

Koiruttukwa: A Case in Community Transformation through Participatory-Advocacy Communication

Judhaphan Padunchewit*

Abstract

Koiruttukwa Community, located in the rural Nongjork District, Bangkok, was a religious community deeply committed to the pathways of the Islamic faith and deeply averse to outside influences, particularly Capitalism. Once opening up to the adoption of the Sufficiency Economy Philosophy, the community has become strategic in its transformation and eventually became a Community of Practice; where both community leaders and followers dynamically produced the context in which they worked harmoniously towards fulfilling the community's mission: the adoption of the Sufficiency Economy with the tenets of Islamic faith remaining at the core. A form of strategic communication of the leaders labelled participatory-advocacy, and their Outlet Campaign programs were studied and illustrated in the case.

Keywords: Participatory-Advocacy Communication, Religious Community, Community of Practice

* This case study was written by Associate Professor Dr. Judhaphan Padunchewit of the School of Language and Communication at the National Institute of Development Administration (Thailand) and is based on a combination of field and archival research. NIDA cases are developed solely as the basis for class discussion, and are not intended to serve as endorsements, sources of primary data, or illustrations of effective or ineffective administration or managerial practice. Copyright © 2010 by National Institute of Development Administration and Prof. Dr. Judhaphan Padunchewit.

To order copies or request permission to reproduce materials, call (662) 727-3146 or go to <http://www.nida.ac.th>. No part of this publication may be reproduced, stored in a retrieval system, used in a spreadsheet, or transmitted in any form or by any means – electronic, mechanical, photocopying, recording, or otherwise – without the permission of the National Institute of Development Administration.

กรณีศึกษาชุมชนคออยรุตต์กวา: บทบาทการสื่อสาร แบบเน้นการมีส่วนร่วมและการสนับสนุน อย่างเข้มแข็งสู่การเปลี่ยนผ่านของชุมชน

จุฑาพรรช์ ผลุ่งชีวิต

บทคัดย่อ

ชุมชนคออยรุตต์ตั้งตัว หนองจอก มีนบุรี เป็นชุมชนทางศาสนาที่นับถือศาสนาอิสลามอย่างเคร่งครัด กรณีศึกษานี้ต้องการนำเสนอกรณีที่ชุมชนแห่งนี้ได้เปิดรับปรัชญาเศรษฐกิจพอเพียงมา ผสมผสานกับอิสลามิกทัศน์และได้กล้ายเป็นชุมชนเชิงกลยุทธ์จนได้รับรางวัลจากหน่วยงานภาครัฐ หลายแห่งในฐานะชุมชนต้นแบบในการดำเนินตามแนวทางของหลักปรัชญาเศรษฐกิจพอเพียง

งานวิจัยชิ้นนี้ยังนำเสนองานศึกษาถึงกลยุทธ์การสื่อสารเชิงกลยุทธ์แบบเน้นการมีส่วนร่วม และการสนับสนุนอย่างเข้มแข็งของผู้นำชุมชนในการระดูนผลักดันให้ลูกบ้านช่วยกันขับเคลื่อน ภารกิจของชุมชนร่วมกันจนกลายเป็นชุมชนแห่งการปฏิบัติอันนำไปสู่การพัฒนาอย่างยั่งยืน

คำสำคัญ: ชุมชนศาสนา การสื่อสารแบบมีส่วนร่วม และการสนับสนุนอย่างเข้มแข็ง ชุมชนเชิงกลยุทธ์ชุมชนแห่งการปฏิบัติ

Although not well known among the general public in the Kingdom of Thailand, the Koiruttukwa dwelling on the outskirts of Bangkok, enjoyed a perhaps unique status among scores of affinity-based communities in the nation. The Community dated back to 1880 C.E., when Ibraheem and Shanii Beedil, a Muslim couple from the southern province of Pattani, relocated to the Bangkok area and decided to settle in the rural Nongjork District.

Based on the Muslim beliefs concerning how to select land and landscape, the young couple – who would soon adopt the Thai surname, “Samarntrakul” – gravitated toward a peaceful plot that was graced by a very imposing Giant Satur tree. Assured that this was the right and strategic choice in the sense that it was aligned with traditional Islamic ways of community settlement (i.e., no confiscation of already occupied land), they decided to set up their household within a one-kilometer radius of the huge tree. They named the place, “Koiruttukwa”, meaning “Those Who Totally Pay Respect to Allah”. From this humble beginning, this agriculturally based Muslim-dominated settlement, founded by the first lineage of what would become the Samarntrakul clan, grew over the decades to a 2010 census of 131 households, of whom Muslims constituted approximately 90%, Buddhists 5%, and all others about 5%.

From its founding, and for nearly a century and a half thereafter, the Koiruttukwa Community was very much a religious community – a community deeply committed to the pathways of the Islamic faith and deeply averse to outside influences, particularly the economic and social philosophies underlying capitalism. However, beginning in the late 1990s, the forces of change led to the Community’s gradually opening up to select outside influences, in particular to the Sufficiency Economy Philosophy that had long been articulated and championed by His Majesty King Bhumipol.

Thus, over an approximately 10-year period of time, the Community completely transformed itself from a strictly religious community to a “strategic community” -- a community that learns to respond strategically to dynamic changes through a shared social, cultural, and historical context. It was the Community’s shared context that provided the basis for Koiruttukwa to interpret new information, thus creating meaning and context-specific knowledge. As a strategic community, Koiruttukwa also became a community of practice, one rooted in the resonance of values which promoted life-long, mutual learning within the community. At Koiruttukwa, the community leaders and followers dynamically and constantly produced the context in which they worked harmoniously toward fulfilling

the community's primary mission: The adoption of the philosophy of Sufficiency Economy with the tenets of Islamic faith remaining at the core.

Indeed, Koiruttukwa's transformation was so complete that the Community became the recipient of the first of what would become a series of government awards as being an exemplary model for the adoption and legitimization of the Sufficiency Economy Principle. In describing how this transformation came about, the current leader of the Community, Khun Somchai Samarntrakul, a member of the Samantrakul clan, described in essence the strategies of participatory-advocacy communication, although the formal "label" was completely unknown to the Community at the time that the transformation began. This case explores and chronicles how the Koiruttukwa Community made use of the *participatory-advocacy communication* strategy – a form of development communication enacted with and through people empowerment -- to reinvent itself in the space of little more than a decade of time.]

“Religious Communities”: Concept, Characteristics, and Patterns

The Concept of Religious Community

Aggregations of individuals into groupings that fell under the broad rubric, “religious community,” were nearly as old as organized religion itself. Virtually all of the major global religions – i.e., Buddhism, Judaism, Christianity, and Islam -- incorporated the phenomena, although the forms in which they were manifested were as diverse as religions themselves. In its broadest sense, a religious community was a voluntary association of persons who held in common and practiced certain core beliefs concerning spiritual doctrine, philosophy, and ritual, and had a clear moral order serving as the basis of decision making. Such associations ran the gamut from closed-off residential communities where adherents practiced their faiths in virtual isolation from the external world (e.g., monasteries) to regular gatherings of the faithful for worship services and rituals at prescribed times (e.g., specific days of the week set aside for communal worship) to all manner of manifestations falling between the two extremes.

Salient Characteristics of Religious Communities: Form and Cohesion

There were a number of ways of categorizing or classifying religious

communities. The attributes of *form* and *cohesion* were two. The particular *form* in which these shared core beliefs were expressed and lived usually varied, sometimes greatly, from one religious community to another (e.g., a residential arrangement versus a temporary gathering at prescribed times). They also varied in their degree of cohesion and what might be described as “seriousness of purpose,” due in no small part to the relative *strength* of their adherents’ commitment. For example, self-abnegating monks cloistered in often remote monasteries with Spartan accommodations could be said to constitute a particularly strong religious community due to the strength of their individual adhesion to the tenets of their religious beliefs, whereas another group of individuals’ limited involvement by way of intermittent participation in the rituals and observances of their faith might well indicate a weaker degree of cohesion due to members’ reluctance to completely dedicate themselves to, and have their lives governed by, the tenets and practices of the particular faith.

