

CHAPTER 2

LITERATURE REVIEW

The study of the sufficiency economy driving process of Huay Sai Royal Development Study Center in Phetchaburi province is to look for the way to drive the sufficiency economy philosophy to be applied successfully by the villages located around the Center to be able to survive according to the philosophy principles, and the result of it can be extended to other farmers. Moreover, it is to find out about the factors that effect on the failure of unsuccessful farmers and non-practitioner farmers. In order to provide a guidance to develop the sufficiency economy promotion to become successful, the researcher has studied about the concerned theories and researches of other researchers and experts who had studied about different issues on the sufficiency economy philosophy which cover the principle content as follows:

- 2.1 The King's initiative to establish the royally-initiated center
- 2.2 Principles and Theory of Royal Development Study Center
- 2.3 Royally-initiated study center and the principles of the sufficiency economy philosophy
- 2.4 Principles of the sufficiency economy philosophy and the development of the country
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2.1 The King's initiative to establish the royally-initiated center

His Majesty the King has the initiative to create 6 royal study centers all over the country to suit different geographical features of each region. Those are: KhaoHin Son Royal Development and Study Center in Cha Choeng Sao province, AoKoongKraben Royal Development Study Center in Chanthaburi province, HuaySai Royal Development Study Center in Phetchaburi province, Huay Hong Krai Royal Development Study Center in Sakonnakorn province and Phikulthong Royal Development Study Center in Narathiwat province. The details are as follows:

The royal initiative of the establishment of KhaoHin Son Royal Development and Study Center

His Majesty the King's speech given when the special committee for the organization of royal initiative projects introduced the seminar participants to receive the advice on the implementation of the following stage of the project in August 26th, 2531 B.E. (KhaoHin Son Royal Development and Study Center, 2531: 4 cited in HuaySai Royal Development Study Center, 2526 B.E.):

"The history has it; formerly there was 264 Rais piece of land located at the foot of Hin Son Mountain near His Son Temple donated by a head of village to build "a royal residence" in 2520 B.E. At first, it was to find out whereabouts the land was. It was found that land was located in the map of Hin Son mountain (the map 1:50,000 Measurement 5236 I, II, 5336, IV). Getting the piece of land, I spent 2 years to think how the land was like on the map. Thereafter, I asked for the information about the condition of the land and found it on the map. It is located on the top the measured map. So, 4 pieces of map had to be put together to know whereabouts the land is. I asked the donor of the land if I turned to build an agricultural study center instead of a royal residence, he would agree or not. He agreed with the idea.

Hin Son Study Center is the first of its kind. The result from Hin Son might be minimal because of the geographical limitation. But, later the idea of study center expanded, Phikulthong Study Center was founded in the South. The acquisition of the land here was different. The official uses some part of the land and the other part is inhabited by people. We got this land by purchasing. As for the study center in DoiSaket in Chiang Mai province, it was the land said to be useless. No-one had grown anything there. There were only tree cutters and soil taker who went in that

area. For the soil taker, the official had paved the road or so. It was desperate land to be developed. At first, they said if we got that piece of land to develop, it would not be feasible. If we kept the cow there, the cow could not survive. All over the land, they said only 2 cows can live in. But now, there are more than 50 cows that can be fed there. Actually, it can reach 100 cows. Moreover, the land is useful for other purposes. That is the study of forest preservation and restoration.

The speech given to officers at KhaoHin Son Royal Development Study Center in Chachoengsao province in April 23rd, 2540 B.E. (KhaoHin Son Royal Development and Study Center, 2540: 25 cited in HuaySai Royal Development Study Center, 2526 B.E.):

“At Hin Son, many parts came to help and it took 15 years. Here becomes the pattern for helping people in other places easier. It needs patience, and so it is beneficial. The villagers are happy, I am happy. Before they could not even grow the cassava, but now it is better. It’s cool. It has changed”

The royal initiative on the establishment of Ao Kung Kraben Royal Development Study Center

His Majesty the King talked about his initiative with Mr. BoonnakSaisawang, the governor of Chantaburi province, during his visit on the purpose of opening the monument of King TaksinMaharacha in Chantaburiprovince in December 28th, 2524 B.E. (Ao Kung Kraben Royal Development Study Center, 2534: 2): “It is to consider an appropriate terrain to do the project of fishing and agricultural career development in the shore area of Chantaburi province”

Prince JakkaphanpensiriJakkaphan, the gave an interview in a radio program “Fah Su Din” of Thai National Broadcasting Radio in April 21st, 2526 B.E. (Ao Kung Kraben Royal Development Study Center, 2534: 13 cited in Huay Sai Royal Development Study Center, 2526 B.E.):

“The project of Ao Kung Kraben will be very beneficial because there would be a modern way of fishing. It will be a demonstration and training for our people to gain new ways in order to ameliorate the existing production. Those new things are such as oyster cultivation. It was done in other places and it has been done here. In addition, the provinces nearby can come to study how to cultivate oysters. It is a demonstration center at the same time. Also, it can conduct the training as well so that

the people become prosper in the future. As for the agricultural activity, this will be done in parallel”

His Majesty the King’s speech given to Mr. KositPanpemat, the Minister of Agriculture and Cooperatives, in the royal ceremony of Raek Na Kwan, who sowed paddy in Chitralada Royal Garden in May 10th, 2534 B.E.:

“Mangrove forest is essential for ecology system of Thai sea shore and Thai gulf, but now our mangrove forest is being invaded and destroyed by those who seek for their personal benefits. We should try to prevent, preserve and propagate more plants, especially the Kong Kang tree. It is a strange kind of mangrove tree quite difficult to propagate because it depends on high and low tides to grow. I would like to ask the concerned authorities, which are the Department of Forestry, the Department of Fishery, the Department of Water Irrigation and the Department of Hydrography, to help finding an appropriate area to do the experiment of the propagation of Kong Kang tree and the plantation of mangrove forest”

(Ao Kung Kraben Royal Development Study Center, 2534: 22)

The royal initiative on the establishment of HuaySai Royal Development Study Center

His Majesty the King’s initiative given to Prince Chakkaphanpensiri Chakkaphan, Privy Councillor, Mr. SoonthornNalek, Director of Water Irrigation Department and Mr. SumetTantiwechakul, Director of Secretary Office (KorPorRor) at the Department of Adjutant, Chitralada Royal Garden in April 5th, 2526 B.E. (HuaySai Royal Development Study Center, 2526: 24):

“If it was left, it would finally be a desert”

“Develop the area to be as an agricultural development study center concentrated on forest restoration to return to be the abundant forest as before which could be used for growing various kinds of plants in parallel with the forest plantation and finding water resource to reinforce the forest plantation and agriculture. Reorganize the people to let them live in the project area and do their agricultural activity properly according to the right practice and compatibility with the natural resources. Let the people participate in the project and gain benefit from forest products and other crops without invading or destroying the forest anymore.

HuaySai area is different. There is a village. The work started on the land under the control of Royal Treasury because it is the area of Marruekkathayawan Summer Palace. There were a lot of people living in the area so we had to try to create a better-being for them. There were a lot of obstacles but we tried to plant the forest on the mountain by using solar cell water pump”

Huay Hong Krai Royal Development Study Center

Given at KhunGuang forest of AmphurDoiSaket in Chiang Mai province, in December 11th, 2525 B.E. (Huay Hong Krai Royal Development Study Center, 2525: 8 cited in HuaySai Royal Development Study Center, 2526):

“To create a center for studying, trying, finding out different patterns of development in the area of water resources in the North, spreading the knowledge and understanding about a proper way of agriculture to the people and preventing the expansion of forest and environment destruction. Huay Hong Krai Royal Development Study Center focuses on the forest development activities and the development of the area of the origins of water resources to get the optimum result. The starting point is the study of forestry and the destination is the study of fishery in different reservoirs combining with the study of agriculture, livestock, milk production from cows and agro-industry. The major activities of the center are the study of water resources development, the study and development of forest including the work to prevent the land and forest fire, the development of water resource origin areas, the study and development of land, the study and experiment of fruit tree plantation, the study and development of fine agriculture, the study and development and livestock, the study and development of fishery, the preservation and development of frog breeding profession in full cycle combining with the conservation, the study and experiment of votive grass plantation, the development of village around the center, the development of agriculture and industry at local level”

His Majesty the King made a visit to hill tribe village in different areas in Northern provinces. In December 11th, 2525 B.E.: “I had made a request to let the whole Huay Hong Krai basin be the development study center which covers around 8,500 rais of degraded forest due to wood cutting brigand and forest fire. The soil was mostly drained and the gravels were left in the land” (Huay Hong Krai Royal

Development Study Center, 2525: 9 cited in Huay Sai Royal Development Study Center, 2526)

At Huay Hong Krai Royal Development Study Center in Chiang Mai province in February 3rd, 2527 B.E.(Huay Hong Krai Royal Development Study Center, 2526), it was stated:

“Some part of the area of forest development from water irrigation should be allocated to be the area for a complete development study apart from the activities of forest development by means of water irrigation alone”

The main purpose of this project is to urgently restore and preserve the origin of Huay Hong Krai water resource which was in the state drought by trying new methods such as the transfer of water from the upper level reservoir through various water ways in order to expand the moist gradually. As for the rest of water, it would run into the lower reservoirs in order to use for agricultural purposes. For this matter, the plantation of refilled forests should be done alongside with the water ways which have higher moist than in the area of mountain ridge. This practice will induce a rapid result. Moreover, it can save the use of sprouts and be safe from forest fire as well. When those water ways have much moist, the check dams should be made along the way in order to retain water in many points. Then, the pipe made with bamboo should be done from both sides of the water way. This will expand the moist areas all along the water ways. For fishery, there should be a control with the service of fish species preservation and the organization of fishery to let the people gain the benefit equally. As for the agricultural activities and livestock, for example, for the economic crops plantation and keeping the cow for milk production, the group doing the same activities should be founded and gradually expanded in form of cooperative or union. For this purpose, agro-industry should be studied in parallel with the activities as when any kind of production comes out too much in the market, it should be able to be modified and preserved to a long time and send for sales in the market later.

