

Sufficiency Economy as Practiced in the Boon Niyom Way of the Din Nong Dan Nua Community

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ABSTRACT

This article presents research on Sufficiency Economy following the way of living of Boon Niyom, in the Din Nong Dan Nua community of Udon Thani. The main points of Sufficiency Economy are moderation, reasonableness, and the possession of good self-immunity including the conditions of knowledge and virtue. This is demonstrated here by using qualitative research composed of the study of documents, interviews, and observation with participation. The research shows that villagers in the Din Nong Dan Nua community have 12 outstanding activities in their community, which are: 1) organic agriculture; 2) artificial rain by sprinklers; 3) belief in the doctrine of being liberated; 4) development centered on people and the life of the community; 5) fair community allocation of assets; 6) healthy food; 7) an old-style rice mill; 8) development of microorganisms in agriculture; 9) alternative medicine; 10) environmental conservation; 11) songs for strengthening the community; and 12) trade in the way of Boon Niyom. These activities are indicators showing that villagers have a lifestyle according to the form of Sufficiency Economy because everyone practices moderation with a simple form of living especially in the four requisites which are the basis leading to moderation in other aspects. Regarding the aspect of reasonableness in the community, villagers use a collective process which in the first stage is an exchange of opinions and this then develops into collective decision-making. Regarding the aspect of possessing good self-immunity to outside forces, villagers have self-reliance in production and sales of commodities including health care. Regarding the aspect of knowledge with virtue, there is study both inside and outside the community by learning through other media and holding to the Buddhist principles and the culture of working to practice individually to be moral.

Keywords: Sufficiency economy, Boon Niyom, Din Nong Dan Nua

บทคัดย่อ

บทความนี้เป็นการนำเสนอผลการศึกษา
เศรษฐกิจพอเพียงในแนวทางบุญนิยมของชาชุมชน

ดินหนองแคนเนื้อ จังหวัดอุดรธานี ในประเด็น
ลักษณะของปรัชญาเศรษฐกิจพอเพียง คือ ความ
พอประมาณ ความเมตตาเมตตา และการมีภูมิคุ้มกันใน
ตัวที่ดี รวมทั้งเจื่อนไบประกอบด้านความรู้และ

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คุณธรรม ด้วยกระบวนการการวิจัยเชิงคุณภาพ ซึ่งประกอบด้วย การศึกษาเอกสาร การสัมภาษณ์ และ การสังเกตแบบมีส่วนร่วม ผลการศึกษาพบว่า ชาว ชุมชนดินหนองแคนเนื้อ มีกิจกรรมภายในชุมชนที่ โดดเด่น 12 ด้าน ได้แก่ 1) กสิกรรมไร่สารพิษ 2) สถาปัตยกรรมฟุ่มเฟือย 3) การปลูกดำเนินความเป็นไทย 4) การพัฒนาคนและสร้างชุมชนให้เข้มแข็ง 5) สาธารณูปโภค 6) อาหารเพื่อสุขภาพ 7) เครื่องสืบสาน 8) การพัฒนาด้านจิตวิญญาณ 9) แพทย์ทาง เดือด 10) การอนุรักษ์สิ่งแวดล้อม 11) เพลงเพื่อ สร้างสรรค์ความเข้มแข็งของชุมชน 12) การท้าบุญ นิยม กิจกรรมเหล่านี้เป็นสิ่งที่แสดงให้เห็นว่าชาว ชุมชนมีการดำเนินชีวิตไปตามรูปแบบเศรษฐกิจ พ่อเพียง เนื่องจากทุกคนมีความพองประมาณ ด้วยการ เป็นอยู่อย่างเรียบง่าย โดยเฉพาะพื้นฐานด้านปัจจัย 4 ซึ่งเป็นพื้นฐานเพื่อจะนำไปสู่ความพองประมาณใน เรื่องอื่นๆ ด้านความมีเหตุมิผล ในชุมชนจะใช้ กระบวนการกรุ่น เป็นเวทีแสดงความคิดเห็นและ ตัดสินใจร่วมกัน ด้านการมีภูมิคุ้มกันด้วยตัวที่ดี ชาว ชุมชนมีการพึ่งพาตนเองในเรื่องของการผลิต การ จำหน่าย รวมไปถึงการคุ้มครองสุขภาพ ด้านความรู้คู่ คุณธรรม มีการศึกษาเรียนรู้ทั้งในชุมชนและนอก ชุมชนรวมทั้งผ่านการเรียนรู้จากสื่ออื่น โดยจะยึด หลักทางพระพุทธศาสนาและวัฒนธรรมในการ ทำงานต่างๆ เพื่อเป็นการฝึกฝนตนเองให้เป็นคนที่มี คุณธรรม

