

Sustainable Strategy for Agricultural Development by His Majesty King Bhumibol of Thailand¹

Dr.Lampong Klomkul

Acting Director for Research, Information and Academic Services Division
ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University, Thailand
E-mail: research.mcu@gmail.com

Abstract

Agriculture is the main important part of Thai occupation. Planting without planning always causes the problem of agricultural products. King Rama IX or His Majesty the late King Bhumibol has done an action research on his personal land since 1989 in order to explore the effective way of land and water management. He then finally found that “The New Theory” is the most effective way of helping Thai people to manage and cultivate their lands for the agriculture. The New Theory is practised at three levels focusing on the effective management of farmland to optimize its use. Level one is to introduce a specific way of dividing the farmland into 30:30:30:10 proportions. There are 30% of the pond, 30% of paddy field, 30% of trees and crops, and the last 10% is for residential. This first level is particularly for individual benefits. For the next two and three levels, there are for collective benefits at the community and national levels. The New Theory leads to better outcomes related to the domain of material, society, cultures and environment. The New Theory can bring to food security, sustainability and self-reliance. Therefore, this can influence farmers and general public to have a more positive attitude towards an occupation in the agricultural region. The new theory is also brought and applied by many countries such as Kingdom of Lesotho, the Kingdom of Bhutan, and Hashemite Kingdom of Jordan.

Keywords: Sustainable Strategy, Agricultural Development, King Bhumibol

I. Introduction

The concept of the sufficiency economy philosophy is a phenomenon and the concept policy driven in Thailand. Sufficiency economy is a conceptual framework which aims to enable everyone to be self-reliant including improved development until being sustainable. The word sufficiency is the living in the middle way. It is based on three key principles: moderation, reasoning and good immunity. Therefore, the concept of "sufficiency economy" is a royal initiative of the King Rama IX (His Majesty the late King Bhumibol) that has been conferred for more than 30 years. The concept is based on the foundation of Thai culture. It is a development approach based on the middle path and carelessness consideration of moderation, reasoning, self-immunity including using knowledge and morality for the basis of living. Importantly, there must be "conscious, wisdom and perseverance" which can lead to "happiness" in living. In Thailand, it is used as a base for driving and developing lifestyle mechanisms. The most obvious thing after the COVID-19 phenomenon is that food is a very important factor for sustenance. Food makes life as powerful as the United Nations established a target food and drug organization in order to control, establish mechanisms to

¹ This paper presents at the 2020 International Conference on “Sustainable Agricultural Development in Vietnam – Experience of ASIAN COUNTRIES”, on 17th July 2020, in Ho Chi Minh City, Vietnam.

standardize food production for sustenance make food a part of lifestyle that is due to living in a holistic. Food production development for life has followed this concept therefore shows that the way of the sufficiency economy that occurs in Thailand that is the mechanism and source of food production for the people to live their lives as well.

The result of applying the country development approach to modernity has caused a great change in Thai society in all aspects such as economic, political, cultural, social and environmental. Moreover, the process of change is so complicated that it is difficult to explain in cause and result because all the changes are factors that connect one another to develop the science of the king called “the King’s Philosophy”. In this study, the ideas will be presented with examples of cases that appear in Thai society and appeared in the Buddhist University that propelled the concept into action for food production within the university under the COVID-19 situation that focuses on the stability of food production for sustenance.

II. Sufficiency Economy Philosophy

The study of the philosophy on "sufficiency economy" in Thailand and the impact on human resource development (HRD) were proposed. The aim is to achieve sustainable development, especially after the economic crisis in 1997, this philosophy proposed a great conceptual change regarding development and general administration in the country. This approach and concept has been studied by many researchers, such as in the research on The sufficiency economy philosophy and strategic HRD: a sustainable development for Thailand (Oranuch Pruetipibultham, 2010) or in the Sufficiency Economy Philosophy and Development (Chaiyawat Wibulswasdi, Priyanut Piboolsravut, Kobsak. Pootrakool, 2010). The ASEAN Economic Bulletin (Priyanut Piboolsravut, 2004,127-134) has also proposed the concept of sufficiency economy as a proposal and solution for ASEAN. Looking back on the facts, it was found that this philosophy is based on Buddhism in the middle paths, the concept of "balanced consumption", and shared consumption as shown in the work of Buddhist philosophers, such as in the study of "Buddhist Economics: A Middle Way for the Market Place" (Phra Brahmaganabhorn (PA Payutto, 1937, 1994), Buddhadasa, 1906-1993, which led presenting the concept of Buddhist Economics under the concept of "Dhammika Sanghaniyama" (Dhammic Socialism) (Christopher S. Queen, Sallie B. King, 1996), and in the work of Phra Mahawutichai Wachiramethi on Dhammic Economics, including Schumacher, EF (1973) in the study of Small is Beautiful: Economics as if People Mattered. In addition, Thai scholars like Prof.Dr.Apichai Puntasen (2008) has also proposed in Buddhist Economics: Evolution, Theories and Its Application to Various Economic Subject and Buddhist economics as a new paradigm towards happiness. Society and Economy (Apichai Puntasen, 2007,181-200). For example, the Buddhist way of life has become a way of practice in the wider Thai society as shown in the Santi Asoke (Juliana M. Essen, 2010) and Phra Payom Kallayano, (1949) who has brought the concept of self-sufficiency balanced to drive the community in the name of Buddhist monks. Phra Mahawutichai Wachiramethi is another person who campaigned on the concept of Buddhist Economics, and therefore leading to the establishment of the Buddhist Economic College in Chiang Rai Province Arrange the teaching and operation of economic activities in accordance with Buddhist principles including community finance groups such as the Satcha Sasomsub group in Chanthaburi Province led by Ajarn Subin Paneto or Wat Pho Thong Property Group is a successful group with community financial institutions and contribute to the broader community movement in Thailand (Michael J. Parnwell, Martin Seeger, 2008).