Patterns in the Genesis of Religious Communities

The inspirational genesis of the formation of religious communities varied from not only one religion to another, but also frequently from one religious community to another within the same religion, often in consequence of differences in the particular covenants governing the affairs of individual communities. In the ancient world, covenants were solemn agreements by which societies attempted to regularize the behavior of both individuals and social organizations, particularly in those contexts in which social control was either inadequate or nonexistent. Thus, groups of individuals who professed adherence to a specific religious covenant were an early form of religious community (e.g., the temple priests and their families in Pharoahnic Egypt).

Similarly, “creeds” (also called a “confessions of faith”) had often been an authoritative formulation of the beliefs of a religious community, or by transference, of individuals. In the Roman Catholic Church, a particularly fertile ground for these communal phenomena, religious communities of groups of men and women living a common life (e.g., the Benedictine monks, the Jesuits, etc.) shared in common the pronouncement of the three vows of poverty, chastity, and obedience. In these attributes, they reflected a common pattern in organizations of this type – i.e., the willingness of members of religious communities to accept a rule of life that emphasized humility and the renunciation of worldly goods and pleasures. The aim of such a life has traditionally been the pursuit of

Christian “perfection,” theologically defined by Christians as “perfect love.”

Beyond these commonalities, however, significant differences often existed among the various Catholic religious communities with respect to how their expressions of their shared religiosity. Some held that “salvation” came from devotion to God through service to one’s fellow man, and thus pursued endeavors aimed at the improving the lot of various people in need (e.g., the destitute, the terminally ill, leper colonies, and so on). Others, on the other hand, believed that continuous solemn and prayerful contemplation of the Divine was the most fruitful path to salvation, and thus sought separation from the mundane aspects of life. Still other Catholic communities, or orders, felt that the perfection of the intellect was the surest route to redemption and eventual salvation, and thus devoted themselves largely to the pursuit and transmission of knowledge, sometimes founding colleges and universities in which they strove to educate “the whole person.”

“Social forms or expressions” were yet another incubator of religious communities. In fact, most enduring, historical religious traditions have their roots in the religious experience and insight of charismatic individuals who served as founders – e.g., the Lord Buddha (a.k.a., Prince Siddhartha), the Patriarch Abraham, the Lord Jesus, and the Prophet Mohammad. The sharing of their experience among disciplines and followers led to the establishment of religious communities on, first, a local, but ultimately, a global scale. Recent cases in point: The decade of 1820-1830 witnessed an unprecedented birth of new religious communities in both Europe and America. In most instances, the spark for a new formation had been the emergence of a mesmerizing figure who, having attractively articulated the deepest aspirations and yearnings of many at a certain point in time, encouraged some degree of withdrawal from society and relocation to largely rural settings where they could purify themselves, commune with each other and with their God, and/or await the end of Time.

The Oneida and Amana religious communities in upper New York state were notable examples of communities that arose during this era, sometimes supporting themselves through periodic trading relations with denizens of the dreaded cities from which they had retreated. Many of them flourished for a few decades through some combination of economic pursuits such as farming and the making of various household items for sale back in the cities. Eventually, however, nearly all of them gradually faded into the twilight of history, with a few leaving behind

only their names, which have endured as trademarks for lines of products that the communities once produced and sold – e.g., in the case of the Oneida community, a line of tableware, and in the case of the Amana community, a line of kitchen utensils, continuously upgraded to meet the requirements of modern living.

In brief, then, religious communities were an association of the individuals or families who -- based on shared beliefs, philosophies, and understandings about the nature of the Divine and man's relationship with it and to each other – committed themselves to live their lives according to the tenets of their particular religious doctrine. Down through the centuries, there had been countless religious communities, some transient and some still vibrant and ongoing. Islamic religious communities were but one manifestation of the phenomenon, and Koiruttukwa was but one manifestation of an Islamic religious community

Koiruttukwa as an Islam-based Religious Community

As one of the three historic “Abrahamic faiths” (along with Judaism and Christianity), the great global religion of Islam added its own take on an already diverse collection of manifestations of the religious community. With its concept of the Islamic “umma,” there emerged the idea of a closely knit community of the faithful who were declared to be “brothers unto each other.” Muslims were described as “the middle community bearing witness on mankind,” “the best community produced for mankind,” whose function it was “to enjoin good and forbid wrongdoing.” In the doctrine of Islam (Arabic for “submission”), the purpose of the existence of man, as of every other creature, was total submission to the Divine Will of Allah (God). Man’s status as the only creature in nature given the choice to obey or disobey Allah (all other creatures automatically or instinctively obeyed God) underscored the admonition to the faithful to protect and steel themselves against the perils of a godless world through the building of the “umma.” Only in such a community of the faithful could Muslims assist and encourage each other in remaining true to the essential tenets of the faith, while warding off non-Islamic ways and beliefs that might distract the faithful from their devotion to Allah, or even undermine the Islamic belief system.

The Influence of Sufism on Koiruttukwa

In Koiruttukwa, long-standing traditional Islamic values, philosophies, and practices had bound individuals, families, and community from the days of the founding family and early settlers up to the present.

These values, philosophies, and practices had influenced and shaped every aspect of life and living in Koiruttukwa, from the individual's concept of him/herself to the role of the individual in the family to place of the family in the larger community. Largely based on the spiritual philosophy of Sufism, an integral aspect of Islam that could be traced back to the time of the Prophet himself, these philosophies emphasized not only dedication to regular worship and total dedication to Allah, but also disregard for the finery and ornaments of the world, abstinence from the pleasure, wealth, and prestige sought by most people, and retiring from others to worship alone. In Sufism's abhorrence of material possessions lay the root of Koiruttukwa's pronounced distrust of, and disdain for, the trappings of the capitalist system of economic organization and social relations.

Doctrinally, the practice of Sufism was the pursuit of moral excellence and "God consciousness." Though the "seeker" of such consciousness (as he/she is known) went about their daily life and rituals in what outwardly appeared to be like any other person, *internally* they struggled to display character traits associated with Divine Attributes. Bad desires or negative traits of the ego such as oppression, anger, greediness or cruelty were to be controlled, if not completely obliterated, while the aware and compassionate ego were to be nourished. Through the practice of Sufism, as a way of life, adherents discovered a deeper identity or "essential self" beyond the already known personality, and achieved harmony with everything that existed -- the family, the community, and all the elements comprising the environment. Sufis believed that everything was a reflection of God and that therefore it behooved the individual to see the beauty inside even the apparently ugly. The chief aim was to let go of all notions of the individual self and realize the divine unity which was considered to be the sole truth.

For Muslim communities, like Koiruttukwa, deeply imbued with its philosophy and practice, Sufism was essentially a path to self-transformation. Intimately linked with this goal of self transformation was the concept of "conscious" or "awake existence." Being conscious meant responding to every situation as it actually was, not as it appeared to be. This was why the Koiruttukwa placed such emphasis on the value of *fana and baqa* – the former being a state of union where individual identity seemed merged with the whole of reality, with no barrier between the self and the source of self, and the latter being a state of return or persistence, in which one is part of the world but not concerned about one's position or reward in it.

Thus, *fana* was disintegration of the individual's limited self-concept, social self, and limited intellect – deemed a necessary step along the path toward God consciousness. *Baqa*, on the other hand, was the reintegration as the universal self or activation of one's totality. In the Koiruttukwa expression of the Islamic belief system, everyone had to learn to understand his/her own self and limitations, and learn to reintegrate back into the community and society, such reintegration being the route to achieving one's sense of totality of self.