His Majesty the King went to visit the activities at Huay Hong Krai Royal Development Study Center in Chiang Mai province in February 19th, 2528 B.E.:

“The operation of Huay Hong Krai Royal Development Study Center has many aspects of activities combined in the center area. The cooperation among different official authorities during 2 years has made good progress. The work of the

center in the next stage is to be the place for the study and test of different development methods. When the outcome is complete, it will be demonstrated and sent to agricultural authority officers and people in general and let them come to study or by means of spreading information for farmers and people in general. It will be beneficial for the studies and for demonstrating an appropriate way for development. It is to be a practical pattern for implementation. The development study center is resembled to an alive museum” (Huay Hong Krai Royal Development Study Center, 2528: 4)

His Majesty the King’ Initiative for the establishment of PhuPhan Royal Development Study Center

The royal initiative was given to Prince ChakkaphanpensiriChakkaphan, Privy Councillor, Mr. SoonthornReunglek, Director of Water Irrigation Department and Mr. LekChindasa-gnuan at the Royal Adjutant Department in Chitralada Royal Garden in November 25th, 2525 B.E. (PhuPhan Royal Development Study Center, 2525: 3 cited in HuaySai Royal Development Study Center, 2526):

“His Majesty told us to make a plan of water supplying to PhuPhan Royal Development Study Center in Sakonnakorn province in the purpose of studying about the complete development project which are forest development and agricultural activities, including the operation of agro-industry to be as an example for the people to take and apply it in their own land, which will generate the ability to be self-reliant”

During His Majesty’s visit to PhuPhan Royal Development Study Center and the project pfHuayDiak reservoir according to the royal initiative in TambonHuay Yang, AmphurMuang, Sakolnakorn province in November 9th, 2527 B.E. (PhuPhan Royal Development Study Center, 2527: 2 cited in HuaySai Royal Development Study Center, 2526):

“As for PhuPhan Royal Development Study Center, it is the operation in terms of minimizing the geographical features in order to do every activity in this center. There will be the study and experiment of the development and it is to be an example for expert, official and people in general to visit and study in order to bring it for their use. It is resembled to a live museum. The study and development starts from seeding,

planting by using proper soil and turning agricultural products into agro-industrial products”

His Majesty the King’ Initiative for the establishment of Phikulthong Royal Development Study Center

His Majesty the King’s stay at Taksin Royal Residence in Narathiwat province between August 8th – October 3rd, 2534 B.E. (Phikulthong Royal Development Study Center, 2526):

“Because a lot of areas in Narathiwat are the low land where water stagnates all year long and the soil has low quality which covers around 300,000 Rais, many farmers do not have the land to depend on. Although when the water is drained out of the land, it is still difficult to use the land for fruitful agriculture. This was because the soil has pyrite which causes Sulphate acid. When the soil dries, it becomes sour. Therefore, the soil should be improved by different official units joining in the study and develop the land together in terms of synergy and bring the success of the project to be as example for the crust of soft soil development in other occasion”

His Majesty the King said during the visit of Phikulthong Royal Development Study Center in Narathiwat in September 11th, 2526 B.E. (Phikulthong Royal Development Study Center, 2526: 23 cited in HuaySai Royal Development Study Center, 2526):

“The development study center which is located in Narathiwat is the center focusing on the research and study and manage the living conditions in the South where the soil tends to be crust soft soil which cause a lot of problems since there are not enough studies and it concerns many parts which may still not get together quite well or don’t understand one another quite well. So, to do the research at the same time will create an understanding among them”

The result of the study from each center will serve as the knowledge to support the target population and there will be a demonstration in the center area. The people living around the center will be the first group to gain the benefit. That means the officers in charge of promotion will bring the good result of the study to advise the target population, which was formerly called entourage villages but now called villages around the center. In each center there will be about 10-25 farmer villages around the center. The support can be done in various ways depending on social and

cultural conditions of each area. The farmers are to receive different training such as plantation, plant propagation, pasturage, fishery, etc. or the support officers will go out into the village and give advice or the farmers or group of farmers come into the center to learn things by themselves. When the support has been done at some extend, these villages will be an example for farmers in other or further villages to visit and learn from. This will make the result expand and fortify the center to become continuously wider in space. However, each region may have some small details which should be studied more and an appropriate area should be separated in other areas. In order that the operation of the work runs effectively, the “branch center” was created to study about the specification of a particular area so that the result can be brought to support farmers for their career activities.

2.2 Principles and Theory of Royal Development Study Center

The principles and theory of royal development study center of King Bhumipol are deemed to have an interesting special aspect which is the focus of the result of operation reach the people directly at the starting point in order to relieve the immediate problem which is having sufficiency for living. At the same time, it is the foundation of the well-being for them in the future. Therefore, the vision for the success is at the worthwhile rather than at the gain of investment as the speech of His Majesty which was our loss is our gain (Sa-gnaPol songkram, 2542 cited in KanokKatikorn and PhitoonAroonphan. 2541). The gain is the well-being of the people which need to invest for. But, it is a worthwhile of investment. Although the worthiness is not in form of money or profit at the first place and in the normal sense of the term, for example.

In addition, the principles and theory do not strictly rely on the inflexible nature of “theory”. It is the development which is compromising and coherent with natural condition and psychological and social condition of the community. Also, it does not strictly attach to inflexible academic side and technology which are not compatible to the real condition of Thai people which will prevent the complete achievement of the project operation.

Another royal initiated principles and theory which deserve to be mentioned is the construction of sensibility of solidarity loving and the collaborative teamwork by reducing the egotism of the concerned parts who usually do things apart and the attachment of individual ownership. It is to turn to the work of collaboration without particular owner and to be able to create optimum benefit for people and farmers. As the case of royal development study center which is the new pattern of one stop service for the farmers occurring for the first time in Thai government system.

Therefore, the royal development project involves the development of production materials such as soil, water, the land for agriculture, capital, knowledge on agriculture, conservation of nature and environment, etc. Whatever principles or theory in the above mentioned in any field which was initiated by His Majesty the King for the amelioration and development, the importance of every issue is simplicity as used by His Majesty with “simplify” or “simplicity”. This must be simple, not complicate in both principles and technical know-how. They must be reasonable, quick to practice and can truly solve the problem. It must be in the direction of sustainability direction (The Office of Special Committee for the Coordination of Royally-Initiated Projects, 2548: 16-19)

2.3 Royally-initiated study center and the principles of the sufficiency economy philosophy

Royal initiative guidance of sufficiency economy

“The development of the country needs to be done step by step. We need to create the foundation which means the state where the majority of people have enough to eat and live by means of economical method and equipment but according to proper principle. When we have enough stable and practical foundation, we can go on to create the prosperity and higher economical level”

His Majesty the King’s speech given to Kasetsart University students in July 18th, 2517 B.E. (Office of the Special Committee for the Coordination of Royal Project, 2548: 10 cited in HuaySai Royal Development Study Center, 2526):

“Let others talk about Thailand, albeit out of fashion, lack of modern things, but we have enough to eat and let us make a wish for Thailand. Wish us a sufficient food, peace and work. Pray and make a commitment for Thailand to have sufficiency

to eat, not the peak of prosperity, but enough for eating and living, having peace comparing to other countries. If we can maintain the sufficiency for eating like this, we can be great”

His Majesty the King’s speech given on the his royal anniversary at SalaDusidalai, Chitralada Royal Garden on Wednesday, December 4th, 2517 (Office of the Special Committee for the Coordination of Royal Initiative Project, 2548: 8):

According to His Majesty’s speech given on several occasions since 2517 B.E., it is found that His Majesty gave importance to the stage of development based on the concept of self-reliance, sufficiency for eating and living, moderate life, concern of reasonability and creation of self-immunity. His Majesty has warned Thai people not to be careless, realize of stages of development in the right way and have ethics as a concept for living. All of these are known as sufficiency economy.

Sufficiency economy is a philosophy indicating the practice in concern with moderate way, reasonability and good immunity in order to be ready for any risks based on wisdom, prudent and ethic. It is to apply knowledge according to the right principles in parallel with the exempt of encroachment, the sharing, helping one another, cultivating unity which connects different social parts together and creating positive power to generate solidarity, balanced and sustainable development and being ready for change under the globalization.

In 2541 B.E., His Majesty the King gave the additional definition of sufficiency economy (National Research Council Committee in Economics, 2546: 19 – 20 cited in Huay Sai Royal Development Study Center, 2526) as follows:

“The word “sufficiency” has larger meaning than the ability of self – reliance or the ability to depend on oneself because “sufficiency” means enough possessing or having little greed. When there is little greed, there is little encroachment. If any country has this kind of idea; doing anything at the moderate level, with righteousness and least greed, our people could be happy. Sufficiency can mean having a lot. We can possess luxury but we must not encroach others”

One of the most famous practical examples of The King’s sufficiency economy principle is the new agriculture theory which encourages an agricultural development through stages progressively. Firstly, it begins with creating the stability at household level to be able to rely on itself in acquiring basic needs without others’

aid. The next stage is stepping into the stage of activity participation in the forms of group, community, or enterprise network. This meant to be a creative collaboration and prevention of bad influences from external factors in order to create the community strength. Finally, it is the stage of creating a connection with a large scale state business or other external organizations in order to expand several forms of cooperation up to the country level.

Sufficiency economy philosophy and the Royal Development Study Centers

His Majesty the King had not solely given the royal initiatives of sufficiency economy, but also applied it into the operation of Royal Development Study Centers. His Majesty gave a speech concerning the objectives of the Royal Development Study Centers establishment (Office of Special Committee for the Coordination of Royally-Initiated Project, 2548: 9-13):

“The objective of establishment of Royal Development Study Center is to develop the fertility for our people’s land by improving the land and developing water resources, also restoring the forest conditions. Moreover, it is to make use of agriculture principles in cultivation and farming planning by using the money from donation as the capital fund for the development. The Royal Development Study Center will be the model farm for agriculturists and development responsible officers to make a study visit and observe the agricultural demonstration. It will also serve as a center point for the development and improvement of the nearby arena. When the people have a better standard of living, the Center may consider setting up a rice mill for each village or each of group, as well as setting up a rice bank in of each village to practice to be self-reliant at last”

The speech of His Majesty the King revealed the view of making royal development study centers to be a successful model for agriculturists and interested people to gain knowledge and know how to rely on themselves sustainably as the following:

1. Be a suitable place for researching, experiment and investigation of appropriate ways and developmental methods suit to different environments and are as the successful example which will guide others in different area.

2. Be a place for exchanging and communicating among scholars, activists and people about successful research and experiment and investigation. Royal Development Study Centers will be the place for sharing and combining the academic and practical work together, and for knowledge transferring to the people. Also be a place for operating officers to study and experiment as well as a place for exchanging, transferring experiences and seeking the way to solve the problems among three groups which are academicians, officers whose duties are developing and promoting and the people.

3. Be a prototype of an integration development. Each Royal Development Study Center will be a model and example for the development in a particular condition of area. It would enable to maximize the usefulness by trying best to use knowledge as various areas as it could. Each area of knowledge will be useful in encouraging to the development in any others areas, say; it is an integration of all knowledge in academic, operation, and the system management

4. Be the synergy center within the government service departments, be the cooperative centre, coordinate plans and management between bureau, department and civil departments to make the best advantage.

5. Be the absolute service center, and as a centre of experimental study and demonstration that succeed in agriculture, water resource, farming, including the social development, arts and crafts in a vital nature museum for anyone who interested. They will be able to study and see the work shortly and conveniently which would lead to the perfectly effective development.

There are Royal Development Study Centers 6 places altogether in each of regional of the country, each of them has unique geographic model and the problem conditions differently. They are working by researching and seeking the suitable developmental guidelines for each arena, developing the arena to have a perfect condition and could be able to do cultivation. As soon as the research studies getting a success, Royal Development Study Centers will spread out the result to nearby villages called “villages-around-Centers” are the primary target villages by supporting in all areas such as cultivating, breeding, animal farming. When the nearby villages Centers are received the helping and gain at least the positive feedback, the Centers will spread out an outcome to the agriculturists in other arenas afterwards.

2.4 Principles of the sufficiency economy philosophy and the development of the country

Self-sufficient economy is His Majesty the King's philosophy, which had given in the royal speech and guidelines for properly human behaving before the economic crisis emerged. By considering moderately, reasonably, and creating the good inner anti-system to be ready to take risk based on omniscience, circumspection, careful, and merits. Using the right knowledge according to the academic along with the behaving of not threatening each other, sharing and helping each other, the cooperation in the community connect people in all parts of the community together, creating positive power which could lead to the unity, balancing the development and be able to live stably and sustainably, be ready to face any transformation factors under the globalization trend.

The self-sufficient philosophy has been pointing to the way of living and behaving of people in all level varies from household, community, and government both development and management of the country to stay in a middle path especially economic development to keep up with the globalization world. Sufficient means moderate, reasonably, including the necessity to have enough good anti-system in oneself to face any affect which is a result from the a transformation from both inner and outer factors, but it also needs the application of omniscience, deliberation, completely and carefully to bring the academic knowledge use in the planning and processing in every steps, at the same time, must creating the basic mind of people in the country especially civil workers, theorists, and business operator in all level to realized in moral, generosity and know the suitable knowledge, be patient with life, endeavor, intelligence, and deliberation in order to balance and get ready to face and deal with a rapidly transform and a growth in material, community, environment and outer culture (Sufficiency Economy Committee. 2547).

