"...to be a tiger is not important. The important thing for us is to have a self-supporting economy. A self-supporting economy means to have enough to survive."

- His Majesty the King Bhumibol Adulyadej, Royal Speech Given to the audience of well-wishers on the occasion of the Royal Birthday Anniversary At the Dusidalai Hall, Chiralada Villa, Dusit Palace On Thursday, December 4, 1997
APPLICABILITY OF SUFFICIENCY ECONOMY
- A THAI PHILOSOPHY IN A WIDER PERSPECTIVE

MASTER THESIS IN BUSINESS ADMINISTRATION, JANUARY 18, 2008

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ABSTRACT

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Title: Applicability of Sufficiency Economy – A Thai philosophy in a wider perspective.

Problem: Thailand’s economy has gone through a quick development during the past two decades. As a result of the economic crisis in 1997, His Majesty the King Bhumibol Adulyadej introduced the philosophy of sufficiency economy (SE). SE is built upon a model which can be used every day, not only during crises, to strengthen the economy within the country and the society. Due to the worldwide attention on the philosophy it is interesting to research how applicable SE is in Sweden or generally worldwide.

Aim: The aim of the field study and the thesis is to obtain a contemporary interpretation of the applicability of sufficiency economy.

Method: The approach of the field study consisted of four main steps; feasibility study, research tool, the field study procedure and evaluation. The study includes a literature study with a combination of interviews with key persons, a multinational company situated in Bangkok and Thai students. The intention of the selection was to obtain a conceptual interpretation of SE in relation to the interviewed people. The answers of the different groups were first put in their own context, and then a comparison was made in order to make the analysis.

Results: Several different opinions were uncovered regarding the interpretation of SE. It is necessary to interpret it at an individual level. The rational decision making and following the middle way is important to achieve a balanced life. However it is a knowledge gap within the Thai society where it is important to have a stable government and the right spokesman of SE.

Keywords: Sufficiency economy, sustainability, Thailand, applicability and philosophy.
TABLE OF CONTENTS

1 INTRODUCTION ............................................................................................................................................. 1
  1.1 RESEARCH QUESTIONS ............................................................................................................................... 1
  1.2 AIM .......................................................................................................................................................... 1
  1.3 PROCESS OF THE FIELD STUDY ............................................................................................................. 2

2 METHOD........................................................................................................................................................ 4
  2.1 INTRODUCTION ........................................................................................................................................ 4
  2.2 FEASIBILITY STUDY ................................................................................................................................. 4
  2.3 RESEARCH TOOL .................................................................................................................................... 5
  2.4 THE FIELD STUDY PROCEDURE ............................................................................................................ 5
  2.5 EVALUATION ........................................................................................................................................... 8

3 THEORETICAL FRAMEWORK ........................................................................................................................ 10
  3.1 SUSTAINABLE ECONOMY ....................................................................................................................... 10
  3.1.1 Economic theories ................................................................................................................................. 11
  3.2 THAILAND OVERVIEW ............................................................................................................................ 12
  3.2.1 Geography ........................................................................................................................................ 12
  3.2.2 Religion .......................................................................................................................................... 13
  3.2.3 His Majesty the King Bhumibol Adulyadej ......................................................................................... 13
  3.2.4 Politics ........................................................................................................................................... 14
  3.2.5 Economy ....................................................................................................................................... 15
  3.3 SUFFICIENCY ECONOMY ......................................................................................................................... 16
  3.3.1 Philosophy .................................................................................................................................... 16
  3.3.2 Six Royal Development Study Centres: application of the Sufficiency Economy ......................... 19

4 RESULT OF THE STUDY ............................................................................................................................... 21
  4.1 GROUP A ............................................................................................................................................... 21
  4.2 GROUP B ............................................................................................................................................... 28
  4.3 SUMMARY GROUP A AND B ................................................................................................................ 31
  4.4 GROUP C ............................................................................................................................................... 32

5 ANALYSIS .................................................................................................................................................... 33

6 CONCEPTUAL INTERPRETATION .................................................................................................................. 40

LIST OF REFERENCES ....................................................................................................................................... 42

APPENDIX ....................................................................................................................................................... 45

TABLE OF FIGURES
FIGURE 1 - PROCESS OF THE FIELD STUDY ................................................................................................. 2
FIGURE 2 - COURSE OF ACTIONS .................................................................................................................. 4
FIGURE 3 - RESEARCH TOOL ......................................................................................................................... 5
FIGURE 4 - MAP OVER THAILAND ............................................................................................................... 12
FIGURE 5 - THE PHILOSOPHY OF SUFFICIENCY ECONOMY ................................................................ 17
FIGURE 6 - MAP OF THE ROYAL DEVELOPMENT STUDY CENTRES ....................................................... 20

TABLE OF TABLES
TABLE 1 - RESPONDENTS ............................................................................................................................ 6
TABLE 2 - EXAMPLE OF ANALYZE OF THE RESULT .................................................................................. 9
TABLE 3 - DIFFERENCES BETWEEN MAINSTREAM AND ALTERNATIVE PERSPECTIVES ON ECONOMY 11
TABLE 4 - SUMMARY OF GROUP A AND GROUP B .................................................................................. 31
TABLE 5 - SUMMARY GROUP C ........................................................................................................................................ 32
TABLE 6 - ANALYZE OF THE RESULT .......................................................................................................................... 39

TABLE OF APPENDIX
APPENDIX 1. - INTRODUCTORY LETTER ................................................................................................................... i
APPENDIX 2. - INTERVIEW GUIDE KEY PERSONS .................................................................................................... ii
APPENDIX 3. - INTERVIEW GUIDE COMPANY ......................................................................................................... v
APPENDIX 4. - INTERVIEW GUIDE STUDENTS ......................................................................................................... viii
APPENDIX 5. - INTERNATIONAL SYMPOSIUM FIELDTRIP ................................................................................... ix
1 INTRODUCTION

The opening chapter presents a description of the economic crisis that struck Thailand in 1997 and the development of the philosophy of sufficiency economy (SE). Furthermore, the research questions and purpose are presented. Finally, a disposition of the thesis is presented graphically.

During the past two decades Thailand has gone through a rapid economic development with an annual growing rate of 9% in the beginning of 1990s. At the end of 1997 Thailand hit an economic crisis where the currency declined. Due to the decline of the exchange rate both growth and exports markedly declined (Punyaratabandhu 1997, p. 161-163). In 1999 the country’s economy was stabilized through strong expansion of exports. This resulted in Thailand having conditions for new loans and the earlier expansive development was possible again (Richter 2006, p. 8).

Growth in Thailand has risen in recent years but several measures are called for before it is possible to predict the same pattern of growth. It calls for more private companies to be privatized; the legislation of competition is being overhauled et cetera that are important in a functioning market economy. At the same time Thailand can benefit by following the classical development from being a backward agricultural country via the build up of textiles- and other sorts of consumer goods to becoming a mass producer of home electronic goods et cetera the culture of entrepreneur has developed and contributed to the growth (Richter 2006, p.15-19).

Development in Thailand has previously or hitherto focused around Bangkok where the main part of the industry is sited. The quick growth has led to the countryside being unable to follow the expansion. Therefore His Majesty the King of Thailand, Bhumibol Adulyadej reiterated the existing idea of SE during the crisis in the end of the 90’s, in order to prevent great differences within the society. King Bhumibol is the founder of the idea of SE and during the crises he more strongly advocated the idea with the aim of changing the people’s mind for example about how to consume certain things. SE is built upon a model which can be used every day, not only during crises, to strengthen the economy within the country and the society (The National Research Council Committee on Economic Branch, 2007-09-08, p. 4).

On December 15-16, 2007 an International Symposium on SE, Participatory Development and Universities was held. The symposium included worldwide participants due to the increased interest in SE. The organizers were various Universities within Thailand, the Thai Government’s Commission on Higher Education, UNESCO and Southeast Asian Ministries of Education Organization. The conference urged the participatory and sustainable development within higher education and the philosophy of SE as alternative strands of development in thinking and practising.

1.1 Research questions
What possibilities or limitations exist within the philosophy or the concept of sufficiency economy?

1.2 Aim
The aim of the field study and the thesis is to obtain a contemporary interpretation of the applicability of sufficiency economy.
1.3 Process of the field study

The thesis consists of six chapters and the subjects shown in Figure 1 will be presented. The figure shows the process of the performed field study in Bangkok, Thailand.

**Aim**

The aim of the thesis was to obtain a contemporary interpretation and assessment of the applicability of SE. During this process it became obvious that this interpretation was necessary in order to fulfil the field study.

**Definitions**

It was necessary to define SE and its variables in Sweden at an early stage of the thesis. Through the definitions a greater knowledge was generated and it was possible to constitute the participants within SE due to their participation in SE. The definitions were used during the interviews and underpinned the discussions with the key persons, the students and the company.

**Participants**

To reach a conceptual interpretation; it was important to establish a contact with some groups of the participants. These participants were prepared during the field study and facilitated the understanding of the philosophy of SE. The different groups within the participants provided a map out of the respondents and the various subject areas within SE. Due to the fact that SE is a philosophy that is promoted and supported by His Majesty the King Bhumibol Adulyadej, it was
obvious that the different groups spoke and interpreted SE in different ways. The closer a person was hierarchically in society to His Majesty the King, less criticism was voiced and a narrow-minded way of thinking was recognized. This was especially observed during the International Symposium on SE, Participatory Development and Universities where no criticism was made.

**Conceptual interpretation**
With the definitions and the participants; conclusions of the variables, a contemporary interpretation and a discussion of the applicability of SE was possible.
2 METHOD

The second chapter explains the course of actions of the field study. Later the chapter is followed by a presentation of the different steps within the chosen approach and continues with how the collected data will be analyzed. The chapter will also describe how visiting Thailand enriched the data collection.

2.1 Introduction
The approach of the field study consisted of four main steps: feasibility study, research tool, the field study procedure and evaluation. Each step will be described in detail as to the way in which it contributed to the data collection. Figure 2 shows the course of actions.

2.2 Feasibility study
The initial stage in the information search was through the Internet in order to receive background information about SE and related material. Scientific articles about the philosophy and Thailand were found, and the most important information was discovered on the website of the organization of SE\(^1\). The website provided background information, several articles and important names of people who have a great influential position regarding SE. These people will be referred to as key persons in this thesis.

While searching for useful information in the literature; the key subjects were books that contained information about international marketing/business, globalization, sustainable economy/development and general information about politics and economy of Thailand. Other sources of information that were used were databases where scientific articles from journals were retrieved; ABI/Inform, Artikelsök, BOOK-IT, ebrary, EBSCO, ELIN@Mälardalen, Google Scholar, JSTOR, Libris, Samsök and Web of Science. The keywords that were used through the searches; sufficiency economy, Thailand, economy crisis, the New Agricultural Theory, sustainable economy, sustainable development, His Majesty the King Bhumibol Adulyadej, politics and economy, democracy. All these keywords were also combined through the search. The names of important persons within SE that were retrieved were also searched through the databases in order to find scientific articles. To obtain a deeper understanding of sustainable economy several discussions through personal meeting and emails were made with Professor Peter Söderbaum at Mälardalen University.

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\(^1\) http://www.sufficiencyeconomy.org
In 2007 UNDP, United Nations Development Programme launched the Thailand Human Development Report. It focuses on Human Development in Thailand from the perspective of SE. In the list of references several authors recurred. These names were compared to the previous names of important persons within SE.

2.3 Research tool

The variables in the research tool are built on the model of SE and are fully explained in chapter 3. The variables (moderation, reasonableness, self-immunity, ethics, knowledge, harmony, sustainability and security) are the foundation of the philosophy and an important starting point of the thesis. Additionally further globalization factors (political and technology) were added that possibly could have an impact on the philosophy. The research tool is shown in Figure 3.

![Research tool](https://example.com/figure3.png)

*Figure 3 - Research tool*

(UNDP, Sufficiency Economy and globalization, 2007-09-04, p. 30)

The research tool presents the model of SE in a different way; the numbers of possible globalization impacts are increased to fulfil the purpose of the thesis. The variables in the research tool were separated and put in their own context with the aim of preparing specific key factors. The key factors served to provide a deeper understanding of each variable and questions were formed. The interview guide is presented in appendix 2.

Previous research within SE does not explain the possible impact of globalization. Nor are globalization and its impact fully explained in any of the research or in the 2007 UNDP Human Development Report. Therefore this perspective is relevant to the aim of the thesis. Through several searches about globalization factors, concrete definitions were made. Questions regarding the possible globalization impacts were: what impact they have on the fulfilment of SE and what difference they have between Bangkok and rural areas.

2.4 The field study procedure

The aim of the field study was to obtain a contemporary interpretation of SE. The study includes a literature study with a combination of interviews with key persons, a multinational company situated in Bangkok and Thai students. The information was collected in Thailand, Bangkok during a period of
ten weeks between November 4, 2007 and January 13, 2008. Due to the fact of the surveyed participants, it was desirable to interview personnel at the Stock Exchange of Thailand (SET). Unfortunately this was not possible and that procedure is fully explained in this section.

The information was collected through personal interviews. On the basis of the research tool, variables were created from each part of the model. From these variables key factors were created in order to generate questions regarding SE for the interviews. Three different kinds of interview guides were used; key persons, company and students. The base of the interview guide was the research tool and the variables. However questions were modified depending on which interview was being held; key persons, company or students. The interviews were semi-structured in-depth personal interviews. These kinds of interviews would retrieve more information and particularly a deeper insight into this subject, which lead to a solution of this thesis. The respondents were guaranteed anonymity and therefore the following grouping was made; key persons group A, company group B and students group C. Each respondent was allotted a number in numerical order and will be referred to as; key persons A1-A4, company B1 and students C1-C7 (25 persons in 7 groups with 2-5 people in each group) in the following chapters. The profession of the respondents is presented. However, due to the guaranteed anonymity the information that could be traced to each person, was erased, replaced and renamed by an X; shown in table 1.