Core Values at Koiruttukwa

For countless generations, Koiruttukwa Muslims, like their counterparts around the world, had been instilled with the conviction that an individual's personal issues were secondary to caring for others. Family, Clan, Community, Duties, and Responsibilities – these were held to lie at the center of life and living. Thus, the core value and expectation that every member of the community had to perform their social roles as both leaders and followers.

The criticality of the individual's dual roles as both leader and follower, and as both devotee of Allah and member of the community, were further explicated by Khun Somchai Samarntrakul, the Head of the community:

*I found a wonderful **hadith** [i.e., a saying or action of the Prophet Muhammad] that called on everyone to see themselves as leaders, entrusted with the care of those under him or her -- rulers of their subjects, husbands of their wives, mothers of their children and so on. A **seamless web of responsibilities and duties that bound the real community into one** So, on the one hand, I discovered the continuing relevance and deep resonance of religion and faith, seeing that religion in its pure unadulterated form [is] knowledge, beauty, and virtue On the other hand, I saw the principle of duty . . . [of] men and women, leaders and followers, – all had a duty to be involved in community and society, to partake in life rather than to withdraw unto themselves Simply by being a good son, [or] a good leader, a man can exert an influence upon community, society, and government.*

Khun Somchai's discourse on the individual's dual roles was reflected in the Community's core sense of their "communal selves." The belief in, and commitment to, the notion of communal self engendered the strong sense of social responsibility and social accountability that were deeply ingrained in the Community's religious ways of life. In fact, the values of honesty, charity, and service to others provided the foundation for the spiritual upliftment of Muslims, while the possibility of realizing the divine nature was interwoven into the daily practices of Islam. In a sense, then, service to the larger "self" that was the community as a whole was also seen as an aspect of God consciousness.

On a practical, day-to-day basis, Koiruttukwa, as an *organization*, required ongoing guidance, coordination, and communication. In this regard, while overall leadership and management of the Koiruttukwa religious community rested with Khun Somchai, as one of the more senior members of the founding Samarntrakul clan, he was assisted by a team of six relatives and friends who helped him manage the affairs of the Community. They worked on a voluntary basis, with no salary or other monetary benefits, and were collectively viewed as the community leaders. Explaining how the six community leaders came into their roles, Khun Somchai stated:

They are selected and nominated by our people here to be their representatives. We don't have the election system operating like [those] found in the modern world. We believe that we need no election at all since election brings conflicts and dissension. Once being nominated and selected, he or she would develop a sense of leadership. A leader needs to give back to the community, not to take. We work with pride and strong determination directed by Islamic faith. We don't want power and [the] dark side of influences in order to get things done here. We have had a reputation over the years and years of being [a] peace-loving people. There is no record of disorder, theft, or any ethnic or racial disturbance here at Koiruttukwa.

Thus it was that for nearly 130 years, the Koiruttukwa Community lived harmoniously and happily as a community devoted to the worship of Allah under the tenets of their Holy Qu'ran. Slowly, however, conditions around them changed, bringing uncertainty concerning what the changes might portend for Koiruttukwa's future.

The Challenges Arising from Socio-Environmental Changes

Apart from its religious foundation, the Koiruttukwa Community had several other noteworthy features. On a socio-cultural level, it had always been quite small in size, informal in operations, and homogeneous in member livelihoods – characteristics that the Community preferred. They were averse to large size because of the belief that bigness would inevitably lead to false pride and abuse of power. Smallness, on the hand, facilitated informality, close-knitted social relationships, and the practice of strong moral and ethical leadership. Additionally, with farming having been the main economic endeavor since the Community's founding, the resulting homogeneous occupational structure facilitated the maintenance of a large degree of socioeconomic equality.

However, beginning in the late-1990s, a combination of external and internal forces arose to threaten Koiruttukwa's longstanding cultural, socioeconomic, and religious traditions. In terms of external forces, the Community was no longer situated in the relatively isolated location that had attracted the founding Samarntrakul family so many decades earlier. By the mid-20th century, the Community's location had become a suburb of the ever-expanding Bangkok megalopolis. It was approximately midway between Bangkok and an increasingly modernizing Chachengsao province to the East. Increasingly, members of the younger generation in the Community had found the allure of these nearby urbanized areas irresistible, especially in comparison to life and work on the fringes of the megalopolis where Koiruttukwa's was now located.

In contrast to urban living, life in Koiruttukwa entailed living in traditional ways and engaging in the agricultural pursuits that had been the Community's mainstay throughout its existence. Dependence on agriculture as the principal source of livelihood brought with it high risks due to several types of unpredictability and uncertainty: the vagaries of nature (e.g., weather and insect infestations); levels of productivity that were not completely under the control of the farmer; and, the market forces of supply and demand. Further, as the Community went from being a comfortable distance from Bangkok to its present status as a suburb of the City, farmland plots for the growing of rice and other crops became smaller, all but precluding the economically sizable, large-scale farming needed to sustain members' well-being. Collectively, these external forces had the effect of making living conditions life in the Community hard and harsh, and hence increasingly unappealing to some members of the newer generations.

By contrast, the attraction of the adjacent heavily urbanized areas -- with their modern buildings, convenient stores, theatres, department stores, shops and restaurants, internet cafes, motorcycles, etc., -- had become sufficiently strong to precipitate the outward migration of some younger members of the Community to live and work in non-agrarian settings – where, Community elders feared, they would become increasingly integrated into the heretofore largely alien world of the capitalist economic system. Meanwhile Koiruttukwa risked the prospect of eventually becoming a community in which farming might eventually become the exclusive preserve of the older generations.

This problematic trend had not escaped notice by Khun Somchai and his team of community leaders. Indeed, discussions within the small leadership group often gravitated toward what most of them saw as ominous trends that bode ill for the future of Koiruttukwa Community. The more they discussed the matter, the more they began framing the situation as one of how to build a “sustainable community,” one that could survive the allures of modern capitalist society with which the Koiruttukwa Community would otherwise increasingly have to contend. Although preserving the Community’s religious *raison d’être* was of paramount importance to Khun Somchai and his team of leaders, they came to the realization that faithful devotion to their religion alone might not suffice to enable the Community’s survival. How to survive socioeconomically, how to retain the remaining groups of the new generation who had not yet departed Koiruttukwa for modern ways of living but who were likely to gradually display a faded sense of devotion to the Islamic faith, how to maintain Koiruttukwa’s very essence as Muslim-based community amidst currents of encroaching modernization – these were urgent questions that Khun Somchai knew would call for strategic solutions if Koiruttukwa was to survive in both demographic and spiritual terms. His daily prayers increasingly sought Divine wisdom and the insight into what needed to be done to ensure the Community’s preservation, “*in sha’ Allah*,” (if God wills it).

The Philosophy of the “Sufficiency Economy” – A Feasible Way Forward?

Questions concerning how to proceed to ensure Koiruttukwa Community’s long-term survival were still under serious discussion when, in early 1997, a delegation of government officials arrived in the Community pursuant to the information campaign on the

Sufficiency Economy Philosophy. Conceptualized and championed by His Majesty the King, the philosophy of Sufficiency Economy was being promoted and explained to all local communities in and around the Bangkok metropolitan area. The information session was attended by Khun Somchai, his team of six co-leaders and other opinion leaders in the Community. All had heard mention of the Philosophy many times through various public media (e.g., radio, television, etc.), but never in sufficient detail and comprehensibility. Hence, they listened attentively as the officials explained the essence of the Philosophy and its application.

From the presentation, Khun Somchai and team learned that His Majesty King Bhumibol had advocated the idea of Sufficiency Economy since his accession to the throne 50 years ago, but that not many Thais had attempted to implement the Philosophy. The King had developed the Philosophy because of his conviction that the capitalist world needed a “middle” or “moderate” way with which to pursue economic development and globalization. As His Majesty envisioned the Philosophy, it would guide the livelihood and behavior of people at all levels -- from the family to the community to the country. The Philosophy encompassed three sets of values – i.e., “sufficiency,” “immunity,” and “knowledge.”

