents.

Community leaders act as crucial links, connecting stakeholders who collaborate to mobilize and develop the local community, ultimately promoting long-term self-sufficiency. This strategy, based on the Sufficiency Economy Philosophy, helps stakeholders navigate crises. For example, government officials from the Department of Community Development and Social Welfare in Dusit District have adopted this philosophy by saving money due to job instability. They have also encouraged community leaders to pursue self-reliance and assisted them, along with community committee members, in finding employment opportunities that foster public participation (Chutisa Sartsara, personal communication, October 10, 2020).

An illustrative example of successful stakeholder participation in Dusit District is the Wat Pracharabuedham Community 1. Recognized for its high level of public involvement and active community leaders, the community developed the "Dusit Rabuetham Balm" through collaboration with Suan Sunandha Rajabhat University and local residents in 2021. This product continues to generate income for the community, demonstrating its sustainability and thoughtful design (Chuenton & Sriratcha, personal communication, October 10, 2020).

This case highlights the rich intellectual and human capital in Dusit District, utilized through local development activities involving community leaders, researchers, development officers, and residents. These stakeholders are vital in decision-making, community performance, interest-sharing, and project evaluation (Cohen & Uphoff, 1977). According to, stakeholder participation should encompass acknowledgment, analysis, synthesis, planning, problem-solving, development, amendment, practice, interest-sharing, and collective responsibility.

Furthermore, farmers in rural communities should be aware of and leverage Bridging Social Capital (BRC) to enhance their well-being by building social capital (Chen & Feng, 2024). Leaders who actively participate in developing local products can enhance community value and promote self-sufficiency. Leaders should lead by example and inspire others to follow (Phukamchanoad, 2019; 2022).

Grounded in the late King Rama IX's Sufficiency Economy Philosophy (Bhumibol Adulyadej, 2009; Chaipattana Foundation, 2014), this research aims to investigate the role of urban community leaders in utilizing local intellectual capital to develop products that foster community self-sufficiency. This approach aligns with the concept of social quality, introduced in 1977 as an alternative to economic growth for measuring social and economic progress (Walker & van der Maesen, 2004). The four dimensions of social quality—socio-economic security, social inclusion, social cohesion, and social empowerment (Beck et al., 2001)—support the foundation of social development by strengthening communities and promoting policies that enhance social capital through social enterprises (Anuwong & Vajirakachorn, 2017). As part

of this community-based research project, 43 community leaders were invited to co-design a product under the "Dusit Brand," reflecting a collaborative effort to enhance local development and self-sufficiency

Materials and Methods

This research applied the mixed methods approach to collect data. The project was approved by Suan Sunandha Rajabhat University's Institutional Review Board (COE: 2-116/2022; study Code: 65-118-2-1). The research conceptual framework is illustrated as follows.