Sufficiency economy is a philosophy that addresses the existence and behavior of people at all levels from the family level to the community level and the state level in national development and management to proceed in the middle path especially in economic development in order to bring up to date with the globalization world. Sufficiency means moderation, reasoning, as well as the need for a sufficiently strong immune system towards any effect caused by changes both internally and externally. It requires knowledge, prudence and extreme caution in the implementation of various academic used in planning and implementation at every step and at the same time must strengthen the spirit of the people in the nation especially government officials, theorists and businessmen at all levels to have a sense of morality, honesty and to have appropriate knowledge of living with patience, perseverance, wisdom and prudence to be balanced and ready to support rapid and extensive changes including material, society, environment and culture from the outside world as well. It is the evidence in changes under the circumstances the epidemic of the COVID-19 virus is predicted that this phenomenon will affect people around the world severely especially in the economic aspect.

The meaning of the sufficiency economy consists of the following aspects.

1. Modesty means moderation that is neither too small nor too much by not encroaching oneself and others, such as production and consumption at a moderate level

2. Reasoning means a decision regarding the level of sufficiency. It must be reasonable by considering the relevant factors as well as carefully considering the expected results of such actions.

3. Immunity means preparing to be ready and affected by various changes that occurred and taking into account the possibility of various situations which is expected to occur in the future. There are two conditions of decisions and carrying out various activities to be in sufficient level as follows.

1. Knowledge conditions consisted of knowledge in various academic subjects to bring those knowledge into consideration to be linked together in order to plan and practice.

2. Moral conditions that can be strengthened, consisting of awareness of morality, honesty and patience, perseverance, and wisdom in life

From the meaning above is a concept that is driven in Thai society. The King of Thailand has brought the above concepts as a base for driving and be promoted. Therefore, the concept of Buddhism became an important concept and was driven into action both as a concept and a way of life until that concept was linked and passed on to the international level as well.

III. The New Theory

Concepts of operation and management of the new theoretical agricultural learning center in accordance with the sufficiency economy philosophy is a concept that initiated during the reign of King Rama IX (Bhumibol Adulyadej, 9 June 1946 - 13 October 2016) visited the people in various areas in the whole country and asked the farmers and observed the water shortage conditions for rice planting and the royal inspiration which is a concept as below:

1. Rice is a very strong crop if getting enough water, it can increase the amount of rice grain.

2. If the rainwater has been collected and used for cultivation, it can be harvested more.

3. The construction of a large reservoir day by day but is difficult to implement due to community expansion and limitations of land quantity that is a major obstacle.

4. If each household has a pond in every farm when combined, the volume is equal to the amount of large reservoirs. The end of the cost is minimal and the maximum benefits are achieved more directly.

His Majesty the King has conducted studies and practical research on the new theory for a long time since 1989 in the area of 16 Rai, 2 ngan, 23 square wah near Mongkol Temple, Huai Bong Sub-district, Mueang District, Saraburi Province and granted to the Chaipattana Foundation, which was established to supplement government projects. Prior to the official publication in 1994, he established "Development Management Center" in accordance with the royal initiative under the responsibility of the Chaipattana Foundation to be a model for agricultural development demonstration by cooperating between temples, citizens and the government to disseminate agriculture and ethics to rural people. His Highness hopes that if successful, it will be used as a demonstration path in other areas. As for the agricultural development, it is the concept and method known as "New Theory Agriculture".

The royal initiative "New Theory" is a guideline or principle in managing resources at the farm level, namely land and water. For agriculture in small land for maximum benefit in implementing the new theory, the following procedures were as below steps.