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Profession</th>
<th>Respondents</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>Program Chair Human Resources Management, X University</td>
<td>1</td>
<td>2007-11-12</td>
</tr>
<tr>
<td>A2</td>
<td>Faculty of Social Administration X University</td>
<td>1</td>
<td>2007-11-14</td>
</tr>
<tr>
<td>A3</td>
<td>X Centre for the Study of Sufficiency Economy</td>
<td>1</td>
<td>2007-11-15</td>
</tr>
<tr>
<td>A4</td>
<td>Dean, X University</td>
<td>1</td>
<td>2007-11-26</td>
</tr>
<tr>
<td>B1</td>
<td>- Chairman &amp; Managing Director, Multinational company - Corporate Communications Manager - Human Resources development Advisor</td>
<td>3</td>
<td>2007-12-11</td>
</tr>
</tbody>
</table>

Table 1 - Respondents

(Own adaption)

The ambition of the selection was to obtain a conceptual interpretation of SE in relation to the interviewed people, and the research focused on a strategic selection where the important respondents were selected.

In Bangkok a synthesis of the material of the key persons was made to map out the different kinds of subject areas that existed with the intention to broaden the subject areas and the fulfilment of the overall picture of SE. The contact information of the key persons was mainly searched through the Internet, key words used being the name of the author, the title of article et cetera. The websites that appeared in Thai were translated by Ms. Vilasinee Srinorkhom². The names

² Administration Manager Innovation and Entrepreneurship, Master of Management Programme, Rangsit University, Bangkok, Thailand
that were found were noted in an Excel file with: name, gender, current profession, job within SE, E-mail, phone number, date of contact, date of answer and date of meeting. The key persons were first contacted via e-mail with an introductory letter of the researchers, the research and an inquiry if a personal meeting was possible, appendix 1. Since the philosophy is created by His Majesty the King Bhumibol Adulyadej and therefore holy to the Thai people a careful accuracy was necessary. Many of the key persons are involved in many different projects and had limited time or were not able to book in a meeting themselves. Contact was forwarded to their secretary to book in a meeting. Date of contact and the date of receiving an answer were noted, as well as whether a personal meeting was possible. In that way it was easier to have an update and a reminder e-mail or phone call could be made to the persons that had not answered. In those cases where an answer had not been received, a phone call was made instead. The shortage of time of the research was also pointed out when the inquiry for interviews was made. Ms. Vilasinee Srinorkhom performed those phone calls presenting the research in Thai and booked in the meetings. The persons that received an e-mail were key persons and traders in Bangkok.

At the interview with the four key persons an A4-sheet was presented containing the research tool and the key factors; with the aim of explaining the purpose of the modified model and the significance of the different key factors. The time schedule for the interviews was estimated to 1,5 - 2 hours. Before the interviews with key persons extra time was spent on reading the articles the key persons had contributed to SE, in order to serve the discussion during the interview. The fact that the philosophy is holy, because of the creation from his Majesty the King Bhumibol Adulyadej, could be a disadvantage for the non-existing criticism among the interviews. During the interviews a recorder was used in order to guarantee that all information was available to the result and analyzing procedure. Notes with key words were also being made to facilitate the transcriptions. After the interviews a business card was handed out in case there would be any further questions or inquiries.

In an initial stage of the field study it was desirable to get in contact with the SET and interview their personnel. The aim of interviewing traders at the SET was to discuss the philosophy of SE from a macroeconomic perspective. The traders have the knowledge of the activities of the central banks and major economic events worldwide. They also draw conclusions about the consequences of political decisions on the economy of the society and the people within the society. Therefore these interviews could generate information regarding the globalization impacts on the research tool. It would be possible to discuss the philosophy of SE from another point of view given the macroeconomic knowledge possessed by the traders. Initially an e-mail with the introductory letter was sent to the SET with a request to interview three to five persons working as traders at SET. After receiving an e-mail from SET with a positive confirmation and requesting more specified information regarding the interviews, contact was made via phone by Ms. Vilasinee Srinorkhom. A dilemma that aroused before the interviews was that some of the traders believed that they did not have a sufficient level of English for the discussion. Therefore a solution was made in forming two groups that could serve as focus groups for the interviews which would consist of 3 traders in each group. In case the traders were not able to find the word in English, a dictionary with English-Thai would be available. However, this was not enough for SET and the administration suggested making contact with the organization of Sufficiency Economy instead. When explaining the purpose to interview SET, further clarifications of the key factors and questions were requested. It was also necessary to send an introductory letter to the chairman of SET. This resulted in sending 9 E-mails, making 3 phone calls, sending 2 facsimile and having contact with 3 different people at SET. Unfortunately no one at SET agreed to an interview. It was obvious that SET was afraid of speaking and answering questions regarding SE. It could also be explained by the upcoming election that was to be held in December.

The interview (B1) with the three persons served as a discussion and the point of view from a company. This was only possible through the contact via Toni Ivergård. The purpose of only

3 Criticizing His Majesty the King will lead to accusation of lèse majesté laws and jail for 3 to 15 years.
interviewing this company was because of the availability and the possible comparison to the answers from the key persons and Thai students. During the interview with the company a recorder was used in order to guarantee that all information was available to the result and analyzing procedure.

During the first week in Bangkok, an invitation was received from Rangsit University and Dr. Toni Ivergård to participate in the 26th Asian Student Fair and International Education Exhibition of Thailand in order to make contact with students and carry out the interviews of their opinions and thoughts about SE. The reason for interviewing students was to create a deeper understanding of SE in the society and how the new generation of younger educated people reason about SE. The research about SE on the students will not be a representative selection over the whole young generation in Thailand, but will give an indication of the thoughts of the younger educated generation in Bangkok. Since Thailand is trying to communicate this philosophy through different channels, for example children books, schools, mass transportation systems etcetera (Respondent A1, November 12, 2007) this became more obvious and interesting. Ms. Vilasinee Srinorkhom translated the words “sufficiency economy” into Thai if there were students that were unfamiliar with the English translation of the philosophy. The selection of students was made from the visiting students to the fair. The requirements were to interview student groups that consisted of at least three persons in order to get the opportunity for a discussion among them and thus enrich the information for the research. This resulted in seven different groups (C1-C7) containing 25 persons with 2-5 people in each group. The questions that were asked had the basis of the model of SE with some modifications in order to get the students’ opinions and thoughts about SE, appendix 4. The fair generated people’s opinion for an overall picture of SE; out of this a comparison of several perspectives was possible.

On December 15-16, 2007 an International Symposium on SE was held at Windsor Hotel in Bangkok where several key persons participated. The symposium also included a field trip, appendix 5, to a specific area and business where the daily work is related to the philosophy of SE. The intention of participating in the field trip was to yield additional and practical knowledge. A further request was made before the International Symposium regarding any possibility of asking participants about the research. Unfortunately according to the Committee of the International Symposium on SE this could be an ethical problem and no additional information could be collected. Therefore the International Symposium only served raised awareness and a deeper knowledge of SE.

2.5 Evaluation
The collected information will be presented separately for each group; key persons (group A) and company (group B) on the basis of the variables. The information gathered regarding the students (group C) will be presented as a clarification of the opinions and thoughts regarding SE. The similar questions asked to key persons and traders will be presented in a summarized table. Quotations will be presented in order to explain the variables. This interpretation of the applicability of SE will demonstrate how the respondents understand and reason about SE. Table 2 shows how the summarization was made, each X indicates the key words on each variable from the interviewed group. The Y indicates the performed conceptual interpretation of SE. Different questions were asked to group C, therefore those answers had to be interpreted in order to serve the analysis and conclusions in comparison between group A and B.
The analysis will be focusing on the result from the interviews and the theoretical framework presented. There are three different ways Mason (2002) discusses in analyzing qualitative data; cross-sectional and categorical indexing; non-cross-sectional data organization; and the use of diagrams charts. In order to facilitate the analysis part was presented in the same order as the result part where each variable was analyzed. The information from the results was analysed with a kind of cross-sectional and categorical indexing. As Mason (2002) discusses about the different kinds of analyzing methods: there is no need to have only one approach: there can be some elements from each other without any interference. All interviews were transcribed into a fully text and it could be read literally. This facilitated the analysis. The keywords of the result were summarized into a table with the purpose of getting a systematic overview where the similarities and differences could be observed (Mason 2002, p. 152).

The conclusions of the research emerged from the analysis where the similarity and dissimilarity in opinions between key persons, company and Thai students arose. To make the conclusions more significant: the focus was on the meaningful parts to the aim of the thesis. Finally the conclusions resulted in several recommendations that served as a conceptual interpretation of the applicability of SE.
3 THEORETICAL FRAMEWORK

The purpose of the third chapter is to present a theoretical framework which will later be used to support the analysis. The chapter starts with a description of sustainable economy. An overview of Thailand is presented: geography, religion, His Majesty the King Bhumibol Adulyadej, the economy and politics of Thailand. The chapter continues with a description of the philosophy of SE; a description of the importance and the work that has been done during the years in Thailand.

3.1 Sustainable economy

The discussion of a sustainable economy has it roots in the classical theory of economy and to decide how to economize in a good way. Bergström, Skånberg, Axelsson and Nycander (1996) discuss the economic theories and that all business activities claim that “all business is local”. Everything that is done is done in a special place. This sums up in a phrase that has been used all over the world; think global and shop local. This can bee seen in the programme Agenda 21 where both topics are combined. The process of Agenda 21 is that economics is something concrete and a specific household is coherent with the world’s household. It was in Rio de Janeiro in 1992 when Agenda 21 was presented as programmes of action in order to achieve a sustainable development by exterminating poverty and eliminating the threats against the environment, in short a survival plan for mankind. 150 countries all over the world joined the programmes of action. Agenda is Latin and has the meaning in what needs and has to be done, the number 21 stands for the 21st century.

Two important questions needs to be considered:

1. From where and where to?
   Where do the resources come from and where do they go? Recycling, the producers’ responsibility and the environmental control.

2. Why?
   What do we use the resources for? Criticising our habits; buyer habits, working habits, decision habits food habits et cetera.

Caldararo (2004, pp. 465, 475) explains the concept of sustainable economy as “sustainability is not a fixed condition, but a balance between rates of depletion and recovery” and points out the imbalanced relation to consumerism. Sustainable economy focuses on manufacture and consumption and to have a sustained consumption is by the increase of the world consumers. Increased demand for products and decrease in productivity threatens economic development and modern lifestyles.

Both Brown (1996) and Caldararo (2004) express their concern at the fast increase of the combination of the world population and the demand and use of natural resources. To build a sustainable future Brown (1996) discusses several important key points that need to be taken into consideration. Initially, a stable population in each country is necessary in order to reduce consumption; China and the United States are mentioned as countries to make this effort in changing the difference in consumption, but most importance and influence has each government worldwide and their ability to create a united balance between the people and the food supply. Secondly, a stabilization of the climate is necessary; carbon oxide levels are rising and affect the greenhouse effects in the atmosphere. The temperature rises as well as the sea level, threatening several populated areas and predictions of the effects are addressed. Thirdly, Brown suggests that every
individual should reconsider their use of the car. Instead the bicycle is proposed as alternative transport to reduce emissions.

### 3.1.1 Economic theories

The development and understanding for a sustainable economy relies on three different economic traditions; the *classic theory*, the *neoclassic theory* and the *institutional theory*. Mainly classic theory is how to economize the physical reality (earth, work and capital). Adam Smith was a successful spokesman for the theory and argued that an improvement of people’s materialistic living conditions was possible by reorganizing the production and the distribution. Smith was also successful in analyzing the dichotomy of work and the advantages of specialization. Smith and other political economists developed an economical thinking based on a concrete reality and empirical observations (Bergström et al. 1996, pp. 54-57; Söderbaum 1993, pp. 24-25).

In the late 19th century a new theory was developed, the neoclassic theory and is today the starting point of the theory named *economics*. The central questions within the theory were the power of supply and demand in individual markets. The price and the conditions of balance were brought to attention; price adjustments of the supply and demand in a competitive market. It was assumed that the market worked in a mechanical way. The benefit and the benefit of margin were central concepts (Bergström et al. 1996, p. 54, Söderbaum 1993, p. 28). The neoclassic theory has multi-faceted applicability. In USA and Europe the theory has been developed due to the access to the world’s resources for a beneficial price. The global perspective has dominated the recent discussions, global perspectives have arisen and a new theory is necessary by organizing the removal, change, consumption and reproduction of the physical supplies. New directions within economy have occurred: economy of resources, environmental economy and ecological economy (Bergström et al. 1996, p. 55; Söderbaum 1993, p. 28).

In the mid 19th century another direction within economy appeared, the institutional economy, where empirical observations were important. The institutional theory sees the economy as a way of organizing information and demonstrates costs, revenues, supplies and debts and focuses on learning, bounded rationality, and evolution (Bergström et al. 1996, p. 56).

In table 3, a summarized discussion with Prof. Peter Söderbaum is presented. It shows two main directions within economy: mainstream and alternative. The sustainable economy is an alternative perspective within economics and the following explanations can be made. The alternative perspective has its roots in the institutional economic theory where the welfare is multidimensional with a philosophical approach. Instead of an export-oriented economy; a local and regional economy is prioritized. It also focuses on sustainable development instead of for example monetary reductionism GDP.