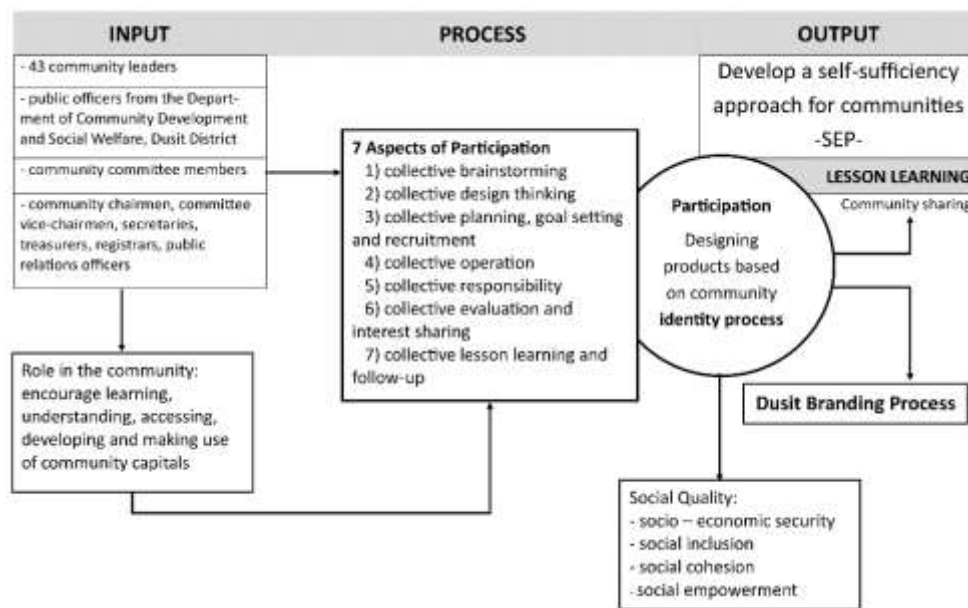


Figure 1: Conceptual Framework

This study involved two units of analysis. The first unit included 43 community leaders from five sub-districts in Dusit District, Bangkok. The second unit comprised 400 participants, including community committee members and local residents who were actively working within the community. The research process was carried out in the following stages:

Stage 1: Interviews with Community Leaders

At this stage, 43 community leaders (one representative from each community) were interviewed. These leaders were selected through purposive sampling. The interviews focused on their roles in accumulating intellectual capital for local development.

Stage 2: Questionnaires for Local Residents

A total of 400 participants were selected to complete questionnaires. The respondents included local residents who worked within the community and community committee members, such as chairpersons, vice-chairpersons, secretaries, treasurers, registrars, public relations officers, and other key figures defined in the Bangkok Regulations on Communities and Community Committees, 2021 (Royal Thai Government Gazette, 2021). The questionnaire aimed to gather data on the participation of community leaders in urban community product development.

Stage 3: Dusit Brand Stakeholders' Discussion

A brainstorming and discussion forum was organized to design local products that could represent the unique identity of each community. The most recognized product was selected to promote the "Dusit

Brand,” a brand representing the entire district. This forum involved collaboration between community leaders, the research team, and officers from the Department of Community Development and Social Welfare, Dusit District.

Stage 4: Interviews with Public Officers

Interviews were conducted with 10 public officers from the Department of Community Development and Social Welfare, Dusit District, to gain further insights into the identities, diversity, and social qualities of Dusit District.

Stage 5: Focus Group with High-Performance Community Leaders

A focus group was conducted with community leaders from a high-performing community—Wat Pracharabuedham Community—selected based on findings from Stages 2 and 3. The focus group aimed to train these leaders on promoting the Dusit Brand. The focus group activities included the following steps:

- A guest speaker from the College of Architecture, Suan Sunandha Rajabhat University, presented on the creation of the “Dusit Brand.”
- Public officers from the Department of Community Development and Social Welfare, Dusit District, joined the research team to analyze the use of Dusit District’s intellectual capital. A key secondary data source they provided was a historical document titled "The Century of Dusit."
- Representatives from various stakeholder groups shared their views on Dusit Brand products. These stakeholders were connected through a network involving households, temples, schools, government agencies, and universities. The stakeholders included the Department of Community Development and Social Welfare, Dusit District; Wat Pracharabuedham School; leaders from Wat Pracharabuedham Community 1-4; public health volunteers; the Dusit District Community Network; the Youth Bhatpat Group from Suan Sunandha Rajabhat University; and the Wat Pracharabuedham Bhatpat Occupational Group.
- Based on the conclusions drawn from this focus group discussion, a local product was finalized to be launched under the “Dusit Brand.”

Stage 6: Data Analysis and Presentation

Both descriptive and inferential statistics were employed to analyze and present the quantitative data. Descriptive statistics, such as frequency, percentage, arithmetic mean, and standard deviation, were used to describe demographic information and opinions on the developed local products. Inferential statistics, including the Independent T-test and One-Way ANOVA (F-test), were applied to compare and test the collected data. In addition to quantitative analysis, qualitative research methods were used to enhance the validity and reliability of the findings. A descriptive analysis approach was applied to analyze qualitative data in a structured and constructive manner.

Results

The findings of this study were categorized into five themes, as outlined below:

Perceptions of Existing Intellectual Capital

All 43 community leaders unanimously agreed that the development of the Dusit Brand should be guided by the Sufficiency Economy Philosophy, with new local products being created by drawing upon the

existing intellectual capital within their communities. This intellectual capital was frequently identified through the active participation of community leaders in the local development process. The most prominent form of intellectual capital recognized was local wisdom derived from nearby temples and schools.