“Sufficiency” meant moderation or enough and expressed the idea that the Sufficiency Economy was based on a balance between acquisitiveness and *need*, as opposed to capitalist philosophy where the primacy of acquisitiveness reflected the underlying beliefs that man had an *insatiable* appetite and that “more was always better.” The concept of “immunity” addressed the need to protect the community and the nation from external and internal shocks. Intelligence, attentiveness, and optimal care were to be used to ensure that all plans and every step of their implementation were based on knowledge.

Additionally, the Koiruttukwa Community leaders learned that integral to the concept of the Sufficiency Economy was the need to build up the spiritual foundation of all people in the nation, regardless of race, ethnicities, and religious affiliation. The idea here was to ensure that the people were conscious of the desirability of moral integrity and honesty and that they would strive for the wisdom to love with forbearance, diligence, self-awareness, self-reliance, intelligence, and attentiveness. In this way, adopters of the Sufficiency Philosophy would be better able to maintain balance and be ready to cope with the rapid physical, social, environmental, and cultural changes that might impact the

nation from the outside.

His Majesty had also introduced his “New Theory,” addressed especially to the farmers. It was comprised of 3 phases: Phrase 1 – Living at a self-sufficient level which would allow farmers to become self-reliant and maintain their living on a frugal basis; Phrase 2 – Group cooperation in order to handle the tasks of production, marketing, and management, as well as educational welfare and social development; and, Phase 3 – Networked connections within various occupation groups and expansion of businesses through cooperation with the private sector, NGOs and the government, in order to secure assistance in the areas of investment, marketing, production, management, and so on.

Khun Somchai remembered quite well the government officials’ parting assurances that adoption of the Sufficiency Economy Philosophy would not be forced upon Koiruttukwa or any other community. It was not, they had pointed out, a mandatory government requirement that Koiruttukwa and communities adopt the Philosophy and blend it into their ways of life. But, they stated, in the event that Khun Somchai needed further information and/or assistance, they would be willing to help -- especially in, firstly, educating the public about the content and meaning of the Philosophy and, secondly, nurturing a “can do” attitude (i.e., belief in self-efficacy) among the villagers, in order that people might gain confidence in their ability to conform attitudinally and behaviorally to the requirements of the Philosophy.

Community Leadership Roles: Framing and Mental Mapping

Later, as Khun Somchai reflected on what he had heard, he personally surmised that the core of the Sufficiency Economy Philosophy was entirely congruent with the Islamic way of life: to be moderate, to be rationale, to have protection against the vagaries of an often unpredictable world based on knowledge and morality. Hence, after a series of talks with the local government officials, he began to ponder in earnest the question of how to create, build, or organize the community in a strategic way in the adoption of the Sufficiency Economy Philosophy. As he did so, he began turning over in his mind possible scenarios by which he might be able to ready the Community for the new Philosophy as well as make the Philosophy work if and when it had been adopted.

Involvement of the Leadership Team

As he continued to wrestle with the issue and mentally frame and explore the possible courses of action, Khun Somchai thought that it would be both wise and helpful to share his thinking with his six-man team, so that they together could discuss how they might go about blending the Sufficient Economy Philosophy with Islamic Sufism for the betterment of Koiruttukwa. When they convened to discuss the matter, it was clear to all that the issue of how to blend of the two philosophies would be an especially critical issue because heretofore Koiruttukwa had had no philosophies outside sacred Koran scripture. Therefore, as a first step to ward making a determination as to how to motivate Koiruttukwa to transition to a Philosophy that most members had never heard of, Khun Somchai and his co-leaders decided to first examine the characteristics and features of the Community. This decision was guided by the thinking that they needed to scrutinize carefully the Koiruttukwa culture – its beliefs, values, attitudes, etc. – in order to identify those factors that might either facilitate or hinder the adoption of the Sufficiency Economy Philosophy. As this task got underway, the leadership team continued with their own examination of the degree of compatibility between the Sufficiency Economy Philosophy and Islamic Philosophy.

One matter discussed at length was that of the political aspects of Islam. Khun Somchai and his team first recalled that mainstream Islamic law did not distinguish between “matters of church” and “matters of state”. That is, what was deemed good for the public was suitable for practice, provided that such practices were not prohibited by Islamic law and provided that they made life better in an ethical way. As Khun Somchai proceeded with his axiological analysis of the ethics of his ideas juxtaposed against their means and ends, he became convinced that the Sufficiency Economy Philosophy was sufficiently in accord with Koiruttukwa’s religious and moral principles as to be congruent with Islamic ways of life.

More specifically, the Sufficiency Economy values of Moderation, Reasonableness, and Immunization were all conditioned by Knowledge and Morality. As such, the Philosophy fit well with Islamic ways of life – in particular the admonition to live “sufficiently,” not extravagantly. With poverty for Muslims literally referring to a condition of few or no possessions, it was construed symbolically as meaning being free from attachments. Moreover, the Sufi code of conduct for social relationships, being essentially a path of self-transformation, was entirely compatible

with the high value that the Sufficiency Economy philosophy attached to *sharing*, which was one of its core elements. This meant that an individual must learn to be capable of being in a morally sound relationship. To achieve this, she or he must learn to be a desirable member of her or his community; to learn to give; rather than to get; to share; rather than to withhold and be alienated from others. Such an attitudinal enrichment was deemed important to the realization of a sound social fabric, where one could transform one's disconnected self into communal one.

Moreover, Islamic teachings to the effect that people should replace dogma with practice, piety with self-examination, and belief with a relentless examination of the actual situation of daily life – these tenets of faith were seen as blending well with the key Sufficiency Economy notions of Moderation, Reasonableness and Self-Immunity. One must live one's life based on good reasons and proper balance, not being extreme in any orientations. This was deemed beneficial to the attainment of self-immunity, where one was shielded from the dangers of spending one's life carelessly. Finally, Islamic emphasis on learning was virtually a direct parallel to the Sufficiency Economy value of acting from a base of knowledge.

Once this axiological analysis had been completed, Khun Somchai and his team concluded that adoption of the Sufficiency Economy Philosophy would not at all be detrimental, but rather *complimentary* to the Islamic philosophies that had long formed the moral foundation of the Community. So, they concluded, it was appropriate to move forward with the objective of introducing the Sufficiency Economy Philosophy to the people of Koiruttukwa and let it blend in and even extend the Community's longstanding culture and Islamic way of life.

The Islamic Conceptualization of Leadership

Thinking about how to proceed, Khun Somchai concluded that the best way to begin to motivate his people to adopt the profound changes that real community change would require was to show them a successful model in action. That is, leaders themselves would perform as role models, and in due course come up with a comprehensive model of how to launch Sufficiency Economy Philosophy scheme in a systematic and cost-effective way. The leaders then would become the reformers – the “advance party,” as it were, that would lead the way by example.

From their Islamic faith, Khun Somchai and his team had developed a firm belief in the role of leadership imbued with a strong sense of moral integrity. True leadership, in their view, aimed to empower people, to

share -- not to "lead." If one wanted to lead, he or she should do so with strong support from the followers. Khun Somchai elaborated:

Service to humanity in general is seen as service to God. An individual's self-growth appears when the individual is truly motivated by ideals like compassion, service, and moral values. True leadership would be manifested in behaviors such as gentleness, compassion, creative acts, and moral actions to mankind. The Sufficiency Economy Philosophy would become a set of welfare oriented and socially harmonious matching ideas and behaviors that help the sense of self evolve.