<table>
<thead>
<tr>
<th>Mainstream</th>
<th>Alternative perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neoclassical economy theory</td>
<td>Institutional economy theory</td>
</tr>
<tr>
<td>Welfare:</td>
<td>Welfare:</td>
</tr>
<tr>
<td>GDP and economic growth</td>
<td>Multi dimensions</td>
</tr>
<tr>
<td>Export orientated economy</td>
<td>Local and regional economy prioritized</td>
</tr>
<tr>
<td>(strong international competiveness)</td>
<td>A philosophical approach</td>
</tr>
<tr>
<td>Monetary reductionism, GDP, income per capita, the company’s profits</td>
<td>Sustainable development (administration of the resources of nature)</td>
</tr>
</tbody>
</table>

*Table 3 - Differences between mainstream and alternative perspectives on economy*

(Peter Söderbaum, professor Mälardalen University, personal communication, October 18, 2007, own adaption)
Ivergård (2004) discussed social economics and defined it as organized activities with focus on social purposes. It is built on democratic values and is detached from the public sector. It was argued that social economics emphasizes the social and human value the GDP measurement needs several perspectives in order to reflect a true picture of the society. Ivergård describes the initiated project in Jämtland, Sweden where an area of unemployment was rising. The conclusion of the project was the need for grassroots empowerment in order to create a successful development at a local level.

There is a difference between the industrial Western World and the developing countries. In the Western World people are going towards money based economics. Instead of manufacturing the things they need, they buy them. Being self-employed, wage contracts and social security systems supply people with money to spend. In the developing countries the specialization has not reached this level. A greater part of the population lives in the countryside and is occupied in non-industrial primary industry such as agriculture, forestry and fishery. The countryside villagers provide themselves to a greater extent with things they need. The economy is concerned with how to fulfil concrete base needs with the help from renewable resources; food, clean water and fuel. Within the global economy the main discussion is the difference between the conditions of use of renewable and finite resources (Bergström et al. 1996, pp. 98-99).

3.2 Thailand overview
This section provides a description of Thailand’s geography, religion, His Majesty the King, politics and economy.

3.2.1 Geography

1. North
The northern region is mountainous and was traditionally the most heavily forested area of the country. In the recent years, however, overcutting has considerably reduced its forest resources. The main centres of population are in the narrow alluvial valleys along the four north-south flowing rivers which unite in the northern central plain to form the Chao Phraya.

2. North-East
The north-eastern region (Isarn) constitutes approximately one third of the area of the Kingdom and comprises the Korat Plateau which is bounded on the north and east by the Mekong River and the south by the Dongrek escarpment. The region is drained by the Mun and Chi rivers, both tributaries of the Mekong. Largely owing to lower and erratic rainfall and poorer soils than in other parts of the country, the north-eastern provinces have the lowest per capita income in the country. Approximately one third of the population of Thailand lives in the north-east.

3. Central
The central region is often called the “rice bowl” of Thailand being the most fertile area of the country. After the Bangkok Metropolitan Region, it enjoys the highest per capita income in the country. The red dot indicates Bangkok.

4. South
The southern peninsula has the highest rainfall in the country. It is the principal rubber-growing area and contains extensive alluvial deposits of tin. The forests of the south have been seriously overcut as elsewhere in the Kingdom. In recent years, the region has suffered from severe flooding which are believed to have been amplified by deforestation and subsequent soil erosion.

3.2.2 Religion
Buddhism is a religion that is often described as a lifestyle or philosophy. The term Buddhism covers various religious traditions. The differences between the religious traditions have arisen from dissension about the true faith or because of the influences of the culture where the religion was spread. After the death of Siddhartha Gautama, the Buddha, many interpretations were made about him as a person and about the true faith. Due to the interpretations, various new religious directions appeared. Today there are mainly three culture areas in Asia within Buddhism; Southern Buddhism, Eastern Buddhism and Northern Buddhism. Thailand is dominated by Southern Buddhism with main direction theravāda (Jacobsen 2002, pp. 12-13).

Buddha meant that everything is a process and that the true faith was a guide to achieve a goal, not to achieve a goal as itself. He also emphasized that everything changes, that also required the true faith. Modern Buddhism changed when it was spread to new areas such as America, Europe and Scandinavia. Today Buddhism is a religion with various influences from different cultures due to the dissimilar needs in those parts of the world (Jacobsen 2002, pp. 13-16).

Buddhism has five moral directions and is a verbal fabric about basic morality, named precepts. The five precepts are about how to generate as good karma as possible and are rules in order to live a better and happier life with no worries or harmful meditation. The rules of living have several further precepts referring to monkhood and are specific moral code for monks with morality on a higher level (Jacobsen 2002, pp. 17-18).

The Four Noble Truths are within the true faith. They are formulated in the same way as a diagnosis was made in the traditional Indian medicine. The explanation of the formulation is that Buddha chose to explain the true faith in a way that people could understand and recognize it. The Four Noble Truths are characteristics of sorrow and suffering caused by desire; this can be interrupted by following the Noble Eightfold Path. The tuition by following this path is The Four Noble Truths (Jacobsen 2002, p. 77).

The Noble Eightfold Path is a manner of living that extinguishes the source of suffering and the thirst for life that leads to nirvana. The way consists of right understanding, right thoughts, right speech, right action, right livelihood, right effort/exercise, right mindfulness/awareness and right concentration/meditation. The way to salvation is divided into three main divisions; wisdom, morality and meditation (Jacobsen 2002, p. 101).

Wisdom includes the right understanding that is to understand the reality as it is, not just as it appears to be and also right thoughts with the meaning of a change in the pattern of thinking. Morality is the right speech, right action and right livelihood. One speaks in a non-hurtful, not exaggerated, truthful way, wholesome action avoiding action that would do harm, one's way of livelihood does not harm in any way oneself or others; directly or indirectly. Meditation is the right effort/exercise that one makes an effort to improve; right mindfulness/awareness is mental ability to see things for what they are with clear consciousness. The right concentration/meditation is being aware of the present reality within oneself, without any craving or aversion (Jacobsen 2002, p. 100).

The middle way, as Buddhism also has been called, refers to the practice of non-extremism. It’s a guiding principle and it’s the middle way between intense asceticism and unrestrained enjoyment of sense (Jacobsen 2002, p. 39).

3.2.3 His Majesty the King Bhumibol Adulyadej
The current King of the Kingdom of Thailand Bhumibol Adulyadej, Rama IX, has ruled the country since June 9 1946. He was 18 years old when he ascended to the throne, which makes him the world’s longest-serving current head of state and the longest-serving monarch ever in Thai history. Bhumibol Adulyadej means “Strength of the land, Incomparable Power” (Handley 2007, p. 13; Ockey 2005, p. 115).

He was born and raised in the United States but after the death of his father Prince Mahidol, the family decided to move to Lausanne, Switzerland. Bhumibol and his older brother
Ananda studied different languages such as French, Latin and German instead of the Buddhist languages Thai and Pali. The mother of Bhumibol, Sangwal, raised her children with a western and Thai influenced adolescence which resulted in a wider perspective of society. During this time the King of Thailand was the brothers’ uncle King Prajadhipok but due to his health problems and the changing political climate, King Prajadhipok abdicated the throne to Ananda, 1935, at that time only 10 years old. The family continued to live in Lausanne and returned to Thailand temporarily after the end of World War II. King Ananda and Bhumibol were scheduled to obtain their university degrees in Lausanne before taking on their royal obligations. Only four days before leaving King Ananda was mysteriously found shot dead with a bullet in the head in his bedroom in the palace. The question whether he was murdered or committed suicide remains a mystery to the Thai people. Several investigations and speculations were made, but no one was ever convicted of King Ananda’s death (Handley 2007, pp. 3-4, 12, 15).

Bhumibol travelled to Lausanne to complete his studies and returned to his coronation as King four years later. On his return to Thailand in 1950 King Bhumibol was accompanied by Sirikit whom he had met while studying in Lausanne, they married later that year in Pathumwan Palace. King Bhumibol and Queen Sirikit have four children, one son and three daughters (Handley, 2007, pp. 4, 16).

As King, King Bhumibol and the royal family have always been very popular among the Thai people. For many years the royal couple travelled around the country and were greeted by the citizens, mostly because they visited the affected and poor areas in the northern part of Thailand. King Bhumibol and Queen Sirikit have always had a high concern to try to solve the problems of the inhabitants by improving their standard of living, reducing the devastation of forest and a reduction in the smuggling of drugs. In order to solve the problems King Bhumibol established various funds to promote reconstruction and assistance. The people’s state of health has also been a great concern to the royal Thai couple during the years. Often when travelling around the country King Bhumibol was accompanied by a medical team. In the areas it was complicated to reach by car, King Bhumibol established mobile medical teams and funds with the aim of fighting diseases such as polio, cholera and tuberculosis et cetera (Ockey 2005, p. 116; Thai Royal Embassy n.d).

3.2.4 Politics

Thailand has a rather long history in Politics that unfortunately has some elements of violence because of different opinions. In October, 1976 a violent riot broke out which struck the official self-image of a peaceable and progressive nation. This resulted in the policy-making body, the National Security Council, trying to create unity among the people within the country. This situation arose because Thailand didn’t have a clear national identity and ideology. To overcome the polarized politics the Interior Ministry prepared the people for democracy but faced some problems because of; lack of ethics or seriousness, poor upbringing et cetera. During this time Thailand became a democracy with the King as head of the state, but while this existed in the earlier constitutions only now did it become standard. In order to show the people that the monarchy was the founder of democracy, they raised a statue in 1980 of King Prajadhipok outside the new parliament building (Baker & Phongpaichit 2005, pp. 230-232).

During all these years with politics Thailand has had serious problems with corruption. The people involved in the corruption have the aim of gaining more power and money and as a result of the increasing corruption problems the political crisis in 1991-1992 took place. The military was moving forward, among other things to protect their privileged position in the nation and to stop the corruption of the elected government. They later formed themselves into a National Peacekeeping Council in order to preserve the peace and the orderliness of the nation. To gain more political power, they handpicked people to present the new constitution with the aim of manipulating parliament through the Senate. After several months many people had had enough of the military and May 17, 1992 a mass demonstration went out on the streets of Bangkok. The result of this was
that 40-60 people were killed and many were wounded. The military junta showed on Thai television that it was the demonstrators’ fault, but worldwide foreign news television showed the truth of the military’s action; the combat troops opened fire on the demonstrators. After this the military stepped aside and many of the high ranking decision makers were replaced with other civilians. Everybody thought that the military era was over, but the military had formed a national security which had become their internal culture (Baker & Phongpaichit 2005, pp. 243-246).

In 1998 the Thai Rak Thai (TRT) party, Thai love Thai, was formed with Thaksin Shinawattra as the leader. He was a businessman and a successful entrepreneur and attracted other businesses support promising he would help both small and big firms after the crisis. The party became very popular because he used the crisis recovery as an argument and helped the rural areas with debt relief and cheaper health care. During the election in January 2001 Thai Rak Thai won with a majority against its competitors and were then able to work through their government proposals of big business support with their powerful position. Thaksin also promoted Thailand as a country abroad and built up a national pride within the country. The TRT party launched several proposals focusing on the business sector and its leaders and also fought and won the war against drugs. Since Thaksin was so popular he started control the News by buying one TV channel iTV, all channels were not allowed to show any negative news. People who protested against this were called anarchists or enemies of the nation (Baker & Phongpaichit 2005, pp. 258-260). In 2006 Thaksin resigned as the Prime Minister due to a lot of criticism when he sold his communication company to Singapore and earned billions without paying any tax. He led the transitional government until the new Prime Minister was elected. On September 19, 2006 while Thaksin was in New York, the military junta overthrew him and another coup d’état in Bangkok became reality. This happened only one month before the general election was about to be held (The Nation, August 1, 2007).

The government today, Interim Government, is led by the military junta and general Surayud Chulanont as the leader. On December 23, 2007 a new election is about to be held. The Thai Rak Thai party still exists, but has changed its name.

### 3.2.5 Economy
From being a rather slow economy, Thailand increased the pace enormously in the last quarter of the 20th century. The balance of economy and society shifted decisively from rural agricultural dominated economy to urban more traditional economy, for example GDP, and from parochial to open and globalized. This led to a mass urbanization and Bangkok was dominating it, swelling to over 10 million people, and earning the title of “the most primate city on earth”, over 40 times the size of the next largest place; Khorat (Baker & Phongpaichit 2005, p. 199). In the same period of time Thailand faced a big problem with the growth of population, Bangkok grew from a city of three million people to over three times that number, and a birth control campaign was promoted in order to control the growing population (Baker & Phongpaichit 2005, p. 201). After the Cold War the US Military and many firms stayed in Thailand and much dependent on them the urban economy grew faster than ever before. The total size of the economy (GDP) increased fivefold and GDP per head tripled. In 1973-1976 of period a slowdown in business started, but in the late 1976 the Prime Minister Thanin hoped that more foreign firms would come, i.e. more foreign investment. But instead of more investment from for example US firms who had invested a large amount of money in companies before began to leave with the already departing US Military. They believed that this could lead to a vicious circle and besides, the military in Thailand was again dominating the government which had an anti business streak. Thailand could now be facing a tough period because of this. But after the US investments were gone the Japanese investors came in. They had been in Thailand for many years but it wasn’t before the middle of the 80’s they exceeded the investments by three times more than the US. From the late 1970’s Thailand had a really strong economy with an

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4 Thailand’s third largest city
annual growth rate of 9% depending on the world or regional economy. Everything wasn’t positive during the late 70’s because Thailand was facing the second oil crisis which was the largest import during this time. A consequence of this was several debtors were paying their bankers which led to one bank crashing and several being bailed out. To sort this out technocrats and business supporters saw an opportunity to switch towards more export-oriented manufacturing. At the same time as this was implemented, the US and Japan met to sort out the chaos in the World Currency markets after the oil crisis. This resulted in a strengthened Baht because it was linked to the US dollar and exports to Japan tripled (Baker & Phongpaichit 2005, p. 203).