The community leaders also emphasized that Dusit District's distinct characteristics included its temples, royal palaces, the Parliament, the Equestrian Statue of King Rama V, universities, and the Wat Pracharabuedham-style Massage School. Some local products already in existence were seen as being developed based on the district's unique intellectual capital. Additionally, the leaders acknowledged that some products, such as the Dusit Rabuedham Balm from Wat Pracharabuedham Community, had the potential to generate sustainable income for their communities.

The questionnaire survey revealed five local products with high potential to be promoted under the Dusit Brand, particularly as suitable occupations for the elderly in urban communities. These products included: 1) Dusit Rabuedham Balm and Green Oil from Wat Pracharabuedham Community 1 (47.75%), 2) Prathan Dam Chili Paste from Padriew Railway Community (32.5%), 3) Candied Fruit from Textile Organization Housing Community (28.5%), 4) Aunt Tui's Flower Soaps from Sin Sap Community (27.75%), and 5) Wat Sukhantharam Curry Paste (25.75%).

Table 1 shows the local products from Dusit District that were identified by research participants as having the potential to represent the Dusit Brand.

Table 1: Local Products Potentially Representing Dusit Brand

Local Products Potentially Representing Dusit Brand	NO. of respondents	Percentage (%)
Products made in Dusit District (recommended by the Department of Community Development and Social Welfare, Dusit District Office)		
Dusit Rabuetham Balm and Green Oil (Wat Pracharabuedham Community 1)	191	47.75
Candied Fruit (Textile Organization Housing Community)	114	28.50
Napkin Garlands (Sirisas Flat Community, Sriyan Public Housing)	94	23.50
Fudge Cake and Bakery (Peun Nueng Community)	86	21.50
Soap Garlands (Wat Pracharabuedham Community 2)	78	19.50
Plastic Woven Baskets (Textile Organization Housing Community)	72	18.00
Svoy Rice Crackers (Wat Bot Samsen Community)	70	17.50
Ancient Little Wooden Boats (Praya Prasit Community)	64	16.00
Ancient Thai Crispy Pancake (Ratchawat Market)	64	16.00
Organic Fertilizers (Praya Prasit Community)	63	15.75
Products for Poor Household Development (recommended by the Department of Social Development Management, Suan Sunandha Rajabhat University)		
Prathan Dam Chili Paste (Padriew Railway Community)	130	32.50
Aunt Tui's Flower Soaps (Sin Sap Community)	111	27.75
Chinese Pastry (Ma Nueng Community)	58	14.50
Other Products (recommended by community leaders)		
Wat Sukhantharam Curry Paste	103	25.75
Urban Community Agricultural Products (Sawat Waree Simaram Community)	97	24.25
Turnip Cake Power (Royal Property Community)	55	13.75

Self-sufficient Lifestyle of Community Leaders

Drawing from the New Theory (Office of the National Economic and Social Development Council, 2011), which promotes a holistic and proportional management of land under the Sufficiency Economy Philosophy, the research team identified six areas of self-reliance in urban communities: 1) self-support, 2) self-development, 3) family support, 4) community support, 5) government support, and 6) long-term sustainability (see Figure 2).

43 Community Leaders

SEP

percentage		Mean	
10	Planning, Reviewing, and Preparing for Business Investments	4.00	Long Life Support
	Consulting and Collective Problem Solving	4.02	Government Support
10	Community Unification	4.03	Community Support
	Making Merits and Donating to Charity	4.03	
	Planning Family Expenditure	4.03	
20	Avoiding Vices	4.09	Family Support
	Having Enough Food to Eat Every Meal	4.09	
30	Building Love and Peace in Family	4.18	Self Development
	Having an Honest Job, Avoiding Exploiting Others, and Being Modest	4.20	
	Developing Immunity against Social Changes	4.25	
	Depending on One's Self before Relying on the Government	4.31	
30	Obedying the Community Rules	4.43	Self Support
	Spending Money Predominantly on Necessities	4.56	

Figure 2: Urban Self-sufficient Lifestyle of Community Leaders

The findings indicated that urban community leaders primarily relied on themselves rather than the government. They demonstrated high levels of self-sufficiency in two key areas: “spending money predominantly on necessities” (mean = 4.56) and “adhering to community rules” (mean = 4.43). They also showed moderate self-sufficiency in “relying on oneself before depending on the government” (mean = 4.31). Additionally, there were 10 other aspects with significant mean values. The results further revealed that community leaders with at least a bachelor’s degree were more prevalent than other groups. Those who had lived in Dusit District for over 30 years were particularly likely to understand the socio-economic changes and actively volunteer to support their communities.

