

CHAPTER 5

CONCLUSIONS, DISCUSSION AND SUGGESTIONS

The study of driving process in Sufficiency Economy Philosophy bestowed by His Majesty King Bhumibol Adulyadej under the operation of Huay Sai Royal Development Study Centre in Petchaburi province was aimed, as follows:

1) to analyze and investigate characteristics affecting its successes of farmer groups were successful and unsuccessful in adopting the philosophy of Sufficiency Economy as life guidance. In addition, incidental characteristics were analyzed in terms of the farmers who lived in the area of HuaySai Royal Development Study Centre but did not participated in its project;

2) to seek forms, approaches and guidelines for driving the Sufficiency Economy Philosophy in HuaySai Royal Development Study Centre; and,

3) to present the study as a guidance for driving the philosophy of Sufficiency Economy in Huay Sai Royal Development Study Centre. A research instrument in this study was the same set of questionnaires in which the researcher divided its sample populations into 3 farmer groups of which **were successful and unsuccessful in adopting the philosophy of Sufficiency Economy** as well as were **unacceptable to the adoption of His Majesty's Sufficiency Economy Philosophy**. The same questions were separated in 6 parts and used for interviewing all the three groups. The types of statistic were number and percentage. Data analysis and qualitative description were taken into account for which the researcher was able to draw conclusions, discussions, and suggestions as follows:

5.1 Conclusions

1. Personal characteristics

In terms of personal characteristics, it was found that **most of farmers in the successful group** had primary education in the 4-6th grade, which calculated the average of 70 %. They had 4-6 family members, which calculated the average of 67.5 %. Before conducting their lives in accordance with the philosophy of Sufficiency

Economy, most of their previous occupations were crop growing, which calculated the average of 64.5 %. The form of carrying out agricultural activities presently in accordance with the guiding principles of Sufficiency Economy Philosophy was crop growing, which calculated the average of 87.5 %. Most of the successful farmers had more than 35 ha (Rai) of farm holding lands, which calculated the average of 72.5 %. They spent a period of 11-20 years residing in the villages around the center for, which calculated the average of 35.0 %. They had spent a period of 21-25 years adopting His Majesty's Sufficiency Economy Philosophy as life guidance, which calculated the average of 35.0 %. Having ideas to live on the philosophy of Sufficiency Economy was to have their belief and place their faith in the royal remarks that advised people to conduct their lives in accordance with the philosophy of Sufficiency Economy. Characteristics affecting sustainable farming in agreement with the principles and guidelines of Sufficiency Economy Philosophy were water resources, which calculated the average of 97.5 %. The farmers imposed their requirements for there to be government sectors to provide them with agricultural subsidies so that they could earn income from carrying out agricultural activities successfully. To support the farmers in bringing success, the characteristics of water resources was needed, which calculated the average of 100%. Most had average monthly income in 10,001-15,000 Baht, which calculated the average of 52.5% and average yearly income in 150,001-200,000 Baht, which calculated the average of 47.5%. They had average monthly expenditure in 5,001-10,000 Baht, which calculated the average of 57.5%. They had average yearly expenditure in 60,001-100,000 Baht, which calculated the average of 77.5%. 35 farmers were burdened with debts, which calculated the average of 87.5%. 5 of them did not own any debts, which calculated the average of 12.5%. The cause of owning debts was to invest money in the way of living, which calculated the average of 45.0%. Most had savings, which calculated the average of 100 %.

Most of the farmers in the unsuccessful group had primary education in the 4-6th grade, which calculated the average of 51.2 %. They had 4-6 family members, which calculated the average of 56.7 %. Before conducting their lives in accordance with the philosophy of Sufficiency Economy, most of their previous occupations were crop growing which calculated the average of 55.9 %. The form of

doing agricultural activities presently in accordance with the philosophy of Sufficiency Economy was crop growing, which calculated the average of 91.3 %. Most of the unsuccessful farmers had 31-35 ha (Rai) of farm holding lands, which calculated the average of 31.5 %. They had spent a period of 21-30 years residing in the villages around the center, which calculated the average of 48.0 %. And, they spent a period of 6-10 years adopting His Majesty's Sufficiency Economy philosophy as life guidance, which calculated the average of 43.3 %. Having ideas to live on the philosophy of Sufficiency Economy was to have their belief that conducting their lives in accordance with the principles and guidelines of Sufficiency Economy Philosophy would keep them away from poverty. By means of doing sustainable farms in accordance with the physiology of Sufficiency Economy, vegetables, shrimps, shells, crabs and fish were available not only for household consumption but also for sales. They created household income and occupations by using natural resources to make farming produce. Unless farming produce was available and kept for household consumption, the farmers were able to buy and stock up on such agricultural produce, or even household appliances. Characteristics affecting sustainable farming in agreement with the principles and guidelines of Sufficiency Economy Philosophy were water resources, which calculated the average of 92.1 %. The farmers imposed their requirements for there to be government sectors to provide them with agricultural subsidies so that they would earn income from carrying out agricultural activities successfully. To support the farmers in bringing success, the characteristics of water resources was needed, which calculated the average of 94.5%. Most had average monthly income in 5,001-10,000 Baht, which calculated the average of 69.3% and had average yearly income in 100,001-150,000 Baht, which calculated the average of 70.1%. They had average monthly expenditure in 5,001-10,000 Baht, which calculated the average of 71.7% and had average yearly expenditure in 100,001-150,000 Baht, which calculated the average of 71.7%. Most were burdened with debts of 10,001-30,000, which calculated the average of 31.5%. The cause of owning debts was to invest money in a living, which calculated the average of 59.8%. Most had savings, which calculated the average of 87.4 % and had no savings, which calculated the average of 26.0%.