คำสำคัญ: เศรษฐกิจพอเพียง บุญนิยม ชุมชนดิน หนองแคนเนื้อ

INTRODUCTION

The development of Thailand is growing by leaps and bounds and this has had impacts on many aspects such as in economics, where modern production requires investment which is greater than the increase in income, resulting in the need for loans from financial institutions or loan sharks

without consideration of the interest. These conditions lead to the insolvency which overwhelms most households (Thammaniwig, Phumkokkrak, Ninpan, & Chongwuttiwes, 1998, p. 75). From the social aspect, farmers, especially, are continuously in a state of deficit. Their income is insufficient to pay debts; family expenses increase day by day and so the loan becomes more and more, and even more is needed for next year's investment (Phutawan, Homhuan & Maksanan, 2003, p. 35). Family health problems are another social aspect. The creation of productivity by using chemical substances causes more problems from chemical residues in the soil. From the values aspect, consumerism is generated by advertisements in order to entice people to become so extravagant that they are trapped in the trend of wanting unnecessary goods rather than consuming with restraint (Wongwattanamongkol, 2002, p. 35).

From the results of developing the country to a state of modernity according to the 1st to the 7th National Economic and Social Development plans (1961–1995), it is clear that the trend toward capitalism and consumerism has spread rapidly. The more that development reaches people in the rural areas, who make up the majority of the country's population, the more they become poor and insolvent. The community becomes weak and overwhelmed by misery because of a lack of knowledge of these social changes. Consequently, the people are prey to those such as loan sharks who use them to gain advantages. The people are trapped into a way of carrying out agricultural production without knowledge and are caught in a vicious circle of debt. They cannot develop any professions and development proceeds with difficulty. They are unable to escape the overwhelming problems. They turn to those things they believe might help lessen their misery, which are drugs addiction, alcohol, consumption of cigarettes, buying lottery tickets, and gambling, all of which make the accumulating problems worse (Pintoptaeng, Yaimuang, & Keawsong, 2003; Wongwattanamongkol, 2002)

The 8th and 9th National Economic and Social Development Plans adjusted the approach to development by focusing on the development of the people who are the base of society and encouraging communities to use wisdom in self-management. The process of managing development integrates every aspect by relating each aspect to the others. This is holistic development, having 'people at the center' including the application of the philosophy of 'Sufficiency Economy' which His Majesty The King Bhumibol Adulyadej created as the means of developing his country, hereafter called "Sufficiency Economy." Sustainable development is put into use by giving precedence to the balance of development of society, the economy, natural resources and the environment (Office of the National Economic and Social Development Board, 2006).

Since 1957, most rural villages have had a richness of natural resources, and the villagers had the wisdom to allow themselves to be self-reliant. Sufficiency as a way of life depends on and harmonizes with nature. The main work of rural people was rice farming, crop-farming, orchards, and cultivating many kinds of plants without using chemical fertilizers and insecticide. The soil was fertile. The interrelationship of villagers was like a kinship with intimacy and generosity. There was no trading in this way of life. This agrees with what Asoketrakool (2003) said, "the Boon Niyom communities of Asoke people, consisting of 24 locations in the whole country, were new-born communities created by gathering together groups of ascetics according to Buddhism and living together in a community. Asoke people have the opinion in common that the way of life in every aspect should be self-reliant as much as possible and in accordance with Sufficiency Economy, carry out for at least the 5 Precepts, vegetarian consumption, principle of none vice and no animal domestication. The main principles of self-practice in the way of Boon Niyom are the reduction and abandonment of lustful desires, diligence, sacrifice, generosity and sharing."

This article presents research on Sufficiency

Economy following the way of life of Boon Niyom in the community of Din Nong Dan Nua, Maung district, Udon Thani province. This community, among other communities of Asoke people, has its activities centered around the elements of living according to Sufficiency Economy. Din Nong Dan Nua is a new Boon Niyom community and was officially inaugurated in February, 2000. The activities in the community generate useful things for the villagers and other farmers. The farmers apply their knowledge of the Sufficiency Economy in their lives in an appropriate way, following their Boon Niyom way of life and culture. The way of life is in agreement with the appropriateness of status, the ritual, and the culture of the community and its locality.