Step 1 Basic New Theory, the basic status of farmers is that there is little land, quite poor, located in the agricultural areas, rainwater is the main life security and security of rural communities. It is a more self-sufficient economy with allocation of arable land and housing to divide the area into 4 parts according to the ratio 30: 30: 30: 10 which means the first part area is about 30%, dig the reservoir to store rainwater during the rainy season and to supplement planting crops in the dry season including raising aquatic animals and various aquatic plants (can do fishing, growing plants such as morning glory, water mimosa, and others as well). The second part is about 30%, to plant rice during the rainy season, to use as a daily food in the household sufficient throughout the year In order to cut expenses and be able to be self-reliant. The third area, approximately 30%, to plant trees, fruit trees, perennial plants, vegetables, crops, herbs, etc. for use as daily food and if left over, it can be sold. The fourth area, about 10%, is used as a shelter for animal husbandry and other houses (road, hay pile, drying area, compost pile, house of mushroom, animal stalk, ornamental flower, vegetable garden, backyard garden, etc.)

New advanced theories once farmers understand the principles and have taken steps one in their own land for a period of time until they are being effective farmers and can develop themselves from the step. "Enough to eat" to the stage of "Well-to-do" for more complete results should proceed to the second and the third steps respectively.

Step 2 Intermediate New Theory, when farmers understand the principles and have practiced on their own land until they are effective, they have to start the second step that farmers join in the form of groups or cooperatives together to work in the field as below aspects.

1. Production: farmers must cooperate in production starting from soil preparation, finding plants, fertilizers, finding water source for planting.

2. Marketing: when products are produced must prepare for selling products to maximize benefits, such as preparing rice drying slopes together, procurement of rice barns, prepare to find rice mill as well as the combination of selling products to get high prices and reduce costs as well.

3. Livelihood: at the same time, farmers must have a reasonable living with basic factors in living such as various foods, shrimp paste, fish sauce, sufficient clothing.

4. Welfare: each community should have necessary welfare and services, such as having a health center in case of illness, or have funds to provide loans for various activities.

5. Education: there are schools and communities that play a role in promoting education, such as funding education for the youth of the community.

6. Society and religion: the community should be a center for social and mental development with religion as an anchor all activities mentioned above must receive cooperation from all parties involved consisted of government agencies, private organizations, and community members.

Step 3 New Advanced Theory, once the second step has been completed, farmers will have better incomes, stable farmers or groups of farmers should continue to develop and advance to the third step, which is to contact and coordinate to raise funds or sources of money, such as banks or private companies come to help in doing business investment and quality of life. Both farmers and the bank and the company will receive mutual benefits, namely

Farmers can sell rice at a high price. (don't be undercut)

Banks and companies are able to buy rice at a low price (Buy paddy directly from farmers and milling themselves).

Farmers can buy consumer goods at a low price because they buy together in bulk (a cooperative shop and buy at wholesale price).

Banks and companies will be able to distribute personnel (to carry out various activities for better results).

The introduction of new theoretical agriculture to expand experiments at the Royal Development Study Center and the Royal Development Projects as well as the Department of Agriculture has conducted 25 demonstration plots scattered throughout the country. In addition, the Department of Community Development, Ministry of Interior, Ministry of Agriculture and Cooperatives, Supreme Command Headquarters, Armed Forces, Ministry of Defense, and the Ministry of Education have been implemented to bring this new theory to use more widely which is almost 30 years that Thai people know "Sufficiency Economy Philosophy" that "King Bhumibol Adulyadej" bestowed as a guideline to lead Thailand to overcome the major economic crisis that occurred in 1997 or "Crisis Tom Yam Kung" or during the economic crisis "bubble burst ". Therefore, many sectors were embracing this philosophy as a guideline with " King's Science" on the concept of SEP - Sufficiency Economy Philosophy which has the goal of sustainable development (SDGs - Sustainable Development Goals), and results in success in raising awareness and acceptance on the international forum, such as (1) the cooperative demonstration center of the Hup Kapong project to solve the problem of water shortage and water use, lack of arable land which promotes the use of simple technology. (2) Food banks are activities from the sustainable lunch fund for all students to invest and pursue a career in agriculture and small-scale livestock. (3) Phra Dabos School providing vocational teaching for a 1 year course aimed at being able to apply to work supplemented by life skills to be able to sustain appropriate oneself. (4) Chaipattana turbine increasing the amount of oxygen in the water, reducing the smell of polluted water can be a habitat for aquatic animals. (5) Pracharat Rak Samakkhi Company Limited operates according to "Social enterprise" on the mechanism "Prachrat" that does not focus on profits from operations, etc. Today, the philosophy of sufficiency economy is widely applied both in agriculture, business, economic and environmental management, and educational institutions until achieving concrete success.