The principle ideas of self-sufficient economy philosophy

According to the self-sufficient philosophy, a development must base on the basic of middle path and carefulness by realizing moderation, reasonableness, creating good anti-system in oneself as well as use the right knowledge, deliberation and morals along with planning, decision and processing. Self-sufficient economy philosophy has 5 core principles altogether for consideration as shown

1. Frame ideas are philosophy that guide the way of living and doing things in the way it should be which have a basis from traditional life of Thai society, be able to imply with unaffected by time and see the world as the system that changeable at all time, aim on the break out of threat and crisis for the stability and sustainable development

2. Characteristic, self-sufficient economy could be able to imply with one's action in all stages which emphasize on the action on the middle path and development steps

3. Definition, sufficient must consist of 3 characteristics altogether as followed

- Moderation means sufficiency that not too short or extreme, without threatening others and oneself such as producing and consuming in the suitable scale
- reasonableness means making decision concerns a sufficient scale must be reasonable by considering the involved factors as well as realizing about an expected result that might happened from the action carefully.

- having good anti-system in oneself means preparing oneself ready to face the effects and a transformation in all sides that might happened by thinking about the possibilities of any situations that expect to be happened in both short term and long term.

4. A condition, making decision and operating any activities in the sufficient level must use both knowledge and basic morals, as said:

- A knowledge condition consists of omniscience involved academic knowledge in all areas, bring and connect knowledge for planning and practicing carefully and deliberately.

- A moral condition that must encourage; consists of realizing in morals, generosity, endeavor, and intelligence in life

5. Guideline/the expected result, after using self-sufficient economy philosophy implication which is balance and sustainable development, ready to face a transformation in all areas; economy, community, environment, knowledge, technology (Office of the Royal Development Projects Boards. 2548)

Self-Sufficiency economy with the new theory according to the royal initiatives

The royal thought guideline “the new theory” is the concept or guideline concerns soil and water management for agriculture for local agriculturists in small land for the most advantageousness. It is a guideline in the form of sufficiency economy, which has 3 processing steps, could be summarized as

First step: land allocation and residency, must divided land into 4 parts which the first part is about 30 percentage used for excavation for agriculture and farming also aquatic plants, the second part is about 30 percentage used for rice field all seasons, the third part is about 3 percentage used for planting fruit tree, tree, vegetable, crop etc. for used as food-if there is some remaining, it should be for sale and the fourth part is about 10 percentage used as animal farm and others activities. The most important principle is a must have enough not only water resources for cultivation in season but also have enough rice to consume all seasons, be able to self-reliance in the basic level and creating social unity

Second Step: a social unity, making agriculturists united in the form of groups or trade union; cooperate in the processing, marketing, welfare, education, society, religion and standard of living

Third Step: the participation of groups or co-operations in the community with an organization or private sector, groups or co-operations connect with private organization and business for collecting the capital fund to support the operation further also improve the better standard of living

Self-sufficient economy with the analyzing of meaning of economy and conditions of economy development in Thai community

Office of the National Research Council of Thailand, economy (2546: 2-20 in Office of the Royal Development Projects Boards.2548) had summarized the ways to understanding the speech of His Majesty The King that we should not bring solely the royal speech context to consider but also need to understand the political condition, society and economy at the time he had been giving the royal speech, because the royal thought reflected the worried of His Majesty the King at the time. The royal guidance must be taken as a warning to the consciousness or a consideration to the cabinet, higher civil servants both in military and citizen including business operator

and people all over the country to carefully think to find the way to resolve and improve the crisis and situation to get better.

The royal speech in 2517 played an incredibly important role to the politics and economy conditions development in Thailand at the time, say, in 2517 was the period that Thailand had called “the democracy blooming” which is after the crisis October 14, 2516 which His Majesty the King had called “the great tragedy day” because His Majesty the King had to come out to stop the tragedy himself and caused the absolute communist governors at the time.

Field Marshal Thanom Kittikachorn, Field Marshal Prapas Charusatien, and General Narong Kittikachorn had to leave Thailand, causing Thailand had a king-given government which was led by Professor Sanya Dharmasakti and was stepped in to the new era of democracy, and asked for the fairness on the issues of economy and society broadly. The speech of His Majesty King Bhumibol Adulyadej was given to the groups of audiences who have the audience with royalty and gave blessing on the occasion of His Majesty the King Birthday celebration. This reflected the truth of this point, His Majesty the King Bhumibol Adulyadej had talked to the groups of people as following “everybody must help each other, if someone falls or faint, who was walking behind is supposed to help, raise and make the one who fall or faint get back to the normal condition at the same time if someone thinks he lived in the world alone happened to want to exercise for a little, but if a man exercises by straighten arms and straighten legs too much, it would lead to a confrontation each other and if a confrontation happened, anybody else would also has rights to against others as well, at last it would happened as an absolute confrontation”

The speech of His Majesty King Bhumibol Adulyadej reflects the situations of politics at the time which had a demonstration demanding for rights a great deal. Because most people of the country was blocked to act under their rights for a long time since the era of absolutism of Field Marshal Sarit Thanarat in 2500 B.D. There were a lot of social problems occurred since Thailand was used as the base of American military for the Vietnam War before. It caused Thailand problems such as the prostitute, the renting-wife and half-blood child which sometimes called “rice off the field” was a reflection of the lack of the social happiness at the time. The societies called on strike on the politics frequently, also reflected the economic problems of the

country. Because of the government had been using the Economic and Social Development National Plan for 3 plans continuously since 2504 until 2517 which could counted as the middle era of 3rd of Economic and Social Development National Plan.

It emphasized on the economy growth by urgently developed the business replaced the import which the government invested in the basic structure from the money owe from other countries and find the way to pay the debt by urgently exported agricultural goods, expanded the cultivation area, reduced the forest area and supported mainly the industrial crop. The result of the third Economic and Social Development National Plan was the rapid economic growth of the country, as a ratio of the expansion number was ranking between 7-8 percentages yearly. In the meantime, there happened an increasing of the income gap widely, the industrial sector had been expanded in the higher rate than the expand ratio of the country economy while the employment of industrial sector did not rapidly increase. Therefore, there was a problem of a gap income followed. This point had led to the royal guidance which was given by His Majesty King BhumibolAdulyadej to the graduate students on the occasion of the royal presentation of degrees at Kasetsart University on August 18, 2517.

The importance of the royal guidance was King BhumibolAdulyadej saw that the development policy which mainly emphasized only on the economic growth of the country could cause a problem. That's why King BhumibolAdulyadej had emphasized firstly on the adequateness of most people, when the basic durability was well prepared enough then set a development and the economy condition higher, in other words, we could explain the meaning of all these which was instead of emphasizing on the industrial sector to lead the country development, it should be the stability of the economic basis firstly, that was, making most people in rural area have enough to get by firstly, or in other words, could say, it was a way that emphasized on the spreading of income to build the basis and the stability of the overall country before emphasizing on the further higher level development which can count as the important way against the direction of the country development at the time. Not only King BhumibolAdulyadej who had thought as such but also the superior scholars at that time such as Dr. PueyUngpakorn and some of the economists both from Kasetsart

University and National Institute of Development Administration, also Thammasart University made a demand for the adjustment of direction of the country development for accordance of the political issues which was a more democracy in the era.

After King BhumibolAdulyadej had given a royal guidance on August 18, 2517, His Majesty the King had stressed again in a royal guidance on December 4, 2517 as I had invited his guidance, shown here, King BhumibolAdulyadej had repeated “we had sufficient” along with the requested that everybody has to make a wish that Thailand to be a place to have sufficient sources, and peaceful because of the time Thailand had not had the true peaceful, as the result of most people had insufficient because of the benefits of the development of Thailand went to some small groups of people in the society. His Majesty the King also asked everyone “to make a wish of this kind of development, to make Thailand sufficient enough for a living not for a glorious growth of Thailand. But the direction of the country development had not transformed to the way His Majesty The King’s royal intention, that’s why His Majesty has been working on the Royal Projects which aimed for the goal as setting up “a sufficient enough for a living” for all Thais by using the processing. It could be summarized from the speeches of His Majesty King BhumibolAdulyadej of the following years especially since 2537, it had shown various issues as followed, firstly, the improvement of soil physical conditions everywhere in Thailand for making Thailand to be a “Suvarnabhumi” which means a rich soil, no matter characteristics the areas of soil are; upland, droughty, alkaline soil, hard soil, acid soil or an area such as wetland with acid conditions. Secondly, His Majesty King BhumibolAdulyadej had emphasized on the ability of development and use the suitable technology, emphasize on the saving but under the academic principles. Thirdly, His Majesty the King BhumibolAdulyadej had been supporting the diversification of the producing for reducing the risk and help to promote the stability of cash flow, fourthly, His Majesty King BhumibolAdulyadej supported the establishment of the institute or organization of agriculturist to resolve the problem such as a rice bank, a buffalo bank and the saving group and the last one, supporting the food processing for instance, raw milk, processing vegetable and fruit.

In the era of General PremTinsulanonda since 2523-2529, Thailand had faced the economy crisis for the first time after used the National Development Plan since the year 2504. The problem began with the 2nd world oil prices crisis and affected as the going down-economic during 2523-2526, at the same time, Thailand had faced the internal problem, said, while industrial development policies emphasized on the replacement of an import met the narrow. On the issue of the internal marketing and the agriculture goods prices situation continually decreased around the world for a period as the result of the green revolution around the world began succeed also each industrial countries tried to covered their own agriculture goods in their countries, that was making agriculture goods more than the needs of the countries and led to flooding the market in the foreign countries at that time Thailand had making debt out of the country's power because buying too much weapons using borrow money at the high interest rate and had to pay back in a short time in the government TaninKraivixien but after industrial countries began recall the economy of their countries since 2527 continually and found the reason why their countries had a problem of a balance of trade deficit with Japan.

The reason was the value of Japanese money Yen was made to decrease exaggeration in 2528 causing Japan let the value of money Yen flotation. The result was Yen money had almost a double value, making the Japanese industrial sector moved the production based from its own country in the year 2529, this also made the competitive countries of Japan did the same thing to keep the ability to compete with Japan. Thailand also had received the positive result from an international investment since 2530, the thing that followed immediately was the price or real estate in Thailand rapidly increased, the man whose job involves the real estate business along with the man who's the owner of the real estate, and all of them had transformed their economy conditions quickly. The real estate business began to slow down in 2534, there happened the seizing power of governing the country by General SuchindaKraprayoon but the power of the people with the royal pleased from His Majesty The King who corrected the crisis same as the case on August 14, 2516 on the day 20 May, 2535. Making seizing power by the military out of the country then Thai economy had regained rapidly from the enlargement of the exportation which had began before that for quite sometimes already. Hence, during 2530 to 2538,

before the problem of export slowing down in 2539 and the announcement of flow the value of Baht money on July 2, 2540 which could take that Thailand had a crisis problem officially, it was the era that Thai economy had higher growth rate and continually for a long period.

Although, on December 4, 2537, His Majesty King BhumibolAdulyadej had a royal though concerned with “the new theory” had introduced, which the content of the new theory was another form of “sufficient economy”, under the term of sufficiency, according to His Majesty The King’s royal guidance since 2517 was a theory that formed out of the His Majesty The King experience after The King had been doing continually for a long time before he made his royal guidance in 2517

As known, although Thailand at the time had got the name “as the golden era of development, during 2531-2534 the economy had growth in the average rate higher than 10 percentage for the first time in the history of Thailand development but it did not mean to resolve and could not help the poverty of the many people who lives in the rural area, moreover, a lot of agriculturists lost their land because the cost of losing chance of using land for agriculture was too higher (or in easy words, explained that the price of the land was too high.