LITERATURE REVIEW

Development of the concept and philosophy of Sufficiency Economy

His Majesty the King Bhumibol Adulyadej has developed continuously the concept and philosophy of Sufficiency Economy since 1974 (Figure 1). Sufficiency Economy is a way of living which includes the development of the individual, the community, society, and the country which follows the Middle Path with care. This idea is based on the customary basis of Thai society, which is 'self-sufficiency'. His Majesty has used self-sufficiency as the principle for carrying out the Royal Development Projects since 1950, which up to now consist of more than 3,000 projects.

There are two levels of Sufficiency Economy—the basic type and the advanced type—which are divided theoretically into three steps (Office of the National Economic and Social Development Board, 1999, pp. 21–23) as follows:

Step 1. Sufficiency Economy: Basic type

This type is classified as the first step of the new theory and represents sufficiency at the individual and family level by self-sufficing, or being sufficient to yourself, based on frugality and

the elimination of unnecessary expense. Farmers, especially those who live far from water resources, have to depend on rain water and face the risk of insufficient water for even rice farming for household consumption. The hypothesis that there is sufficient land for making ponds could eliminate the risk of water insufficiency. The solution to this problem allows farmers to have rice for consumption to a certain extent. Moreover, the unused land could be utilized for fulfilling the basic needs of household. An excess of rice and other farm produce can be sold to produce more income, in order to buy other farm products that the farmers cannot produce by themselves. In conclusion, all activities can generate self-immunity in the family.

Step 2. Sufficiency Economy: Advanced type

This type refers to sufficiency at the levels of the community and organization, and is classified as second step of the new theory. It concerns the support of farmers to muster up the power of the community in the form of a cooperative for production, marketing, and management in a network of enterprises including the aspects of welfare, education, social development, and the exchange of experiences from which people have learned.

The members in each family or organization have basic sufficiency as a principle. Self-sufficient individuals gather together in order to cooperate and

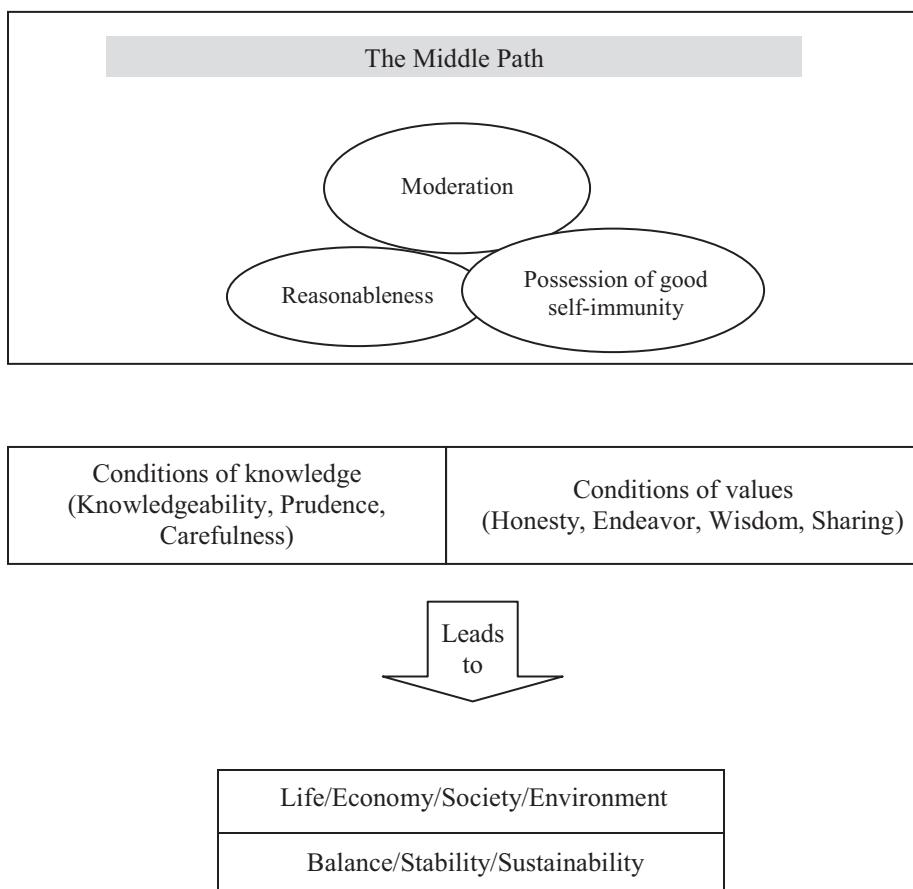


Figure 1 Summary of the philosophy of Sufficiency Economy

Source: Department of Agricultural Extension, Ministry of Agriculture and Cooperatives (2007, p.2)

coordinate to work for the common interest of groups and the public, based on nonviolence. They share and help each other according to their will and capability. This allows the whole community and its network of enterprises to have self sufficiency in all its practices.