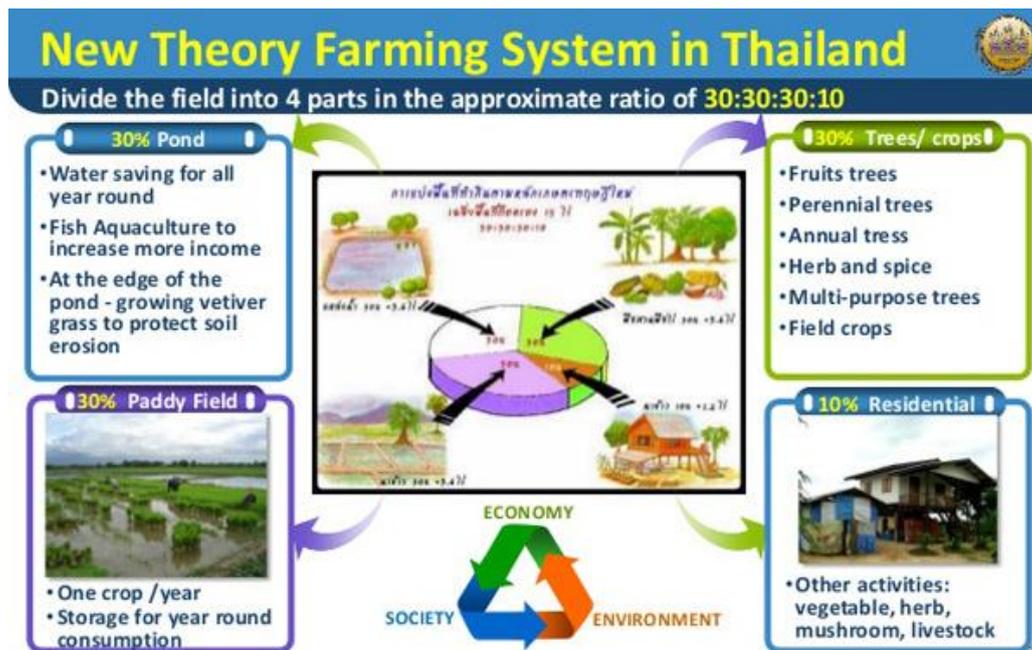


Figure 1 New Theory Farming Systems in Thailand

Sources: <http://www.naturalbuildingblog.com/wp-content/uploads/New-Theory-Farming-System-in-Thailand.jpg> (Retrieved on 22 June 2020).

The concept of sufficiency economy has been driven into policy and government action mechanisms during two decades ago and has appeared in numerous studies. There were research on Sufficiency and the New Theory applied to a one-Rai Plot of land generating an income of 100,000 Baht (Chayut Inprom, 2018: 1 - 15) in research on The Integration of the Buddhist Doctrines to the New Theory Agriculture Concerning to the King's Philosophy (PhramahaWeerasak Abhinandaveedi (Sangphong), 2019: 3773-3787) or in the Approach of Farm Cafe Management followed the New theory of agriculture of the Farm Café entrepreneurs in Phra Nakhon Si Ayutthaya province (Yani Phuanpoh, Santidhorn Pooripakdee, 2020: 8-20) or in the work of Nuchanart Kitsanarom and others (2018) on “Learning of the process of distribution and promotion of agricultural products based on The new theory of Agriculture: Case study of Phipun. district. Nakhon Si Thammarat Province”, or at the work of Anutra Wannaviroj Thavivongse Sriburi (2019,27-40) research on “Applying the New Theory to Assessment Criteria of Agricultural Water Management Schemes for Sustainable Ra. in-fed Agriculture in Thailand”, as well as the government performance report on Sufficiency Economy Philosophy: Thailand's Path towards Sustainable Development Goals (Ministry of Foreign Affairs, Kingdom of Thailand, 2017) and research on New Theory Agriculture on Sufficiency Economy Principle as Moderator between Government Policy and Solution of Hevea Brasiliensis Crisis in the Southern Part of Thailand (Wisaruta Thongthamkeaw, Chanin Jakraphophyothin, 2016).

From the research quoted as a case study, it showed that the way to implement the new theory under the sufficiency economy has been driven and considered as a practice in Thai society. Succeeded and responded to the way of balance and creating mechanisms for sustaining food production and is a mechanism for a balanced agriculture. All activities mentioned above must receive cooperation from all parties involved government agencies, private organizations, and community members.