In the beginning of the 90’s Thailand’s economy again grew rapidly, but at the end of 1996 a slowdown was noticed. The economic crisis in 1997 affected the country’s economy tremendously and Thailand was forced to turn to IMF, the International Monetary Fund, in order to obtain financial support and swift measures to improve the country’s economy (Punyaratabandhu 1997; Srejber, Carlens & Götherström 1999). When the crisis was an established fact His Majesty the King Bhumibol Adulyadej encouraged the Thai people to change their economic philosophy with the the intention of managing the former economic adversity and to show tolerance towards the insecurity of the economic future (Krongkaew 2003).

3.3 Sufficiency Economy

“Sufficiency Economy is a philosophy that stresses the middle path as an overriding principle for appropriate conduct by the populace at all levels. This applies to conduct starting from the level of the families, communities, as well as the level of nation in development and administration so as to modernize in line with the forces of globalization.

“Sufficiency” means moderation, reasonableness, and the need of self-immunity for sufficient protection from impact arising from internal and external changes. To achieve this, an application of knowledge with due consideration and prudence is essential. In particular great care is needed in the utilization of theories and methodologies for planning and implementation in every step. At the same time, it is essential to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, businessmen at all levels, adheres first and foremost to the principles of honesty and integrity, in addition, a way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable to create balance and be able to cope appropriately with critical challenges arising from extensive and rapid socioeconomic, environmental, and cultural changes in the world.” (The National Research Council Committee on Economic Branch n.d., p. 3)

3.3.1 Philosophy

King Bhumibol has developed the philosophy of SE over the past three decades. The philosophy is grounded in His Majesty the King’s experiences in rural development. Giving the royal speech in 1974 His Majesty the King explained the philosophy as a step-by-step development emerging from self-reliance, having enough to survive, moderation, reasonableness and self-immunity (Piboolsravut 2004, p. 127; National Economic and Social Development Board n.d, p.1).

The purpose of the philosophy is to serve as a set of guiding principles for the people of Thailand; from the family level, to the community level and to the national level. The differences between the levels are described as follows: at the family level it is important to have the sense of what is right or wrong in their daily life and behave in a moderate way. Through the improvement for yourself and your family in a humble and non-egocentric manner the moderate way will be at a
sufficient level. The community level requires the people to cooperate in activities, decision-making, mutual learning process and the uncomplicated technology in development. The national level consists of the balance of a holistic development process; the demand of products within the country should be taken into consideration before exporting, reduce debts by not overspending, protect the use of the natural resources by developing innovation and technology importing can be reduced. By following the middle way at the national level, Thailand will be a secure, balanced and sustainable developed country (Senanarong 2004, pp. 5-6)

In 1992 King Bhumibol addressed the Thai people with the “New Theory Agriculture”, an application of the philosophy of SE, a new sustainable agriculture towards self-reliance for the rural household. The theory included three stages with the purpose that farmers would become more self-reliant. The first stage was to create sufficiency at the farm level or state of self-reliance. The King had developed a model from an experiment based on a 2.4 hectare area of land which was the average household size of land in Thailand. The area of land was divided into four parts: 30/30/30/10 percent. The first 30 percent was to dig a pond to store 19,000 cubic metres of water during the dry season and to raise fish. The second 30 percent was for rice cultivation to manage one year of consumption. The last 30 percent was for other kinds of crops. The 10 percent was for housing and other activities. Stage two included the community level or cooperation among farmers. The purpose of this stage was to increase production and the availability of local products within the community. Because of transportation costs et cetera local exchange should be preferred to exchange with other cities and communities of the country. Stage three was sufficiency at the national level or cooperation among cooperatives and investors. The aim of this stage was to expand the external community throughout the nation. This would result in new technology, new kind of resources, services from bank and economic institutions. The King pointed out that the three stages were a progress which had to be achieved from stage one to stage three (UNDP 2007, p. 28; NESDB n.d, pp. 4-5; Senanrong 2004, pp. 11-16).

Due to Thailand’s economic crisis in 1997 King Bhumibol reiterated and expanded the philosophy. A guiding principle within the philosophy is the Buddhist principle of the middle way consisting of the three components: moderation, reasonableness and self-immunity which clearly overlap and interlock with each other. It also requires two underlying conditions for the philosophy to work: knowledge and ethics (Kantabutra n.d., pp. 4-5; UNDP 2007, pp. 29-31). However, Pesek argued that the temporary military government pledged victory by applying SE without ever explaining to the Thai society what SE is (2007, p. 17).
Moderation is the main idea of sufficiency; it means enough in the sense of not too little, and not too much. It is the middle way between frugality; want and the over-spending and self-reliance; between late development and impossible dreams. Reasonableness is about evaluating the reasons for any actions and its consequences. It involves the evaluation for oneself, the society, the environment in the long term and short term. The evaluation occurs through analytic capability, self-awareness, foresight, compassion and empathy. Self-immunity is how to cope and handle and external changes, this signifies self-reliance and self-discipline. There are also two underlying conditions in order to achieve sufficiency: knowledge and ethics. Knowledge is wisdom and how to understand its meaning, ethics is built upon ethical behaviour, honesty and straightforwardness. It also includes tolerance and perseverance. All these elements are related and connected with each other (Piboolsravut 2004, p. 129; UNDP 2007, pp. 29-31).

As shown in figure 5 there are two different sides and they are struggling to connect with the three elements in the middle: harmony, security and sustainability. To achieve harmony, security and sustainability there has to be a balance between the two sides. The upper part of the model consists of the foundation of SE and these elements have to be fulfilled if the country or the society will be able to cope properly with crucial elements from outside challenges. These elements are located in the lower part of the model and can be summarized as globalization and its impacts (The National Research Council Committee on Economic Branch n.d., p. 3).

On the basis of the elements King Bhumibol expressed five principles of living (UNDP 2007, pp. 29-31):

- Know what you’re doing
- Be honest and persevere
- Take a middle path, avoiding extremes
- Be sensible and insightful in taking decisions
- Build protection against shocks

The following globalization impacts are defined by Cateora and Graham (1999) and are important to the consider on the international market. These are put in a context to Thailand and the framework of the research.

**Material**
The use of material within Thailand, the use of raw materials between bigger cities and rural areas and the extent to which it is imported or exported.

**Environmental**
The use of natural resources within Thailand and the possible differences between bigger cities and rural areas. Environmental goals for example reduce pollution and encourage the development of alternative, green, low-carbon or renewable energy sources and prevention of global warming.

**Cultural**
The core cultural values within Thailand, the possible difference between bigger cities and rural areas and the possible differences between subcultures.

**Political**
The legislation in Thailand. Different interest groups and the behaviour within corporate, academic and religious institutions between bigger cities and rural areas.
Social
The society in Thailand, the values, beliefs and norms in bigger cities and rural areas.

Technology
The development, innovation and use of technology in Thailand and the extent of importation and exportation in bigger cities and rural areas.

3.3.2 Six Royal Development Study Centres: application of the Sufficiency Economy

“The purpose of the Royal Development Study Centres is to develop farmers’ land by means of land development, water resources development, forest rehabilitation and application of production techniques in agriculture and animal husbandry and to use the donated funds as the operation cost of the centre. The centres will also serve as a central office to conduct development activities to improve the well-being of the people in the surrounding areas. Once the farmers have upgraded their living standard, they might consider setting up a rice mill and rice bank in each village to get an opportunity to train themselves, to finally become self-supporting…”

(His Majesty the King Bhumibol Adulyadej, royal speeches)

The six Royal Development Study Centres, also called the model of success, is knowledge of a sustainable approach how the farmers and the people can implement the guideline in how to become self-reliant. There exist five rules that are equal in each Royal Study Centre in order to follow the guideline in achieving sustainability and self-reliance. Each Royal Study Centre has a local characteristic of the region where it is situated and depending on the geographic location. The problems can be researched and improved. The results of the studies serve as the guideline in how to grow successfully in that region of the country. It is a step by step development where the nearby farmers to the Royal Study Centre implement the knowledge first. Then farmers in other areas will implement the knowledge as well. The Royal Study Centres have a great variety of agricultural subject areas; cultivation techniques, propagation of crop varieties, animal husbandry, fishery, et cetera (Office of the Royal Development Projects Board 2004, pp. 3-6). The Royal Study Centres are situated in different regions in Thailand, shown in Figure 6.

In the North-eastern part of Thailand, where one of the Royal Study centres is situated, a network within a small village was built up and called the Inpaeng Network. The network was built up with the basis on the philosophy of SE in order to solve the village’s agricultural problem, the global forces and how to become self-reliant. The villagers used their local knowledge to increase the local economy by following the middle way in decision making such as the use of resources and evaluating the options. All of the villagers had to apply ethical behaviour in cooperation and for the future. The lengthy process became famous in the folk poems and is stated as “Before heading further, always look back and make sure every step you have taken and will be taking is clear to you.” The knowledge of Inpaeng Network was later applied to other parts of Thailand as well as markets and institutions (UNDP 2007, p. 46).
1. Khao Hin Sorn Royal Development Study Centre
   Phanom, Sarakarm District, Chachoengsao Province
   - The first established centre, problems with water capacity, soil erosion.
   - Rehabilitation of forest, improvement of water resources, rehabilitation and conversation of soil.

2. Puparn Royal Development Study Centre,
   Muang District, Sakon Nakhon Province. Inphaeng network
   - Cover the development of forests in the watershed areas
   - Enabled farmers with a small piece of land to obtain rice enough for household and have enough water during dry season

3. Huai Hong Khrai Royal Development Study Centre
   Doi Saket District, Chiang Mai Province
   - Suitable method for watershed area development and disseminate the results to the villagers. Achieve the optimum use for water flowing down from hilltops, check dams and fish-boned shaped ditches preserve and maintain soil moisture. Reservoir for crop cultivation, animal husbandry and fishery

4. Huai Say Royal Development Study Centre, Cha-am District, Phetchaburi Province
   - Earlier fertile areas, degradation of forest caused dry spells und unpredictable rainfalls. Development of forestry for multipurpose uses.

5. Kun Krabaen Bay Royal Development Study Centre, Tha Mai District, Chantaburi Province
   - Problem of deterioration of the coastal natural resources, due to large-scale intensive fishery.

6. Pinkun Thong Royal Development Study Centre,
   Muang District, Narathiwat Province
   - Raise the standard of living and the economic condition of the people

(Office of Royal Department Projects Board 2004 p. 7-20)
4 RESULT OF THE STUDY

In this chapter the results of the interviews are presented. The results are presented out of each variable within the research tool. Initially the result of group A is presented, then group B. A summarized table of group A and B is presented in order to obtain a conceptual interpretation of SE. Finally a table with the result of group C containing the summarized key words is presented.

4.1 Group A

The respondents claimed that the philosophy of SE should be seen as three components: moderation, reasonableness and self-immunity with two underlying conditions: knowledge and ethics for its fulfilment. They all agreed that SE is a philosophy that needs to be interpreted at an individual level. Although there were different opinions among the respondents as to how the model of SE is created.

“The meaning of SE is the three components, this is the basic, but how to have the three components together, is with the two underlying condition to reach sustainability, harmony and security.” (Respondent A3)

It’s emphasized that the translation of SE’s whole concept from Thai to English is not explained in its whole meaning due to the fact of its origin in the Buddhist thinking. An example of this was given by one of the respondents; the word ethics is not only a word that can be explained by a translation. In Thai: ethics has a deeper meaning because of its importance in the Buddhist religion. All the respondents claimed the importance of the middle way in SE and in the daily life.

Moderation

The respondents agreed that moderation is one of the important components in philosophy and daily life. They meant that moderation has an impact on decision making with the meaning of living life in a moderate way. That is to follow the middle way; not too little and not too much. It could also be explained as a balance between what you can do and what you have. A common opinion among the respondents was to find a balance in consumerism and not be greedy and a materialist thinker. By following the middle way it will lead to well-being and harmony and create stability in daily life.

“If you are utilizing natural resources in a moderate way then you are not going to use a lot of natural resources and generate some unnecessary energy. That is one thing. Another thing is that, I think if people are moderate they tend to be less greedy. Then the people are less greedy I think the society will be a lot more happier than it is today because people are trying to get more and more and are never satisfied with what they have.” (Respondent A1)

“It is to be harmful to yourself, others, society, and the natural world. With the awareness will lead to be thoughtful and have a balanced life.” (Respondent A2)
“SE also is about respecting people’s choice. Moderation means that you can have a fancy watch or clothes because you have money to spend and you buy it because you will use it, not to show off.” (Respondent A3)

“SE brings back to nature, to live in balance. If you understand SE, it’s applicable everywhere. It is the true nature of the human being.” (Respondent A4)

Achieving the middle way has to start at an individual level and is a development from childhood until the adult stage. They claimed that the middle way consists of the individual value. In business this could be compared to the businesspeople who are trying to create demand; they emphasized it as the unnecessary demand of products and services.

“Right now we have a telephone company, mobile phone company that has a TV commercial. It says I’m in same house, when I woke up in the morning I call somebody that I know within the same house to say how are they doing. This is not rational, it is just trying to make money and you are not being moderate doing this way and if all companies doing this generating unnecessary demand for the product and services. Then how can you achieve this in your as a whole in the society.” (Respondent A1)

The respondents claimed that rationality is important in every decision regarding how to live your life moderately. People in the competitive sector respect this but don’t like it because it affects their lifestyle. People with money should act rationally and be moderate by following the middle way. A new phenomenon within Thailand is the admiration of people with money, this results in consumption and overspending above their capacity. The difference between Bangkok and rural areas in moderation was compared by the respondents to business. They explained it as in the bigger cities unnecessary demand is created and the people in the rural areas are the ones who are not well informed about what is going on, they intend to be more irrational.

