

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Phu Yai Lee Kab Nang Ma is a famous television drama which aims to entertain viewers like any other series. The story is about the life of villagers in modern-day Klong Ma Hon, presenting their activities, beliefs, culture, and way of life. Throughout the fourteen episodes, the depictions of their lifestyle are vividly relevant to the two significant approaches, SEP and PROUT, which are the frameworks of this study. The primary purpose of this study was to examine how SEP and PROUT approaches are reflected in *Phu Yai Lee Kab Nang Ma*.

An in-depth analysis showed that the concepts of SEP and PROUT are obviously practiced by characters in *Phu Yai Lee Kab Nang Ma*, including the lifestyle of villagers in Klong Ma Hon, the characteristics of the main characters, conversations between characters, and the villagers' beliefs, activities, and culture. The analysis reveals that, as for SEP, the most frequent concepts which are prominently portrayed throughout the story are moderation and reasonableness, followed by knowledge and self-immunity. To begin with, the actions and the activities of the people of all ages mostly portray the idea of self-reliance. They rely on themselves in making a living as rice farmers and supplementing their income by growing seasonal vegetables and fruits. Homegrown vegetables provide them with an abundant supply of various vegetables right from their own backyard, free from pesticides and with a low investment cost. They then are able to save on food expenses. Moreover, the chickens raised on the farm

add to their protein diet with fresh eggs. The meals are cheap but nutritional. The long-tailed boat, the traditional transportation Phu Yai Lee used to fetch Khun Ma is a practical means of transportation that suits the landscape, as is his gas-efficient motorcycle. It is neither costly nor does it cause a lot of pollution. Almost all people in the village lead a similar lifestyle and share similar attitudes. Moreover, it is likely that the beliefs and activities which reflect the approaches are practiced at all ages. Yaai Wan seems to be a model of self-reliance. She greatly influenced and shaped Phu Yai Lee's beliefs and characteristics, especially his belief in moderation. In the same way, Phu Yai Lee has been an influence on Pued since his youth. Pued learns how to sell the surplus products to earn extra money, for example, eggs from the hens they raise. All these activities and the characteristics of these three main characters are in accordance with the PROUT approach, including the methods of utilization which emphasize how resources can be used fully. These people perceive how to best use all the resources and properties they have to gain the highest value of those supplies. Wood braziers and charcoal, products from the extra wood, for instance, are the main fuel for cooking which help them save on expenses. Old-style costumes can be reused, as Khun Ma shows how to turn old fashioned dress into vintage clothing.

Next, reasonableness is repeatedly practiced by the main characters. Firstly, Yaai Wan always sewed her own clothes to wear at home. To her, expensive and fashionable clothes were unnecessary as she could comfortably wear the clothes she made herself. Khun Ma follows this practice. When she realizes how Yaai Wan's clothing can be reused, she feels proud of her work. Phu Yai Lee, a village chief, whose decisions and actions affect all people in Klong Ma Hon, needs to set himself as a good

example. Therefore, his decisions must be rational and unbiased. He proposes that the budget should be allocated for urgent needs which will benefit the villagers as a whole. He insists on using buffaloes and hoes to weed the grass to save on production costs and to preserve the ecology. Moreover, he creates environmentally-friendly natural pesticides from burnt charcoal and makes natural gas from pig dung to avoid costly propane gas. All these actions and ideas are applications of his personal knowledge, theories and experiences. His creative inventions, corresponding to the concepts of moral leadership, and maximum utilization and rational distribution, explained in PROUT, are developed for the benefit of all community members. As a leader, Phu Yai Lee demonstrates to all members what he has invented, how to use the inventions, and what the benefits are, in order to persuade them to follow his path. He wants to improve the quality of life in the village under his leadership. Everyone in the community is treated equally and gets a fair share without privilege. All move together in the same direction so there is a unity. This also reflects the concept of floor and ceiling in PROUT. By avoiding chemical herbicides and pesticides, decreasing gas usage, and applying traditional methods of farming rather than using new technologies, the behavior of Phu Yai Lee and the villagers reflects an awareness of the sudden changes and adverse problems that might occur at any time. All of these choices exemplify the self-immunity concept in SEP. They will be able to withstand hardships, such as if fuel shortages occur.