At the same time, the new form of social problems which were AIDS and drugs, especially drugs began to be a huge problem which repeats again that the economic growth alone would not be the suitable way to solve the problem that was the reason why His Majesty King BhumibolAdulyadej brought the sufficient economy in the form of a new theory to show and repeat his own royal thoughts that gave for the first time in 2517 and since then he would try to repeat this point in his royal speeches every year.

In 2538, His Majesty King BhumibolAdulyadej had also repeated the new theory once again which the implication with the problems conditions of droughty and flood of that year by comparing to show that the new theory will be able to solve the problem because Thailand would have much rain for a while until flooding make agriculture damaging but after drain the water out of the field with exhausted and wasteful, the field turned too droughty and could not even cultivated anything. If people has the water resource in their own land, according to the new theory, it would help people to gain the opportunity to cultivate to make sufficiency “if the water was

enough, it would be able to cultivate or grow the in season rice and in the season of less water, it still would be able to use the save water in manmade pond in each land to cultivate even rice could even grow without using the whole water control system because they have their own water resources. The new theory is being used for preventing deficiency, in the normal time it would make people richer, in the water season it would help people regain without receiving too much help from the government, and all of this could say the new theory would help people stand on their own legs (be self-reliance) nicely.

Therefore, the new theory is a practical policy concerning agriculture which will help agriculturist stand on their own legs and their reducing affliction in the case of there was a natural disaster happened. However, the meaning of the new theory that shown in 2538 was inventing the system to help reduce the strong effect of economic changeably especially in the economic crisis period. The speeches concerned the new theory of His Royal Majesty in 2538 besides enlarging the meaning of the new theory in 2537, it also warned the chief executives of the country and general people not to rested assure or careless with the economic situation which had the highest ratio of exportation that year.

In 2539, the exportation in the regional began to slow down and shown the signal of the economic problem but no one in Thailand had not realized much yet because most of people thought it would be a contemporary problem and there was still a chance to get rid the problem within the same year. His Majesty The King had gave the speech “nowadays, Thailand is still good enough to live reasonably – using the word “reasonably” because people sees there is many poor and desperate people fairly but using “fairly” means conventionally”

“getting worried because although in 2 years time which was the period of celebrated His Majesty The King took the throne anniversary, I saw things to showed that people still had much affliction and things that should be fixed and taking actions in all sections such as natural disaster attacking, we could be able to reduce or fix the natural disaster only use time alone but the threat from human mind also be fixed but even harder than natural disaster. Saying of natural disaster, it is an outer factor but human behavior is the inner factor. The human behavior is the issue that I also wanted to make an arrangement but there is still hope”

What His Majesty The King emphasized was the worry of the human greedy as the result of the continually of growth economic rapidly so it could be seen that the emphasizing on “sufficient” “reasonably” “fairly” was the point that His Majesty The King always insist on continually. Actually, this point is not the moral issue but reducing risk under changeable conditions issue; such as the weather conditions is the clear concrete for agriculture jobs. When the economic crisis occurred in 2540, His Majesty The King gave the explanation to show the concrete image of not to over estimated one’s ability and greedy without thinking of any advantages and disadvantages to oneself and others carefully including pineapple can conserved industry and agriculturist freezing goods factories which His Majesty The King emphasized on no matter what doing any project, one must do with “careful” and “not too have an eager eye”. This issue was the point that His Majesty The King had shown the worry once already in the year 2539 and when the most serious economic crisis that ever been happened to Thailand occurred, which we always mentioned was “being a tiger was not as important as we have sufficient economy, sufficient economy means one can support oneself to have enough to live and get by sufficient does not mean every single household must to produce their own food and must produce their own clothing, it should have been too much to do like that but in the village or district must have enough sufficient for their own, something could be produced more than needed should be sale not too far so there is no need to pay much for the transportation”

“If could be able to change back to sufficient economy, no need to be all of it, not even half of it, maybe only one quarter would make one stand on their own”

According to the speeches of His Majesty The King, it could be clearly seen that His Majesty The King understands the cause of economic crisis Thailand had faced, because Thailand had run the economic policy in the form that he had called “trade economic” also gave an English definition as “trade economic” so His Majesty The King emphasized on the issue of if we could be able to change back to self-sufficient economy by using an English word as “Self Sufficient Economy” which also stressed on only one quarter will make better.

The conflict issue among economists in this case is the word “Self Sufficient” because most of them understand than this word has the same meaning with the word

“Autarky” which is the theory for explaining that every country should produce everything they need to use in their own country, no need to rely on the importation. The worry of the raise of an attempting to define this word meaning to preventing the import of some agriculture goods which could be produce abroad with the cheaper capital price would cost the higher capital price in producing goods within country and incompatible and also some of the economists caught the economic security issue and pointed that no sale activities is not necessary mean that the country facing unstable of economic security because sale activity open the road of opportunity for more options, as someone had mentioned the example of Singapore that Singapore economy is the open economic system but had affected the economic crisis lesser, maybe because there is more opportunity for options.

While some economists insisted that His Majesty The King uses the word “Self Sufficient Economy” was correct because if we look at the word Self Sufficient in the Webster Dictionary, it was given the meaning as “be able to accomplish the goals or success objectives on their own without asking for help from others or outside factors” also mentioned the royal speech which gave the meaning as “being get by on their own, stand on their own legs means standing without falling down and not to borrow others legs”. But if studying from the mentioned royal speech, His Majesty The King had given the meaning of “Self Sufficient Economy” completely according to the English language. From His Majesty The King made a royal demanded to bring back the self-sufficient economy at only one quarter which means if at the time Thailand was an absolute “Trade Economy”, it should be reduced to 75 percentage and make the rest 25 percentage “Self Sufficient Economy” and this 25 percentage does not mean no sale activity but only want to be able self-rely in the level of arena, by mentioned to a village or a district level. The important factor that make us to do only the level or arena because the transportation fee, if we consider the true meaning it would call “transaction cost” which include transportation cost, say, if the transaction cost is higher than advantages from the increased capability of horizontal division of labor so he decreased transaction cost would be better than producing for sell out side arena. And His Majesty the King sees that the country has a condition and capability to do that comparing to Singapore which has no condition and capability to do like this as Thailand has. If it could be explained that clear, this

issue might be clear enough for every economists but although His Majesty The King already stressed on this, there still some people did not understand. In the year 2541, His Majesty The King gave the royal speech once again “there is a man should know because he has been doing and involve with the development for a long time, said and told him that sufficient economy is already the best, means in Thailand arena doing only one quarter is enough. The meaning of sufficient economy does not mean one quarter of the whole arena but one quarter of the whole action, this need to say because even the doctorates did not understand”

In addition, His Majesty The King had emphasized once again on the explanation of the word “sufficient” as followed “the word “sufficient’ again this word has the bigger meaning, does not mean having enough only for consume in the household or themselves, means sufficient enough to get by, in the year 2517, on that day, I had mentioned that we should carry out to enough to get by, herein, enough to get by means sufficient, that is”.

His Majesty The King had continually giving an explanation “the word sufficient has the larger meaning than the ability of self-reliance or the ability to stand on their own legs because sufficient means having sufficiency, it is less greedy when there is lesser greedy, lesser molest followed. If any country has this idea, the idea of doing anything must be sufficiency means not too much, generous, not too greedy, we shall meet happiness. Sufficient shall have much, can have luxurious but must not molest others” at the same time finally His Majesty the King made the summarize “sufficient, herein, means sufficiency and rational”

If anyone happened to have a chance to followed the royal speeches utterly along with the analyzing of conditions of social, politics and economics in Thailand, while His Majesty royal guidance or His Royal speech, it is clearly seen that His Majesty The King did not agree with the national development policy that emphasized mainly on the growth of economy without considering the base factor that would help the most people of the country have a strong base structure or he had called “sufficient to live and eat” first, since the middle period of the 3rd Economic and Social Development National Plan 2517 and moreover the later period that the economy of the country growth in the high ratio especially during the year 2530 to 2539 was the period that His Majesty The King saw that there was a greedy or an

eager eye occurred and there was molestation making other suffered, it was a threat from human mind which he saw it was caused mainly from Thailand was trying to be an entirely “Trade Economy”. His Majesty The King had a royal demanded to see of an increasing, which he called, “self sufficiency economy”, a quarter only would be enough by emphasizing on sufficiency means reasonably, generous and not too greedy and must not molest others or in a nutshell, it is the moderately and reasonably.

2.5 The royal thought concerned the people participation

The development according to His Majesty The King’s thought for resolve the poverty in the first place with the handing the facing problem for rural people to gain stability surviving further then making people be able to survive in the society and performing for the improvement step by step according to the necessity and the saving which His Majesty The King emphasized the development which aimed to building the strength to the community in the condition of self-reliance, he had used the word inside-explosion which means making community, village gain the strength first then spreading to the external community, not to taking the development or a man from the external community to the village community that had not been prepared yet. His Majesty The King’s wish to help the people according to necessity and suitably with the abstemious for making people gain the self-reply and come out to the outside community with no difficulty as His Majesty The King’s speech (Office of The Royal Development Projects Board, 2548) said “the country development need to do step by step, must build the basic structure which are enough to live, enough to eat and enough to use of the most people in the first place by using method and cheap instrument but correct according to the academic principles when the basic based is stable enough and could be able to do after that slightly building the growth and the higher further economy level at the next level but if aimed only dedicated to making the economic growth quickly alone without the operational plan related to the conditions of the country and the people together would cause the unbalancing which maybe change to be a difficulty and a failing at last which could be seen from the international countries were facing the strong economy crisis at the time, the helping and supporting people. In operating the occupation and set up oneself first as the basic

is the absolute important because only the one who had an occupation and social conditions will be able to be self-reliance and could be able to build the growth and the progressive in the higher level for certain”.

Besides the royal thought, His Majesty The King stacked to the development with the consideration of problems and environment including the participation and the real intention of the people mainly especially emphasized on the enthusiastic of the community in the arena as well as the people need much specially and the environment alone does not mean only physical environment but also meant to the environment of society and psychology as well as the royal speech concerned on this issue (Office of The Royal Development Projects Board, 2548 : 256) said “the development must carry on the conditions on geography, landscape and landscape under the sociology in the social sciences, landscape under the sociology is the behavior of human to force to thing something else but if we enter and see what one really wants and explain one understands the principles of the entering of the development would be advantages”.

From the royal speech above, making us clearly seen that His Majesty The King strict to the true principles, demanding, and problems of the people in the arena mainly in the development according to the royal project which later the royal thought had been used widely in developers and scholars called “Bottom up” which is the real policy more than the formulation “Top down” which would not be able to know the problem and the truth from the grass root.

2.6 The royal thought concerning self-reliance

For the most important of the development according to the royal thought is the development making people to be self-reliance and living under the community system happily (Office of The Royal Development Projects Board, 2548 : 17) as said “the understanding of the condition of the one who we would help is the most important thing, helping one to get things that one should be received suitably will be the best helping for the best result, therefore, in helping each time, in each case it is necessary to considered of the need and necessity and must understanding enough to receive the help with the question how and how much, another point, in the helping,

we should stick to the main principle that we must help one for making one to be able to live on their own”.

From the royal thought above, it can be seen that His Majesty The King made a royal decision concerned the problem solving of affliction of the people for making the government organization realized the aimed of development by giving out the help to the desperate people to take action within the necessity and suitably with the consideration of the result that the people will get. It means that it must be able to get rid of problems and the people must have a chance to participate in get rid of problems including government organization must join giving the directions and explanations to make the people have knowledge and able to taking their own lives, not only giving out a development without studying the possibilities or asking the needs of people first or see a problem of the desperate people to understanding the true problems first.