Step 3. Sufficiency in the country

Sufficiency in the country refers to the support of communities for each other and community networks of enterprises expanding their diverse economic activities by cooperating with other organizations in the country such as the business sector, the private sector, and the government sector (for example, big enterprises, banks, and research institutes) in order to support each other in cost control, marketing, production, management, and the flow of information.

The creation of cooperating networks is useful in passing on wisdom and in exchanging knowledge, technology, and lessons for development or co-development according to the approach of Sufficiency Economy. It allows the whole country, as a big society composed of communities, organizations, and businesses, to proceed with its operations as a network of sufficiency communities related to each other by principles of nonviolence, sharing, and helping each other.

In the advanced step, for the industrial sectors, Sufficiency Economy can be applied by not enlarging the scale of industry, because a large scale of industry depends on raw materials and technology from foreign countries for production. We must consider what exists in our country first. There should be no dependence on other countries, so we can help the country to strengthen itself. His Majesty the King Bhumibol Adulyadej is enlightened in the system of Sufficiency Economy, which reduces the need to import raw materials and the components we use for production. However, most people overlook this point. They are unaware and quickly accept the foreign approach. This makes people completely ignore this principle of

Sufficiency Economy. They become intoxicated by consumerism. Thus, the Thai economy has fallen into a system of dependence.

Samana Bhothirak (1990, p. 53) expressed his attitude toward ‘merit’. Merit is the behavior, speech, and or state of mind that creates the values of benevolence, sharing, kindness, and real sacrifice without tricks or any indirect way to return benefits. Boon Niyom or Boonism is a moral belief focusing on merit as its basis. Phra Dhammapitaka (P.A. Payutto) (1995, p. 138) gave this definition of ‘Boon’ or merit: Merit consists of inborn traits which are free of unskilled thinking, such as using tricks or some indirect way to return benefits. Merit is produced by skilled thinking and consists of goodness, good deeds, happiness, right behavior in actions, right speech and right, or skilled, thinking. ‘Niyom’ in relation to ‘Boon’ means “traditionally accepted by everyone”. Asoketrakool (2006, p. 76) said ‘Boon’ or merit is the morality, sublimity, and purification of the spirit to eliminate the passions. ‘Niyom’, or what is traditionally accepted across the society, has stability and certainty. Boon Niyom means literally, “traditionally accepted merit”, which gives stability and certainty to society by means of morality.

In summary, Boon Niyom or Boonism is to have the right behavior in action, speech, and mind so as to develop in yourself a stable and certain morality.

Four strengths of Boon Niyom

The more time passes, the more people are interested in the approach of Boon Niyom. Some people donate their land to be the places of dharma dissemination, so-called Buddhist places where monks are stationed for those who are interested to make merit, listen to sermons, discuss, and practice the dharma. The most well-known place is Buddhasathan Santiasok Bueng Kum district in Bangkok. There, the ascetics built places for living situated in nearby Buddhasathan, which later became a community with a unique culture, called

the Boon Niyom community, and the bases of its belief are the four sources of strength described below (Asoktrakool, 2006, p. 176)

1. Strength of dharma

Dharma develops human beings to have the quality of Boon Niyom. Dharma sermons are like a map indicating the direction to go for travelers. Dharma explains the right approach and the right practice. The application of the principles of Buddhist dharma as the approach to self-practice allows ascetics to have the three qualities of Boon Niyom, expressing the qualities of the Buddha (Chengsiangphasue, 2003, p. 44) to know that people are greater than worldly things (Lokuttara), to know consciously and always about the defilements (Lokavidu), which are the result of unskilled thinking, and to be compassionate for all the world (Loknukampaya).

2. Strength of religion

The strength of religion is the force that creates the cooperation in everyone to make a good society. The system of Boon Niyom emphasizes the development of virtue and morality. According to Boon Niyom, when the strength of religion develops people to be good and competent, those people will develop each segment of society to be better. There are ten qualities of a society that practices Boon Niyom (Sud Fang Fun Group, 2005, p. 26) which are: 1) having the 'Right View' as the core; 2) following a religion, where its principles are used for people to develop their potential; 3) work which allows both the individual and the society to be self-reliant; 4) austere and good living; 5) a culture which allows everyone to love and be affiliated with each individual in the society, with steadiness and sustainability; 6) fraternity; 7) passing on the knowledge from generation to generation; 8) disseminating goodness throughout society; 9) marketing; and 10) integrating freedom, peacefulness, and the capacity for perfect integrity.