Most of the farmers in the not participating group had primary education in the 4-6th grade, which calculated the average of 66.5 %. They had 1-3 family members, which calculated the average of 62.9 %. Before conducting their lives in accordance with the philosophy of Sufficiency Economy, most of their previous occupations were working as employee, which calculated the average of 45.5 %. The form of carrying out agricultural activities presently in agreement with the principles and guidelines of Sufficiency Economy Philosophy was crop growing, which calculated the average of 52.6 %. Most had 11-15 ha (Rai) of farm holding lands, which calculated the average of 44.4 %. They spent their periods of 21-30 years residing in the villages around the centre, which calculated the average of 48.0 %. However, they had never spent a period of time adopting His Majesty's Sufficiency Economy Philosophy as life guidance. They believed that in the era of change, to conducting their lives in accordance with the philosophy of Sufficiency Economy was difficult to achieve success. Since the high costs of household appliances, agricultural equipments, payment wages and transportations were all the expenditures. Sustainable farms in accordance with the philosophy of Sufficiency Economy were done within the appropriately cultivated areas. They were unable to manage the difficult terrains of their farmlands to do so. Thus, this farmer group did not have any belief and faith in adhering to the principles and guidelines of Sufficiency Economy Philosophy that would keep them away from owning debts and raise incomes. Since selling farming vegetables and fish earned a little income but had to invest much money. They were not interested in following the royal guidance of Sufficiency Economy. Characteristics affecting the principles of Sufficiency Economy Philosophy were money capitals, which calculated the average of 90.0%. The farmers imposed their requirements for there to be government sectors to provide them with agricultural subsidies so that they would earn incomes from carrying out agricultural activities successfully. To support the farmers in bringing success, the characteristics of water resources was needed, which calculated the average of 100 %.

Most had average monthly income in 10,001-15,000 Baht, which calculated the average of 28.6 % and had average yearly income in 150,001-200,000 Baht, which calculated the average of 54.5%. They had average monthly expenditure in 5,001-10,000 Baht, which calculated the average of 68.7% and had average yearly

expenditure in 100,001-150,000 Baht, which calculated the average of 74.4%. Most were burdened with debts of 30,001-50,000, which calculated the average of 25.3%. The cause of owning debts was to buy lands and cars, which calculated the average of 54.2%. Most had savings, which calculated the average of 7.4 % and had no savings, which calculated the average of 92.6%.

2. Economic characteristics

Characteristics relevant to understandings of Sufficiency Economy Philosophy and its practices were identified as three pillars or principles (Moderation, Reasonableness, and Self-immunity) along with two underlying conditions (Knowledge and Morality).

Moderation.

Farmers in the successful group: it was found that most of the successful farmers and their families held self-reliance for the principle of self-esteem, which calculated the average of 95.0 %. They made farming produce with respect to their own production capacity, which calculated the average of 95.0%. They formed their lifestyles to spend money economically and make a saving, which calculated the average of 85.0%. They perceived knowledge of moderation from the centre they attained training program, which calculated the average of 90.0 %.

Farmers in the unsuccessful group: it was found that most of the unsuccessful farmers and their families held self-reliance for the principle of self-esteem. They did not live with overindulgence in luxury, which calculated the average of 84.3%. They made farming produce with respect to their own production capacity, which calculated the average of 59.1%. They formed their lifestyles to live on a middle path and stop being involved in all vices, which calculated the average of 37.8 %. They perceived knowledge of moderation from the centre they attained training program, which calculated the average of 90.0 %.

Farmers in the not participating group: it was found that most of unacceptable farmers to the adoption and their families held self-reliance for the principle of self-esteem, which calculated the average of 76.6 %. They made farming produce for responding to market needs, which calculated the average of 57.2 %. They formed their lifestyles to spend money economically and make a saving, which

calculated the average of 56.4 %. They perceived knowledge of moderation from media, televisions, radios and newspapers, which calculated the average of 77.7 %.

Reasonableness

Farmers in the successful group: it was found that most of the successful farmers understood reasonableness in accordance with Sufficiency Economy Philosophy. They had set a plan before doing its task, which calculated the average of 87.5%. They used reasonable grounds for solving problems, which calculated the average of 85.0%. Most perceived knowledge of reasonableness from the centre they attained training program, which calculated the average of 75.0%.

Farmers in the unsuccessful group: it was found that most of the unsuccessful farmers understood reasonableness in accordance with the philosophy of Sufficiency Economy. They lived on the principle of reasonableness, which calculated the average of 48.0%. They used reasonable grounds as life guidance; that is, thinking before doing, which calculated the average of 66.9%. Most perceived knowledge of reasonableness from the centre they attained a training program, which calculated the average of 75.6%.

Farmers in the not participating group: it was found that most of unacceptable famers to the adoption understood reasonableness in accordance with Sufficiency Economy Philosophy. They had set a plan before doing its task, which calculated the average of 61.9%. They lived on the principle of reasonableness, which calculated the average of 48.0%. They used reasonable grounds as life guidance; that is, thinking before doing, which calculated the average of 74.9%. They perceived knowledge of reasonableness from media, televisions, radios and newspapers, which calculated the average of 75.7 %.

In overall, all the three farmer groups being successful, unsuccessful, and unacceptable to the adoption form an opinion that the principle of reasonableness in accordance with Sufficiency Economy Philosophy advocated taking the same path in their ways of living. Modern development has caused changes in all aspects of Thai society whether economy, politic, culture, society, or environment. Furthermore, the changing process is complicated and too difficult to be explained in terms of causes and results. Since all the changes are characteristics relevant to each other. The positive impacts of development increase economic growth rate, progress of materials

and infrastructures, modern communication systems, and distribution as well as extension of education. Yet, a few of these results have reached rural areas or the underprivileged in the society.

The changing process in Thai society has resulted in the negative impacts as well. For example, the results of government to act on expansion has come up with the weakness of rural way of life in many aspects: they were dependent on markets and middle men to purchase capital goods; natural resources were degraded; existing kinship and traditional groups to manage natural resources was dissolved; and, more importantly, the traditional knowledge and wisdom that have been employed to solve problems and accumulated in the past are forgotten and have started to disappear.

What the importance can be said is that the sufficiency of conducting their lives is a fundamental condition, which causes Thais to rely on themselves and pursue their destiny with dignity under their power and freedom to decide their own fates. The ability to control and manage themselves to be responded in their needs and the ability to deal with problems by themselves all were regarded as full potentials that Thais and Thai society used to own. It is well improved and confirmed that these had to be impacted by the bubble economic crisis, the problems of rural weakness, and other problems.

Reasonableness which advocates conducting the way of living is to make decisions in agreement with reasonable grounds where to carefully consider both contributory characteristics and expected results from those actions.

Self-immunity

Farmers in the successful group: it was found that most of the successful farmers understood self-immunity in sufficiency Economy Philosophy. They prepared themselves for changes, which calculated the average of 92.5%. Most perceived knowledge of self-immunity from the centre they attained a training program, which calculated the average of 92.5%. Most gained knowledge of self-immunity from spending money economically and making a saving, which calculated the average 80.0%.