IV. Applying the New Theory in Buddhist University

Driving the concept of sufficiency economy or may use the word “Buddhist agriculture” is driven in Thai society in the broader areas; it appears that the research on sufficiency economy is quoted initially. When only focused on the area of Thai Buddhist University which is Mahachulalongkornrajavidyalaya University Phra Nakhon Si Ayutthaya Province, the rector gave the policy (Prof. Dr. Phrarajpariyatikavi, January 30, 2019) for the garden of Buddhist agriculture to be a food source. In other words, it is to promote the concept under the sufficiency economy according to the principle "Middle - balance" in Buddhism as well. There is a division of areas to produce food supporting to the kitchen on campus which is effective to a certain extent. However, it tends to create guidelines for the production of food sources was an innovation for food production and the idea of creating green spaces within the Green University (Phrapalad Soravit Ahipanyo, Asst. Prof. Ph.D, October 12, 2019) which used methods to drive resulting in the implementation of vegetables, vegetable development, and kitchen gardens. There were people involved in the process to create a Buddhist agriculture garden within the university district the area was divided into free space suitable for planting crops that were consistent with consumption in which the university has both Theravada students such as from Laos PDR, Cambodia, Myanmar and Mahayana from Vietnam, and China, etc. Therefore, consumption food at the cafeteria have both being vegetarian and not a vegetarian. There are approximately 500-1000 international and Thai students enrolled throughout the year who consume food. The university has set up a dining hall for students and prepares food under the condition of a budget. The management has a policy to create an agricultural area called "Buddhasaket" to reduce the cost of buying food for 1 day has quite high cost. Then, establishing as a guideline and policy under the concept of Buddhism has introduced as the concept of food production in accordance with the sufficiency economy as the following activities.

1. Gardening Agriculture for Sustenance; from the policy of the university in early 2018 by the university president Prof. Dr. Phrarajpariyatikavi, that has to divide the land which is free adjacent to the auditorium building on campus, organic vegetables are grown. There are many vegetables such as Chinese cabbage, eggplant, long bean, Cantonese vegetables, chili, coriander, etc. The goal is to supplement food to the kitchen within the university acquired fresh, organic, quality vegetables and produced by the university to be cooked as food providing food with a goal for sustenance for lecturers and students at the university. Most of which are ordained from various countries and living within the university such as Laos PDR, Cambodia, Myanmar, Vietnam, etc. The overall result is satisfactory with the product which maybe success, or some not success depending on the time and weather. However, at least a learning experience was a direct experience of growing vegetables. For consumption under the framework, it has been shown the Buddhist way of life, agriculture, equation, sufficiency and for sustenance in Mahachulalongkornrajavidyalaya University Phra Nakhon Si Ayutthaya Province.



Figure 2 Growing non-toxic vegetables to reduce costs, with the goal of not less than 500-1000 university students who come to study at the university in early 2019 (Photo: Online 29 January 2019).

The figure showed that the vegetable garden in the university was cultivated for study and increasing ways to produce food for the university kitchen with the idea of Buddhist agriculture for the cultivation of non-toxic vegetables for sustenance. The university has many students and some live in the university dormitory and some live at the temples, but circulated into the university as part of their lifestyle. Most students who are foreign students stay at the student dormitory and have to receive food at my university dining hall. The vegetable plots in this section meet the needs which are fundamental factors in food for sustenance for lecturers, administrators and students who living at the university dormitory.

2. The integrated agriculture garden and green university; these are the concept of the sequel to the first part which will expand the space within the university to increase the Buddhist agriculture garden by proceeding in 3 parts which are (1) increasing the area for planting vegetables in the university, (2) growing food sources and perennial plants such as mangoes, jackfruit, coconuts, bananas, papaya and other plants that is a perennial plant for shade within the university, and produce food, and (3) increasing green space for the university under the concept of Green University that has planted perennials for shade, heat protection, and the landscape for the university. These perennials are associated with trees in the Buddha's life and Buddhism and important trees in Thailand as well including the adjustment of the landscape release fish species in the water source in the university to make it an integrated ecological system based on Buddhist principles, etc. In addition, a fund has been established to promote the full movement of the Buddhist agriculture garden that the university administrators jointly donated, for example Phra Theppavaramethi made a donation and established a fund in the amount of 50,000 Baht and fundraising to drive the project in this area, too. The process has been developed and expanded, and the area has been developed to support the management such as a Buddhist agriculture garden. There will be a market that supports agricultural production. There are activities due to the university campus which is a Buddhist temple and there is a religious place in Buddhism under the concept of the campaign of Buddhist agriculture and Buddhist tourism in temples with the royal relics and religious places of worship in the form of paying respect to monks, merit-making tours in the Buddhist church, and religious sites in the university. All of which are ongoing projects from activity 1 and it will expand to have a broad connection with the community and society. In part 2, which will continue (in the process), there will be vegetable plots, Buddhist agriculture orchard, Buddhist agriculture market, and travel in the Buddhist way appeared at the Buddhist University under the concept of Buddhism, agriculture and sufficiency economy as the base of operations.