3. The strength of groups and group dynamics

The common creation of culture called

Sadharanabhokita (public sharing of lawful gains with virtuous persons) is the main point of life for Boon Niyom people by emphasizing that any actions are done by sacrifice. Taking any over-valued gains is considered as 'capital loss' but taking under-valued gains or taking nothing is considered as 'capital gain' or 'profit'. The more people are competent and create things, the more they dedicate and sacrifice. Based on this principle, every member in society has the right to use things collectively and all rely on each other by kindness without asking for compensation. This generates the society and culture called 'Sadharanabhokita' (Asoketraakool, 2003, p. 75)

4. Strength through the result of action (karma)

This is the self-reliance and the endeavor to change one's behavior to be better according to the sermons of Buddha, in order to accumulate good karma. Good karma (results) is the best quality of self-reliance by self-practice under Sila (moral habit), good behavior and living in accord with the nine principles of human development. These are one of the dharma subjects, which is named the nine principles of Caste (Tripitaka Thai version, 1982; Samana Bhothirak, 2004, pp. 70–73).

- 1) Austere living
- 2) Continuous self-development
- 3) The state of mind of sufficiency: working with full competency, having minimal needs, knowing when to stop and suffice
- 4) Non-greediness and satisfaction with what is here and now
- 5) Self-verification and correction
- 6) Choosing actions to reduce and abandon what is bad and leads to defilement; choosing instead actions that lead to life and development of the mind and spirit; action with courtesy, sociability, and knowing each other
- 7) Respectable and exemplary behavior
- 8) Reduction of materials and defilements.

The goal is self-sufficiency without surplus. Defilements are the result of unskilled thinking.

9) Diligence, endeavor, and effort without discouragement to reach the goal.

The profession of the community emphasizes morally right occupations (right means of livelihood/Samma-ajiva) excluding five morally wrong occupations called Miccha-ajiva which are cheating, fraud, unreliability by twisting words, self-misrepresentation, and jobs that need compensation, (Tripitaka Thai version, 1982, vol. 14 Maha-cattarisaka Sutta, no. 275, p. 149).

In merchandizing, we must not trade the five immoral things called Miccha-vanijja that are: trade in weapons (Sattha-vanijja); trade in living animals (Satta-vanijja), trade in flesh (Mamsa-vanijja), trade in alcohol and narcotics (Majja-vanijja), and trade in poisons (Visa-vanijja) (Tripitaka Thai version, 1982, vol. 22 Vanija Sutta, no. 177 p. 186)

RESEARCH METHODOLOGY

The methods of the study relied on two sources of information:

- 1) the study of documents, research, academic journals, and other written works
- 2) study in the field.

The researcher participated in various activities in the Din Nong Dan Nua community and spent five years living there as well as studying the livelihood of the people in the community. We used combined observations and participation and in-depth interviews with community leaders, members, and the monks who were involved. Altogether, there were 20 participants, comprising 8 males and 12 females most of whom were aged between 50 and 57 years. We used a qualitative approach. We collected data on three aspects: sufficiency, reasoning, and self-reliance.

ANALYSIS AND DISCUSSION

Location and background

Din Nong Dan Nua has as its slogan 'The

Community respects the 5 Precepts'. People preserve the Thai way of living. The shade of trees is the classroom. In society, people are to serve other people well, and to improve the soil by using microbes. Din Nong Dan Nua is situated in the village Baan Sri Boon Ruang Moo 11, in the subdistrict Baan Taad, Muang district, Udon Thani province, about 20 kilometers from the city. The nearest communities (five villages) are Baan Sri Boon Ruang, Baan Tahan Pharn Seuk, Baan Taad, Baan Porn Sawan, and Baan Gud Ling Ngor. The landscape consists of both hills and basins. There is a nearby public source of water (Nong Song Hong), which supplies water year round. The area of the community is used for planting many local vegetables such as yanang (*Tiliacora triandra*), star gooseberry (*Sauvagesia androgynus* (L.) Merrill.), purple fleabane (*Vernonia cinerea* Less.), vegetable fern (*Diplazium esculentum*) and many hydrophytes including local fruit like korlan (*Nephelium hypoleucum* Kurz.)

At the time of the population survey of the community, in 2009, there was a total population of 20 people: 8 (40%) males and 12 (60%) females.