The imbalance of the middle way in general was argued by the respondents as it causes tensions in the social systems and in the long run it wears itself out. After the economic crisis in Thailand people understood the middle way better in daily life. At the time in 1997 Thailand was pushed into becoming a tiger economy.

**Reasonableness**

The respondents differed in their opinions whether reasonableness can be taught or learned. Some claimed that it can only be experienced by trial and error; by reflecting on your own experience and asking yourself in which situations can reasonableness be practised. The others argued for a learning process through the childhood up to the adult age.

“Reasonableness to me means when you want to make a decision on something you have to think both short term and long term of the consequences of your actions. You cannot be reasonable unless you have knowledge and ethics.” (Respondent A1)

“If you want to buy a house or a car, you have to compare reality to yourself and ask what size of house can I buy, and then you have reasonableness. When you have reasonableness you can define your moderation.” (Respondent A3)
The learning process of reasonableness is possible through electronic books, reports, children books, and University programmes on the understanding of the philosophy of SE. It is important to compare the consequences in the perspectives of long term and short term. Again the respondents pointed out the importance of the three components and the two underlying conditions.

The economic crisis was brought up for discussion by one of the respondents who compared companies to the action of reasonableness. Before the economic crisis in 1997 some companies believed they were reasonable in the way of making business, they expanded the business in order to make more profit and produce over their capacity. These were the companies that were hurt the most during the crisis. The companies should have evaluated their production capacity and this would have led to reasonable thinking and decision making. If they were more reasonable, they should have survived the crisis in 1997 or any kind of crisis.

“Because of the pressure from the shareholders, you are trying to make profit every quarter, every three months which is not possible. In trying to do this you create many other things that impact the society. For example Enron...How can you continue producing profit every three months unless you generate unnecessary demands, unless you take advantage of other stakeholders that are not the shareholders, you take advantage of your customers.” (Respondent A1)

Self-immunity
According to one of the respondents the ability of adjusting to external and internal changes is natural for humans and people have survived for many years with different kinds of shocks in the world and this creates experience that will pass on to the next generation. The respondents claimed that one of the vulnerable sectors in Thailand has been the agricultural sector which is very important in Thailand. Before they didn’t have any insurance in their growing because some of them only produced one product which could lead to insecurity if no one wanted to buy their product.

“If you are selling only one product you are taking a lot of risk, what if tomorrow’s behaviour change and people don’t buy your product. You can’t rely on this product. Therefore, if you want to create this immunity for yourself, you’ve to have more than one product.” (Respondent A1)

They argued that since the economy is open in Thailand and in almost every country in the world, it doesn’t matter if an external shock will strike locally, regionally or globally. It is going to have the same effect because the investment flow moves quickly to every part of the society. Thus, every part is interconnected.

“It depends on different conditions, for example if people live a simple life and the King talks about that everyone should try to grow everything for their own family consumption. Simple life; no matter what happens from outside they can survive. But if all of a sudden they run out of water supply they cannot exist of it. Depend on the size of the shock that affects.” (Respondent A4)

One of the respondents referred this directly to the philosophy in the matter of which part of the country could withstand a shock best. The answer was that it depends on what kind of philosophy they are practising. If a person has some level of appearance, commitment and being true to their philosophy; then the person should withstand a shock better.
Ethics
Ethics was argued as one of the two underlying conditions and two of the respondents explained its importance to SE as:

“...if you only achieve the three component and knowledge condition you are not going to achieve sustainability because you can be a smart bad guy. If you are a bad guy, of course you can achieve some short-term, but in the long-term you are not going to be doing well.” (Respondent A1)

“Ethics forces you to be moderate. If you are greedy, you cannot be moderate. You want a lot of money and you don’t fulfil your want. The first thing you have to do is keep your want and not be greedy and the second thing is ethics make society sustainable because you think of other people.” (Respondent A3)

However it was argued that the translation to English doesn’t explain the whole meaning in the way it is described in Thai. One respondent claimed that the word virtue is a better translation of the concept of ethics. They argued that SE takes tolerance and perseverance into consideration within ethics. This will lead a person to think of other people and result in a person fulfilling their potential, a moderate person. It is difficult to practise ethical behaviour, but it was argued that it is basically about a person having full sense of their ethical behaviour.

Regarding whether the key factors differ in cultural ways between bigger cities and the rural areas the opinions differed among the respondents. One claimed that in the rural areas of Thailand people are more sincere, they appear to the Buddhist value and therefore they tend to be more ethical and have higher moral ground than people in Bangkok. Another two respondents argued that it is the challenges that are different and that this creates a difference between rural areas and cities. People in the rural areas have a greater tolerance in life and are less greedy. One respondent repeated the fact that SE is a philosophy and needs to be interpreted on an individual level; therefore it is difficult to determine possible difference in ethical behaviour.

Knowledge
One of the respondents referred to knowledge as it was best explained as His Majesty the King once explained it; it is a three way concept that consists of a clear understanding of everything in one’s own nature, careful consideration and prudence. All this together creates knowledge and is an input to ethics. The different parts in the model cannot be separated everything is related; it has to be seen as a whole concept. Another respondent argued that knowledge has a critical role:

“You cannot be reasonable, you cannot create your immunity for yourself, and you cannot be moderate if you don’t utilize the knowledge so it’s very critical.” (Respondent A1)

It was explained that knowledge is a key thing to SE. If a person wants to be moderate, have self-immunity and be reasonable, without knowledge it isn’t possible. A person needs to have enough information in daily life in order to make the right decisions that will have success in the long term. Although one respondent claimed that there exist different kinds of knowledge and a person’s ability to balance his life.

“To me it is having a self knowledge, taking into consideration many things that contribute to your livelihood it is being aware of the interconnection between yourself and others, and taking it into the whole equation... Knowledge and ethics play an important role in every part in SE. Your ways
of knowing how to live in the world, that is spiritual knowledge. I think the King touches on spiritual knowledge; which is ethics. I think SE has different levels of knowledge. For example technical knowledge meaning how to make your farm endure during the economic crisis, how to make a business endure during the crisis, it is a how to knowledge.” (Respondent A2)

Although all respondents agreed on the importance of SE for the society, one respondent was not satisfied with the way SE was communicated to the Thai people. The following statement was made:

“Everywhere the philosophy of SE is spoken it’s a commercial propaganda; media, TV, subway et cetera. Not a good strategy, as much as I adore and value SE, I don’t agree with the campaign methods telling the people this is the right way, this is how you should do it.” (Respondent A2)

Harmony
Again the respondents argued the importance of the interpretation of SE at the individual level. Harmony was explained as it consists of different concepts; a person is in harmony in order to cope with a shock or if the person has a balance in life all the time. It was also argued that harmony is a balance between well-being and unity and the balance of SE in daily life. The respondents claimed that if a person has balance in life and have a shock usually the person can cope to get in balance and know what one is doing and realize that life is not over because of the shock.

“Actually the King didn’t use the word harmony he used the word balance. It is similar to the concept of moderation; not too much and not too little. When you talk about balance you talk about a scale that needs to be equal, that is also necessary in daily life.” (Respondent A4)

“Everyone can live happily with his present environment. Social environment and economic environment can live peacefully together and coexist. No matter if you are Buddhist, Islam, or Catholic; you can still live peacefully and coexist together in this whole world. No matter you are rich or if you are poor you can still live together, that is what I mean by harmony.” (Respondent A1)

It was also argued that harmony and reasonableness are interconnected, if a person is being reasonable and in harmony then the person will know of the full effects in the decision making. Although it was argued that it can be difficult to live in harmony, because some of the decisions that are made will not only depend on the person himself.

Sustainability
As an important component within SE, sustainability was claimed to have an important role in society. A sustainable society was stated by the respondents as something that will develop gradually. It is strategic planning in a contextual and abstract way for the Thai people, although it was argued that there are various examples that can contribute to understanding. The problems of climate change and global warming were given as examples on how the Thai people can interpret and understand the philosophy of SE.

“As much as I agree with and value His Majesty the King’s speeches, we don’t want SE to be a fixture or a proven framework – we want it to be dynamic. That is by finding it ways to meet other development thinking, talk to the people, get connected with foreigners and students and in that way
interchange. I don’t want SE to be propaganda. SE is complex and different kind of knowledge is needed in order to make the Thai people understand.” (Respondent A2)

The world is changing and everything is not permanent although it was claimed that the society needs to be sustainable, if not it creates a gap between the rich and the poor. This gap will create a discord in the society that will result in violent actions and then it is not possible for the economy to develop and become sustainable. All these examples can be reduced by adapting to the philosophy of SE. One respondent discussed that sustainability can keep economic growth and the equity at a sustainable level. Thailand will have around five percent annual growth and the growth in income is not equal. The difference creates a discord and that will lead to a non-sustainable growth.

The respondents differed in their arguments about local and regional sustainability. The majority argued that it is necessary to see Thailand and the world as a whole. First the macro level of the society needs to be sustainable, then the local level. The macro level impacts everything else and if it’s weak it will be impossible to create sustainability and this will lead to disasters at the local areas. If the world cooperates, that is by all nations working together; the world will be a sustainable place. The United States and Australia were mentioned as examples of countries that are not going on a sustainable path in using the natural resources. This was argued as a problem due to the fact of the other countries achieving sustainability and how to cope the threats of the global climate change. Another solution that is claimed is how to use the knowledge of the people in rural areas. If a community has local sustainability; people work together, they know how to produce, grow and handle local problems. Although all respondents argued that SE is the solution for a sustainable path for Thailand.

Security
Security was argued as a concept where it keeps well-being of the people. It reduces social selfishness and helps people to firmly stand on their own feet with the right thinking.

“It’s just part of the sustainability. If you don’t feel secure you will not be sustained. It depends on where you apply the philosophy, if you apply it on a family level then the security is at the family level. Community is how to create a safe community environment so that everyone can live without fearing for anything.” (Respondent A1)

It could be explained as a part of the human immunity and the sense of well-being that leads to security. If a person has a strong self-immunity he will have greater knowledge. It was argued this is what villagers do when or if they stand up for their opinions and fight for their rights in the globalization of the world. Security also included the security of the police and the military but no linkage was made to the philosophy of SE, although it was important with national security but not in a way that creates enemies to Thailand. An explanation was made with the connection to harmony; if you don’t have security it will lead to imbalance.

One of the respondents had problems with the English translation of security from Thai. Instead another definition in Thai was made; sukha and dukkha. It has it meanings of pain and no pain in the mental and physical parts of the human body. The respondent claimed that it is how to balance the sukha and dukkha and how to cope with them in order to interpret the right thinking and SE.

Material
The respondents argued that it is the thinking and the planning of the use of the material resources that needs to be considered within SE. To use knowledge and reasonableness in decision making will lead to sustainability in the use of materials in Thailand. If Thailand only imports materials goods it
will be difficult to control the economy because it will not be possible to control the price and it is not possible to create immunity. Again it was argued the importance of the knowledge of the local wisdom and being reasonable by utilizing Thailand’s own materials and wisdom to produce a product or service that is not available elsewhere. It was argued that Bangkok focuses on product services and the rural areas on agricultural products; it is difficult to compete on those different products. The respondents highlighted the importance of having a balance in the daily life and applying SE on every level in decision making.

One of the respondents argued that all globalization impacts must be in a balance in order to achieve happiness. Instead of measuring countries welfare with GDP, the Gross Domestic Happiness GDH used in the country Bhutan should be applied.

Environmental
The environment was claimed to be a very important factor. Again it was claimed that SE can help the awareness of climate change and global warming. It is necessary to produce within the ability and the livelihood should not do harm to the environment. Without this awareness or decision making that will help the environment to survive, all respondents agreed that SE is not practised.

It was also claimed that the awareness and change within the society cannot change overnight; all individuals need to think of the long term while making decisions. Especially the younger generation was mentioned as the best population to raise awareness of the problems in the world. The combination of the domestic environment and sustainable development was argued to result in SE. The environmental difference between Bangkok and the rural areas could be explained again as the use of local knowledge. Since the philosophy of SE was initiated by His Majesty the King, many farmers had practised SE and the livelihood for a very long time. They knew and understood the meaning of being self-reliant, knew what and how to grow in a sufficient and balanced way.

Cultural
The respondents claimed that there are two main directions within the philosophy of SE; those who support SE and those who do not support SE. The younger generation is a given example of the non supporters due to the fact of not understanding or interpreting SE in its full meaning. The younger generation in Thailand has the ability of admiring the rich people and in fashion in their livelihood. Because of this a lot of the young people move from the rural areas to the bigger cities, also mentioned as the problem of urbanization. The consequences of this are a loss of future local knowledge; that will lead to the knowledge of the older generation not developing. The respondents argued for a solution where the older generation can meet the younger generation’s need.

“SE is to accept your ability and if SE is practise: a person will have success in the decision making in the long term. This has to start at the local level, then at the community level and later at the regional or global level.”  
(Respondent A1)

Due to the fact that SE is a philosophy in Thai society and has its foundation within Buddhism, all respondents argued that SE can be applied everywhere in the world. Although, the understanding of the Thai culture and Buddhism is necessary in order to achieve the fulfillment of SE. It is not necessary to compare SE as an economic theory; all key persons defended SE as a philosophy. The United States was mentioned as a country where it is difficult to apply the philosophy of SE because of the individualism and consumerism within the society.
Political

“In Thailand there are a lot of dishonest politicians and within many things; corruption. Without a good government it is not possible to build ethics or knowledge. SE needs a good political system. In 2006 when we had the Military coup, the Military did not practise SE they were not being reasonable or moderate.” (Respondent A3)

Politics was highlighted as an important topic due to the fact of the instability in the government in Thailand. All respondents claimed that SE needs good governmental support, although the present government talks about SE but shows no action. This was misleading the Thai people, because of the importance of being in unity with His Majesty the King. Among the respondents politicians were argued as using the philosophy of SE in order to have success in the election on December 23, 2007. This created confusion in the society regarding the understanding of SE. It is not possible for SE to rely only on governmental support, SE needs to be practised and understood at the individual level. It is argued that the politicians are not the spokesmen of SE, it is His Majesty the King and all Thai people who should practise and interpret SE themselves.