The Genesis of Community Participation – Emergence of a Critical Mass of Leaders

Further, in realization that they could not possibly make things happen by themselves alone, Khun Somchai and his team advanced the view of power as collective and consensual. Part of the implication of this viewpoint was they would need strategic alliances. Hence, they decided to recruit a cadre of influential persons or opinion leaders to join them. These opinion leaders – who were to be of sufficient status to induce other members to get involved -- were to be persons who were locally accepted, trusted, and respected. Additionally, they were to be capable of representing their particular subgroups in the Koiruttukwa Community – e.g., Buddhist groups, female social network groups, adolescent groups, etc. Finally, they were to help the community to articulate and achieve its collective goals.

Following the selection of the cadre of community leaders and the identification of their individual social networks, it was determined that the next step should be familiarization of the leadership group with the thoughts, feelings, and values of Community members in regards to the adoption of Sufficiency Economy Philosophy. In addition to going forth and talking with people about the Philosophy, the task set for the leadership group as a whole was to engage in active *listening* to the voices of the people of the Community, with the aim of learning their thoughts about the Philosophy and how the leadership group should proceed in making such an unprecedented change in the Community.

The Onset of Community Education and Communication

As these listening and talking "walk-about" came to an end, the most critical phase of the process got underway. This involved educating

Community members – i.e., starting from a macro-perspective, sharing with them information about the world outside Koiruttukwa, along with the needs and justifications for the adoption of the Sufficiency Economy Philosophy. In this endeavor, Khun Somchai and his now greatly expanded leadership team engaged in massive efforts to explain the relationship between phenomena in and around Koiruttukwa and the Community itself, particularly things not easily explained such as the context and the knowledge. The aim was to help Community members comprehend at a visceral level the realities affecting their future as a community of faith. Concerning “knowledge,” Khun Somchai explained:

Knowledge was everywhere -- the knowledge of the World, both inside and outside the Koran. Islam stresses the importance of Learning: “Thou shall learn from cradle to graveyard.” The fundamental question is what do we learn? How do we acquire knowledge, apply knowledge, or integrate such knowledge? How the knowledge has been contextualized? Taking about the context: whereas the world outside Koiruttukwa has constantly chang[ed], Koiruttukwa [has] also become affected in a certain way.

To Khun Somchai, “context” encompassed an understanding of the history, geography, community, society, culture, and time and space of one’s self and others. This provided a basis for one to interpret information, thus creating meaning that transformed information into knowledge.

In sharing these insights, Khun Somchai sought to make his people understand clearly that because the world was changing, it becomes the “shared context in motion.” As such, it challenged a community like Koiruttukwa to respond and adapt to dynamic changes, lest it fade away for want of proper intervention and direction. In his view, a critical function of leaders was to be the clarion call in the night, warning the people of potential disaster and showing them a path to preservation.

As follow-on steps, Khun Somchai decided that something needed to be done to try to establish a sense of ownership of the changes by the community. This would entail identifying community resources, promoting psychological well-being of the people during the transition, and mobilizing the resources through encouraging joint decision-making and consensus. In all this, he understood that not only would effective communication would be essential, but also *literacy* itself.

The Outlet Campaign Program: Linking Participation, Communication, and Advocacy

For Khun Somchai, the active participation of those who believed that they had something to contribute was paramount. This was readily evident in the interactions among his core team, whose sessions were a vibrant mixture of giving and sharing information, brainstorming, and even challenging one another about the depth of their individual understandings of the essence of the Sufficiency Economy Philosophy and its application to Koiruttukwa. For Khun Somchai, participation and its foundation of strategic communication was core to the success of community development and were slated to play a key role throughout the emerging multi-faceted program of activities.

As the weeks progressed, interpersonal communication and horizontal and dialogic communication were promoted. With the helping hands from the local teams of government officials, the team became increasingly familiarized with the philosophy of Sufficiency Economy. The emphasis was put on symmetrical participation in communication to address the nature of the information transmission approach. The team agreed to advocate real participatory communication for the sake of Koiruttukwa.

Some participatory communication skills-building was encouraged for the community leaders, with the aim of breaking down status differences between leaders and community followers, so that Community members felt free to speak candidly, ask questions, and make informed choices. All pertinent information on the adoption of the Sufficiency Economy Philosophy was made available to all Koiruttukwa people so that they could make their own rational decisions.

Then, with a leadership comprised of almost 20 persons, including the newly recruited 13 influential members of the Community, Khun Somchai and his team proceeded to implement other components of their strategic plan – all the while taking care to encourage widespread participation through active communication aimed at achieving community advocacy that would facilitate the transformation of Koiruttukwa into a *strategic* community. They took especial care to ensure that all communicative action was open, undistorted, and non-manipulative, with an absolute minimum of “top-down,” unidirectional dissemination of prescriptive information. This reflected the leadership team’s beliefs that genuine empowerment required strategic communication approaches, not just

telling or delegating, primarily because the process of empowering a community necessarily entailed active listening, soliciting input, coaching, bridging diverse ideas, and building dialogue among persons with different perspectives.

In making things happen strategically, three main goals were established:

- 1) a significant increase in the rate of economic growth via new jobs and ways of doing agriculture based on the Sufficiency Economy Philosophy;
- 2) with respect to individual and social development, more and better jobs, along with a heightened sense of efficacy among people in the following the Sufficiency Economy Philosophy; and most of all,
- 3) community development via the establishment of a community-level network of behavioral changes based on the extensive dissemination of information on the Philosophy, so that people could openly talk about the adoption of the Philosophy.

To pursue these goals, a three-part “Outlet Campaign” program -- consisting of a research phase, an informal workshop for community leaders, and an implementation phase – was designed. With the objective of becoming as quickly knowledgeable as possible about current conditions in Koiruttukwa, the research phase encompassed a brief study of socioeconomic conditions of Koiruttukwa and the obstacles to the adoption of the Sufficiency Economy Philosophy. Explained Khun Somchai:

Of core significance was whether or not it was realistic or feasible to expect to create significant new perspectives, new educational and job opportunities to ensure socially and economically productive outlets by blending and mixing Islamic faith and the said Philosophy for the betterment of the Koiruttukwa people. And of course, for the community development as well, where I do believe in the power of our people who have continuously been working collaboratively in creating a better community.

The second objective was to gather together data concerning people’s thoughts, and feelings towards such adoption of the Sufficiency Economy Philosophy. The data was to be used for later planning and problem-solving purposes by the community leaders. Pursuit of this objective involved community leader groups and key influencers going out

and talking with people, while listening with care to what they were told.

A week-long informal workshop comprised of 20 community leaders and influencers was held at Khun Somchai's residential compound. The primary purpose of the gathering was to identify common goals for Koiruttukwa, as well as group-specific goals, to determine the major assets and obstacles relative to the social and economic development of Koiruttukwa based on the Sufficiency Economy Philosophy, to develop concrete programs to negate obstacles to development, and to design an Outlet Program to open new economic opportunities for the Koiruttukwa people. These steps were viewed as essential to the overall goal of transforming Koiruttukwa into a strategic community where people shared a common purpose.

The development of the Outlet Campaign Program was especially critical due to the leadership team's need to ascertain the overall effectiveness of their community informational campaign. With the strong guidance and support of the same group of local government officials, team members discussed for the first time the definitional, ideological-spiritual, political, contextual, and programmatic and cost aspects of the campaign's effectiveness. Discussions were held on several task-based themes -- specifically, the articulation of a shared dream; the identification of both obstacles and collaborative strategies; the assessment of dynamics of community problem-solving and decision making; and, planning for action.

With respect to the theme of articulating a shared dream, a number of questions were raised and discussed – e.g., “What would you like Koiruttukwa to be after the adoption of the Sufficiency Economy Philosophy?,” “What are the priority actions and decisions must be taken?,” and “What are some facilitating factors?” In their discussion of the other three themes, the leadership team engaged in a range of activities, e.g., brainstorming and voting to reach consensus concerning obstacles to collaborative community learning and problem solving regarding the adoption of the Sufficiency Economy Philosophy; speculating about the dynamics of hesitation, confusion, competition and collaboration that might arise during transitional period; identifying priority action steps, defining commitment, proposing a model for goal setting and planning, as well as establishing individual priorities; and, finally, forming action teams and reviewing their goals and plans, as well as any re-planning that the teams might undertake.