Farmers in the unsuccessful group: it was found that most of the unsuccessful farmers understood self-immunity in the philosophy of Sufficiency Economy. They were not trouble in livelihood, which calculated the average of 59.1%. Most perceived knowledge of self-immunity from the centre they attained a training program, which calculated the average of 85.5%. Most gained knowledge of self-immunity from spending money economically and making a saving, which calculated the average 86.6%.

Farmers in the not participating group: it was found that most of unacceptable famers to the adoption understood self-immunity in Sufficiency Economy Philosophy. They were able to live on an economic crisis, which calculated the average 67.6%. Most gained knowledge of self-immunity from radios, televisions, books and printings, which calculated the average 79.8%. Most gained knowledge of self-immunity from characteristics of earning incomes and payment expenditures, which calculated the average 63.5%.

In overall, having good immunity affects the way of living. Good immunity system in body is the third characteristic of Sufficiency Economy Philosophy, in addition to the two key characteristics of moderation and reasonableness. Having good immunity system in body refers to manage operative components to be well prepared for supporting any impacts that have been made from internal and external changes.

From the principle of reasonableness in business, it must realize relationship management of business among all perspectives as a holistic view; they are causes and reasons for each other. Moreover, it will deserve to consider them in terms of each point of activities which is a cause and which is a result in the future. For example, the sustainable level of a business will show its explicit result. It may be necessary to wait the passing of time for a while. In the meanwhile, an activity or indicator of sustainable causes such as appropriate production, not excessive investment, economic use of technology, no emphasis on short-termed profits may be the activity or objective of conducting business. Considering the indicator as a cause will show the result of current operations and characteristics affecting the operations in a long term. For considering the indicator as a result, it will show the present situation that took place in the past or the transaction that has occurred.

Because of this, discrimination on relationship indicators of both causes and results will be able to anticipate the opportunities and obstacles occurring in the future and affect the business that will be able to cope with the occurrence of its further impacts and changes by evaluating strength and weakness in the organization as the points of considerations involved. This is regarded as a way of creating good immunity in businesses.

Having good immunity is to have prepared oneself for coping with the impacts and changes that will be anticipated in the near and remote future.

Condition of Knowledge

Farmers in the successful group: it was found that the principles of moderation, reasonableness, and good immunity made most of the farmers gain knowledge from learning exchange, which calculated the average of 75.0%. They had knowledge of the sufficient way of living, which calculated the average of 80.0%. Condition of knowledge / omniscience affected livelihood that they were able to gain the knowledge from training programs. Or, there were persons who had achieved success of doing sufficient farms within all aspects and prudence. Such knowledge would be taken into consideration and integration in order to set a plan and take a cautious approach in practices.

Farmers in the unsuccessful group: it was found that the principles of moderation, reasonableness, and good immunity made most of the farmers gain knowledge from learning exchange, which calculated the average of 71.7%. They had knowledge in sufficient livelihood, which calculated the average of 70.9%. Condition of knowledge / omniscience affected their livelihood that knowledge transferred by a man of knowledge would be a good thing for bringing into practices correctly and successfully.

Farmers in the not participating group: it was found that the principles of moderation, reasonableness, and good immunity made most of the farmers gain knowledge from learning exchange, which calculated the average of 62.7%. They had knowledge of making themselves sufficient, reasonable, careful, not greedy, which calculated the average of 67.3 %. However, they had no condition of

knowledge / omniscience based on the sufficient way of living in accordance with Sufficiency Economy.

Condition of Morality

Farmers in the successful group: it was found that most held the principle of morality in livelihood: generosity and thoughtfulness, which calculated the average of 85.0%; and, provisions of social and public services, which calculated the average of 85.0%. Morality was mostly found involved in the sufficient way of living in accordance with Sufficiency Economy. The farmers were able to build their consciousness on morality, honesty, tolerance, intelligence and perseverance in livelihood. For example, when growing vegetables for sales, they would sell the vegetables in reasonable price, not making much profit. They were merciful to neighbors and acted in consultation with correctness. When their neighbors wished to run the sufficient business, the successful farmers helped provide the neighbors with suggestions. They perceived the components of Sufficiency Economy Philosophy that doing activities in the sufficient level needed knowledge, morality, and moral conditions. They built consciousness on morality, honesty, tolerance, intelligence and perseverance for solving problems in their livelihood, which calculated the average of 97.5%. In terms of the usefulness of Sufficiency Economy Philosophy, most perceived removing greed as not only the sufficiency of balancing their minds and living without overindulgence in luxury, but also as Sufficiency Economy, which calculated the average of 97.5%.

Farmers in the unsuccessful group: it was found that most held the principle of morality in livelihood: generosity and thoughtfulness, which calculated the average of 86.6%. They held morality and correctness based on reasonableness, which calculated the average of 59.1%. Condition of morality was involved in their livelihood. Since they pursued Sufficiency Economy Philosophy. This also included their consciousness on morality, honesty, tolerance, intelligence and perseverance in livelihood. Most perceived the condition of Sufficiency Economy Philosophy as condition of knowledge; that is, they had to gain academic knowledge in all aspects and realize what knowledge would be brought into consideration and integration in order to set a plan and take a cautious approach in practices, which calculated the average of 100.0%.

Farmers in the not participating group: it was found that most held the principle of morality in livelihood: prudence and savings, which calculated the average of 79.0 %. They held morality and correctness based on reasonableness, which calculated the average of 68.4 %. And it was also found that they had no idea about condition of morality involved in livelihood. Since they did not do sufficient farms and used their simple way of living without any principle. Most perceived the condition of Sufficiency Economy Philosophy that carrying out activities in the sufficient level needed both knowledge and morality, which calculated the average of 66.8 %. Most perceived that the usefulness of Sufficiency Economy Philosophy was not to set their thoughts on grounds of oppression, exploitation, and greed, which calculated the average of 97.5 %.