Community Leaders' Participation in Local Product Development

The qualitative data indicated that community leaders must earn the trust of other community members and should voluntarily and sincerely engage in community development to cultivate new knowledge and create innovative local products. The quantitative findings showed a moderate level of community leaders' participation in developing urban community products based on local intellectual capital (mean = 3.48). When examining their participation across seven aspects, the levels ranged from low to moderate: collective brainstorming (mean = 3.69), collective design thinking (mean = 3.45), collective planning, goal setting, and recruitment (mean = 3.47), collective operation (mean = 3.36), collective responsibility (mean = 3.51), collective evaluation and interest sharing (mean = 3.52), and collective lesson learning and follow-up (mean = 3.38) (see Table 2).

Table 2: Level of Community leaders' Participation in Urban Community Product Development based on Local Intellectual Capital

7 Aspects of Participation	Mean	S.D.	Level
1) collective brainstorming	3.69	1.20	Moderate
2) collective design thinking	3.45	1.31	low
3) collective planning, goal setting and recruitment	3.47	1.41	Moderate
4) collective operation	3.36	1.44	low
5) collective responsibility	3.51	1.32	Moderate
6) collective evaluation and interest sharing	3.52	1.38	Moderate
7) collective lesson learning and follow-up	3.38	1.49	low
Total	3.48	1.28	Moderate

Regarding the demographic factors influencing community leaders' participation in urban product development, a T-test was used to compare gender differences. The results indicated that female community leaders were significantly more involved than their male counterparts, with a significance level of 0.05 (see Table 3).

Table 3: Participation of Community Leaders in Urban Product Development by Gender

Comparison	male		female		t	Sig
	mean	S.D.	mean	S.D.		
The participation of community leaders in urban product development	3.29	1.36	3.59	1.21	-2.251	0.025*

*Statistically significant at the 0.05 level

A one-way ANOVA was used to identify similarities and differences in the levels of community leaders' participation in urban product development based on age groups, educational levels, occupations, and monthly incomes, with a significance level of 0.05 (see Table 4). The results showed that the most actively engaged community leaders were those aged 40 or older, who had completed only elementary or junior high school, ran their own businesses, and had monthly incomes of no more than 10,000 baht.

Table 4: Comparison of Community Leaders' Participation in Urban Product Development by Age Group, Educational Level, Occupation, and Average Monthly Income

Comparison	Items	mean	Source of Variance	SS	df	MS	F	Sig
Age groups	≤40 years old	3.26	Inter-group	14.623	3	4.874	3.048	0.029*
	40-50 years old	3.72	Intra-group	628.420	39	1.599		
	51-60 years old	3.62	Total	643.043	39			
	61 years old ≥	3.32						
Educational levels	No study	3.35	Inter-group	31.845	4	7.961	5.013	0.001*
	Elementary School/Junior	3.69	Intra-group	601.943	37	1.588		
	High School/Vocational	3.22	Total	633.787	38			

	Certificate /High Vocational Certificate	2.61						
	Undergraduate	3.47						
Occupations	Self-employed	3.98	Inter-group	30.283	7	4.32 6	2.82 5	0.007 *
	Students	3.35	Intra-group	512.94 9	33 5	1.53 1		
	Merchants	3.38	Total	543.23 3	34 2			
	Career Butler /housewife	3.84						
	Private sector	2.80						
	Retire	2.91						
	General employee	3.44						
	Public sector	3.32						
	Monthly incomes	≤5,000 THB	3.62	Inter-group	16.461	4	4.11 5	2.62 6
5,001–10,000 THB		3.67	Intra-group	592.45 4	37 8	1.56 7		
10,001–15,000 THB		3.10	Total	608.91 5	38 2			
15,001-20,000 THB		3.33						
20,001 THB ≥		3.46						