2.7 Concepts and theories on Sustainable development

Development that leads to economic, social and environmental balance for the purpose of people's well-being is a good management with the main goal of people long-lasting wellbeing and happiness. The main cause is the increase of human needs in goods and service consumption, so natural resources are used to support such demands. Without good management and relations of causes and effects in sustainable development, there is no way out. Hence, everybody has to participate in management and it must be linked to bring back balance and effective use of natural resources, without damaging to environment. From BusrakhumPanyamee's study of working with royal initiations (2551: 21-22 quoted in KanokKatikorn and PaitoonArunpan. 2541.), the conclusions drawn are as followed:

1. Development has to be based on original base of the society

His Majesty King Bhumibhol has focused on the development of humans. He said that it must be exploded from the inside. That means we need to create strength for people in developed community so they are ready to accept such development. Then it can spread out to the society. It is not to bring development or people from the outside into communities or villages without a chance to get prepared or ready. Development, therefore, is based on socio-graphic.

“Development has to be in accordance with geographical landscape and sociological landscape so everything is appropriate”. He also emphasizes that to do anything; we need to stick to one main socio-graphical principle. That is the geographical characteristics or the surroundings – earth, water, wind, fire society and humans.

2. Development philosophy of sufficiency economy

Sufficiency economy is a philosophy that guides the livelihood and behavior of people at all levels, from the family to the community to the country, on matters concerning national development and administration. It calls for a ‘middle way’ to be observed, especially in pursuing economic development in keeping with the world of globalization. Sufficiency means moderation and reasonableness, including the need to build a reasonable immune system against shocks from the outside or from the inside. Intelligence, attentiveness, and extreme care should be used to ensure that all plans and every step of their implementation are based on knowledge. At the same time we must build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live life with forbearance, diligence, self-awareness, intelligence, and attentiveness. In this way we can hope to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world.

In short, development after the HMK’s ideas has focused on geographical areas, landscape, social conditions with human as center of development in terms of sufficiency in living and eating, self-reliance, participation and relations of human to their physical surroundings, lifestyle, and people’s participation.

WachareePumtong(2548: 36-37) has summarized framework of the 10th national plan. The fundamental ideas of such plan still stick to human as center of development with the utilization of sufficiency economy in administration and development of the country. Major ideas include:

Action in middle Path on moderation; self-dependence; well-prepared people and system in order to catch up with the globalization world; balance and sustainability; and holistic approach of development.

Moderation and reasonableness; living, producing and consuming in moderation.

Immune system against the world; preparation of people and society to have built-in resilience against the risks which arise from internal or external change.

Building up quality in people with good heart, moral, honesty, generosity, diligence, discipline, awareness, carefulness and continuous development of wisdom and knowledge.

2.8 Principles and theories of the sufficiency economy philosophy

Royal guidance and speeches given by HMK since the year 1974 are apparent that he focuses on systematic development based on self-dependence, sufficiency, moderation, reasonableness, and building of immunity. He also warns Thai people not to be reckless; to be aware of systematic development in accordance with principles; and to live with morality. These are known as sufficiency economy.

Sufficiency economy is a philosophy that guides the practice of people considering moderation reasonableness and building of good immune system against the risks. It is based on knowledge, thoughtfulness, morality, and principles along with the practice of non-exploitation, sharing and cooperation in the society. This will bond people from different sectors together; create positive power and lead to unity, balanced and sustainable development, as well as readiness against changes of globalization. (Office of the Royal Development Projects Boards, 2540 :6)

From His Majesty's royal guidance and speeches since the year 1974, it is seen that development of sufficiency economy concerns guidance for sufficiency living that can be applied to current problems in Thai society.

Definition of sufficiency economy

His Majesty the King gives definition to sufficiency economy as the sufficient living and economy that people can take care of them in accordance with their own needs. It does not mean that each family has to produce food, weave their own clothes. But there must be sufficiency at certain level in the village.

Sumet Tantivejkul (2542 : 31-33) said that living and development of the country for the last 40 years has focused on economic growth which leads to development without conscience and thoughtfulness, and which neglects wisdom and Thai ways of living.

Sufficiency economy which focuses on moderation can control people's non-conscience and non-restraint resulted from the rapid expansion of economy.

One lesson learned from development of the country for the last 40 years is the use of economic growth as country development index. Monetary and material values are overvalued until it leads to unconscious and thoughtless development.

Unconscious and thoughtless development causes by the focus on development of industry due to the belief that it can bring rapid economic growth. However, despite its cause of rapid economic growth in early stages, development of industry is not sustainable as main factors of such development are not based on reality, wisdom and Thai ways of living.

Sufficiency economy is a guideline that focuses on life basics that are in line with reality and Thainess. Sufficiency economy, therefore, can be used as a tool in controlling non-conscience and non-restraint resulted from the rapid expansion of economy.

Essentials of sufficiency economy are moderation based on honesty without exploitation of others; reasonableness which forbids non-conscience and superfluous spending; and unity which comes from love, generosity, caring that can give constructive results to the society.

Comments on sufficiency are that there should be 5 of them including (1) mind sufficiency which is mindfulness (2) wisdom in self (3) compassion (4) caring (5) understanding

Social sufficiency is to create sufficiency in every level, starting from family, community and society.

Economic sufficiency is to live in moderation without extravagant spending.

Natural resource sufficiency is to use them economically and efficiently, as well as conserve them.

Technology sufficiency is to use it appropriately and accordingly to the country's needs.

Occurring problems that we see can show that sufficiency economy is a philosophy that guides the living and practice in appropriate ways and can be applied in every level and aspects of society. Essentials of sufficiency economy should be applied in development of the country in order to obtain sustainable and accorded with reality, wisdom and Thai ways of living.

Preeyanuch Piboonsarawut (2544: 72-73) is another academic who explains meaning and analyzes common characteristics of poverty and vulnerability and 1997 economic crisis which caused the increase in number of the poor and those who face poverty risk.

She emphasizes that planned strategy to solve poverty and decrease economic and social vulnerability needs to be adjusted in 2 features: (1) Factors lead to vulnerability; and (2) incapability in responding to adverse shocks. At the moment, the government has set up goals to develop people's potential so that they can have self-reliance and immunity to risks.

Sufficiency economy is based on Buddhist practice of middle path and is consisted of three factors which are moderation, reasonableness and building immunity.

Sufficiency economy can solve limitation of globalization and problems caused by economic crisis. Sufficiency economy emphasizes on balanced economy with awareness of unstable changes and development of people's capability which is major factor in development.

Makha Khittasangka (2540: 204 – 205) concludes that Sufficiency economy means the emphasis on production for living which is sufficient for basic needs of people in the society and that people are contented with what they have and not ambitious for what is beyond their reach.

Chattip Natsupa (2540: 1) studied economic system of Thai community in the past, and he found that the system was for living. The production of produces was to be eaten and used. Dependence on the outside society did not exist. Social bond was tight with help among one another. Relative system was important and there was no social class, for instance.

Praves Wasi(2542: 4-6) commented that Sufficiency economy does not mean to separate for others with no trading, production, importation or macroeconomics. Instead, it is when humans are sufficient in 7 areas: (1) enough for everyone (2) sufficiency of mind (3) sufficiency of environment (4) sufficiency of strong community (5) sufficiency of wisdom (6) based on sufficiency of culture; and (7) sufficiency of security. When everything is sufficient, here comes balance which is normality and sustainability. It can be called differently such as fundamental economics, balanced economics or integrated economics etc.

Nikom Musigakama(2542: 263) commented on sufficiency economy as followed. It is a development approach in new theory that enables Thailand to stand up gracefully and proudly in the world society. We can produce resources using wisdom and Thai-styled technology. There is sufficiency in family and community with strength and self-assistance. Ways of living are in accordance with religious teaching. We have peaceful, well-off community. The production is fruitful enough to trade with foreign countries.

Concepts on Sufficiency Economy

According to His Majesty the King's speech, he provided means for Thai people to live by sticking to austerity, contentment with what they have and non-bias to better-off others. Such ideas, as seen below, are all applicable with Thai society, especially the rural areas.

“To be a tiger is not important. The important thing for us is to have a self-supporting economy. A self-supporting economy means to have enough to survive. About this, I have often said that a self-sufficient economy does not mean that each family must produce its own food, weave and sew its own clothes. This is going too far, but I mean that each village or each district must have relative self-sufficiency. Things that are produced in surplus can be sold, but should be sold in the same region, not too far so that the transportation cost is minimized. Doing so might prompt some distinguished economists to criticize that it is out-of-date. Some other people say that we

must have an economy that involves exchange of goods that is called “trade economy”, not “self-sufficient economy” which is thought to be unsophisticated. However, Thailand is a country that is blessed with self-sufficient productivity”

Concerning the growing of rice, I have encouraged the people to grow it for their own consumption. Each family would keep their rice in small silos, and the surplus can be sold. Other people retort that it is inappropriate. Especially in the North-East, the experts say that “fragrant rice” should be cultivated for sale. This is true; “fragrant rice” sells well, but once it is sold, the farmer must buy rice for his own consumption. From where would it be bought? Everyone cultivates “fragrant rice”. In the North-East, the people usually prefer consuming “glutinous rice”, and who would cultivate “glutinous rice” as it is publicized that those who cultivate “glutinous rice” are dumb people? This is an important point. That is why I have encouraged the people to cultivate their own consumer rice. They like “glutinous rice”, so let them cultivate “glutinous rice”. Whatever kind of rice they prefer let them cultivate that kind of rice and keep it for the whole year consumption. If there is a possibility of making off-season cultivation or if they already have enough to consume for the whole year, they can plant “fragrant rice” for sale. I say so because rice that is cultivated for home consumption does not have to go round the world. If the rice that is bought has to go around the world, well, perhaps not around the world, but has to go over provinces or across the country, the transportation cost will be added to the price of the rice.

These transactions are called the Trade Economy, in contrast with the Self-Sufficient Economy. Wherever Self-Sufficient Economy can be practiced, we can survive; we don’t suffer. In the present situation, the trouble we have with rice is evident. The people need to use many other commodities and these can be produced in Thailand. Moreover, these can also be exported. We can use the products at home as well as export them overseas. However, for exportation, there are many procedures that have to be satisfied; the result is that there is nearly no profit left. But if direct contact can be made, as they have done in the case of these drums in sending a full load by using ships that are called Container, the price of transportation is not too

high. I repeat myself again and again on the subjects of trade, goods consumption, production, and sale because I think that everyone is concerned with the crisis. All people - from the have-not to the well-to-do - are in trouble. But if the situation can change back to an economy that is self-sufficient - it does not have to be a hundred percent, or even fifty percent, but perhaps only twenty-five percent - it will be bearable. The remedy will take time; it will not be easy. Usually one is impatient because one suffers, but if it is done from this moment on, the recovery is possible...

HMK's ideas on sufficiency economy encompass essentials of life in the wide sense, both self-reliance economics and community economics.

Nowadays, sufficiency economy by HMK's speeches is widely popular, both in theory and practice, as we can see that this new approach has been spread wider into Thai society. The book on HMK's speeches contains the topic of this new approach, which composes of 3 steps, with the following details (Porpiang, 2547: 54).

New approach, step 1: Produce food for self- consumption, and sell the surplus, this leads to enough consumption, no debt and enough saving.

New approach, step 2: Unite into community organization and run different kinds of community economics, such as agriculture; handicraft; industry; food processing; business; gas station; food shop; herb shop; traditional medical center; community tourism; community fund or community bank.

New approach, step 3: cooperate with big companies, including exportation.

HMK's speeches encourage the liveliness and determination to study and learn with this new approach. Some academics have gathered concepts and principle of the new approach as seen below: Banthorn Ornkham (2542: 39-45) commented that experiences from working with NGOs for a long while involve concepts and practices of sufficiency economy. Considering certain activities done while working with NGOs, it is found that:

1. Any activities responding to the survival of life: At the first stage, NGOs start activities that can respond to people's urgent needs. These activities also affect people's ways of the life the most. Therefore, saving groups are set up in order to create links with commercial banks. Rice Banks are initiated so there are stockholders as in economic-business ways. They have village shops as a tool to link people to market system. It is seen that NGOs aim to benefit from the previous 3 steps in order

that people create relationship with market system and their interests are directed towards self-reliance living.