Objectives of the creation of a Boon Niyom community

1. The community gathers together people who wish to participate in the ideological creation of a Boon Niyom community.
2. The community practices austere living with frugality, modesty, and elimination of extravagance beyond necessity under either the 5 Precepts or the 8 Precepts or other higher Precepts as a group in a good social environment with good friends who are reliable in case of birth, aging, illness, and death.
3. The community relies on itself in terms of the four requisites and other requisites by creating and producing the necessities to earn a livelihood.
4. The community manages property collectively in order to produce the four requisites of the community so as to reach the level of Sadharanabhokita.

7. The community makes it possible for people to dedicate their strength, labor, and all the things which are considered as works of 'Boon Niyom' to form collective properties having the four requisites for production in a community. In case of over-productivity or surplus, this surplus is distributed to other communities.

8. The community develops in balance with nature and life.

9. The community publishes and disseminates religious sermons. These sermons appear both in concrete forms such as in the media and in abstract forms such as that community spirit which can be perceived in the quality of an Ariya Boon Niyom community.

10. The community creates advancement and intelligence, or Ariya, for the sake of all who are born into human life. The human is the truly sublime being in the world. The people of the community develop sufficiency, reasoning, and self-reliance that leads to the practice of the principles in daily living. This practice must be based on two conditions: knowledge and moral principles. Knowledge includes skills, a concept of caution, and awareness. Awareness involves honesty, diligence, use of intellect, and generosity. The practice in daily living is based on two conditions which eventually result in achieving the desired goals. These goals are to have stability and sustainability in life, economics, society, use of the environment, and balance with other people and with the environment.

Community of learning

From the austere lives, the inter dependence of Sadharanabhokita is considered as the role-model for development of the quality of life, economics, and society. Those who are interested can always come to learn and train themselves here. They come to study things such as courses on eternal truth of living and organic agriculture. Most of all they come to observe Sufficiency Economy in practice as it integrates the tasks in the community. The elements of collective operation in the Sufficiency Economy

approach are the basis of the Boon Niyom way of living. Training in Sufficiency Economy and Boon Niyom is offered by the community. Clients of BAAC (Bank for Agriculture and Agricultural Cooperatives) came to learn about Sufficiency Economy. Each group had 100 trainees and the training lasted four nights and five days. The course of the eternal truth of living in 2001 had two groups and each year from 2002 to 2004 had 15 groups. There has been camping for children every year since 1991. There is training for leaders in the land and camps for their children. There is training in child welfare, the New Theory of Agriculture, and a network of workhouses for citizens in the village. There are seminars and there is community radio. There is a network of aged people. There are community leaders in pilot municipalities. Farmers, informed by radio, come to visit every week. There are disseminations of knowledge outside the community through events about the reformation of the media, reformation of health at Thung Sri Muang, internships in the field, and the collective benevolence of students of Udon Thani Rajabhat College with about 30-50 people each time and a frequency of 2-3 times per month. Since 1982, the numbers of trainees and those in study tours has exceeded 5,000 people.

Livelihood according to Sufficiency Economy

There are 12 aspects: 1) Organic agriculture, 2) Artificial rain with sprinklers, 3) Indoctrination on how to be liberated, 4) Development of people and development of the life of the community, 5) Sadharanabhokita (Public share of lawful gains for virtuous persons), 6) Healthy food, 7) A mechanical rice mill, 8) Development of microbial farming, 9) Alternative medicine, 10) Environmental conservation, 11) Music which creates vitality in the community, and 12) Trade in the way of Boon Niyom. These activities are adapted to agree with and be in harmony with Sufficiency Economy as follows.

In the aspect of moderation, people in the

community produce and consume at a moderate level. They mainly rely on themselves. They don't hire land from outsiders. Their raw materials are found mostly in the community. They don't take out any loans. For labor, they will help each other; they don't hire labor. They have their own mechanical rice mill and they use their own labor to mill the rice. This helps to save electricity. Besides four requisites, a basis leading to moderation in other aspects is emphasized. Especially, food is very important. This community has healthy foods which are vegetarian, served with brown, coarse rice without monosodium glutamate (MSG). The people also produce treated grains such as fermented soybean, tofu, fermented bean paste, pickled bean, bean paste, fermented mushroom, chili in sheet form, and Indian Mulberry juices (which originated in Udon Thani). Moreover, there is organic agriculture, especially rice farming with more than 20 types of rice. At present, members in Din Nong Dan Nua community, led by Dr. Prailan, take the 20 varieties of rice to prepare foods for those people who are concerned with eating healthy foods every month of the year. "Energy food" can be prepared from various herbs as seeds of Makkhamong. These products are interesting and well known at present. There is a Boon Niyom shop for trade following the principles of Boon Niyom. This shop sells local products at a cheap price. Members can produce and sell any goods such as organic rice, dishwashing liquid, detergent, alkali water, herbal compress balls, and other herbal products. Members mainly use local materials. Sometimes they use materials from outside but only if it is necessary.