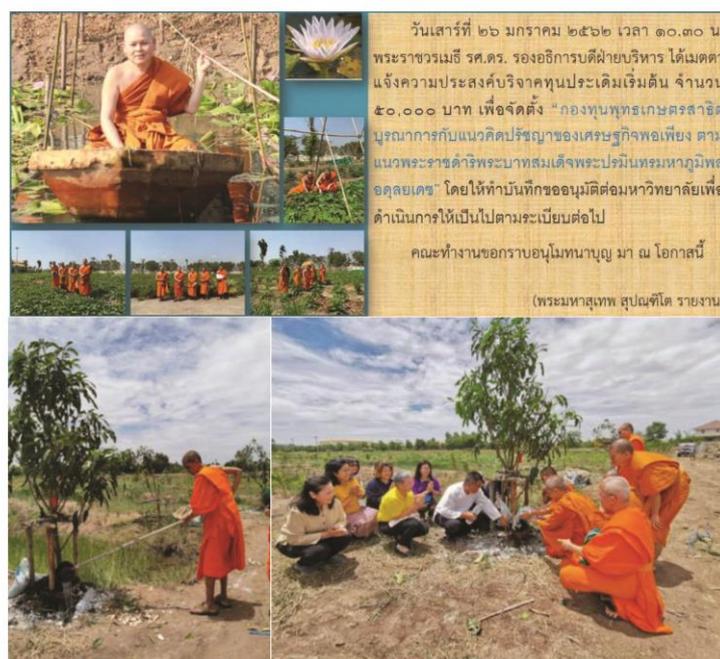


Figure 3 Creating a Buddhist agriculture garden with more space to produce food and increase green space under the fund "Buddhist Agriculture Demonstration Integrated with the Sufficiency Economy Philosophy" (Figure: Online 20 December 2019)

3. Area Studies of Research Project under Buddhist Economics “Learn and Earn Income”, Asst. Prof. Dr. Phrakrusankharuk Jakkrit Puripanyo, lecture from Faculty of Education has conducted a research project under the concept of "learn and earn income" as well as food production under the concept of "Buddhakaset", with funding budget for mixed vegetable growing in the area of approximately 1 Rai. The farm has started a demonstration agricultural plot, and in the study framework for development of prototype agricultural demonstration plots on campus that aims to foster learning through integrated farming methods during the COVID-19 period with food production for subsistence and studying and have income in order to be a body of knowledge for students who applied research based on Thai society. It is an agricultural way encouraging students to make money through agriculture or developing into agricultural products for commercial purposes. Therefore, this demonstration vegetable cultivation is a mixed vegetable planting, experimental research, studying the soil, water and electricity systems using water from the sewage system in the student dormitory to hold treated and bring that water to water the vegetables by using electricity that is renewable energy from solar cells. The production of electricity for pumping water planting vegetables did not use chemicals. The use of natural fertilizer such as fertilizer from cow dung and was a framework for doing, so not to encroach on Buddhism by not hurting oneself because the vegetables were organic and good for one's own health and does not encroach on living things or animals that eat plants. Agricultural garden beside the student dormitory of MCU related to the study of “Buddhist integration in social sciences and anthropology of food” (Phra Palad Raphin Buddhisarao and Others, 2020). In one sense, it was learning, in other words, agricultural development to enable movement under seeking knowledge in Buddhist research concepts to practice mechanisms. In other words, it was based on the production of sustained food under the COVID-19 situation that has spacing (Social Distancing) to prevent the spread of the virus, making subsistence agriculture what happens in this university is an important factor for living because of the past situation

between December 2019 - May 2020, the cooked restaurant was closed, and have controlled convenience store to sell food in a limited of time. Therefore, the campaign to be at home or at work to reduce the spread has made difficult life, growing experimental vegetables in a small plot is therefore a demonstration of food production. However, the result was that food was shared proportionally according to one whom staying in the dormitory. It is to confirm that food production was an important factor for lifestyle that occurs under the situation of COVID-19 that is called food security and food production During the COVID-19 phenomenon between the end of the year 2019 to the present (December 2019-Now).

Model of vegetable garden in front of the student dormitory building within Mahachulalongkornrajavidyalaya University has shown best practice model based on sustenance food production creating food sources under the COVID-19 situation. The number of students in the dormitory is approximately 200 students, and the university has at least 300-500 numbers of students who are international students from Burma, Laos, Vietnam, Cambodia, China, Sri Lanka, Bangladesh, or other countries cannot return to Thailand under the lockdown situation to prevent the spread of the CORONA virus. The life of the university is like a safe area of living under difficult circumstances and normal life cannot be carried out, but the garden of Buddhist agriculture under the concept of sufficiency economy still running food production and moving for sustenance. Therefore, the concept of food source production at Buddhist University is a mechanism and one model of creating a balance that appears in Buddhist University at Phra Nakhon Si Ayutthaya province as well.