Because of this several interest groups outside the governmental arena were created where SE was communicated to the Thai society. Although, the ways of the communication differed among the respondents and it was mentioned as propaganda.

Social

The respondents argued that the cultural and the social are closely related. Therefore it resulted in a similar discussion as the cultural questions. Although, it was argued that social must be interpreted at the individual level because of the values, beliefs and norms of the Thai society.

“The only difference I see in practising or embracing the social life of livelihood within SE is that the rural areas have a stronger social capital. They have practised SE for a long time, even before His Majesty the King initiated SE, that needs to be taken into consideration.” (Respondent A2)

Technology

The fast change in technology and society's rapid ability to adjust was a common opinion among the respondents. It was argued that a balance was necessary in order to cope with the new information. Thailand needs to be a part of the development of global technology, although Thailand should not be the innovator or leader in all sectors. Again the respondents argued for a society in balance and where a sustainable development is performed.

The negative aspects of this were mentioned by one respondent as the competition among business and people will increase and that needs to be taken into consideration in the decision making in the long term; in order to follow SE and have a sustainable society.

4.2 Group B

The respondents claimed that it is important to think of SE; that is explained by knowing your limit and spend less money. Although, if a person has money and needs to invest in a certain product, the person can buy it as long it is not for showing off. It is important to support the products produced in Thailand and purchase local made products that will generate a more stable Thai economy. An example was given where a rich Thai woman had a lot of money that she did not know how to spend or invest. Instead of purchasing new things, she started a cosmetic company Gifferine Cosmetic
where the owners and the employees are Thai citizens. Today the company has expanded and is exporting its products to 30 countries worldwide.

The respondents argued that this multinational company is supporting the Thai society in a SE way; that is by awarding sponsorship to poor children in their early years up to the level where the children attend high school.

**Moderation**
According to the respondents moderation could be explained as not overspending, if a company spends money without thinking the money will run out in the end and because of this it is necessary to create a balance. In the opposite way it is not healthy to spend too little, that is why the middle way is so important to the Thai society.

**Reasonableness**
The respondents believed that reasonableness could be practised within business and regarded it as an important factor among the employees. It was recalled as a process and is how to educate the employees within the company. The requirement on the employees, apart from analytic capability, self-awareness, foresight, compassion and empathy is how to succeed at work without taking advantage of one’s colleagues. It is also important to be open and respectful and this must be understood from within in a person.

**Self-immunity**
The company compared itself to self-immunity with the example of how they handled the economic crisis in 1997. Then, as well in the future it is argued that the company handled and will handle a shock because it has created a high credibility and reliability among its customers. The customers know that the company never harms the environment; it is good to the Thai society, and has reliable products, good service et cetera. The respondents also argued that the company does several researches into the opinion of the customers in order to strengthen the company and trust in the company brand.

**Ethics**
The respondents claimed ethics to be an important topic in order to maintain the core value of the company. It was argued that if responsibility is emphasized this will result in equity among the employees where a higher level of honesty is practised. It will reflect as transparency within the company, to the customers and to the Thai society.

**Knowledge**
To increase knowledge within the company, the respondents claimed this factor together with ethics to be the most important key factors. Knowledge provides the employee with information and a knowledge sharing environment among the employees is necessary. The respondents agreed that knowledge could be seen as an investment, although it is not only within the company that it should be spread. It is important for the customers to share information and knowledge and because of this several workshops and seminars are implemented.

**Harmony, sustainability and security**
It was argued by the respondents that the most important issue was to have a balance between the stakeholders in order to create a win-win situation; this will lead to sustainability and stability for the company in the long term. Again the respondents repeated the importance of not taking advantage of each other because this will lead to an imbalance on the market in the long term.
Material
The company is a multinational company and does not use any raw material from Thailand. Everything is imported as finished products because of the specialized products of the company. It does not make any sense for the company to change that and use material from Thailand because of its specialization and policy within the company.

Environmental
The respondents claimed the company to have a high European standard and explained it to be at a higher level than the Thai standard. Depending on the products of the company, it was argued that the company is very aware of the environmental situation in the world. Therefore: employees, customers and other people within the company have an increased knowledge of the environmental issues. Several current projects have been launched in order to improve the environment. One project was to plant 4,144 trees in the North eastern part of Thailand, another one was to calculate the carbon dioxide discharge on different kind of transportation to raise awareness of climate change.

Cultural
The company is famous worldwide for its core value of CSR-Corporate Social Responsibility and the respondents argued that it takes into consideration all the steps within the philosophy of SE. CSR is the role model of the company and each new employee is given and explained the key concepts at the induction day. While recruiting employees it is important they understand and share the same culture as the company because the company considers itself as a caring company. The new employee will have a week of orientation where the business philosophy is fully explained. Since it is a multinational company it was claimed that a lot of workshops include how to respect and meet other people from different cultures and countries.

Political
Due to fact of its position worldwide, the respondents claimed that politics plays an important part because of different legislation in other countries. However in Thailand the local laws are practised and regulate how the specialized products of the company are handled.

Social
The respondents argued for the company to have an important position in the society because of the various projects. A part of the company’s annual profit is invested in different parts of Thai society. An example of this was: in the entrance of the company a Christmas tree was placed. The Christmas decoration was replaced by notes with photographs of orphan children and what each child wished for Christmas. Then each employee was allotted a note where the wish of the child was purchased. Then all employees travelled to the orphanage and handed out the Christmas presents to the children.

Technology
This factor was defined by the respondents as the different type of technology used within the company. The company has a high level and standard within technology and has several divisions where it is applied; IT, marketing, software, customer relationship, call centres and sales offices. Innovation has to be implemented in the daily work in order to enhance the business. Again it was repeated that it is important to have a balance; that includes the production volume.
### 4.3 Summary group A and B

In the following table (Table 4) a summarization of keywords of group A and B is presented.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Group A</th>
<th>Group B</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Moderation</strong></td>
<td>Living life in a moderate way; not too little and not too much. Not to be greedy, balance in consumerism. Rationality in decision making.</td>
<td>Not overspending. Necessary to create a balance.</td>
</tr>
<tr>
<td><strong>Reasonableness</strong></td>
<td>Compare consequences in the long term or short term. Reasonableness in decision making. Evaluate ability and capacity.</td>
<td>Education within the company. Not to take advantage of others. Open and respectful as a human being.</td>
</tr>
<tr>
<td><strong>Self-immunity</strong></td>
<td>Produce more than one product. Interpret at an individual level.</td>
<td>High credibility and reliability. Reliable products and services. Opinion of customers.</td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>Input to ethics. Enough information in decision making for long term.</td>
<td>Knowledge sharing environment. Investment among the employees. Workshops and seminars.</td>
</tr>
<tr>
<td><strong>Harmony</strong></td>
<td>Different concept. Balance between wellbeing and unity. Balance in life; handle shock better.</td>
<td></td>
</tr>
<tr>
<td><strong>Material</strong></td>
<td>Thinking and planning of the use. Knowledge of local wisdom and being reasonable.</td>
<td>High European Standard. Aware of the environment within the company. Several projects within environment.</td>
</tr>
<tr>
<td><strong>Environmental</strong></td>
<td>Produce within the ability. Livelihood shouldn't do harm to the environment. Awareness and decision making will help environment survive.</td>
<td>Core value within the company is CSR. Caring company. Workshops in respecting and understanding different cultures and countries.</td>
</tr>
<tr>
<td><strong>Cultural</strong></td>
<td>Supporters and non supporters of SE. Urbanization leads to a loss of local wisdom. Applicable everywhere; an understanding of Thai culture and Buddhism is necessary.</td>
<td>Important role on the society. Gradually development. Reduces gap in the society. Macro level first then local areas. Worldwide cooperation. Local knowledge leads to local sustainability.</td>
</tr>
<tr>
<td><strong>Social</strong></td>
<td>Interpret in an individual level.</td>
<td>Many projects within the Thai society.</td>
</tr>
<tr>
<td><strong>Technology</strong></td>
<td>Society in balance. Sustainable development. Part of the development of the global technology.</td>
<td>High Level of technology. Several divisions with different kind of technology. Achieve balance in the production volume.</td>
</tr>
</tbody>
</table>

Table 4 - Summary of group A and group B
(Own adaption)
### 4.4 Group C

The results of the interviews from the students are presented in Table 5.

| Variables | C1 Male 17 yrs  
| Male 18 yrs  
| Female 21 yrs  
| Female 21 yrs  
| C2 Male 23 yrs  
| Male 22 yrs  
| C3 Male 28 yrs  
| Female 26 yrs  
| Female 24 yrs  
| Female 21 yrs  
| C4 Female 23 yrs  
| Female 18 yrs  
| Female 18 yrs  
| Female 24 yrs  
| C5 Female 26 yrs  
| Female 24 yrs  
| Female 21 yrs  
| C6 Male 21 yrs  
| Male 23 yrs  
| Male 25 yrs  
| Male 24 yrs  
| C7 Male 20 yrs  
| Male 21 yrs  
| 1. What do you know about sufficiency economy? | Not want, just enough day by day. Needs; food extra satisfy  
| Less spending money  
| Just about enough to survive  
| Basic living, no luxury, enough food, cheap restaurants. Depend on value, own growth  
| Own capacity, not beyond your capacity life-style, apply with business. Use knowledge, reasonableness, self-immunity  
| Everything is for comfortable thing. Not much, it’s a good philosophy  
| Not to much not too little, enough  
| 2. How would you explain sufficiency economy? | King idea applied to farmers, upper class economy, TV-shows, upper class, spend it everyone  
| Like above simple standard, not spend to much  
| Obtain sustainability, spend not too much. Use in city, do our job. Use something cheaper use it in many ways. If you are rich, your living ok, show off not.  
| Basic, easy of life, spend what you have, what you can afford  
| The King theory. Develop your community, anyone use it, countryside  
| Something in country, use for a farm, doesn’t want any, use so he can live. Good for Thailand  
| You will use it with what you have, spend your own. No loans, no competition, no import  
| 3. How do you consider the effects of sufficiency economy on Thailand? | Better, world price goods, save, more save energy, oil prices, apply it to every day life, good to save, not spend, steady rate  
| Economy healthier, political parties use SE to get elected  
| Many people in Bangkok doesn’t apply farmer yes. Inequity  
| Overspending without economy is not certain up and down SE leads to sustainability, better economy and currency  
| Capital, outside, countryside Life is better, have lot of money save, not to be luxurious, not spend  
| Thailand many classes in society. SE use for Bangkok, higher-level, SE in the country side  
| Countryside, produce agricultural. Survive.  
| 4. Where in Thailand can sufficiency economy be applied? | Everywhere, both to farmers and city, spread it to everyone  
| SE is good, everywhere  
| Province, countryside yes for everyone  
| Countryside only  
| Depend on business, advertisement company not applicable agriculture + export applicable. Exaggerate SE Both City and countryside, civilization country, developing country  
| Country side  
| Countryside. Bangkok maybe, countryside SE  
| 5. Who can apply sufficiency economy on their society? | Mostly; upper Thais, promote this to agricultural countries leaders to save. Some parts to other countries. USA should use they overspend, effects.  
| Everyone should adopt this.  
| Everyone should apply this.  
| Everyone, every country is good. Yes sure Sweden  
| Use it worldwide, use this in the US, help a lot of problems Worldwide, good for many countries, best for Thailand as a developing country. Us not good Good for economic crisis.  
| Yes, all countries can Everybody thinks of this sharing non-challenging. Reduce the differences between classes, a better world!  
| Not only in Thailand Better world, know your limit can survive. Reduce gap between poverty and rich  

| Table 5 - Summary group C  
(Own adaption)  

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5 ANALYSIS

This chapter presents the analysis of the results of the field study. The analysis is presented for each variable from the research tool. The similarities and dissimilarities among the respondents are discussed in order to obtain a contemporary interpretation of SE. Finally a summarized table of the keywords of the respondents and a conceptual interpretation is presented. The conceptual interpretation will provide the final conclusions and recommendations.

All respondents explained the philosophy of SE as an important factor in daily life and in decision making for the long term. They all agreed that applying SE is about a person knowing his abilities and not overspending resources. However the key persons were more philosophical in their answers and explained the philosophy of SE as: an interaction between the three components and the two underlying conditions. The company gave an example from their business point of view where only fragments of SE were mentioned. Most of the Thai students referred and explained SE using His Majesty the King’s definition.

Moderation

This variable was agreed as an important part of SE. It is about following the middle way and the words not too little and not too much were repeated many times. This had to start at an individual level and is an important factor in daily life and in the long term. It was explained as not overspending the limits and to create a balance with what you can do and what you have. That is how SE is defined and explained by several authors (National Research Council Committee on Economic Branch, n.d.).

Moderation in daily life is how to balance consumerism and greediness and this result in well-being and stability. The key persons claimed that if a person uses rationality in his decision making; that person is being moderate. The company explained it as moderation about not to overspend without thinking. However, it was argued that it is not healthy to do the contrary: to save all one’s money without spending. The Thai students mentioned the key words basic living with enough to survive and argued that people should follow the middle way. As argued by Senanarong (2004) moderation is how to conclude what is right or wrong in daily life and behave in a moderate way; in a non-egocentric way and humility will lead to a sufficient level.

However, it can be a problem for a person in deciding when it is too little or too much. For example, poor people in rural areas where they never have had the chance of understanding in having too much money.

Reasonableness

Opinions differed among the key persons in the process regarding how to interpret or understand being reasonable. Trial and error experience was mentioned, the disagreement being that it needs to be implemented at an early age in school, university programmes et cetera.