Rice banks are an initiation to solve people's survival issue. It starts from revival of Thai traditional values: haring, cooperation, and unity in the community. Similar to this, saving groups are set up to prevent people from getting high-interest loan from capitalists. These groups are named "oath groups" which refers to the given vows to save up and not to overspend money. Condition for loaning is only for the purpose of support family's needs. Such activities, hence, are within the scope of sufficiency living and can allow people to reach better quality of life.

2. Any activities creating self-reliance: these activities decrease dependence on the market in production. The examples include cattle bank which reduces dependence to modern technology and chemical fertilizers, and integrated farming with purpose of sufficient living that includes:

2.1 Increasing of awareness to change from production for commerce into for survival and sale of surplus from consumption.

2.2 The use of family labor as capital and organic fertilizer in farming.

2.3 The protection of livelihood done by waiting to sell produce with higher price as there is no need to sell the surplus from consumption to others.

2.4 Living in moderation and simplicity. We can now see clearly that sufficiency economy is a concept that contributes to livelihood of people in the rural areas. As the study of Songchai Tiyanon(2541: 412) shows that 92.0% of farmers have a less-than-40,000-baht loan with kasikornbank, Lomsak Branch, Petchaboon Province. It is obvious that community with sufficiency economy has contentment in life. 93.6% sees that wisdom and unity of the whole community bring strength and self-reliance. Concerning health, 90.4% considers that consumption of pesticide-free food results in people's healthiness.

From the above, the overall picture we can see is that to live with sufficiency economy, the focus is on the contentment of what we are and have without attachment to materialism. These are approaches that benefit and fit to Thai people's ways of living and they result in better and longer quality of life.

Praves Wasi (2542: 4-6) is another academic who has been studying on living with sufficient economy. It is an economic of "middle path", as economic, mental,

social, cultural and environmental aspects are all intertwined. In fact, economy has a positive meaning as it refers to the development which relates body, mind, society and culture together. However, this word has been used separately to mean the search for money. Such separation damages other aspects and it causes imbalance and crisis. So he proposes the ideas of sufficiency economy as followed:

1. Enough for everyone and every family, not economics of exclusion
2. Sufficiency of mind: to love and care for others. Those who are not sufficient are not able to love others and it is difficult to get rid of this.
3. Sufficiency of environment: to conserve and add into surrounding environment so that it benefits our livelihood, such as integrated farming which brings food, better environment and money.
4. Sufficiency of strong community: that the community get together and unites into a secure and strong one. Then they can solve any problems, either social, poverty or environmental. The result is a happy life with better quality.
5. Sufficiency of wisdom: to learn things and adjust to any occurring circumstances together.
6. Based on sufficiency of culture: that people live in accordance with diverse environment and cultural roots. This way of living will not harm quality of life and livelihood as they both sub serve ways of living.
7. Sufficiency of security: This can influence our mental security. When we have enough security in life, our mental health is strong and we can bear changing circumstance. Hence, secure sufficiency economy can provide us healthy mental health and life.

Galtung, (1980: 50) pointed out that self-reliance is a dynamic movement at all level- individual, local, regional and national. Self-reliance is when community has solidarity, freedom in living and can stand with its power. In order to achieve self-reliance, we have to start to rely on oneself, especially in rural communities where self-reliance can be overlooked. Unity in community will allow its members to realize of power and capability of the group and themselves, and to gain confidence and determination to rely on themselves. As we want community to produce what serves their own needs the most and reduce dependence on the outside, the goals can be achieved only when there is enough basic supply to serve people's needs.

Furthermore, some of the 9th National Plan has explained that sufficiency Economy is a philosophy that guides the livelihood and behavior of people at all levels, from the family to the community to the country, on matters concerning national development and administration. It calls for a 'middle way' to be observed, especially in pursuing economic development in keeping with the world of globalization. Sufficiency means moderation and reasonableness, including the need to build a reasonable immune system against shocks from the outside or from the inside. Intelligence, attentiveness, and extreme care should be used to ensure that all plans and every step of their implementation are based on knowledge. At the same time we must build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live life with forbearance, diligence, self-awareness, intelligence, and attentiveness. In this way we can hope to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world.

The goals of this 9th National Plan is to improve quality of life, that Thailand has a balanced population and appropriate family size, and to maintain trend of reproductive condition to be in continuing indemnity. Thai people are healthy with qualification, aware of change, have morality and public mind. People over 15 years old have at least 9 years of education. In the year 2006, thorough and just health insurance is expanded and social protection system should insure the wellbeing of all people. Communities and civil society are empowered and strong community process is used to mobilized people to participate in develop liveable cities and communities. Also, the management of natural resources and environment is improved in efficiency with people's participation.

Welfare improvement strategies in order to develop people, family and community and to improve Thai People's wellbeing under the 9th National Plan include:

1. Development of people to be qualified and aware of change
2. Promotion of employment
3. Improvement of efficient social security
4. Prevention of narcotic drugs and security in life and property

5. Promotion of family, religious organizations, schools, community, NGOs, volunteers and mass media's roles in development

2.9 Summary of the sufficiency economy philosophy

Main idea

Sufficiency Economy is a philosophy that guides the livelihood and behavior of people at all levels, from the family to the community to the country, on matters concerning national development and administration. It calls for a 'middle way' to be observed, especially in pursuing economic development in keeping with the world of globalization.

Goals

To maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world.

Principle

Sufficiency means moderation and reasonableness, including the need to build a reasonable immune system against shocks from the outside or from the inside.

Fundamental Conditions (Knowledge and Morality)

Intelligence, attentiveness, and extreme care should be used to ensure that all plans and every step of their implementation are based on knowledge.

We must build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live life with forbearance, diligence, self-awareness, intelligence, and attentiveness.

From the examination of the above documents, living with sufficiency economy means the form of practice on the basis of enough supply for basic needs; thorough education; strong family and enough income for family members concerning their own needs.

2.10 Examples of communities practicing sufficiency economy

The study of 15 areas conducting activities under sufficiency economy by the *Sub-Committee for Sufficiency Economy* can be summarized as below:

1. Baan Na Isaan, M.6, Thakradan Sub-district, Sanamchaikheth District, Chacheongsau Province has the following sufficiency economy activities: saving group, rice bank, seedling bank, fish bank, brown jasmine rice, cane sugar, mulberry planting, sericulture, weaving, agro forestry, joint harvesting, herbal processing, brickmaking. The rationality is that the community has a self-reliant plan, meeting forum on the 15th of the month, and decision making by civil society forum. Social immunity includes health fund, education fund and community police fund. They have 600 rai of community forest and were given Green Globe Award. SIF and *Her Royal Highness Princess MahaChakriSirindhorn support community schools. Community members start to cut down and cut off drinking and smoking.*

2. Baan Nongpai, M.4, Nong Kham Sub-district, Khok Samrong District, Lopburi Province has the following sufficiency economy activities: pesticide-free planting, monthly saving, seasonal farmer group. The rationality is community plan in sub-district level and division of roles among committee. Social immunity includes welfare system for the elderly, youth and unwell; caring and help among members; unity and broadcasting tower.

3. Baan Khlongyai Gee, M.8, Khlongkheun Sub-district, Muang District, Samutsongkram Province has the following sufficiency economy activities: maintenance of traditional ways of life, horizontal communication (due to small area of 380 rai), 100% pesticide-free planting, high-quality coconut sugar, processing of agricultural produce, saving group, and village fund. The rationality is community self-reliant plan; respectable leaders with high leadership, frequent learning forum and participation of member in development. Social immunity includes conservation and revival of canals and welfare fund.

4. Baan Nong Klang Dong, M.7, Silaloy Sub-district, Prachuabkirikhan Province has the following sufficiency economy activities: pineapple group (price guarantee) food processing (banana, pineapple candy), chicken group, water group, community shops, community fund, saving group. The village is outstanding with community economy. The rationality is model village for self-reliant community mapping, learning forum with leader council, reduction of expenditure and increase of income with lower debt. The village won Developed Village Awards from Department of Community Development, Liveable Village from Department of

Health and Drug-free Village Award. Social immunity includes welfare fund, cremation fund, elderly group and youth group, and celebration of seasonal festivals such as Loy Kratong and Songkran.

5. Baan Tung Sompoi, M.4, Lamor Sub-district, Nayong District, Trang Province has the following sufficiency economy activities: made-to-order flying shops, curry paste making, processing of rubber and saving group. The rationality is learning forum with learning activities. Social immunity includes conservation of 1,500-rai watershed forest of Sompoi trees which are used as local herb; good relationship between people group; saving group with health, education and employee fund.

6. Baan Wanglum, M.4, La-unnia Sub-district, La-un District, Ranong Province has the following sufficiency economy activities: village fund, cattle group, pesticide-free planting and saving for production group. The rationality is community self-reliant plan and regular learning forum. Social immunity includes small-sized village, waterfall and conservation of freshwater fish.

7. Baan Huay Yang Kham, M.1, Huay Yang Kham Sub-district, Jun District, Phayao Province has the following sufficiency economy activities: diverse vocational group, saving group, food preservation group, plastic flower making, marketing demonstration center (co-op shop), and community bank. The rationality is community model plan in provincial level; sub-district learning center and center for training of leadership and vocation; and participation of members. Social immunity includes community welfare group; drug-free village, healthcare volunteers working for Department of Health and cremation group.

8. Baan Nong Dang, Chondan Sub-district, Chondan District, Petchaboon Province has the following sufficiency economy activities: husbandry, corn seedlings, fermented fertilizer, pesticide-free groups. They are ready to be self-reliant and have outstanding leaders. The rationality is medium-sized village, leaders with visions, united members with participation in common activity, self-reliant plans, and monthly learning forum. Social immunity includes welfare system for funding in scholarship, the allowance for the *elderly and disabled*; conservation of community forest and cremation group.

9. Baan NongPorNoi, Wangyang Sub-district, NeunMaprang District, Pitsanulok Province has the following sufficiency economy activities: saving group, village fund and changing from monoculture to sufficient living. The rationality is model scheme on self-reliant community; building of leaders through school, leaders of grass-root farmers and continuing process of development in thinking. Social immunity includes setting goals to become happy community in 4 years and improving soil, water and forest so they can exist in harmony with human being.

10. Baan Rongkhat Tai, M.5, Rongkhat Sub-district, Sungmen District, Phra Province has the following sufficiency economy activities: brown rice, organic fertilizer, pesticide-free farming, saving group, and KonMuang market. The rationality is unity, the use of old wisdom in learning process, Rongkhat Tai community learning center, self-reliant plan and community radio. Social immunity includes welfare fund, life insurance fund, sharing group, cremation group, youth group in conservation of Lanna language and local music.

11. Baan Don Na Dee, Baan Kham Sub-district, Muang District, Nongbualumpoo Province has the following sufficiency economy activities: model of community which is successful in managing community fund and village bank; diverse knowledge in activities such as integrated farming, brown rice product, chicken farming and baking etc.; and saving group for production. The rationality is community model scheme with participatory process; coordination of plan making with sub-district plan; readiness in passing on knowledge to public and the use of community media (radio). Social immunity includes welfare fund for emergency.

12. Baan Kham, M.2, Baan Kham Sub-district, Jaturas District, Chaiyaphum Province has the following sufficiency economy activities: diverse activities which support each other and become self-reliant. Even without support from the outside in the future, community can draw resources, develop with self-reliance, decrease dependence on external market system and have groups in community and network levels, such as shops, rice mills, gas stations, produce trading and saving groups. The rationality is mapping process with real participation of the community which makes changes in thoughts on sub-district level plan; learning process within the community and with outsiders and meeting forums of small group. Social immunity includes management system of community and external fund; systematic welfare

management with committee, performance and internal auditing; natural resource conservation group; village cremation and center for people assistance.