Regarding the aspect of reasonableness, people living by Boon Niyom use group dynamics as the stage for expressing their opinions. They use collective decision-making by having Samana (a monk) as an advisor and the moderator of the meeting. The objective of the meeting is to develop spirit. Individuals who have problems must raise these problems in the meeting; collective resolutions are passed. The committee of the community meets

every Saturday after the morning chanting of the monks. Another meeting takes place on the first Saturday of the month. On weekdays, about 15 community members participate. On weekends or holidays, there are about 30 people. The morning chanting starts at 3.30 am on Tuesday, Thursday, Saturday, and Sunday. The meeting afterward is considered as the next step in the process of developing the people, guiding them in refinement to improving their behavior. This is the most valuable part. All the members of the community engage in self-development by brainstorming and gathering knowledge and experiences. The brainstorming session is used to drive the process of learning, and to adjust the balance between thought and action.

In order to have good immunity against change, the community members have prepared themselves for the effects and changes from various situations. They consider the possibility of situations in the near and far future. They follow the principle that they live their lives with sufficiency, honor, and self-reliance. They do not spend money excessively and avoid non-performing loans. In addition, the decision-making on any activities or projects is also done with the practice of sufficiency. Community members also live their lives in a reasonable and careful way. Community members, whether leaders or ordinary members, follow Sufficiency Economy by combining any resources available in the community. For instance, they utilize natural resources appropriately and try to rely on external resources as little as possible. Moreover, community members rely on Buddhist principles to acquire "liberty, fraternity, peace, efficiency, and integrity." It is widely accepted that the acquisition of these qualities is one of the means to defuse a crisis in the society. These concepts were introduced by a group of people who believe in themselves and have faith in themselves. They consider themselves "a group of good people". The group network has been increased, resulting in its expansion to many provinces. Since the group has been very strong, it

has opened up opportunities for other groups of people to learn the Boon Niyom ways of living.

The community also established a learning center for self-reliance guided by the concept of integrating Buddhist principles into their ways of life. The people of the community also accumulate wisdom in many aspects from other Asoke communities in the country. For this reason, they created the learning center as a place where knowledge can be learned through real-life practice in a self-sufficient way. In this way, local wisdom is also applied with appropriate technology.

Community members consume vegetarian foods, respect the 5 precepts and engage in individual practice by reducing and letting go of defilements, excluding ruinous ways of living (Apayamukha), emphasizing the development of the spirit, virtue and morality, and living their lives in the Boon Niyom way, which corresponds to the concept of Sufficiency Economy. In conclusion, the pattern of Sufficiency Economy in the Boon Niyom way includes these corresponding activities:

1. Organic agriculture: rice farming and planting of local vegetables and herbs without using chemical fertilizers or insecticide, using local sprinklers of a traditional circular section for artificial rain. The slogan is ‘Eat everything we plant, plant everything we eat.’

2. Local sprinklers were designed by Mr. Wanchai Chomboonruang. These are operated by water power, without electricity. This shows that the people see the value of resources and use them in a worthy manner.

3. Indoctrination on being liberated: involves having social responsibility, emphasizing self-reliance and trust in the Thai culture as a way of life, especially keeping the tradition of paying homage and respect to seniors.

4. Development of people and the life of the community by means of Buddhist principles, dharma teaching, having true role models who are community members respecting the 5 Precepts, having no ruinous ways of life having the right view,

and being ready to adapt personal behavior. The right view means the right way of looking at life, nature, and the world as they really are.

5. Sadharanabhokita: people in the community work without compensation, being paid, without loans, and without profit. This is done to allocate property into community funds and to create the welfare in the community in the way of Boon Niyom Society. The culture of collective reaping of crops is revived.

6. Healthy food: everyone in the community has vegetarian food with brown, coarse rice, and various grains without MSG. There are also treated grain products such as fermented soybean, tofu, fermented bean paste, pickled bean, bean paste, fermented mushrooms, sheet chili, and Indian Mulberry juices.