3. Social characteristics

Local wisdom had been employed to conduct their lives in accordance with Sufficiency Economy Philosophy. It was found that local wisdoms were employed to develop their livelihood, for example, cooking. Women were able to season foods with good tastes and charm. Since they were more charming and scrupulous in preparing and cooking foods than men. In terms of weaving fabric for clothing, fabric for clothing was scrupulously weaved in a variety of traditional patterns and beautiful styles. Its refinement of techniques was uniqueness of Thailand. For building houses, there were differences in building houses. Since there are three seasons – summer, rainy and winter – in Thailand. Thai houses were built with creative ideas of communities, which were different and adaptable to the weather environments of each community. For application of Thai medical herbs to treatment, medical herbs were sought and brought into medical practices. Local wisdoms of medical herbs had been inherited and employed to test medical properties. The herbal treatment made useful for whether study or research that the people in community and other people could come to learn the local wisdom of medical herbs. And, its inherited knowledge was also integrated with the application to where there were no human beings or animals treated in laboratory experiments. This invited everyone to be aware of values for local wisdoms applied to daily routine until the present time.

Nowadays drugs are distilled from medical herbs and/or chemical substances.. In the current society, Thai traditions and religion are centered and held by our minds. And, other guidelines are found appropriate for conservation; craved fruits, processing foods, palm sugar, dairy cattle rearing, kite making, singing songs while paddling a boat, a tall-narrow drum playing, classical Thai tune dancing, Thai theatrical performance in southern, for instance. These local wisdoms play a part in their daily life. Since most of Thai people live in the agricultural villages around Huay Sai Royal Development Study Centre; they earned a living, for example, in groups of weaving bamboo crafts, processing food, palm sugar that are sold as OTOP products.

For local traditions and cultures that are practiced thoroughly and participated in conservation and heredity.

Farmers in the successful group: it was found that most adhered to local tradition and culture and participated in conservation and inheritance of wedding, which calculated the average of 95.0%. The guidelines for conservation and inheritance of local tradition and culture were to create and maintain sustainability from generations to generations by creating and promoting local wisdoms as occupations that helped local people not to find a job outside the community, support local people with jobs, and cultivate their descendants to be proud of their identity and local wisdoms. Most participated in social activity of the village. They participated in developing their village on the important days, which calculated the average of 95.0%. They participated in social charities by donating stuff for the advantaged people, which calculated the average of 82.5%.

Farmers in the unsuccessful group: it was found that most adhered to local tradition and culture and participated in conservation and inheritance of Ordination parade on horse' back and Buddhist festivals, which calculated the average of 100.0%. The guidelines for conservation and inheritance of local tradition and culture were to create and maintain sustainability from generations to generations by conducting their lives in local wisdom. They only conserved the old and traditional forms of local wisdoms in the community, but did not inherit them to their descendants. Whether being interested or not, the descendants sought the local wisdoms by themselves. Most participated in social activity of the village such as

festivals, which calculated the average of 85.0%. They participated in social charities by donating stuff for the advantaged people, which calculated the average of 73.2%.

Farmers in the not participating group: it was found that that most adhered to local traditions and cultures and participated in conservation and inheritance of Buddhist's festivals. The guidelines for conservation and inheritance of local tradition and culture were to create and maintain sustainability from generations to generations. For example, they conducted their lives in local wisdoms. They only conserved local wisdoms in the community, but did not inherit them to their descendants. Whether being interested or not, the descendants sought the local wisdoms by themselves. Most participated in social activities of the village such as festivals, which calculated the average of 80.7%. They participated in social charities by donating stuff for the advantaged people, which calculated the average of 74.1%.

Meaning and Importance of Sufficiency Economy Philosophy

Farmers in the successful group: it was found that most perceived the meaning and importance of Sufficiency Economy Philosophy; this is, the philosophy of Sufficiency Economy was bestowed by His Majesty King Bhumibol Adulyadej, which calculated the average of 100.0%.

Farmers in the unsuccessful group: it was found that most perceived the meaning and importance of Sufficiency Economy Philosophy; this is, the philosophy of Sufficiency Economy was bestowed by His Majesty King Bhumibol Adulyadej. Moderation was not doing something too little or too much that is suitable for oneself, circumstances and environmental characteristics of farming, business farming, or others external sectors of agriculture. Reasonableness was the decision concerning the level of sufficiency had to be made rationally with consideration of characteristics involved and careful anticipation of the outcomes. Self-immunity was the preparation to cope with the likely impact and changes in various aspects by considering the probability of near or future situations. The development in accordance with Sufficiency Economy was the development established on a middle path and prudence by considering moderation, reasonableness, and self-immunity so as to encounter the outside world, and employ knowledge, prudence, morality to set a plan, make a decision, and take an action for security at the family, community, sub-district level, which calculated the average of 100.0%.

Farmers in the not participating group: it was found that most perceived the meaning and importance of Sufficiency Economy Philosophy; this is, the philosophy of Sufficiency Economy was bestowed by His Majesty King Bhumibol Adulyadej, which calculated the average of 98.6 %.

The implementation of Sufficiency Economy Philosophy at Huay Sai Royal Development Study Centre

Farmers in the successful group: it was found that most perceived the philosophy of Sufficiency Economy as the implementation of practices. There were 6 leaning activities of economic guidance consisting of payment reduction, income increase, perseverance, learning, natural and environmental conservation, and spirit in livelihood, which calculated the average of 87.5 %.

Farmers in the unsuccessful group: it was found that most perceived the philosophy of Sufficiency Economy as the implementation of making a saving. Making a saving was the important form of activities in economic driving. Saving group for production was implemented as a core to drive the philosophy of Sufficiency Economy. 6 leaning activities of economic guidance were also implemented. They were payment reduction, income increase, perseverance, learning, natural and environmental conservation, and spirit in livelihood, which calculated the average of 100.0 %.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as the implementation of practice. Making a saving was the important form of activities in economic driving, which calculated the average of 88.3 %.

The perception of Sufficiency Economy Philosophy as an activity of payment reduction

Farmers in the successful group: it was found that that most perceived the philosophy of Sufficiency Economy as an activity of payment reduction. The activities were to grow household plants, rear chickens, ducks or small animals such as fish for consumption; to use bio-fermented juice, fermented fertilizers, manure, and animal feces or make bio-fertilizers, fermented fertilizers, and green manure for use, and, to reduce amount of chemical fertilizer use, which calculated the average of 97.5 %.

Farmers in the unsuccessful group: it was found that that most perceived the philosophy of Sufficiency Economy as an activity of payment reduction. The activities were to use bio-fermented juice, fermented fertilizers, manure, and animal feces or make bio-fertilizers, fermented fertilizers, and green manure for use; and, to reduce amount of chemical fertilizer use, which calculated the average of 100 %.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of payment reduction. The activities were grow household plants and rear chickens, ducks or small animals such as fish rearing for consumption, which calculated the average of 79.8 %.