Being reasonable is how to compare consequences so that the decision will have a success in the long term. Companies that had problems during the crisis in 1997 were examples of not being reasonable in their decisions. The company argued that reasonableness can be practised within business and explained it as a process of how to educate their personnel. An important argument was that an employee should not take advantage of his colleagues. The Thai students argued that if a person does not have money: he should not take loans to buy things because that was not how to be reasonable.
It is a beautiful concept in teaching reasonableness and SE in early years, although it can be argued that maybe there would not be many children understanding its whole concept. Being reasonable is something in human nature and difficult to put in a context as a guiding principle in the way of living. Regarding the examples of the companies that were hurt in the crisis of 1997, there were many factors that contributed to their failure, not only the motive of not practising reasonableness. Punyaratabandhu (1997) and Srejber et. al (1999) argued that Thailand was forced to turn to the International Monetary Fund in order to improve its economy.

**Self-immunity**

To withstand a shock or adjust to external changes it was argued that, because of the global economy, a shock or external change will have the same consequences whether it is local, regional or national/global. The reason is because of the rapid movement of the investment flow within the society. The importance of the global economy was argued by Bergström et al. (1996). However the survival of the local economy was highlighted.

Self-immunity was also referred to which kind of philosophy the person or business was practicing. If a person was being true to their philosophy it was more probable to withstand the shock better. Another argument was to rely on more than one product. The company argued that self-immunity is practised by building high credibility and reliability among its customers and within the society. This would result in a company handling a shock or external change better. Senanarong (2004), NESDB (n.d.) and UNDP (2007) claimed that it was necessary to increase production within Thailand and the availability of local products in order to become self-reliant.

**Ethics**

This component is claimed to be one of the most important within SE due to the fact of its concept. Examples were given by the key persons of a person understanding the three components in combination with knowledge but lacking ethics being a person that would not last in the long term. That person would take advantage of others and not control his greed. It was argued that ethical behaviour differed between bigger cities and the rural areas. People were more sincere and honest in the rural areas. If a person in the bigger city has a lower level of ethics than in the rural areas, it would generate a negative condition. The company argued that ethics was how to maintain the core value of the company and practise a high level of honesty among the employees; this could be done by giving them more responsibility.

Senanarong (2004) argued the importance of the people and the ethical behaviour within the communities to cooperate in decision making and the mutual learning process. UNDP (2007) explained the project of Inpaeng network where an important part was practising ethical behaviour in order to create improved cooperation within the network.

**Knowledge**

The key persons argued and repeated that the parts in the model of SE cannot be separated: it was important to see it as a whole concept. The importance of knowledge was underlined due to the fact that every individual needs to have enough information in the daily life. This in order to make the right decisions which leads to long term thinking. To fulfil SE, every step within the model of SE needs to be considered; otherwise it is not possible.

The company claimed that knowledge was an investment that needs to be shared among the employees. It was also important to share knowledge among customers through workshops and seminars. The Thai students argued that SE was promoted by the upper class in Thailand.

One of the key persons critiqued the way SE was communicated. It was recalled as propaganda to the Thai people because of the way of promoting it. That is not taking SE into consideration when communicating it. It is not a reasonable way pursuing people that SE is the right way or telling people how to adopt SE.
Harmony
To have harmony in daily life was argued by the key persons as having a balance between well-being, unity and the balance in life of SE. That way a person is in balance and is capable of making the right decisions in a long term perspective. Senanarong (2004) draws the conclusion that Thailand will be a country in balance following all steps of SE. It was mentioned by the key persons that it could be difficult to live in harmony all one’s life because of the interference of other people’s decisions. Due to the fact that His Majesty the King used the word balance instead of harmony may explain that this variable contains more significance in the Thai language. This variable was referred to as a scale where both sides need to be equal in order to achieve a balance; this was possible in the daily life in the decision making.

Sustainability
The combination of a gradual development of Thailand following SE was argued by the key persons to result in a sustainable society. It was argued that a sustainable society is raising the awareness of climate change; the solution to the environmental problems could be by explaining and understanding SE to the Thai society. A non-sustainable society was explained as a society with a gap between the poor and the rich; this gap could be reduced by following SE. It was also claimed that a sustainable society is possible if there is sustainability at the macro level.

Caldararo (2004) argued that sustainability is a balance between depletion and recovery. Bergström et al. (1996) claimed that thinking of sustainability is how to economize in a good way. The company argued that it is necessary to achieve balance of the stakeholders in order to create a win-win situation for long term stability.

It is necessary for Thailand to have a sustainable society, especially in the government. The key persons have their philosophical solution of SE to solve the problems of global warming and climate change. Senanarong (2004) claimed that Thailand will be a sustainable country by following the middle way at the national level. The implementation of the Royal Study Centres contributes a sustainable guideline for the farmers. In order to create a sustainable society all people in the society need to reconsider their daily decision making.

Security
With a philosophical explanation one key person defined security as; it helps a person to stand firmly on his feet with the right thinking. However the other key persons explained it as the sense of wellbeing helping people to feel secure. The feeling of security could partly be achieved by the police and the military; however no linkage was made to SE. Senanarong (2004) argued for Thailand as a secure country following SE.

Due to the fact of its philosophical explanation of sukha and dukkha, the translation from English to Thai is not correct and has a more valued explanation in Thai. Security could probably be explained with sukha and dukkha from the Buddhism.

Material
The use and planning of material was argued as important in the use of the material. If SE is applied it was argued by the key persons as; the result is sustainability in material use within Thailand. Furthermore it is necessary to create a balance in imports due to the control of the economy. The company claimed that no raw material from Thailand was used and it only imported finished products.

Bergström et al. (1996) argued for a global economy where the conditions of the use of renewable and finite resources are important. Senanarong (2004) argued that SE takes into consideration the protection of the use of natural resources. In the report by UNDP (2007) the application of SE is explained; to have sustainable agriculture towards self-reliance for the rural household. In the concept of the New Agricultural theory the farmers are aware of the important part of the correct use of natural resources.
Environmental
Global warming and climate change had an important part to play in the variable environment according to the key persons. They argued that the solution to the environmental problems of the world was to implement SE. The change of the society needs a gradual development and the younger generation was mentioned as the appropriate choice in raising the awareness of the world. The use of local knowledge was argued as the environmental difference between Bangkok and the rural areas. It is claimed by The National Research Council Committee on Economic Branch (n.d) that SE is important as an understanding of environmental change in the world.

The company considered itself to have a high European standard and an awareness of the environmental situation of the world. This was also communicated to the employees within the company and several projects have been launched.

Brown (1996) and Caldararo (2004) claimed that the rapid growth of the world population and the demand and use of natural resources needs to be considered. With a reduction in consumption, a human balance between food supply and alternative transportation a sustainable future is possible.

Cultural
The younger generation is important to Thailand and the understanding of SE. According to the key persons the younger people move from the rural areas to the bigger cities; this results in a reduction of future local knowledge. It is necessary to have a full understanding of Thai culture and Buddhism when applying SE worldwide. Jacobsen (2002) claimed that everything changes, so the Buddhism. The modern Buddhism of today has various influences from different cultures. However, it is important that SE should not be compared or referred to as an economic theory.

The company has a high level of CSR worldwide and therefore it is argued that SE is applied. The culture within the company is important due to the fact that it is a multi national company where different cultures work together. The Thai students claimed that SE could be applicable everywhere and that it should be used world-wide. The National Research Council Committee on Economic Branch (n.d) says that the fulfilment of SE takes the cultural changes in the world into consideration.

Political
Because of the instability and corruption in the Thai government, the key persons and Thai students claimed that politics has an importance for SE. The present government has given various speeches on SE, without showing any action. It was a common opinion that the government used SE to get elected in the election in December, 2007 and being in unity with His Majesty the King. Again it was repeated that the Thai society was misled in the information regarding the understanding of SE.

SE cannot rely only on the action and speeches by the government. The interest groups within SE should focus, without communicating propaganda on bringing the understanding of SE to the Thai society.

Social
The key persons argued that the values, beliefs and norms of the Thai society were important to SE. However, the practising of SE in the rural areas has existed for a long time, even before His Majesty the King launched it as the philosophy of SE. A part of the annual profit of the company is returned to Thai society by several projects. The company argued that the main point of the projects is to create occupancy instead of giving monetary help.

Technology
Due to the rapid change in technology, it is important for Thailand to participate in the development. However, it was argued by the key persons that it is risky if Thailand is the leading innovator in all
sectors. It was argued that a sustainable society is necessary. If businesses compete and take advantage of each other, the philosophy of SE is not practised. The company claimed it was important and necessary to have a high standard of technology within different divisions. It was also argued that a balance in the production volume was necessary.

Senanarong (2004) argued that development in technology may reduce the imports of Thailand. By creating a balance within the country, it results in Thailand becoming a secure, balanced and sustainable country. UNDP (2007) and NESDB (n.d) argued that the rapid change of technology within the country is necessary local, community and national levels.
<table>
<thead>
<tr>
<th>Variables</th>
<th>Group A</th>
<th>Group B</th>
<th>Group C</th>
<th>Conceptual Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Moderation</strong></td>
<td>Living life in a moderate way; not too little and not too much.</td>
<td>Not overspending. Necessary to create a balance.</td>
<td>Not too much not too little, enough. Balance the needs.</td>
<td>- Follow the middle way.</td>
</tr>
<tr>
<td></td>
<td>Not to be greedy, balance in consumerism.</td>
<td></td>
<td></td>
<td>- A modest decision making in the daily life.</td>
</tr>
<tr>
<td></td>
<td>Rationality in decision making.</td>
<td></td>
<td></td>
<td>- Balance between ability and capacity.</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- A humble and honest approach.</td>
</tr>
<tr>
<td><strong>Reasonableness</strong></td>
<td>Compare consequences in the long term or short term.</td>
<td>Education within the company.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reasonableness in decision making. Evaluate ability and capacity.</td>
<td>Not to take advantage of others. Open and respectful as a human being.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Self-immunity</strong></td>
<td>Produce more than one product. Interpret at an individual level.</td>
<td>High credibility and reliability. Reliable products and services.</td>
<td></td>
<td>- Build a protection against future changes.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opinion of customers.</td>
<td></td>
<td>- The capability of handling a shock or change.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Ethical behaviour</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Tolerance in daily life.</td>
</tr>
<tr>
<td><strong>Ethics</strong></td>
<td>Ability to think of other people. A person fulfilling its own potential.</td>
<td>Maintain core value of the company. Emphasize responsibility.</td>
<td></td>
<td>- Enough information in the long term decision making.</td>
</tr>
<tr>
<td></td>
<td>Having full sense of ethical behaviour.</td>
<td>High level of honesty leads to transparency.</td>
<td></td>
<td>- In unity with the whole concept of SE.</td>
</tr>
<tr>
<td></td>
<td>Difference in Thailand in being sincere, tolerance and greediness.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>Input to ethics. Enough information in decision making for long term.</td>
<td>Knowledge sharing environment. Investment among the employees.</td>
<td></td>
<td>- A balance in the daily life.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Workshops and seminars.</td>
<td></td>
<td>- Wellbeing in term of awareness.</td>
</tr>
<tr>
<td><strong>Harmony</strong></td>
<td>Different concept. Balance between wellbeing and unity. Balance in life; handle shock better.</td>
<td></td>
<td></td>
<td>- Equity in the society.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- A progressively development in society.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- At all levels within the society, first at macro level.</td>
</tr>
<tr>
<td><strong>Sustainability</strong></td>
<td>Important role on the society. Gradually development.</td>
<td>Balance between the stakeholders. Win-win situation.</td>
<td></td>
<td>- Stability within the society.</td>
</tr>
<tr>
<td></td>
<td>Reduces gap in the society. Macro level first then local areas.</td>
<td></td>
<td></td>
<td>- A safe and comfort society.</td>
</tr>
<tr>
<td></td>
<td>Worldwide cooperation. Local knowledge leads to local sustainability.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Material</strong></td>
<td>Thinking and planning of the use. Knowledge of local wisdom and being reasonable.</td>
<td>No use of raw material from Thailand. Importing finished products. Specialized products.</td>
<td></td>
<td>- Planning and control of the use.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Use a rational decision making.</td>
</tr>
<tr>
<td><strong>Environmental</strong></td>
<td>Produce within the ability. Livelihood should not do harm to the environment. Awareness and decision making will help environment survive.</td>
<td>High European Standard. Aware of the environment within the company. Several projects within environment.</td>
<td></td>
<td>- Awareness of the environmental changes in the world.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- Reduce discharges.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>- The use of local knowledge.</td>
</tr>
</tbody>
</table>
## Applicability of Sufficiency Economy - A Thai Philosophy in a Wider Perspective

<table>
<thead>
<tr>
<th>Cultural</th>
<th>Supporters and non supporters of SE. Urbanization leads to a loss of local wisdom. Applicable everywhere; an understanding of Thai culture and Buddhism is necessary.</th>
<th>Core value within the company is CSR. Caring company. Workshops in respecting and understanding different cultures and countries.</th>
<th>Mostly; upper Thais, promote this philosophy of SE to agricultural countries worldwide or some parts to other countries. USA should use SE they overspend. Everyone should adopt and apply this. Use it worldwide, use this in the US, help a lot of problems Reduce the differences between classes, result in a better world. Better world, know your limit can survive. Reduce gap between poor and rich.</th>
<th>- Urbanization. - The importance of Thai culture and the Buddhism. - Equity in society.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social</td>
<td>Interpret in an individual level.</td>
<td>Many projects within the Thai society.</td>
<td>-</td>
<td>- The importance of the interpretation at an individual level.</td>
</tr>
</tbody>
</table>

### Table 6 - Analyze of the Result
(Own adaption)
Consistently, the research and common opinion among the key persons was to understand and interpret SE as a philosophy. It was not necessary to evaluate SE in terms of an economic theory. However, SE is in a certain sense a teaching of morality to the Thai society. It is argued the importance of following the middle way; to have modest decision making in life, a balance between ability and capacity, a humble and honest approach and the capability of handling shock or change.