13. Baan Muang Wan-KhokChareon, M.8 and 15, Jabdum Sub-district, Plabplachai District, Buriram Province has the following sufficiency economy activities: efficient saving group that become welfare system for people in the community; management of community enterprises; organic fertilizer silo and fund; candy making group, silk weaving, fish sauce, traditional medicine and rice bank. The rationality is peaceful society without debt and vices; unity; problem solving process; community plans with community participation and are part of community and state plans; meeting and learning management such as cattle group, table and chair fund, education, fund, community car etc.; and network in sub-district and district levels. Social immunity is that most people can live under sufficiency economy with welfare system generated by the profits from 12 activities to be 300-baht health fund, education fund, cremation fund, learning fund and Thai buffalo conservation group.

14. BaanTung Na Muang, M.6, Napo Klang Sub-district, Kongjiam District, Ubolrajthani Province has the following sufficiency economy activities: organic fertilizers to reduce production cost; weaving group that is selected to be One Tambon One Product in provincial level and nominated for national level, and food preservation group. The rationality is sharing and caring among people; coordination in community development between community, state agencies and Sub-district Administrative Organizations with model scheme as working tools. Social immunity includes conservation of local traditions; administration system in forms of village groups with horizontal communication; high social capital; community forest conservation group; housewife and children care for forest group, cultural conservation of Klongyao and youth music, cremation group, disabled fund, elderly fund, education fund and reservoir for integrated farming.

15. KlongLumsai Community, M.5, Khokfad Sub-district, Nong Jog District, Bangkok has the following sufficiency economy activities: farming for consumption to reduce expenditure and moderation in living with sufficiency living under the outside changes. Social immunity includes co-op shops, farming groups, handicraft, rice mills, house-keeping. Each group can generate income and there are spiritual leaders or community knower like imams. They also have welfare funding system,

helping and self-dependence, learning centers, religious schools, funeral fund and zakat fund (fund raising from donation of the well-off as they pay 2.5% of income), as well as encourage of religious teaching among the youth so they live strictly under Islamic principles.

2.11 Related Research

Kanok Katikorn and Paitoon Arunpan (2541) analyzed sufficiency economy with risk reduction of farmer's household model: Case Study Kusumal District, Sakolnakorn Province. The area is under the ponds for farming project under the initiation of Her Royal Highness Princess MahaChakriSirindhorn. The study aims to 1) test the hypothesis that farmers in the area work by trying to reduce the risks of farming; 2) to analyze poor farmer's production system, income and risks; and 3) to study state roles in reduction of farmer's risks. Bowmel's theory is applied into programming model derived from development of resources in farmer's field with help of farming ponds and management of farming system.

Results of the study show that most farmers do farming for food and become labor for out-farming sectors. They completely avoid the risks from farming income, so they earn money from other sectors. When compared risk levels before and after the pond project, we learn that, before, the traditional farming concerned only rice growing. That was the reason why there was a level of varied and unstable income. With the promotion of pond project with fish farming and croft gardening, enough food for consumption, in nutrition and quantity, for the whole year is ensured. Farmers can keep rice for the whole year consumption. This study suggests that farmers reduce risks by spreading out production and improving resources in the farm. This will allow farmers and their children to have enough food during school semesters and school break. However, increase of market chance is to be considered as well in order to increase chance on income. To do this, providing of information and co-op system will help reduce the risks on price. Anyway, risk reduction in both production and marketing in local level helps farmers to earn more money with better wellbeing.

Kangsadal Yooyen (2544) conducted a research on the dynamics of Baan-Pred-Nai Community under the sufficiency economy concept in order to study economic development of the community; forms of sufficiency economy; and factors contributing to sufficiency economy in Pred-Nai Community, Muang District, Trad Province. The results show that economic development of the community started from traditional production which is for household consumption; with simple way of life; growing rice plantation; earn income from natural resources such as ponds and mangrove forest. They depended on and share with one another. Then, way of life and product mode changed with influence from western stream. They began growing cash crops such as rubber trees, rambutans, durians etc. This monoculture gradually erased self-reliant lifestyle. They had to depend completely on outside resources. In addition, the coming of investors turned forests and rice fields into shrimp ponds. That led to deterioration of food resources and social relation system, along with the growth of modern social values. Then villagers realized the problems and could solve some of them. Some villagers see the setback of the development and try to change their way of living and production mode in accordance with HMK's philosophy on sufficiency economy.

Economic activities according to sufficiency economy concept include production mode with alternative farming; the practice of using natural resources carefully and gratefully; simple and economic consumption; care for health and environment; awareness of information among producers and traders in price bargaining; and non-greedy mind. These lead to the trade with equal benefits and the allocation of produces to relatives and the community in forms of raw materials, labor and property. The careers which are obviously in accordance with sufficiency economy are fruit orchards, natural shrimp pond, and traditional fishery. Factors contributing to sufficiency economy are community leaders, learning process, groups, clubs, people's participation, socio-culture, wisdom, technology, debt, and external organization. For recommendations, there should be Capability Enhancement of community leaders and internal organization so as to have clear knowledge and visions on sufficiency economy. That way, community working will be efficient and open to people's participation with aims to serve community actual needs and be aware of resources and community capability.

Chaiyarin Chaiwisit (2545) studied participatory action research for enhancement of students' and community's values of self-sufficient economy through vocational projects. The purposes are to study the results of using participatory action research in developing and monitoring values of self-sufficient economy through vocational projects and to study students' and community opinions on working for vocational projects using self-sufficient economy. Samples are 54 students from Mae Jedee Wittayakom, Wiang Papao District, Chiang Rai province. Participants in this research include researcher, students, parents, neighbors and local wisdom informants. Tools are essay forms, interview forms, questionnaires, student's record sheets and informal interviews. Data are analyzed using frequency in percentage and content analysis.

The research finds that in doing vocational projects students are not very cost-effective. Materials and budgets are wasted. Seedlings, stock, tools and knowledge are not exchanged. After the self-sufficient economy concepts are introduced, however, unnecessary expenses are decreased. Tools are utilized in full capacity. There is exchanging of seedlings, stocks and knowledge with recycling of used items. Students seek for more results and supports from their family and local wisdom. Students have positive comments towards contents, activities and teachers. The community's opinions towards student's vocational projects are positive as well.

Pikulthong Kasemsanand *et al.* (2546) have studied attitudes of farmers in creating income security with sufficiency economy concept, particularly when farmers are supported by Department of Social Development and Welfare under the Golden Jubilee Village Pond Project. The aim is to study attitude of farmers who are members of the Golden Jubilee Village Pond Project and who are poor farmers and some are the unemployed affected by the economic recession, towards their career in farming with sufficiency economy concept. They studied attitudes towards related factors including knowledge of sufficiency economy and the practice of activities which affect the creation of family's income security. Studied population is 197 from 5 provinces: Phrae, Chiang Rai, Khonkan, Nongbualumpoo and Kalasin.

The research's results appears that 72.60% of farmers in the Golden Jubilee Village Pond Project has knowledge of sufficiency economy in high level, that is they know 6 aspects of this concepts: sufficient food for the whole year consumption: good

environment; good health; enough income for basic needs; contentment in life and sufficient living; and community solidarity. Regarding 7 aspects in practice of activities under sufficiency economy concept including seeking for enough production resources; doing integrated farming; providing enough water for the land; conserving fertility of soil and ecosystem with natural method; reducing production cost; seeking for knowledge in farming; and creating working groups. The overall of studied farmers shows that the average of the practice is at 2.78, which is in intermediate level. This indicates that most farmers do not have high level of practice. Relevant agencies should provide close and continuing support. Concerning attitudes on farming career under sufficiency economy concept in order to create family income security, it is found that most farmers believe that working with this concept can create income security to their families, with the average number of 2.77 which is in the high level. And the study of attitudes towards capability of farming with sufficiency economy shows that 0.20% can continue working with sufficiency economy concept, as they have no debt; have secure career with sufficient income to buy necessary items for living; have warm family, food and better and more secured wellbeing etc.

Studying relationship of related factors using Chi-Square, it is found that level of education relates to attitudes in farming with sufficiency economy and knowledge of sufficiency economy relates to attitudes in doing farming with sufficiency economy. The statistical significance is 0.05. Also the practice of activities under sufficiency economy concept relates to attitudes in farming with sufficiency economy and knowledge of sufficiency economy relates to practice of activities to create income security with statistical significance of 0.01.

The study suggests that government agencies under Ministry of Social Development and Human Security should encourage the increase of knowledge and skills on knowledge and practice of activities under Ministry of sufficiency economy among farmers; work in coordination with state and private agencies to support farmers in full cycle, especially the early phase when farmers enter the career; do follow-up and survey on outcomes of farmer's work to help create and increase produces; and coordinate in financial support in the career for farmers in the Golden

Jubilee Village Pond Project. This will encourage and promote guarantee in working under sufficiency economy to create income security to farmer's family.

Sasiporn Panickabut's (2544: 73-75) study on "social and economic factors relating to farmer's way of living under sufficiency economy concept" found that farmers who live in accordance with sufficiency economy concept relates to social and economic factors including level of education, household size, membership of social group, income, expenditure, land possession as well as exposition to information about the new theory and knowledge and understanding about new theory. Only debt does not relate to the choice of living with sufficiency economy theory.

Somsri Jinawong (2544: abstract) studied the analysis learning process of sufficiency economy activities and income generating in the community that uses sufficiency economy approach. The research's results are that

- 1) Approaches on sufficiency economy in the past and present have common and different aspects. Common aspects are the focus on sufficiency in living and eating; mutual dependence; happiness without jeopardizing oneself, others and environment. Different aspects are that the present production serves household consumption and commerce while the consumption serves both the needs in life and the improvement of life quality. The exchange has been done in community, national and worldwide level, and the allocation or sharing is in the community and state level.
- 2) Learning process of sufficiency economy activities relies on internal, external, and environmental factors with learning characteristics in individual and group levels from internal and external sources. Baan Sukjai Community in Kalasin province use faith in person while Porpiang Community, Mahasarakam Province uses self-faith and participatory process as supporter to learning.
- 3) In considering sources of income, both main and additional, it is found that after the communities use sufficiency economy approach, the circulation of income is better.

Somsian Janlah (2544) studied the roles of community in organizing sufficiency economy project by Fai Kuang Sub-district Administration Organization, Chiang Dao District, Phayao Province. The aims are to study autonomy in community participation in organizing sufficiency economy project; to acknowledge of roles of Sub-district Administration Organization in sticking to community as an approach in

organizing sufficiency economy project; and to know opinions of the community towards sufficiency economy project. Sample of population in this research includes head of government organization, community leaders and lay people, with total number of 372. Quantitative data are collected with open-ended questionnaire and analyzed by statistical method.

The results are that people in the community consider sufficiency economy project helpful in solving economic problems; that community has autonomy in managing projects by government sector as Sub-district Administrative Organization, or the government sector, set up policies to encourage and promote community to initiate and undergo the project. Achievement, then, is reached by the community: and that individual factors contributing to difference in autonomy in managing sufficiency economy project include occupation, income, gender, and level of education.