The perception of Sufficiency Economy Philosophy as an activity of income increase

Farmers in the successful group: it was found that that most perceived the philosophy of Sufficiency Economy as an activity of income increase. The activities were to usefully spend free time increasing income; for example, the useful time were spent in doing the received tasks at home and participating in occupational groups for raising incomes, which calculated the average of 77.5 %.

Farmers in the unsuccessful group: it was found that that most perceived the philosophy of Sufficiency Economy as an activity of income increase. The activities were to do integrated farms or grow rotation crops throughout a year, which calculated the average of 86.6 %.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of income increase. The activities were to usefully spend free time increasing income; for example, the useful time were spent in doing the received tasks at home, which calculated the average of 70.6 %.

The perception of Sufficiency Economy Philosophy as an activity of economization

Farmers in the successful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of economization of power. The

activities were to economize on water supply, electricity, telephone, television, fuel or use cheap power for replacement, which calculated the average of 95.0 %.

Farmers in the unsuccessful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of economization. The activities were to make a saving, become membership of village funds, and reuse items after being used by fixing, which calculated the average of 100.0 %.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of economization. The activities were economize on water supply, electricity, telephone, television, fuel or use cheap power for replacement, which calculated the average of 97.0 %.

The perception of Sufficiency Economy Philosophy as an activity of learning

Farmers in the successful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of learning. The activities were to build good immunity for members such as making a saving for investment, making a warm welcome for family, which calculated the average of 95.0 %.

Farmers in the unsuccessful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of learning. The activities were to let their descendants participate in religious, traditional, and cultural activities of local areas, and set a development plan of Sufficiency Economy for oneself or family members, which calculated the average of 100.0 %.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of learning. The activities were to let their descendants participate in activities of religion, tradition, and local culture, which calculated the average of 98.6%

The perception of Sufficiency Economy Philosophy as an activity of natural and environmental conservation

Farmers in the successful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of natural and environmental conservation. The activities were to participate in growing standing plants, flowering plants, and ornamental plants in order to cast a shadow and participate in cleaning

public parks, disposing rubbishes and pollutants in a correct method, which calculated the average of 97.5%.

Farmers in the unsuccessful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of natural and environmental conservation. The activities were to participate in tree planting for replacement, and conserve community forests or conservation and management 100.0%.

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of learning. The activities were to let their descendants participate in activities of religion, tradition, and local culture, which calculated the average of 92.9 %

The perception of Sufficiency Economy Philosophy as an activity of social cooperation

Farmers in the successful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of social cooperation. The activities were to be membership of cremation aids or life insurance, social welfare or welfare groups of the community, and to participate in doing activities regularly, which calculated the average of 95.0 %

Farmers in the unsuccessful group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of social cooperation. The activities were to be membership of cremation aids or life insurance, social welfare or welfare groups of the community, to participate in doing activities regularly, and to behave in a good type of persons, which calculated the average of 100.0 %

Farmers in the not participating group: it was found that most perceived the philosophy of Sufficiency Economy as an activity of social cooperation. The activities were to be membership of cremation aids or life insurance, social welfare or welfare groups of the community, which calculated the average of 94.3%

How consistent the generosity to social charity was with the way of pursuing the Sufficiency Economy Philosophy

Farmers in the successful group: it was found that the generosity to social charity was directly consistent with the way of pursuing the Sufficiency Economy Philosophy. When people conducted their lives in sufficiency and lived in conditions that all people pursued the philosophy of Sufficiency Economy, it would

affect the people in community were spiritual and generous with each other. Members of this house grew vegetables, members of that house reared fish, and members of another house reared chickens. They all shared their food and ate the foods together. When people in the community were cultivated in the generosity to each other, it would be expanded on society. Since these people grew together with morality. The more they were, the much society is pleasant to live in.

Farmers in the unsuccessful group: it was found that the generosity to social charity was consistent with the philosophy of Sufficiency Economy. Since we lived together in the society. We had to be generous to each other that made our society peaceful.

Farmers in the not participating group: it was found that the generosity to social charity was consistent with the philosophy of Sufficiency Economy. Since we lived together in the society. We had to be generous to each other that made our society peaceful.

5. Environmental characteristics

Farmers in the successful group: it was found that most had the principles to appoint a local philosopher and a community organization, which calculated the average of 65.0%. Most of local philosophers also participated in conducting their lives in accordance with the philosophy of Sufficiency Economy: that is, knowledge and idea, which calculated the average of 75.0%.

Farmers in the unsuccessful group: it was found that most of the farmers (85%) had the principle on local scholar designation and local community organization based on concept and knowledge. The local scholars mostly helped the farmer livelihood in accordance with the concept of the sufficiency economy philosophy. The item found most (71.7%) was “Being a model on livelihood in accordance with the concept of the sufficiency economy philosophy.”

Farmers in the not participating group: it was found that most of the farmers (77.9%) had the principle on local scholar designation and local community organization based on the concept and knowledge. The local scholar mostly helped the farmer livelihood (62.4%) in accordance with the concept of the sufficiency economy philosophy (concept and knowledge).

Preparation of the community planning

Farmers in the successful group: it was found that most of the farmers had prepared an accelerated plan on the development of the educational center of the year 2001. The preparation of the Huay Sai Development and Education Development center was a tool to develop Phetchaburi province. It reflected the connection among guidelines for various operations which might result in the promotion of the philosophy of sufficiency economy. This was particular in coordination, self-reliance, participation, and unity of people in the community. People attending a meeting participated in showing vision, development issue, strategy, planning, etc. it was a systematic process on an analysis and synthesis of data. There were the presentation of data and work performance placing the importance on learning process. It took more time than brainstorming or listening to opinions of a small group of people. In the case of a big group of people, they were separated into small groups.

Farmers in the unsuccessful group: It was found that most of the farmers had prepared the community plan for local people participation. It began with the stimulation of people awareness and responsibility. This included public minded brainstorming, participation, learning, analyzing and self-understanding by using the community process. That was, causes of problems, community potential, and direction of self-development were surveyed. This aimed to strengthen the community for sustainable self-reliance. Data on various aspects of the community particularly on problems were collected and they determined the direction for effective problem-solving. This helped develop the community as needed by local people. Concerned government and private agencies played roles in the determination of the community future and the activities on community development. In other words, this was the guideline for community development as needed by local people. In fact, it could help solve community problems since local people participated in brainstorming and development activities based on self-reliance, potential, resources, wisdoms, way of life, culture, and environment. It could be said that “the community

plan is the plan of the community in which people in the community have determined it to achieve the goals of community development.