By the end of the workshop, Khun Somchai and his team had developed a number of concrete ideas about how to transform a religious community into a strategic one. The workshop thus ended on a high note of optimism for all parties – for Khun Somchai and the entire assemblage of community leaders and influencers.

In the implementation phase, Khun Somchai and his team resorted to a version of the same informational campaign that the aforementioned government team had frequently used during their visits to the Community. It was at informing the Community and at changing people's attitudes towards the Sufficiency Economy Philosophy. With this approach, it did not take long for the leaders to learn what people thought and felt about the program. The community-based educational campaign programs were very well received and served the leaders' intended purposes. The people were excited and positive about the Philosophy and eager to share their perspectives and their knowledge about how it could be applied to Koiruttukwa. Further propelling their enthusiasm was their knowledge that the Philosophy had originated from their beloved and long-serving King.

The Community's reactions were extremely gratifying to Khun Somchai and his team, as they witnessed this resonance of values among the people – a resonance that promoted mutual learning within community. The Community was truly abuzz with conversation and activities that dynamically produced the context in which the leaders and the people worked toward fulfilling the community's mission: The adoption of the Philosophy of Sufficiency Economy into its practices. This could be seen and heard in the daily conversations that occurred between the leaders and the community people, as well as among the people themselves – the exchange of ideas about the Philosophy and its application, the perceived compatibilities between the Philosophy and the Islamic faith, new job opportunities and small businesses development programs in the community via the establishment of Sufficiency Economy Philosophy Centers, home economics, indigenous business enterprise, etc. The people along with leaders helped to create and translate shared meanings and integrate the collective knowledge of the Community among individual members, thus help to foster life-long and mutual learning. This outcome of sustained, mutual learning had a particularly strong resonance among the people of Koiruttukwa because of their belief as Muslims that a deeper identity is discovered and lived through learning. This deeper identity or “essential self” was held to be

beyond the already known personality and was in harmony with everything that existed – i.e., the family, the community, the society, and the whole of the larger environment. In the words of Khun Somchai, *“Islam has an exoteric (outward) set of practices that supports the inner practices of Sufism. It is contended that the most important form of useful knowledge is the direct knowledge or experiential knowledge because it furthers a person’s growth.”*

The success of the leadership in generating such enthusiastic reception of the Philosophy of Sufficiency Economy surpassed their expectations. Yet, in his humble, self-effacing way, Khun Somchai sidestepped acclaim and credit. Speaking of the outcome, he said, simply:

Actually, the truth is... I don’t really know how it happened exactly. It is hard to explain. We just shared our ideas and people loved it and opened up to learn more about it. It seems like the adoption of Sufficiency Economy Philosophy came naturally and peacefully for us. All at once, the Philosophy seemed to blend well with our ways of living here.

Final Phase: The Emergence of a Discourse Community

Three months into the launch of the implementation program, Khun Somchai and his team of six men transitioned into more formal roles as voluntary members of the newly formed Koiruttukwa Community Development Committee, with supervisorial oversight over the community functions of education, economics, environment, youth activities, social issues, and health care. Among their responsibilities were the review, revision, and evaluation of the implementation program and its communication management function, along with the monitoring and feedback tasks pertaining to the evaluation of the campaign.

Program evaluation revealed that the Koiruttukwa had become a community with a commonality of interests, with people of nearly all ages being familiar with the Philosophy of Sufficiency Economy. They were actively increasing their understanding through dialogue with each other, and also providing information and feedback on the legitimization of the Philosophy of Sufficiency Economy. In brief, the evidence was that they had become a critical mass with a suitable degree of discoursal and content expertise in the Philosophy. Khun Somchai was thus quite confident that the issue of literacy on the Sufficiency Economy Philosophy had successfully been engaged.

Further, out of the evaluation of the community development campaign component of the Outlet program emerged the innovative idea of establishing Community-based Learning Centers for the Sufficiency Economy Philosophy. Khun Somchai commented on the intent of this new development:

This is not an exhibition or a community fair of Sufficiency Economy Philosophy. Superficial and meaningless. We are real in the adoption of the Sufficiency Economy Philosophy here at Koiruttukwa. We learn through real practices. We will set up and run our community based learning centers for Sufficiency Economy Philosophy. People here are so much engaged and feel connected. We want to make things happen like [the] Learning Centre[s]. We here at Koiruttukwa emphasize the importance of learning. We used to learn in [the] family, in the community school, in the Mosque; now we would learn from everyday practices. We would run our own Learning Centers of Sufficiency Economy Philosophy. Things might not be perfect at first, but we are trying to make it the best as we possibly can.

The first such Learning Centre was established at Khun Somchai's residential compound. It soon began attracting a steady stream visitors coming to study the Philosophy of Sufficiency Economy under the tutelage of Khun Somchai. There followed 8 additional Centers -- for a total of 9 -- each specialized around a specific endeavor. The Centers were:

- (1) Agricultural Technology Transfer and Service Center, also located at Khun Somchai's residential compound, which provided information on Sufficiency Economy Philosophy;
- (2) Food Preservation and Processing Learning Center, where local fruits like bananas were processed for consumption in the community, with surpluses sold outside;
- (3) "Sufficiency Home" Learning Center, where the King's New Theory concepts, principles, and practices were taught;
- (4) Lumsai Farm Learning Center, where Khun Somnuk, the older brother of Khun Somchai, preached and practiced economical multi-farming where several types of rare economical animals -- e.g., swans, chicken, Mandarin duck, fanciful birds, etc. -- were raised and sold;

- (5) “Trees and House” Learning Center, at which were taught the importance of intricate, multi-faceted interrelationships between Mother Nature and the Art of Living Close to the Nature;
- (6) “A Cottage Standing at the Field Edge” Learning Centre, inculcating the Core of Self-Sufficiency Philosophy, emphasizing the values of Self-Reliance and Nature-Loving and teaching farmers to maintain their living on a frugal basis;
- (7) The community-based Museum of Community Agricultural Living Objects and Tools, which reflected the socio-cultural heritage and history of the Koiruttukwa community;
- (8) “Milk Goat Farm” Learning Center, which raised white goats for milk for both local consumption and for sale.
- (9) “New Theory-oriented” Agricultural Garden Learning Center which promoted the model of land and water management for the farmers, whereby land was divided into four parts with a ratio of 30:30:30:10 for aquaculture, rice cultivation, the growing of fruit and perennial trees, and housing and animal husbandry, respectively.

Koiruttukwa -- The Two-in-One Community: A Road to Sustainable Development

Thus it was that over the course of a decade, the people of Koiruttukwa Community successfully transformed themselves from a strictly religious community to a strategic community – accomplishing in the process a complete syncretism that entailed the blending of the fatalistic religious beliefs of Islam with the Philosophy of Sufficiency Economy. The transformation had consisted of a series of vital steps, each of which contributed to the success of the evolution. First, led by their community leaders, the people went through the processes of participation and practice where members established norms and built collaborative relationships -- relationships that bound them together as a social entity. Next, through interaction of joint enterprise, they co-created a shared understanding of what bound them together and therefore became the domain of the community. Finally, as part of the participatory-advocacy practices, they produced a set of communal resources (their shared repertoire) with to pursue their joint enterprise – i.e., the adoption and the legitimization of the Philosophy of Sufficiency Economy.