7. There is a mechanical rice mill to produce brown rice for the household. The mill uses human labor to push it, without electricity, and the people consider it as a form of exercise. In addition, the members of the community have a chance to work together diligently. They are proud of having a constant supply of organic rice for themselves and for visitors.

8. There is culturing of microorganisms. The community has produced a versatile liquid dishwashing detergent, shampoo, and purified water for bio-health. They produce these with natural materials, for example using great morinda to make fermented juice and using leech lime and lemon to make detergent.

9. Alternative medicine: people use herbs, massage, acupressure, herbal sauna, and the consumption of various foods as medication. There are 20 varieties of rice which members in Din Nong Dan Nua community, led by Dr. Prailan, use for preparing foods to be given every month to those who have health problems, together with other specialty herbs including products from Makkhamong seeds called ‘energy food’, which is of interest and well known at present.

10. Environmental conservation: the

community has a campaign for sorting waste, and practices waste management with frugality and safety. Some wastes are fermented and used on the crops.

11. There is music to create a strong sense of community vitality, with good lyrics and tuneful music. An example is 'Palang Phaen Din' (Strength of the land). The music is well accepted and popular among community members the community network.

12. Trade carried out in the Boon Niyom way consists of local community shops selling products actually needed for living, such as the products and goods of the community and its network. Most of these products are locally made from natural materials. There is little extra cost for the transport of goods or travelling. Since the products are made within the community, the community members value these products highly.

Category of administration: There are seven community members elected to the office of Community Servant. One of these leaders has a term of office lasting 2 years.

Category of finance: The cash of the community is deposited in the bank under the name of the community with at least three signatures from the committee. The expenses of the community depend upon the objectives set and the discretion of the Community Servant Committee and requires the consent of Samana (a monk). Withdrawal of funds requires the signatures of at least two-thirds of the members of the committee of finance.

Conditions of knowledge: People in the Din Nong Dan Nua community have two ways of education:

1. Aspect of Education: A Sammasikha school at the secondary school level was founded.

2. Public relations aspect: As its method of outreach, the community has media such as tapes, videos, books, documents, and exhibitions as well as a radio program 'Perm Palang Hai Phaen Din' "Giving Strength to the Land" (currently terminated). The community prepared the training course for

BAAC and its seminar, hosted the seminar, welcomed visitors, and prepares a vegetarian dinner on December 5th every year in which there are more than 200 participants, which first occurred in 1997. In addition, the people of the community participate in other activities of the community network such as the Ariya market at Ratchathani Asoke and other events which concern them.

CONCLUSION AND IMPLICATIONS

We have demonstrated the patterns of Sufficiency Economy together with the practice of Boon Niyom as it is adopted by members of the Din Nong Dan Nua community. Our results show that all community members whether community leaders or ordinary members, have combined whatever resources are available in the community to follow the Boon Niyom way of living. For instance, community members utilize natural resources appropriately and try to rely on external resources as little as possible. Moreover, people in the Din Nong Dan Nua community apply the principles of Buddhism as their path to 'Freedom, Fraternity, Peace, Performance and Integrity'. This path is now widely accepted as one of the solutions for social salvation. This path begins with a group of people who have beliefs and faith in themselves and who develop into a group of people who live according to moral habits. From this small group, a similar expansion of beliefs has been created in many provinces so that it finally became the strength of the people of Din Nong Dan Nua. The community also opens its doors to other groups to learn about Boon Niyom ways and the creation of a learning center for self-reliance by means of applying dharmic principles in living. The people of the community also accumulate wisdom in many aspects from the Asoke communities in the country. Learning centers are created where knowledge is learnt by the practice of a real way of life in the way

of sufficiency. Local wisdom is applied with adequate technology. Community members have vegetarian foods, respect the 5 Precepts and engage in individual practice by reducing and letting go of the defilements, excluding the ruinous ways of living (Apayamukha), emphasizing the development of the spirit, virtue and morality, and living their lives in Boon Niyom way, which is a way of living that corresponds to the concepts of Sufficiency Economy.

Regarding the patterns of Sufficiency Economy as interpreted in the Boon Niyom way, we found that there are two patterns: the basic pattern and the progressive pattern. Whichever pattern is applied by a particular community member depends on their member's experience, body of knowledge, and wisdom. The basic pattern emphasizes the concept of "sufficiency" in which members can live their lives on the basis of an economy driven by the retrenchment of resources. On the other hand, the progressive pattern focuses on encouraging members to collaborate in production, marketing, management, welfare, social development, and the sharing of knowledge of new perspectives on the life-long development of self-sufficiency.

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