The way of communicating SE does not fulfil the explanation of the philosophy in a correct way. This could have a contradictory negative effect. If the Thai people are misled and do not understand the concept of SE, the fulfilment of SE within Thailand will not be possible. A question that needs to be raised is the free will and initiative of the people within the society.

The key persons speak of the knowledge of local wisdom, due to the fact that people in rural areas seems to have been applying SE for a long time and even before His Majesty the King initiated SE. The use of the local knowledge of SE is important when communicating the philosophy to the Thai society. To be in unity with His Majesty the King, the Thai society has accepted and admired SE but does not seem to understand it in a full context. That is not to be rational or having enough information for the long term decision making. It is a fact that there is a knowledge gap among the surveyed participants in Thai society. In order to reach the objective of SE within Thai society, the gap needs to be reduced. The present situation in Thailand is that of the government pleading the importance of SE due to His Majesty the King’s initiative. The organization on SE is communicating to the society that the right way of living is by following SE and explains the correct way. Consequently Thai society is trying to interpret and understand SE. Finally it is the farmers that have been applying SE for a long time. They receive speeches on SE as the right way of living and to be in unity with SE and His Majesty the King. Thailand and SE requires a reliable and stable government.

The difference between Bangkok and the rural areas could be explained by urbanization. As one of the key persons suggested, an arena where the older and younger generation connects is necessary for the survival of local wisdom in order to raise awareness of the environmental changes and create stability within the society.

The globalization in the world needs to be considered within SE. If Thailand becomes too independent or isolated from the global economy it could lead to negative development of the country. However, to a certain extent it is important to be independent in a self-reliant way by the use of the country’s own resources. The necessity of the global market contributes to a more sustainable world and as a part of the global development.

It can also be argued that SE exists in other parts of the world but under different names and in different forms. As claimed by the company, it considered itself following the steps within SE although the core value for which they are famous world wide is their CSR. Ivergård (2004) discussed the social economy and the experience of alternative forms of development and economic models in Jämtland, Sweden.

SE is claimed to be applicable in other parts of the world. However, the importance of understanding Thai culture and Buddhism is necessary. It was argued by a key person that the translation of SE into English sometimes did not explain the full meaning or concept of SE. If SE is supposed to be implemented in another society outside Thailand, an arising problem could be the deficiency of knowledge of the language of Thai, the Thai culture or Buddhism. However, some parts
of SE are positively applicable worldwide. The concept of SE is meaningful in relation to the society. SE stresses the awareness in having equity in the society by having a progressive development. If the Thai people understand SE and the importance of the interpretation at an individual level it is argued that it will result in a sustainable society. SE also takes global warming into consideration in how to reduce emissions and create a sustainable use of resources.

The future of SE will be interesting. In December 2007 an election was held in Thailand that caused tensions in the society due to the result. There was a change of government, but due to the fact that the old Thai Rak Thai party won, several discussions on the poll were made. At present there are several discussions on the Internet in Thailand whether there will be a new military coup. Another interesting topic in the perspective of SE is what will happen when there is a change of the Royal throne.

Suggestions of future research on SE would be the following:

- Follow up on the New Government’s work on SE
- Compare several companies within same sector that apply the philosophy of SE
- A depth research on the different surveyed relevant players
- A comparison between the older and younger generation of the interpretation of SE
LIST OF REFERENCES


Foreign Office the Public Relations Department Office of the Prime Minister, The Thai Government and Economy, Paper House Limited Partnership, Bangkok.


APPENDIX
APPENDIX 1 – Introductory letter

Dear Mr./Mrs./Ms,

Our names are Bobby Ehnberg and Sara Lundell. We are two students from Mälardalen University, Västerås, Sweden.

We have been awarded a scholarship called MFS- Minor Field Study from the Government organization Sida in order to enable our thesis. The scholarship provides for two months’ field work and will result in a report written in English at the Master’s thesis level. Our main subject is business economics with marketing and we will complete our thesis to obtain our Masters degree of Business Economics in the beginning of 2008.

We are currently in Bangkok to research His Majesty the King Bhumibol Adulyadej’s philosophy of Sufficiency Economy. While studying the subject of Sufficiency Economy, we have read several of your papers and articles.

Our inquiry is whether there is a possibility to meet you in personal regarding this subject?

Yours sincerely,

Bobby Ehnberg and Sara Lundell
## APPENDIX 2 Interview guide key persons

<table>
<thead>
<tr>
<th>Variable</th>
<th>Key factors</th>
<th>Questions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moderation</td>
<td>- Achieving middle way  &lt;br&gt; - Frugality and self-reliance</td>
<td>1. What impact does moderation have on society?  &lt;br&gt; 2. How do you consider the achieving of not to little not to much?  &lt;br&gt; a. Does it differ from Bangkok and the rural areas?  &lt;br&gt; 3. What are the consequences do you think for the imbalance of frugality and self-reliance?</td>
</tr>
<tr>
<td>Reasonableness</td>
<td>- Analytic capability  &lt;br&gt; - Self-awareness  &lt;br&gt; - Foresight  &lt;br&gt; - Compassion  &lt;br&gt; - Empathy</td>
<td>4. Can the evaluation of the reasons (actions and consequences) be taught or learned?  &lt;br&gt; 5. Is it possible to fulfil reasonableness in for example two of the written key factors?  &lt;br&gt; 6. Does the evaluation of oneself, society and environment differ in any way?  &lt;br&gt; a. What are the benefits of the evaluation?</td>
</tr>
<tr>
<td>Self-immunity</td>
<td>- Adjust to external changes  &lt;br&gt; - Ability to withstand shocks</td>
<td>7. How is a self-immunity built up?  &lt;br&gt; 8. How is external changes measured?  &lt;br&gt; 9. Do the external changes and shocks differ local, regional, and global?  &lt;br&gt; a. Which one of local, regional and global withstands shocks best?</td>
</tr>
<tr>
<td>Ethics</td>
<td>- Virtue  &lt;br&gt; - Ethical behaviour  &lt;br&gt; - Honesty  &lt;br&gt; - Tolerance  &lt;br&gt; - Perseverance</td>
<td>10. What role does ethics play of the fulfil combination of moderation, reasonableness and self-immunity?  &lt;br&gt; 11. How do the key factors differ in cultural ways between Bangkok and the rural areas?</td>
</tr>
</tbody>
</table>
14. Can the meaning only be understood thru a combination of moderation, reasonableness and self-immunity?

**Harmony**
- Unity
- Balance in wellbeing

15. How do you define harmony in relation to the philosophy?

16. What meaning has unity to the philosophy?

17. How does wellbeing comply with the philosophy?

18. How do you define sustainability in relation to the philosophy?

19. How do you consider sustainability relates to the philosophy?

20. How does economy contribute to sustainability?

21. How does local sustainability differ to regional sustainability?

22. Does sustainable economy have any impact or relation to the philosophy?
a. In what way?

**Sustainability**
- Economy
- Local and regional priorities

23. How do you define security in relation to the philosophy?

24. How does wellbeing comply with security?

25. How does harmony, sustainability ad security interact with the philosophy?

**Security**
- Wellbeing
- Safety at work or at home

26. What impact do you consider material have on the fulfilment of SE?

27. What difference has material between Bangkok and rural areas?

**Material**
- Raw materials
- Import/export

28. What impact do you consider environmental have on the fulfilment of SE?

29. What difference has environmental between Bangkok and rural areas?

**Environmental**
- Use of natural resources
- Anti-pollution

30. What impact do you consider cultural have on the fulfilment of SE?

**Cultural**
- Core cultural values
- Subcultures
<table>
<thead>
<tr>
<th>Category</th>
<th>Subcategories</th>
<th>Questions</th>
</tr>
</thead>
</table>
| Political | - Legislation  
- Interest group | 33. What impact do you consider political have on the fulfilment of SE?  
34. What difference has political between Bangkok and rural areas? |
| Social   | - Values  
- Beliefs  
- Norms | 35. What impact do you consider social have on the fulfilment of SE?  
36. What difference has social between Bangkok and rural areas? |
| Technology| - Development  
- Innovation  
- Import/export | 37. What impact do you consider technology has on the fulfilment of SE?  
38. What difference has technology between Bangkok and rural areas? |
## APPENDIX 3 Interview guide company

<table>
<thead>
<tr>
<th>Variable</th>
<th>Key factors</th>
<th>Questions:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction</strong></td>
<td>- Background</td>
<td>1. What do you know about sufficiency economy?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. How would you explain sufficiency economy?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. How do you consider the effects of sufficiency economy on Thailand/business/economy?</td>
</tr>
<tr>
<td><strong>Moderation</strong></td>
<td>- Achieving middle way</td>
<td>4. How do you consider the achieving of not to little not to much in business?</td>
</tr>
<tr>
<td></td>
<td>- Frugality and self-reliance</td>
<td>5. What are the consequences do you think for the imbalance of frugality and self-reliance in business?</td>
</tr>
<tr>
<td><strong>Reasonableness</strong></td>
<td>- Analytic capability</td>
<td>6. Can the evaluation of the reasons (actions and consequences) be taught or learned in business?</td>
</tr>
<tr>
<td></td>
<td>- Self-awareness</td>
<td>7. Is it possible to fulfil reasonableness in for example two of the written key factors in business?</td>
</tr>
<tr>
<td></td>
<td>- Foresight</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Compassion</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Empathy</td>
<td></td>
</tr>
<tr>
<td><strong>Self-immunity</strong></td>
<td>- Adjust to external changes</td>
<td>8. How is the adjustment to external changes or the ability to withstand shocks in business?</td>
</tr>
<tr>
<td></td>
<td>- Ability to withstand shocks</td>
<td>9. Do the external changes and shocks differ local, regional, and global in business?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10. Which one of local, regional and global withstands shocks best in business?</td>
</tr>
<tr>
<td><strong>Ethics</strong></td>
<td>- Virtue</td>
<td>11. What role do ethics play in business?</td>
</tr>
<tr>
<td></td>
<td>- Ethical behaviour</td>
<td>12. What role do ethics play of the fulfil combination of moderation, reasonableness and self-immunity business?</td>
</tr>
<tr>
<td></td>
<td>- Honesty</td>
<td></td>
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<tr>
<td></td>
<td>- Tolerance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Perseverance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Environment</td>
<td></td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>- Accumulate information</td>
<td>13. What role does knowledge play in business?</td>
</tr>
</tbody>
</table>
14. What role does knowledge play of the fulfil combination of moderation, reasonableness and self-immunity in business?

Harmony
- Unity
- Balance in wellbeing

15. How do you define harmony in relation to business?
16. What meaning has unity to business?
17. How does wellbeing comply with business?

Sustainability
- Economy
- Local and regional priorities

18. How do you define sustainability in relation to business?
19. How do you consider sustainability relates to business?
20. How does economy contribute to sustainability?
21. How does local sustainability differ to regional or global sustainability?

Security
- Wellbeing
- Safety; society, work/home

22. How do you define security in relation to business?
23. How does wellbeing comply with security in business?
24. How do harmony, sustainability and security interact with business and?

Material
- Raw materials
- Import/export

25. What impact do you consider material have on business?

Environmental
- Use of natural resources
- Anti-pollution

26. What impact do you consider environmental have on business?

Cultural
- Core cultural values
- Subcultures

27. What impact do you consider cultural have on business?

Political
- Legislation
- Interest groups

28. What impact do you consider politics has on business?

Social
- Values
- Beliefs
- Norms

29. What impact do you consider social concern has on business?
<table>
<thead>
<tr>
<th>Technology</th>
<th>30. What impact do you consider technology has on business?</th>
<th>31. Should production volume be kept to a reasonable level?</th>
</tr>
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<td>Development</td>
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<tr>
<td>Innovation</td>
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<td>Import/export</td>
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<td>Productivity</td>
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</tbody>
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APPENDIX 4 Interview guide students

1. What do you know about sufficiency economy?

2. How would you explain sufficiency economy?

3. How do you consider the effects of sufficiency economy on Thailand?

4. Where in Thailand can sufficiency economy be applied?

5. Who can apply sufficiency economy on their society?
   a. Explain why
APPENDIX 5 International Symposium Fieldtrip

Tawee Wattana district in Bangkok: December 16, 2007

Tawee Wattana district is a suburban area of Bangkok that has retained an air of a rural and farming region. Over the past two years, a fund for the well-being of residents was set up by a group of locals called the Society of Tawee Wattana Lovers to take care and assist people in the community. It should be mentioned that the cooperation took place amidst the ongoing social and physical changes in the district. Farming areas are being turned into housing estates while the bonds between people in the communities are being weakened.

The fund for the residents’ well-being and the Society of Tawee Wattana Lovers are two major mechanisms to encourage activities leading to closer social ties. These include a welfare fund for communities, network of saving groups, organic farming, cooperation between the public and private sectors, and fund-raising from businesses.

Activities you can join during visit:

- Exchanging views with community and group leaders about the health fund, concrete benefits of the fund for the locals (such as its assistance to poor and underprivileged people, promotion of organic farming), cooperation between the public and private sectors and the local residents.

- A visit to Rocky Company, which is owned by a leader of the Society. Its management has adopted the Sufficiency Philosophy in running the company.

- A boat ride along canals in Thawee Watthana, Bang Khunphrom and Chom Thong to witness ongoing changes in the farming communities. Participants will be taken to the Lat Mayom floating market, a garden featuring plants preserved at the suggestion of HRH Princess Maha Chakri Sirindhorn, and Bangkok’s last orange orchard.