Regarding the farmers group who had not yet adopted the concept of the sufficiency economy philosophy, the following were found:

1. People participation The community organization group viewed that people participation did not mean only the participation in community activities but also the participation process on brainstorming, decision-making, and practicing. Local people must be willing to do it and they must understand their problems as well as the awareness of their rights. All of these could be happened if only they perceive new data/information enriching their thinking power. Thus, they would have an opportunity to participate in an analysis, decision-making, and determining the goals of development activities.

2. Roles of men and women in development activities There was a belief that men and women were equal in development roles. Hence, it placed the importance on roles of women in training.

3. Local people as the center of development This began with the participatory planning. A training or community organization meeting should be held leading to local people participation. This process must motivate local people and analysis. This would lead to the user standing or collective learning of the process participants.

4. Learning process of adults It was believed that adults or local people had various experiences. Thus, a good learning facilitation for adults must begin with experience respect. The adults' learning materials must connect their existing knowledge and experience to the learning content. This would eventually have an effect on their problem solving.

As a whole, the farmers group who had adopted the concept of the sufficiency economy philosophy participated in the community planning preparation. However, they did not present any opinions or suggestion. This was because they were not interested in the community planning since they did not truly understand it.

Forming a group to do activities for the strengthening of the community

Farmers in the successful group: It was found that most of the farmers formed a group to do activities for the strengthening of their community. More than one-half of them (52.5%) formed a non-toxin farmers group (organic farming).

Farmers in the unsuccessful group: It was found that most of the farmers formed a group to do activities for the strengthening of their community. About 16.5 percent of them formed a career development group.

Farmers in the not participating group: It was found that most of the farmers formed a group to do activities for the strengthening of the community. About 22.1 percent of them formed a career development group.

6. Cultural characteristics

Farmers in the successful group: It was found that most of the farmers (77.5%) had a water source for farming. Their cultivation land was mostly sandy-loam soil (40%) and elevated land (70%). Most of the farmers (82.5%) had a principle on natural resource utilization in accordance with the philosophy of sufficiency economy (thrift).

Farmers in the unsuccessful group: It was found that more than one-half of the farmers (55.1%) had a water source for farming. Their cultivation land was mostly sandy-loam soil (70.9%). Most of them (85.8%) had a principle on natural resource utilization in accordance with the philosophy of sufficiency economy (thrift).

Farmers in the not participating group: It was found that most of the farmers (70.8%) had a water source for farming (pond). Less than one-half of their cultivation land (43.6%) was sandy-loam soil. More than one-half of them (70.6%) had a principle on natural resource utilization in accordance with the philosophy of sufficiency economy (thrift).

7. Policy and planning characteristics

Regarding the livelihood and practice of the philosophy of sufficiency economy of the farmer members of the center of Royal Initiative Huay Sai Development, Phetchaburi province, it was found that the farmers groups had different knowledge and understanding about the policy and planning. This implied that the policy and planning were data having an effect on the knowledge and understanding about the sufficiency economy of local people.

1. Perception of the policy and planning

Farmers in the successful group: It was found that the farmers had knowledge and understanding about the determination of policy and planning with concerned government agencies. Thus, this made the farmers be successful in their livelihood. This was because the farmers adopted the policy and planning in to practice correctly. They used the basic characteristics of the policy as a norm for their livelihood. Besides, their livelihood activities were based on the philosophy of sufficiency economy.

Farmers in the unsuccessful group: It was found that the farmers still did not understand the policy and planning. They did not join concerned government agencies in the determination of policy and planning. Besides, they did not know the direction of policy and planning on the livelihood of sufficiency economy. Thus, they were not as successful as it should be.

Farmers in the not participating group: It was found that the farmers thought that the policy and planning was not their concern. They did not know the direction of policy and planning. Most of them perceived that concerned government agencies were responsible for the determination of policy and planning. Therefore, the farmers did not follow their livelihood in accordance with the philosophy of sufficiency economy. Moreover, they were not interested in the application of the philosophy of sufficiency economy in their daily life activities.

2. Participation in planning

Farmers in the successful group: Most of the farmers attended a meeting on the determination of policy and planning with concerned government agencies. The farmers were invited to attend the meeting for the discussion on the development of the sufficiency economy application. Concerned government agencies also want to find the farmers' problems and needs. The farmers were given a chance to propose their opinions and planning. The problems found were eventually solved.

Farmers in the unsuccessful group: The farmers were invited to attend a meeting on planning about the philosophy of sufficiency economy with concerned government agencies. However, the farmers did not attend the meeting or only once in a while. Although they attended the meeting, they did not propose any opinion. After attending the meeting, the farmers did not apply the concept of the sufficiency

economy philosophy. Wherever the farmers faced problems, they gave up applying the sufficiency economy livelihood.

Farmers in the not participating group: The farmers had never propose the policy and planning. This was because they thought that it was the responsibility of concerned government agencies. Besides, they stated that they had to earn a living and they did not have available time to participate in the determination of policy and planning. They perceived that they did not apply the concept of the sufficiency economy philosophy in their daily life activities. Thus, they needed not to participate in the determination o policy and planning.

5.2 Discussions

Based of the study of the philosophy of sufficiency economy driving of the Huay Sai Royal Initiative Center, Petchaburi province, the following were discussed:

The farmers earned a living by crop growing and animal rearing. The important characteristics for farming were water sources and plant varieties. They needed concerned government agencies to support them on farm machinery. For the farmers' livelihood, most of them applied the concept of the sufficiency economy philosophy. They grew vegetables and did mixed farming in accordance with the philosophy. Besides, they utilized existing raw materials and local natural resources. Some of the farmers grew Eucalyptus along the dike of rice fields or grew bamboos at the end of rice fields. In fact, the Eucalyptus trees could be sold for farming capital. The bamboos could be made as a fence and vegetable stake. In fact, bamboos have a long life span and can be used in many ways. All parts of bamboos can be utilized: its roots can be used a herb; its shoots cant eaten; its leaves can be used for wrapping food; its branches can be used as a fence; and its trunk can be built as a structure, etc. As a whole, bamboos can be used in basketry/tools and ritual ceremonies. Hence, farmers prefer to grow bamboos. It can be seen almost everywhere in rural areas. Some farmers grow bamboos around vegetable growing areas as a windbreak.