Sin Panpinich (2545) has studied promotion strategies of farming with sufficiency economy for small farmers in the east of Thailand. The study aims to study socio-economic condition, occupation, promotion strategy in farming, farmer's sufficiency according to philosophy of sufficiency economy in order to suggest appropriate agricultural systems to farmers. The study has found that farmers in Eastern agricultural area have certain social and economic conditions, such as gender, occupation, income, possession of land, working experience similar to the studied farmers in the central area. They also use family labor and hire some extra labor similar to farmers doing new-approach and integrating farming in the northeastern. Despite the common focus on sufficiency in labor and limitation of loan of both approaches, in fact, some small farmers cannot completely depend on themselves. Some farmers have long experience in working (26.30 in average) as most farmers inherit their farming from ancestors. Reasons why most farmers earn less than they spend are possibly low produces, inhospitable surrounding, production factors like fertilizer and pesticide are expensive, high production cost but low sale price.

From empirical observation, there are retired businessmen, government and state enterprise officers in farming. It is possible that in the future there will be more elderly farmers in the agricultural sector and fewer younger and experienced farmers who will come after old generation. Some farmers are fast learner and innovators.

Eastern farmer's important sources of knowledge are fathers/mothers or ancestors, agricultural promotion officer and neighbors.

For farming system, farmers do more integrated farming than new-theory one. That might be because the former has been long promoted. For kinds of plants, cattle and aquatic animals that farmers grow or raise, they grow plants more than raise cattle and aquatic animals because of their background, knowledge and conditions of the areas.

Agricultural promotion: farmers find knowledge by themselves along with obtaining some from agricultural promotion officers. In the area, there are demonstration farms, successful farms and technology center. Farmers can learn, follow and practice.

Farmer's sufficiency followed philosophy of sufficiency economy: observing family and work of farmers, we found that farmer's livelihood has changed along with social and economic changes over 40 years. That is rural areas have turned into more urban and that provokes "consumerism" among farmers. Living, attitudes, values and the use of technology are affected. Farmers struggle to earn more money to use in the family for children's education; electricity/gas/water bills; facility items such as fans, television sets, radios; fuel; and vehicle. So the priority of farmers is to produce for sale. This is different from the past when people used charcoal stove; did farming for household consumption; did gathering and hunting with plenty of natural resources like forests; and there was less competition. Nowadays, however, despite the farmer's struggle and assistance from state, private and NGO agencies, technology sufficiency is still low because they have to depend on external factors such as technology, market, produce price, production environment, income generation, information from agricultural promotion officers, and other sources inaccessible for farmers. Farmers might not have enough knowledge while technology is more complicated and farmers are not encouraged enough.

In terms of self-sufficiency including mind, society, resources and environment which farmers can develop by themselves, the level of sufficiency is high. From the observation, most farmers' livelihood is agreeable with stable dwelling. Leaders and innovators are economically well-off. They use plastic wrap with the plots and fruit wrapping, and sprinklers which reduce long-term labor cost

and are convenient. Some farmers use EM to reduce production cost, promote life and environmental safety and create balance in farm ecosystem.

Problems in working: farmers using new-theory and integrated farming face common problems similar to those in the central area, for instance low price of produce, capital, lack of water, pesticides and inadequate support from agricultural promotion officers.

The recommendations in this research are that 1) development and implementation of technology should be done clearly with sufficiency economy approach. 2) local human resources should be developed in capability by building morals and ethics in order to change attitudes, thoughts, paradigms, visions and skills to catch up with globalization. These include agricultural promotion officers, old and new generation farmers and farmer's wife group. 3) development of efficient agricultural promotion system by focusing on administration structure and agricultural network. 4) development of technology that fits with Thai farmer's contexts.

Apichai Pantasen et al. (2549) study on the analysis of medium and small industry using philosophy of sufficiency economy with main purpose to point out that HMK' speech on philosophy of sufficiency economy given on December 4th, 1997 is a applicable framework as concrete form of Buddhist economy. Hence, they want to show that philosophy of sufficiency economy can be applied to all branches of economy. This case is the application of philosophy of sufficiency economy with industrial economics.

The results show that during economic crisis every size and kind of industry has average point in satisfactory level (B) under criteria of sufficiency economy. But after the crisis, average economic index of every size and kind of industry falls down, that is slightly over the fair level (C+), except for textiles, clothing and leatherware which are at the fair level (C). Reasons for this significant difference between the 2 periods are 1) that most industries focus on resizing production to fit with administration capability, with higher score than average (B+ to A-); 2) that they focus on honesty towards consumers, without exploitation of labor, consumers and raw material suppliers, with average score at and 3) that the focus on low-risk administration, especially not to create too much debt beyond administration capability.

After the crisis, average score goes down to C+ as industry lessens the focus on honesty and exploitation. Instead the focus shifts to making profit for accumulation of capital. Principles on resizing production to fit with administration capability are softening as well, as they expand the production in order to decrease cost per unit. However, the principle that is focused at the same level and becomes the most distinctive one (Score B) is low-risk administration using mainly internal capital. We can conclude that principle that helps the industry to survive economic crisis is low-risk administration. The conclusion is in line with results of study on business that becomes nonprofit loan, as they depend too much on external capital and misapply the capital such as buying property for speculating profit or buy/renovate housing. An important remark here is that exportation industry or those with higher share of foreign market has lower score on sufficiency economy. This reflects that sufficiency economy might not apply well with exportation industry, such as textiles, clothing and leatherware etc.

Another remark is that sufficiency economy covers principles of Good Corporate Governance which focuses on Equality, Transparency and Accountability. But it even goes beyond as it focuses also on economic and efficient administration as well as non-greed for sustainable development of the industry and the whole country. Therefore, Thailand should focus more on running business following sufficiency economy instead of only Good Corporate Governance, which is originally from the West.

A Recommendation for further action is how exportation industry can adjust more without losing sufficiency economy principles. For example, Nongpho Dairy Co-operative Ltd. (under the royal patronage) that suggests setting up sub-company with corporation with Venture capital or seeking for strategic partner so they can compete with cross-national companies without losing sufficiency economy principles.

Another recommendation is how to apply new theory and sufficiency economy with industrial sector in order to set up policies and directions in developing the country as seen in the 9th National Plan (2545-2549) and the upcoming one so the development of Thailand can be in accordance with sufficiency economy principles.

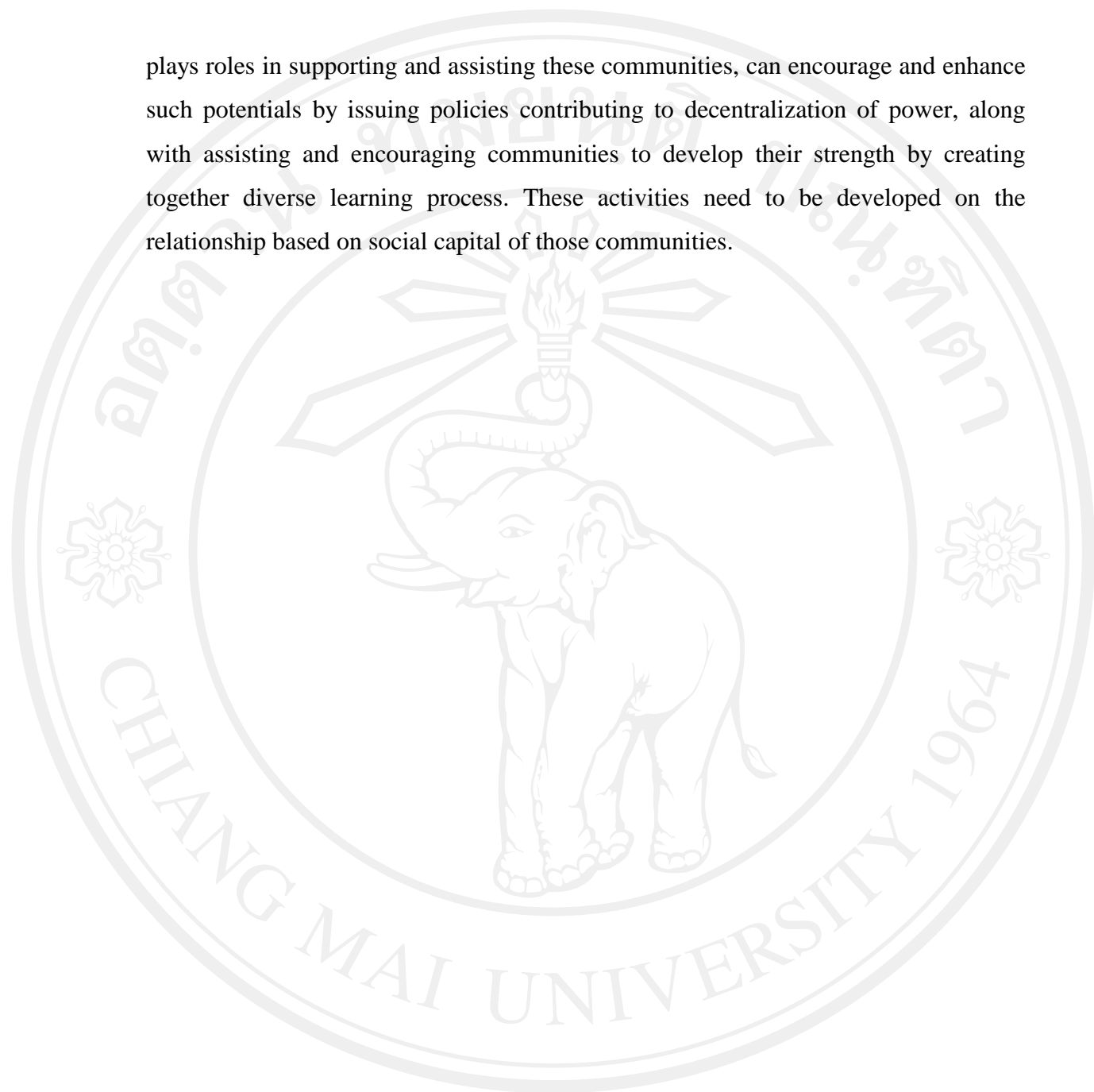
Orsuda Jareonrath (2546) studied sufficiency economy under the changing of Thai society to understand the occurrence, existence and adjustment of sufficiency economy principles so as to see that, under the changing of social context from traditional into modern society, sufficiency economy can exist and adjust with what conditions, factors and process. Definition and scope is that sufficiency economy consists of 4 aspects: production, consumption, exchange and allocation of produce.

The study finds that the most important factor of occurrence, existence and adjustment of sufficiency economy depends on when community or village maintains power in controlling their resources. Such power is the base that leads to creation and development of efficient management system for living in forms of village norms, existing in customs, cultures, beliefs or rituals which are influenced by community worldviews and values. This factor is the reason sufficiency economy can adjust itself to the changing social contexts from traditional to modern one.

With studied information, we found that when villages encounter modern changes such as road construction, convenient utilities or the intervention of state power and commercial capitalism which affects social structures in many ways, power in resource management is stirred. The result is that norms which used to direct and control economic activities have to adjust under new social order that is different from before. For instance, there is the creation of Norm of reciprocal and Networks of civic engagement, to support and replace dependent relationship among relatives which has fewer roles. Hence, in the villages, there are various forms of groups: committee on community forest, eco-farming group, weaving group, rice bank, and saving group under new form of management sprung out of coordination with state agencies, educational institutes, NGOs, or even international organizations. This is to build up capability in adjustment by mobilizing diverse resources such as knowledge, capital, technology etc. from difference sources to create new learning process in the community without cutting off from the old wisdom. Instead, modern knowledge is integrated in accordingly. These factors are important for sufficiency economy to maintain sustainably in the community among changing of contexts.

Nevertheless, adjustment process of sufficiency economy is not on the smooth, silky road. There are still a lot of obstacles and problems and villagers need to learn together so as to develop ways of tackling and overcoming these problems. State, who

plays roles in supporting and assisting these communities, can encourage and enhance such potentials by issuing policies contributing to decentralization of power, along with assisting and encouraging communities to develop their strength by creating together diverse learning process. These activities need to be developed on the relationship based on social capital of those communities.



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