The clearest PROUT concepts illustrated in the series are spirituality, maximum utilization of all potentialities, and proper adjustment among utilizations, respectively. Firstly, most of the villagers' beliefs, culture, and activities portray the concept of spirituality. Buddhism, the main religion of Klong Ma Hon, is seen to play an

important role in encouraging the practice of this concept. Ethics and goodness, the core values of religious doctrine, are the basis of all conduct. They share farming products with schools and food with neighbors, offer help to public events, and gladly participate in local festivals. All activities and culture reflect an enthusiastic spirit and a close-knit relationship among the villagers. Long Khaek Gieow Khaow is a vivid example of spirituality which is also consistent with the concept of morality in SEP. Both focus on ethical character rather than money. For instance, Phin is content with 2,500 baht, not 15,000, for doing the household work for Khun Ma. She is honest and sincere with Khun Ma and feels the need to be virtuous according to religious teachings. The belief in being good is taught within families. Phu Yai Lee teaches Pued to be more patient and tolerant when insulted, while Khun Ma convinces Phu Yai Lee to forgive his sister. Besides, the protest of the farmers, for example, portrays the concept of proper adjustment among utilizations. The community stands up for its rights, including the right to equal treatment. Khun Ma, who has lived in the big city where inequality prevails, now has become a village lady who values equality. She joins the protest physically and spiritually. In these scenes, maximum utilization of all potentialities is also favorably portrayed. Everyone puts their hands together during a religious ceremony. They regard the benefits of the majority as a priority. This is because they realize that their joint physical and spiritual effort will help them achieve a united purpose.

In summary, SEP and PROUT approaches are evidently reflected in *Phu Yai Lee Kab Nang Ma*. In the attributes of the main characters, the conversations, the activities, the beliefs, as well as the culture, and the lifestyle of villagers in Klong Ma Hon, the most relevant aspects of SEP are moderation and reasonableness, along with knowledge

and self-immunity. However, in accordance with these aspects of SEP, utilization methods, moral leadership, maximum utilization and rational distribution, and floor and ceiling, are also practiced in the village. For example, the villagers consider thriftiness, profit and highest value, combining moderation with methods of utilization. The SEP value of reasonableness is seen in the moral leadership of Phu Yai Lee and his community initiatives. Likewise, the most obvious aspects from PROUT, spirituality, maximum utilization of all potentialities, and proper adjustment among utilizations are evidently practiced. The main ideal of spirituality which corresponds to morality in SEP is being good to others.

This study has made the researcher realize the practicality of both SEP and PROUT approaches on the economic and social situations in present-day Thailand.

Firstly, the approaches are not only suitable and beneficial for people in rural areas as presented in the drama, but also for people in big cities. Nowadays, the lives of urban people are dominated by modernization and materialism. They mainly focus on accumulating wealth and consumables which exceed their basic requirements, such as buying the latest car model though the older one is still functional, buying expensive and fashionable clothes of little use, and having meals in restaurants, to name just a few. This extravagance and superficiality have caused their economic problems. Following the approaches by being moderate, recognizing their basic needs and making use of resources at hand will surely assist them to lead a more simple life free of debts. When the majority of people can sustain themselves economically, crime and many other social problems will be resolved. Peace will certainly prevail.

Secondly, the researcher is positive that the approaches can also be implemented in business as well as in agricultural sectors. There is a high competition in business so selfishness and dishonesty are easily provoked to achieve target profits. Morality and ethics, which are the underlining concepts of SEP and PROUT, will help spur conscientious behavior among competitive business people and encourage them to value fairness. Also, reasonableness, knowledge, and spirituality can be implemented in business strategies to help businesses run logically and successfully such as policies, procedures, and work expectations to plan and run business logically and successfully.

Lastly, SEP and PROUT can be utilized not only in families and communities, but they can also be practically embedded in school curriculum since education has become an important basic need for everyone. To instill the aforementioned ideas, it is better to start with younger students as children who can eventually learn, absorb and practice the ideas in school and carry them into their family lives. For example, a piggy bank scheme will help students learn how to save pocket money, which can be a model for how to operate a small and sustainable business enterprise when they are adults. Then, more complicated ideas such as the idea of floor and ceiling can be gradually introduced and practiced. Being introduced to the concepts at an early age is one of the most effective ways to shape an ethical and socially responsible person. As a result, children who grow up with the concepts of SEP and PROUT in their minds and so become upstanding citizens. All in all, Thai people of all ages, who work in any sector, and who live in any region can practice SEP and PROUT approaches daily.

Consequently, a sustainable, balanced, and stable community and nation can be developed.

The Thai government and Thai private sectors have consistently introduced and expanded the idea of SEP to the public, via various channels, TV programs, radio broadcast, and newspapers. Television drama, such as *Phu Yai Lee Kab Nang Ma*, is considered both entertaining and informative by average citizens. Accordingly, the media producers should consider producing more of this type of drama, which promote SEP concepts as well as PROUT since they are complementary. Moreover, the content and the theme of the story can be adjusted to suit the current circumstance and to attract a wide range of ages. This will help strengthen the existing efforts, and sustainable economy ideas will be more inspiring to the people of Thailand. Furthermore, it would be beneficial to conduct further study on other types of media, which are not only easily and widely approachable but also entertaining to audiences, such as advertisements on television or in magazines which also reflect the ideas of SEP and PROUT in their messages, pictures and products.