Figure 4 Vegetables garden at the student dormitory building in MCU about 0.5 Hecter for research and model of sustenance food production under to concept of “Balance” (4 April 2020)

From figure 4 showed that in the Buddhist university has applied the use of the sufficiency economy concept to do Buddhist agriculture with the goal of (1) production for learning which has the base of research supporting, (2) produce for consumption, (3) produce for subsistence, (4) produce for balance in the university area that means green areas, and (5) Buddhist agriculture for creating a stable and sustainable food source based on the agricultural methods that are currently occurring which is in line with the current crisis and the current situation of epidemic COVID-19. Food and the security of food sources in accordance with the Buddhist concept have been conducted because it is an important factor

for monk's livelihood that emphasizes balance, sufficiency, and aims at happiness in the way of Buddhist lives.

V. Conclusion

Sufficiency economy concept based on the idea of Buddhism in the balance of sufficiency that has come from the concept of "Middle - Balance", and the late King Bhumibol Adulyadej predicted that Thai society is an agricultural way and there is a Buddhist concept on "Balance - Sufficiency" that people respect, and make most people see the importance and the usefulness. Role model of driving the concept of the sufficiency economy during His Majesty's existence has been driven throughout Thailand in a broad perspective over the past 3 decades. The Thai government has introduced the idea to drive through the concept of the 5 precepts village, which has temples and monks as the mainstay to pass on the said concept including stimulating the idea of "The late King Bhumibol's Philosophy" (Wilaiwat Krisanaphuti, 2018; Jamaree Prasunin, 2019; Phrakru Sunthonkhemapinan and others, 2019) that brought the concepts of sufficiency economy as a driving mechanism for the past 1-2 years. According to the crisis of COVID-19 situation which occurred throughout the country and around the world, it caused stagnation in terms of social structure as a whole. Therefore, the Sangha and the state by the Department of Religious Affairs and the National Buddhism Office has campaigned for about 40,000 temples nationwide which temple has empty space, has a campaign to plant organic vegetables under the concept of Buddhist agriculture due to the sufficiency economy in order to be a source of food production during difficult situations as it appears today. The concept of the middle balance in Buddhism is therefore a joint concept in driving and developing Thailand with the goal of sustainability as from the past until the present.

References

- Apichai Puntasen. (2008). *Buddhist Economics : Evolution, Theories and Its Application to Various Economic Subject*. Center for Buddhist Studies: Chulalongkorn University.
- Apichai Puntasen. (2007). Buddhist economics as a new paradigm towards happiness. *Society and Economy*. 29(2): 181-200. https://www.researchgate.net/publication/247850424_Buddhist_economics_as_a_new_paradigm_towards_happiness
- Christopher S. Queen, Sallie B. King. (1996). *Engaged Buddhism: Buddhist Liberation Movements in Asia*. New York: State of New York University Press.
- Chaiyawat Wibulswasdi, Priyanut Piboolsravut, Kobsak Pootrakool. (2010). Sufficiency Economy and Development. Bangkok: Sufficiency Economy Research Project Bureau of The Crown Property. <http://chkp101.net/Suban/SepEnglish.pdf>
- Chayut Inprom. (2018). Sufficiency and the New Theory applied to a One-Rai Plot of Land Generating an Income of 100,000 Baht. *Journal of Social Development*, 20(2): 1-15.
- Oranuch Pruetipibultham. (2010). The sufficiency economy philosophy and strategic HRD: a sustainable development for Thailand. *Journal of Human Resource Development International*. 13(1): 99-110.
- Juliana M. Essen. (2010). Sufficiency Economy and Santi Asoke: Buddhist Economic Ethics for a Just and Sustainable World. *Journal of Buddhist Ethics*. 69-99. <http://blogs.dickinson.edu/buddhistethics/files/2010/06/Essen.pdf>
- Jamaree Prasunin. (2019). Retrospective footprint The King of Thailand: Learning for the King Bhumibol's Philosophy. *Humanities & Social Sciences*. 36(3): 1-38. <https://so01.tci-thaijo.org/index.php/HUSO/article/view/217586/157045>