Besides, the farmers had prepared a household account for checking daily incomes and expenses. Part of their money was kept aside for emergency purposes. They made use of everything wisely and before buying anything, they had considered

its worthiness and duration. For this incident, the farmers could obtain valuable things and they could reduce expenses. This truly conformed to the concept of the sufficiency economy philosophy in terms of reasonableness and moderation initiated by H.M. King Bhumibol. It also conformed to a study of Yooyen (2001) on the existing sufficiency economy characteristics of Baan Pret community and characteristics effecting the sufficiency economy characteristics of the community. It was found that the following were in accordance with the concept of the sufficiency economy philosophy: form of the application of alternative farming; a guideline for using local resources wisely; save and simple consumption; health care and environmental concern; producers and traders knew the negotiation game and were not greedy. In addition there was a fair benefit sharing among relatives and people in the community (raw materials, workforce, and assets). The occupations which could be seen clearly on the activities related to the concept of sufficiency economy included orcharding, natural prawn farming, and local fisheries. It was found that characteristics effecting the characteristics of sufficiency economy were community leaders, learning process, group/club, people participation, cultural society, wisdoms, technology, natural resources and environment, debt burden, and outside agencies. In addition, there were suggestions on the potential development of community leaders and community agencies for effective work performance. Also, it must be responsive to actual needs of people in the community. However, the community's resources and potential must be realized.

The mode of livelihood and adoption of the philosophy of sufficiency economy was found to be harmonious. This was because the farmers' livelihood was moderate in daily consumption. The farmers purchased only what they could not produce. There was food (fish, vegetables, fruits, etc.) sharing and the surplus were sold. In other words, the farmers sold their produces to neighbors in a low price if they wanted to sell it. Incomes earned from sufficiency farming were spent for children schooling and paying debts. Not only this, it was found that the successful farmers group always sought for new knowledge such as through training offered by District Agriculture office and concerned agencies. Some of them were willing to be a resource person extending agricultural knowledge to others.

Regarding local resources utilization, the farmers used it carefully and wisely for sustainability. They also employed appropriate technology conforming to needs and environmental condition. Indeed they place the importance on local technology development leading to self-reliance and awareness in local resources utilization. The farmers were instilled to place the importance on common benefits, unity, reconciliation and community strengthening. An example was reforestation done by people in the community.

Conservation and Rehabilitation of Local Resources

Most of the farmers participated in the conservation and rehabilitation of local resources. They used local resources wisely and minimally for a highest benefit. They placed the importance on long time span utilization with least damage to the environment. The distribution of natural resources utilization must cover all people in the community. At present, natural resources and environment are deteriorated more than ever. Thus, the conservation of natural resources and environment must also cover the development.

The conservation of natural resources and environment can be done in various ways, both directly and indirectly as follows:

1. The direct conservation of natural resources and environment can be done at individual, organizational, and national levels. The following are important:

- 1.1 Save utilization - use it as needed for sustainability and almost benefits.
- 1.2 Recycling - some objects can be used again, e.g. plastic bottles and papers; this helps reduce resource using and environmental destruction.
- 1.3 Repairing - some objects are defective when it is used for a long time so repairing is needed for the extension of working life.
- 1.4 Treatment/rehabilitation - this helps reduce resources deterioration, e.g. wastewater treatment before releasing it to public water sources and mangrove reforestation
- 1.5 Using other thing – this is one method reducing natural resources utilization and destruction, e.g. using cotton bags instead of plastic ones, using banana leaves instead of foam, using sunlight energy instead of fossil fuel, using bio-fertilizer instead of chemical fertilizer, etc.

1.6 Keeping an eye on resources and protection 0 this prevent resources form damaging, e.g. garbage littering, releasing wastewater in to public water sources, building a forest fire prevention line, etc.

2. The indirect conservation of natural resources and environment can be done in various ways as follows:

2.1 Quality of life development – local people are educational supported on the correct conservation of natural resources and environment. This can be done at all ages, formal and non-formal education. In other words, it can be done through various media aiming at promoting local people to be aware of the importance of the conservation.

2.2 Using social measures and laws – the establishment of groups, clubs, and association aimed to conserve natural resources and environment as well as the collaboration amount people in the community and concerned agencies helps promote the conservation.

2.3 Promotion of local people participation in the conservation – local people must help one another to conserve and rehabilitate natural resources and environment. This is for the benefits of local people, marine organism, wildlife, environment, natural resources, etc.

2.4 Promotion of researchers – to find methods and develop technology for the effective management of natural resources and environment. Examples are: application of information technology for development planning; developing tools or equipment which save energy; researches on the effective and sustainable management, improvement, and development of the environment.

2.5 Determination of policies and guidelines of the government for the conservation and development of the environment (short-term/long-term). This can be a principle for concerned agencies and government personnel to practice. Also, the direct and indirect information extension on the conservation of natural resources and environment must be done.

Moderation and Reasonableness

Most of the farmers had their principle on self-satisfaction and family. That was, they preferred self-reliance, moderate life, sufficiency farming, and saving. Their obtained agricultural knowledge was from resource persons and concerned agencies offering trainings. This was based on reasonableness and moderation for social and economic development. The process of a positive change was so complicated that it was hard to explain about its causes and effect. This was because all positive changes were characteristics connecting one another. The positive outcomes of the development included: an increase of the economic growth rate; material progress, improvement of infrastructure, modern communication technology, an expansion of an opportunity in education, etc. However, it was found that these positive outcomes still little access to rural communities and those having less opportunity in the society.

The following were found to be negative outcomes: the expansion of the public influence resulted in weakness of rural communities, e.g. reliance on middlemen and product capitals; deterioration of natural resources; relative relationship system; forming a group of resource management; local wisdoms were forgot; moderate livelihood, etc. This implied that the negative outcomes weakened the Thai society in terms of the following: moderate livelihood, self-reliance, self-control/management, etc.

Reasonableness could help livelihood of people such as reasonable or careful thinking.

Immunity

For the philosophy of sufficiency economy, having good immunity means the preparation of readiness to cope with social and economic changes which may happen in the near future. Having good immunity usually results in good livelihood. Immunity is the third characteristics of the philosophy of sufficiency economy, aside from moderation and reasonableness. As a whole, having good immunity refers to the preparation and management of project implementation to be ready for any affect which may arise, both internal and external.