With an effective form of communication, people at Koiruttukwa -- with leaders inside the networked strategic community -- developed a strong desire to learn from and contribute to the community with their variety of experiences and expertise. Communication then became an important mobilization tool. It was an avenue for passing on information and for transferring skills to individuals, as well as instilling attitude, enthusiasm, and confidence. It greatly facilitated the reorganization of the community into a more strategic community by making community members more aware of their own situation, of the necessity of adopting such a Philosophy; of their communal desires, their assets and potential resources; and, of each member making his/her assessments of the constraints and limitations that they might encounter in their transition to a Sufficiency Economy genre of strategic community. In its skillful use of communication to accomplish these sub-objectives, Koiruttukwa stood imposingly in the eyes of the world as an example of a community that was solidly on the road to sustainable development,¹ i.e., development that “meets the needs of the present without compromising the ability of future generations to meet their own needs.”

Koiruttukwa then had become the Role Model of community development. Indeed, it was the only Muslim-based community in the Bangkok metropolitan area – and perhaps in the entire Kingdom -- that had successfully transformed itself from a near-classical religious community into a strategic community with the Philosophy of Sufficiency Economy standing as the core of its practices.

Al hamdulillah
“**Thanks be to God**” or “**All praise is due to Allah**”)

Addendum of Exhibits

Exhibit 1: The Past Records of Community Awards for Koiruttukwa's Achievement:

1. The Second-Prized Award for the Development and the Mosque from the Maurid Festival, in 2540.
2. The First-Prized Award for the Most Community Cleanliness on the Campaign entitled “United to Make Thailand Clean”, launched by Thai Creation Association, co-hosted by the Magic Eyes Foundation and Bangkok Metropolitan, on October 13th, 1997.
3. The First-Prized Award for the Environmental Science Activities Contest, co-hosted by Scholars of Science’s Association of Thailand and Shinawatra Group, on December 3rd, 1997.
4. The First-Prized Award for Edible Small Park Landscape Decoration Contest, on the campaign “A Century-Old City Men—Good Men of Nong Jork District”, on February 20th, 1998.
5. The Most Outstanding School Award for the Cleanliness, co-hosted by Bangkok Metropolitan in cooperation with Vim Company Limited of Thailand.
6. The First-Prized Award for the Most Outstanding Community in Combating Economic Crisis, hosted by the Ministry of Education, on March 2nd, 1999.
7. The Most Outstanding Public Health Volunteers, co-hosted by Bangkok Metropolitan and Ministry of Public Health, on March 20th, 2003.
8. The First-Prized Award for the Most Outstanding Community for Primary HealthCare Services, on March 20th, 2003.
9. The First-Prized Award for Green Community with the Srinakarin District, on April, 2004.
10. The Second-Prized Winner for The Most Pleasant Livable Community, on June 3rd, 2004.
11. The First-Prized Award for Local Wisdom Community Contest in the Prevention of Street Hazards, hosted by Engineering Council, on Feb 4th, 2005.

Exhibit 2: Diagram of Flow Chart of the Model of the Philosophy of Sufficiency Economy

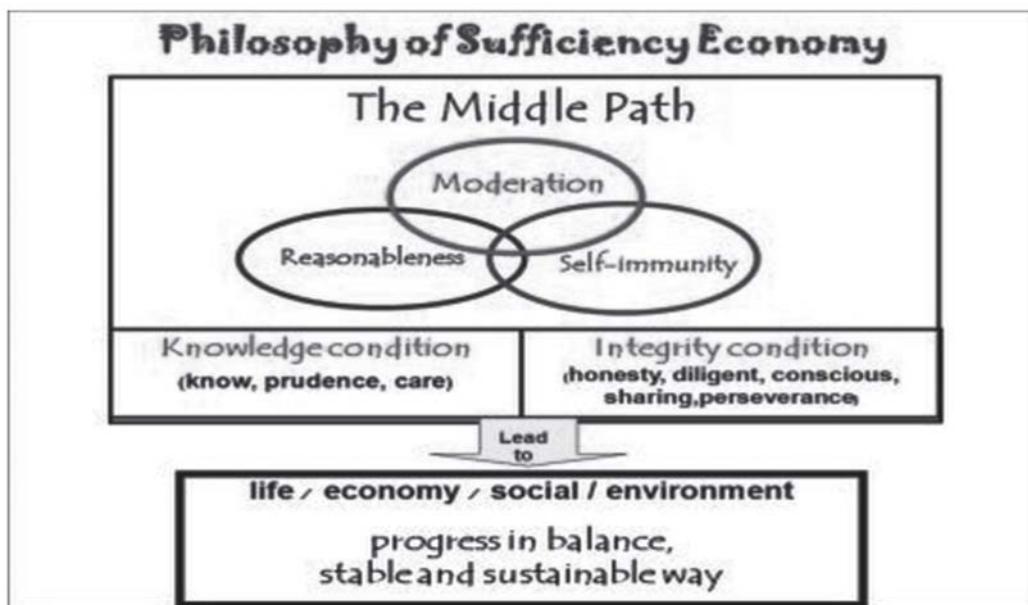


Exhibit 3: Diagram of People-Centred Participatory-Advocacy

Advocacy can be defined as “a set of organized actions to change public policies in a way that will empower the marginalized”. The Definition of Advocacy depends on the context, the objective and the actors. Most of all, it depends on the values, perspectives, and principles on which it is based. This is what has the strongest impact on the way information is interpreted and analyzed. Moreover, advocacy is essentially an act of communication. Some of the principles of communication to be effective include: **Participation and Legitimacy** (IDSA. 2004. *Advocacy and Communication*).

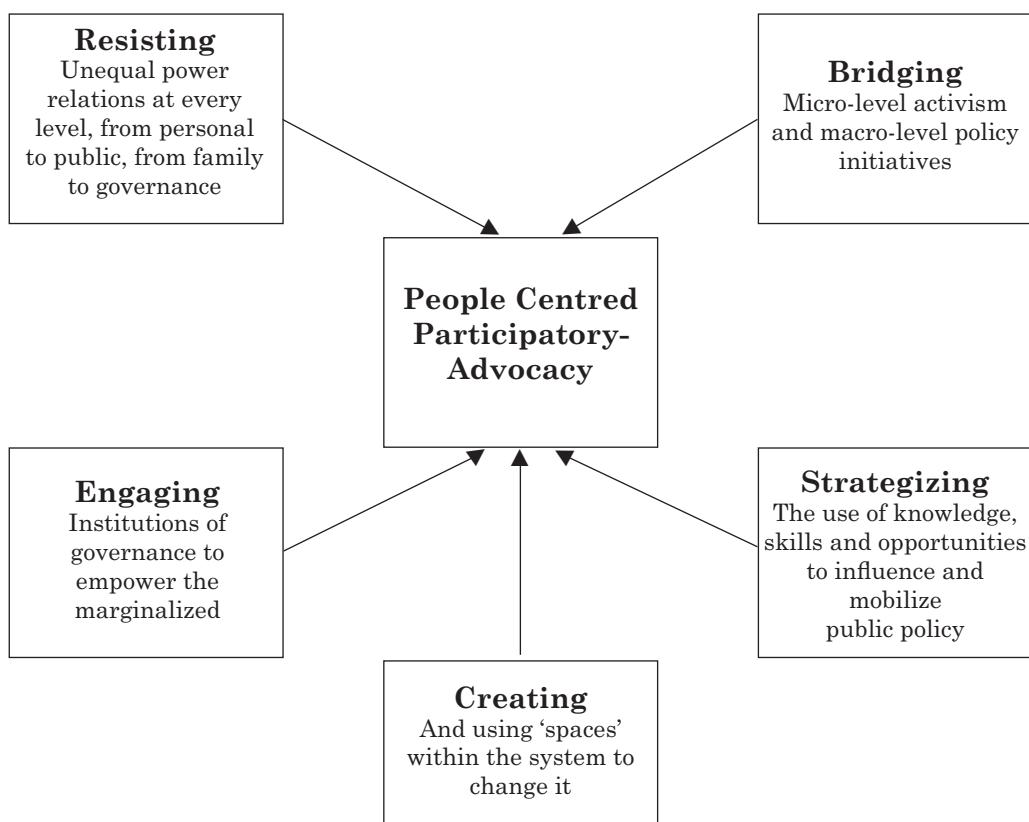


Exhibit 4: The Brief Fact Sheets in Brief on Islam, its Pillars and its Code of Conducts

According to Samovar, Porter, & McDaniel (2010), Islam is the fastest growing religion in the world, with about 1.5 billion followers scattered throughout the world. This figure comprises over 20 percent of the world's population. The largest share of Muslims, nearly 80 percent, lives in places other than Arab lands. In fact, Islam will soon be the second most commonly practiced religion in the United States, with nearly seven million members. Muslims who are dispersed throughout the world see themselves as a "family of believers". One of the major unifying features of the Oneness is the Five Pillars of Islam. The Pillars are the umbrella under which all Muslims stand. The Pillars are thought of as an outline of specific patterns for worship, as well as detailed prescriptions for social conduct to bring remembrance of God into every aspect of daily life and practical ethics into the fabric of society.