*Statistically significant at the 0.05 level

Dusit Brand Product Development Process

To begin with, the community leaders collaboratively designed the Dusit Brand logo, which features three major elements: a palace, a temple, and a royal residence. The letter ‘**ร**’ symbolizes the people (ราชบุตร - rātsadoṅ), the public sector (ราชการ - rāčhakaṅ), and the Rajabhat University System (ราชภัฏ - rāčhabhat). The blue color represents ‘Dusit’ or ‘Tushita,’ the fourth heavenly realm in Buddhist mythology. The white color symbolizes the temples throughout the country, such as Wat Rachathiwat and Wat Benchamabophit, while the gold color represents wealth and prosperity. The community leaders recommended that the products under the Dusit Brand be developed through the following seven stages (see Figure 3):

Stage 1: The products should be created based on the local wisdom of the 43 urban communities in Dusit District, Bangkok. They must be produced and distributed exclusively within these communities by local members.

Stage 2: The products must clearly reflect "community identities" to attract visitors to the communities and encourage them to purchase the products at local stores.

Stage 3: The products should gain acceptance from the entire community, including its leaders, and be promoted as community products through public participation.

Stage 4: The products should be continuously developed as a body of local knowledge in conjunction with government development projects, involving researchers and academic service providers from higher education institutions.

Stage 5: The products recognized by the public should be selected by governmental agencies for exhibitions to increase their visibility and popularity.

Stage 6: The products must gain recognition from external organizations, agencies, institutions, or individuals from other regions or countries. Those involved in the production process should be awarded, certified, or invited as guest speakers or trainers.

Stage 7: The products must be certified by the Community Product Standard (CPS), the Food and Drug Administration (FDA), or other professional licenses issued by accredited agencies.

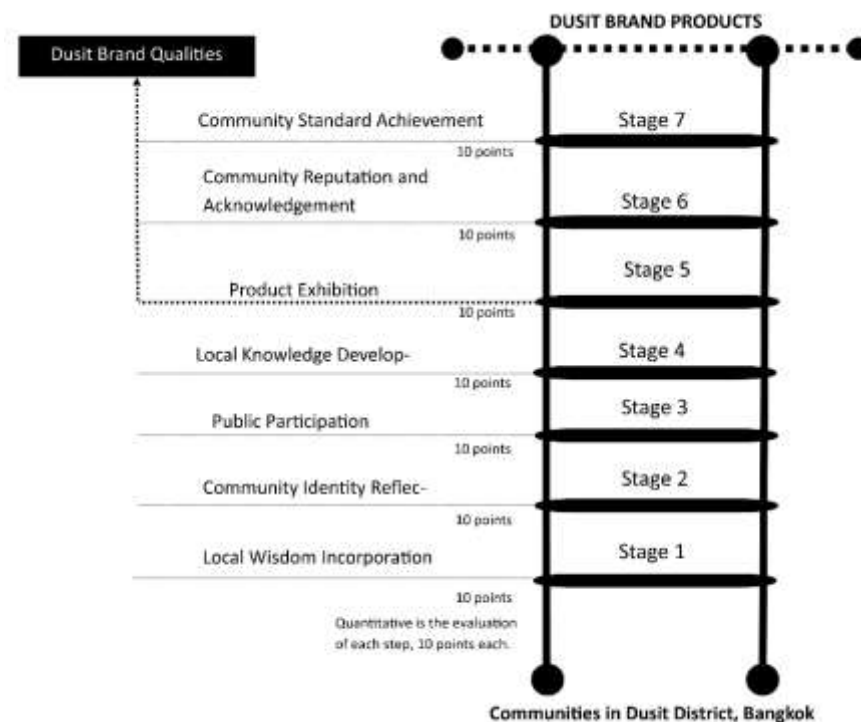


Figure 3: Bamboo Ladder of Dusit Branding

Community Development: Building a Quality Society and a Sustainable Economy

This study found that the development of a quality society and a sustainable economy share common principles in the context of urban community development, where community leaders played a critical role in linking social quality and economic value. When analyzing social quality in its three dimensions—constitutional factors (such as personal security, social responsiveness, social recognition, and personal capacity); conditional factors (including socio-economic security, social inclusion, social cohesion, and social empowerment); and values like social justice, democratic citizenship, solidarity, and human dignity (Beck et al., 2001; Khamchu & Nueangjamnong, 2010; Nuengjumnong, 2010; Anuwong & Vajirakachorn, 2017)—the study found that the social quality of the 43 urban communities is evident through four key mechanisms:

Socio-Economic Security: The communities demonstrated socio-economic diversity, including seniors, highly educated individuals, low-income earners, general contractors, and homeless people. Healthcare services were available through community health centers, and public health volunteers are present in every urban

community. The local economy was diverse, ranging from large businesses to SMEs and community markets, hosting both wealthy and poor residents. Older workers were employed in sustainable occupations that generated steady income and supported the community's economic development, including contractors, employees of corporations, and operators of manufacturing facilities.

Social Cohesion: Social cohesion was seen in the recognition of fundamental social relationships that respected human dignity. Most residents of the 43 communities were Buddhists, guided by the five moral precepts and the principles of the sufficiency economy. These principles fostered generosity and social harmony. Community leaders, elders, and villagers applied the principles of public participation, love, and harmony, aligned with the 9th Royal Government's working principles (Office of the National Economic and Social Development Board, 2011).

Social Inclusion: The communities prioritized citizenship as a core element of social quality. Community leaders and government agencies provided opportunities for all residents to exercise their constitutional rights and maintain legal protections. They ensured that all groups were invited to participate in community activities on a voluntary basis.

Social Empowerment: The government actively promoted and strengthened individual abilities and competencies within urban communities, encouraging participation in social and cultural development. Empowerment efforts aimed to enable people to become truly empowered citizens through the formation and support of various groups, such as youth groups, occupational groups, community police groups, and community power groups.

Discussion

Intellectual capital is developed differently across various locations through the formation of communities. In Dusit District, temples, schools, and households serve as the primary sources of local wisdom (Department of Community Development and Social Welfare, Dusit District Office, 2022). Public participation is a key element in urban community development, with community leaders acting as the main drivers of this process. In Dusit District, these leaders actively participated in creating local products based on local intellectual capital. However, the research findings indicate that while the community leaders were most engaged in collective brainstorming, they were least involved in the actual implementation of these ideas. This suggests an issue of "ideas without action."

Additionally, several factors influenced the community leaders' participation in developing community products, including gender, age, education, occupation, and income. Despite these challenges, the leaders played a significant role in the creation of "Dusit Brand," a local brand representing the identities of the 43 urban communities in Dusit District, Bangkok (Nuanmeesri, Chopvitayakun, & Kadmateekarun, 2024). They collaboratively designed the Dusit Brand logo and recommended that the products undergo a seven-stage development process: incorporating local wisdom, reflecting community identity, fostering public participation, developing local knowledge, showcasing the products, building community reputation and recognition, and achieving community standards. There is study on using local cultural knowledge to design and produce community products. In addition to establishing a distinct identity, there is the preservation and promotion of culture, which involves fostering economic development and communal pride (Hoaihongthong, & Tuamsuk, 2024) Among the existing community products, the most successful so far has been "Dusit Rabuetham Balm and Green Oil" from Wat Pracharabuedham Community 1 (Phukamchanoad, 2024). This product has reached Stage 6, "community reputation and recognition," and in 2022, the Bangkok Metropolitan Administration (BMA) awarded the elderly contributors whose wisdom significantly impacted the product development process.

Conclusions

Urban community leaders in Dusit District, Bangkok, Thailand, play a vital role in fostering public involvement in community development, especially in collaborative design, which has shown the highest

level of participation. Guided by democratic principles and the working philosophy of King Rama IX—centered on "benefit for the community" and the Sufficiency Economy Philosophy—these leaders emphasize community-driven progress. A key aspect of developing the Dusit Brand, a local community product, is leveraging intellectual capital to create opportunities for seniors, enhancing their careers and sources of income. Promoting active engagement between elderly members and the broader community is crucial for community growth. This interaction not only affirms the worth and dignity of each individual but also fosters self-sufficiency among the elderly, reducing their dependence on government support. This approach highlights the importance of intergenerational harmony, building a high-quality, economically and socially sustainable community, and securing a stable and sustainable future for the next generation.

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