Regarding the reasonableness principle in business running which focuses on the relationships of causes and effects. For example, a level of sustainability of a particular firm may clearly appear after it passes a specific previous of time.

Meanwhile, activities or indicators which are causes of the sustainability may include the following: an appropriate production, a modest investment, an application of save technology, ignorance of short-term profitability, objectives of business running, etc. Considering the ‘cause’ indicators can make us perceive the current operational outcomes and characteristics effecting the long-term operation. In contrast, considering the ‘effect’ indicators can make us perceive the past situations or what has happened already.

Because of this, the separation of the relationships of the indicators (cause/effect) helps us predict an opportunity or threat which might arise in the future. Besides, it will results in the capability of a firm to be ready for an affect or changes which may happen to the firm or society. This can be done by analyzing strong and weak points of an organization. This can be regarded as the preparation on construction of good immunity.

Virtue condition

Most of the farmers placed the importance on virtue as a basis for generosity, diligence, savings, honesty, social contribution, reasonableness, etc. as part of it their livelihood.

This conformed to a study of Chaiwisit (2002) who had conducted a participatory action study for the enrichment of value in accordance with the philosophy of sufficiency economy to students doing the community participation in the occupation project. Participants in this study were 54 students of Maechedi Wittayakom, Wiang Papao district, Chiangrai province, guardians/parents, relatives, and neighbors. The research tools in this study were essay writing form, observation form, questionnaire, student’s learning record, and informal interview schedule. Findings showed that the student participants were plant varieties, animal breeds, agricultural tools, and knowledge to one another. After learning about concept of the sufficiency economy philosophy, the student participants absolutely changed their behaviors which conformed to the philosophy concept. It was also found that they had a positive opinion about the teaching/learning activities lifted that of the community.

Based on the data collection through focused group discussion, observation, in-depth interview, note-taking, and audio-visual recording equipment and analyzed

by using content analysis for the qualitative research, the researcher had invited specialists in various fields to discuss about it at the Royal Initiative Baan Huay Sai Study and Development center for 3 times. This aimed to determine a model and guideline for the philosophy of sufficiency economy driving. The following specialist had been invited: 1) Mr. Chalermkiat Saenwiset, deputy royal letter and Vice President of the Royal Initiative Baan HuaySai Study and Development center, acted as president of the meetings; 2) Mr. Chai Panitpornpan, Phetchaburi provincial governor; 3) Mr. Pramote Sampao-ngern, Cha-Am district head; 4) Pol. Col. Noppon Chatwong, director of the Royal Initiative Baan Huay Sai Study and Development center; 5) Assoc. Prof. Dr. Wanchai Boonchuae, Vice President of Silpakorn University, Phetchaburi campus; 6) Assoc. Prof. Dr. Taweewong Sriburi, from Chulalongkorn University; 7) district agricultural staff of Cha-Am district; 8) local scholars; and 9) farmers living around the Royal Initiative Baan Huay Sai Study and Development center. There was a conclusion and determination of a model for the philosophy of sufficiency economy driving. That was, the Royal Initiative Baan Huay Sai Study and Development center was designated to be a main source of knowledge and the construction of the body of knowledge on the philosophy of sufficiency economy. Importantly, the body of knowledge must be extended to the successful farmers group and the farmers in the not participating group for knowledge exchange and mutual problem-solving. Besides, it must be transferred to interested farmers whereas the center was the trainer. There was the establishment of the Center for the Philosophy of sufficiency economy learning for interested persons and training. It was considered as a complete model in the application of the philosophy of sufficiency economy for interested persons.

In conclusion, results of the study revealed the following:

1. The farmers in the successful group earned a living by crop growing and animal rearing. Important characteristics effecting their farming were water sources, agricultural tools, and needs for support by the government for successful sufficiency farming. There for the Royal Initiative Baan HuaySai Study and Development center should promote and extend knowledge about the New Theory to farmers and interested person. In addition, waster sources should be constructed to be enough for all year round farming.

2. The farmers in the unsuccessful group did not truly have knowledge about the philosophy of sufficiency economy. Some of them had obtained the knowledge but could not bring it in to practice. Hence, they had to give up doing sufficiency farming due to the problems of borers, aphid, insects, etc. The farmers did not know correct methods to eliminate it and they had to spend a lot of money on it. Therefore, the center should offer training on theories and practices on sufficiency farming to them.

3. The farmers in the not participating group should be assisted and supported. They should be motivated to be interested in the knowledge of sufficiency farming offered by successful farmers. This was based on moderate livelihood, self-reliance, honesty, generosity, etc. In the near characteristics, disaster or natural calamity will be severe more than ever. This is because a lot of characteristics are destroyed and there is a decreased need for water consumption on farming, industry, and tourism services. Therefore, water must be stored for many purposes as much as possible. However, there is a limitation to construct a big water source, e.g. budgets, environmental impacts, impacts on communities, etc. Thus, the construction of small water sources in cultivation areas is an alternative for water shortage alleviation.

5.3 Suggestions

Regarding the determination of the model and guidelines for the philosophy of sufficiency economy driving at the Royal Initiative Baan Huay Sai Study and Development center, it obtained the model and guidelines for the extension of knowledge about the philosophy to farmers and interested persons. Meanwhile, the center should find data/information on new forms of agricultural activities. If it is well applicable, it can be a new body of knowledge which is useful for farming. The following are examples: the techniques of upside-down vegetable growing and application of local wisdoms to farming. If any problem or limitation is found, we can try to make a solution. In other words, we can set up a new farming concept and set farmers or interested person to visit the center for learning. This is an alternative for them to gain knowledge and transfer it to other. It must be focused on a positive change of farmers' livelihood in accordance with the philosophy of sufficiency economy; particularly on sustainable self-reliance. If it is successful, other farmers

will be truly interested in sufficiency farming and the philosophy of sufficiency economy.

Suggestion for further researchers

1. The application of the concept of the sufficiency economy philosophy to other areas should be carefully explored, e.g. the office of Private Education and schools under the supervision of the Ministry of Education. This must be based on moderation, reasonableness, good immunity, knowledge condition, and virtue condition.
2. Characteristics related to the coordination in accordance with the concept of the sufficiency economy should be explored based on the indication of the concept of the philosophy.
3. The application of the concept of sufficiency economy philosophy to all schools should be done. This is because the schools can be a source of the knowledge extension on the application of the concept of sufficiency economy for farmers and other people.