They are comprise of: 1) Statement of Belief, often called the Profession of Faith, means uttering the following statement: "There is no God but Allah, and Muhammad is the Prophet of Allah"; 2) Prayer, a central ritual, performed five times a day in response to a prayer call from the mosque; 3) Almsgiving, which is predicated on the belief that compassion toward weak and defenseless persons of the community is a reflection of the compassion of God; 4) Fasting, a tradition observed during the holy month of Ramadan, which is the ninth month of the Islamic lunar calendar. Muslims during this period do not eat, drink, engage in sexual activity, or smoke between sunrise and sunset; and 5) Pilgrimage, involving a pilgrimage to Mecca in Saudi Arabia that every Muslim, if financially able, is to make as evidence of his or her devotion to Allah.

Regarding the Core Assumptions of Islam, the four assumptions are the most basic articles of faith for this religion: 1) One God: that is, there is only one God: Allah is One; 2) Submission as Islam itself means submission to God and His will; 3) Impending Judgment; and Fatalism: as Muslims consider that events in life are predestined by the will of Allah. The Koran is considered the blueprint for the social and spiritual life of the Muslims. Values of honesty, charity and service to others provide a solid foundation for the spiritual upliftment of Muslims, while the possibility of realizing the divine nature is seen as interwoven into the daily practices of Islam (Leung, Kim, Yamaguchi, & Kashima, 1997).

Exhibit 5: Theoretical Models of Communication Campaign Design**5A: The Starting Point in Communication Campaign Design: The Most Important Step**

Based on Charles K. Atkin (2004), the starting point in a communication campaign design is a conceptual analysis of the situation comprised of several forms of assessment. They are as follows:

The first form of assessment: To analyze the behavioral aspects of the problems to determine which actions should be performed by which people to improve what aspects of status. In particular, the design team needs to specify the focal segment of the population whose practices are to be changed and the bottom-lined focal behaviors that the campaign ultimately seeks to influence.

The second form of assessment: To trace backwards from the focal behaviors to identify the proximate and distal determinants and then create models of the pathways of influences via attitudes, beliefs, knowledge, social influences, and environmental forces.

The third form of assessment: To assess the model from a communication perspective, specifying targeted audiences and target behavior that can be directly influenced by campaign messages. The communication campaign can then be designed to have an impact on the most promising pathways. This requires a comprehensive plan for combining the myriad strategic components subject to manipulation by the campaigners.

In formulating the plan, the campaign strategist is faced with basic decisions about all locating resources among the prospective pathways, focal behaviors, types of messages, channels, and dissemination options.

5 B: The Four Mandates to Approach Campaign Dialogically

According to Dervin and Frenette (2001), the Four Mandates rested on the concept of true researcher- and audience-based collaboration as shown in the following tables. They are arrayed on a continuum from soft at one end to hard at the other because each successive mandate requires additional changes in traditional ways of carrying out a communication campaign.

Mandate I: Go Beyond Campaign-Designated Expert Knowledge
It retains the campaign of the campaign as a one-way transformation of expert information. What differs is the idea that information transmission does not in itself produce change. A variety of strategies are proposed for adding something more than expert information. One strategy is to provide instructions on how to use information as a means of encouraging audience involvement and efficacy.
Mandate II: Appeal to Audiences in Their Social Context
It still based on the top-down campaign. What differs is recognition that understanding of the world changes markedly from culture to culture and community to community. The primary mandate here is to redirect the major portion of campaign efforts from one-way mass-mediated design to communication approaches anchored in specific audience social networks.
Mandate III: Absorb and Reflect Audience Perspectives
This entails giving status to non-expert views, even when these differ from those of the expert. Campaigns typically focus on goals that are defined as remedial actions directed at problems. What differs in this mandate is the more radical idea that the assumptions and goals of experts must, at a minimum, be tested and tempered by audience input, and in a genuine dialogic spirit, challenged, changed, or even replaced with alternatives.
Mandate IV: Attend to Issue-Related Social Power and Ethics
This mandate involves two aspects: (a) problematizing truth claims about realities, and (b) focusing on how issue of social class and structure, politics, and economics are implicated in expert knowledge statement and the uses of these statements in social policy.

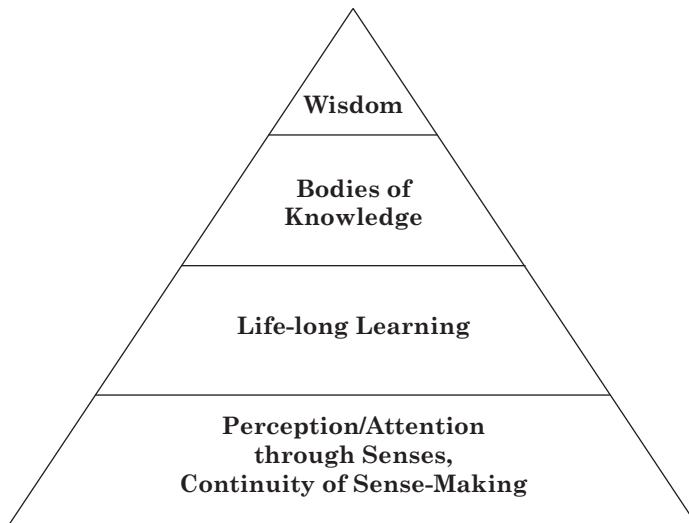
Exhibit 6: Biography Profile of Khun Somchai Samarntrakul in Brief

Profile of:	Khun Somchai Samantrakul
Age:	65 Years Old
Address:	34/3 Moo 5 Baan Lumsai, Lumsai Road, NongJork District, Bangkok
Current Status (as of 2010):	Retired Government Teacher
Total Annual Income:	Baht 360,000 (equivalent to approximate US\$ 11,000)
Educational Background:	Secondary School/Grade 9
Work Experiences:	Teacher, Koiruttukwa Community Leader

Awards involving Community Development and Involvement:

1. Outstanding Community Leader Award, 1997
2. Outstanding Resourceful Government Teacher Award, 1998.
3. Thai Local Wisdom Teacher Award, in the branch of Natural Resources and Environmental Management, 1998.
4. Outstanding Philanthropist for Community Development, 1999.
5. Outstanding Volunteer in Combating Human Trafficking of Women and Children Award, 1999.
6. Outstanding Agriculturalist under the Scheme of Sufficiency Economy Philosophy Award, 2004.
7. Outstanding Advocate of Non-Formal Education for local Community Award, 2004.

Exhibit 7: The Somchai Samarntrakul's Personalized Model of Hierarchy of Knowledge



Endnotes

¹ The three constituent parts of “sustainable development” were *environmental sustainability*, *economic sustainability*, and *sociopolitical sustainability*.