- Ministry of Foreign Affairs, Kingdom of Thailand. (2017). *Sufficiency Economy Philosophy: Thailand's Path towards Sustainable Development Goals*. Bangkok: Ministry of Foreign Affairs. <http://www.mfa.go.th/dvifa/contents/files/articles-20170626-142701-203959.pdf>
- Michael J. G. Parnwell, Martin Seeger. (2008). The Relocalization of Buddhism in Thailand. *The Journal of Buddhist Ethics*. 78-176. <http://blogs.dickinson.edu/buddhistethics/files/2010/05/parnwell-seeger-article.pdf>
- Nuchanart Kitsanarom and Others. (2018). Learning of the process of distribution and promotion of agricultural products based on The new theory of Agriculture: Casestudy of Phipun district. Nakhon Si Thammarat Province. *Narkbhut Paritat Journal, Nakron Si Thammarat University*. 10(1): 181-193.
- Phra Brahmaganabhorn (P. A. Payutto). (1994). *Buddhist Economics: A Middle Way for the Market Place*. Bangkok: Buddhadhamma Foundation. Retrieved on 12 May, 2020, From https://pdfs.semanticscholar.org/82f5/0a6ecfb05473800f594f88729202caeb2dcc.pdf?_ga=2.128861068.1208684708.1592044708-977697941.1587234592
- Phrakru Sunthonkhemapinan and others. (2019). King's Science: Buddhist Integration of Modern Science for Thai Society at All Levels. *Journal of Cultural Approach*. 20 (37): 87-101. https://so02.tci-thaijo.org/index.php/cultural_approach/article/view/184108/129768
- Priyanut Piboolsravut. (2004). ASEAN Economic Bulletin. ISEAS–Yusuf Ishak Institute 21(1), April 2004: 127-134.
- Phramaha Weerasak Abhinandavedi (Sangphong). (2019). The Integration of the Buddhist Doctrines to the New Theory Agriculture Concerning to the King's Philosophy. *Journal of MCU Nakhondhat*, 6(8): 3773-3787.
- Phra Palad Raphin Buddhiso and Others. (2020). Agricultural garden beside the student dormitory of MCU : With Buddhist integration in social sciences and anthropology of food. *Journal of Buddhism for Peace*. 1(2):1-15. <http://gps.mcu.ac.th/wp-content/uploads/2013/02/Article-Domitri-31-5-63.pdf>
- Phra Palad Raphin Buddhiso and others. (2020). Application Model for Buddhist Economics in Sampling Community of Thailand. *Research Report*. Buddhist Research Institute, Mahachulalongkornrajavidyalaya University. <http://gps.mcu.ac.th/wp-content/uploads/2019/12/Application-Model-for-Buddhist-Economics-in-Sampling-Community-of-Thailand-E0%B8%A3%E0%B8%A7%E0%B8%A1-1.pdf>
- Schumacher, E. F. (1973). *Small Is Beautiful: Economics as if People Mattered*. London: Blond and Briggs.
- Wannaviroj, A., & Sriburi, T. (2019). Applying the New Theory to Assessment Criteria of Agricultural Water Management Schemes for Sustainable Rain-fed Agriculture in Thailand. *Applied Environmental Research*, 41(2): 27-40. <https://ph01.tci-thaijo.org/index.php/aer/article/view/114730>
- Wisaruta Thongthamkeaw, Chanin Jakraphopyothin. (2016). New Theory Agriculture on Sufficiency Economy Principle as Moderator between Government Policy and Solution of Hevea Brasiliensis Crisis in the Southern Part of Thailand. *Journal of Research for Social and Development, Rajabhat Mahasarakham University*. 3(3): 1-10. <https://so03.tci-thaijo.org/index.php/rdirmu/article/view/211945>
- Wilavut Krisanaphuti. (2018). The King Bhumibol's Philosophy for Developing Thai's Societies to World Societies. *NEU Academic and Research Journal*. 8(1), 1-9. <https://so04.tci-thaijo.org/index.php/neuarj/article/view/196609/136674>
- Yani phuanpoh, Santidhorn Pooripakdee. (2020). The Approach of Farm Cafe Management followed the New theory of agriculture of the Farm Café entrepreneurs in Phra Nakhon Si Ayutthaya province. *Romphruek Journal, Krik University*. 38(1): 7-20.
- Keynote Speech Prof. Dr. Phrarajpariyatkavee, January 30, 2019.
- Interview Asst. Prof. Ph. Dr. Phra Palad Soravit Aphipanyo, October 12, 2019.
- Interview Asst. Prof. Dr. Phrakrusankharuk Jakkrit Puripanyo, March 18, 2020.

Curriculum Vitae.

Dr.Lampong Klomkul is a lecturer from Faculty of Education and acting director for research, information and academic services division, ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University. She Graduated in Doctor of Philosophy (Ph.D.) in Educational Research Methodology, Faculty of Education, Chulalongkorn University, Thailand. She received award from National Research Council of Thailand: The best dissertation of year 2013 in Good Level (Education Field), received Graduate Scholar Award from The Nineteenth International Conference on Learning, The Institute of Education University of London, London, UK, August 14-16, 2012. She also received Golden Jubilee Scholarship to study in Canada for two years in Bachelor degree from 1997-1999. She is interested in conducting classroom action research, and to conduct research on teacher's development. In addition, she is interested in conducting research on applied Buddhist Studies into education and culture in ASEAN Community.

Contact: E-mail: research.mcu@gmail.com, Tel. +66 92 251 1212