

**A STUDY ON COMMUNITY DEVELOPMENT WITHIN  
THE FRAMEWORK OF CSR-SUFFICIENCY MODEL:  
CASE OF SUBPUD VILLAGE, TAMBON YANGSAO,  
VICHIEBURI DISTRICT, PHETCHABOON PROVINCE**

by

**Thongtippha Viriyapan**

**UTCC**  
*International Journal of  
Business and Economics* **IJBE**



# **A STUDY ON COMMUNITY DEVELOPMENT WITHIN THE FRAMEWORK OF CSR-SUFFICIENCY MODEL: CASE OF SUBPUD VILLAGE, TAMBON YANGSAO, VICHIEBURI DISTRICT, PHETCHABOON PROVINCE**

by

**Thongtippha Viriyapan**

## **Abstract**

The objective of the Study on Community Development within the Framework of CSR-Sufficiency Model: Case of Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province is to assess the development outcomes in the village during 2010-2013 after the introduction of development approach based on the CSR-Sufficiency Economy Model (CSR-Sufficiency Model) in order to achieve sustainable development. The scope of this study is limited to the development of community and its members living in Subpud village, Tambon Yangsao, Vichienburi District, Phetchaboon Province during 2010-2013. Purposive sampling is used for the collection of data employing survey approach based on prepared questionnaire. Supplementary data are collected by Focus Group and In-depth Interview.

Most of the sampled group are male, equally of 41-50 year-of-age and 51-60 year-of-age, with primary education, married with 2 children, with 3-4 members in the household, with no incapacitated members, and having lived in the village over 15 years. On development issues concerning occupation and household variables of the sampled group during the studied period, several positive developments are found. These include: having higher income (42.5 percent), incurring lower expenses for their occupations (12.03 percent), spending less on unnecessary personal expenses such as liquor, cigarette (53.17 percent) as well as on fortune seeking expenses (54.08 percent), and increased amount of savings (184.16 percent). These have significantly improved their quality of life. They are well-unified, seriously developing the community cooperatively, and relying more on themselves as well as capable of being depended upon by others. The analysis of the focus group data leads to the conclusion that since the application of the CSR-Sufficiency Model approach to community development, the livelihood of the community has clearly changed, the members has made positive adjustments, improved in their occupations, resulting in better livelihood. An important outcome is members' greater participation in the development of the community.

These results point out that the application of CSR-Sufficiency Model to work and living practices of people in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province has led to developmental changes at personal, community and social levels in the direction of personal and public benefits leading to sustainable development of community, society and the environments.

**Keywords:** Community Development, Philosophy of Sufficiency Economy, CSR-Sufficiency Model.

## 1. Introduction

In Thailand the development of the country has been given high importance since the past up to the present. Each government has supported the development of the country in various areas especially the development of local administrations in the provinces to improve the livelihood of community members. Due to the agricultural-based economy of Thailand in the past the economic growth was not very high making the achievement of development goals not as fast as planned. Thailand decided to restructure its economy to become manufacturing-based, the economy that used to depend heavily on the agricultural sector has shifted to rely on the manufacturing sector for its output resulting in greater positive developments in several dimensions (Thongpakdee, 2011). Even though these positive developments have proceeded rapidly, upon serious investigation, the past development has been mostly for the overall economy neglecting certain areas and lacking full consideration of the problems for instance, the focus on high economic growth to the detriment of imbalance outcomes in several aspects such as unequal income distribution, disappearing and deterioration of natural resources and the environments, concentration of urban population migrated from the rural areas, and worsening of values, ethics and morality (Issarangkul Na Ayudhaya, 2011).

These imbalances have impacted on the foundations of the Thai society and its immunity to change. When faced with the economic crisis of 1997, the Thai economy took five years to recover bringing its GDP back to the pre-crisis level. After the crisis considerable number of Thai private enterprises, large, medium and small, have turned to the Philosophy of Sufficiency Economy of King Bhumibol for solutions to the problems. The Philosophy were stated by the King since 1974. These enterprises were able to manage their organizations applying the principles of moderation, logical decision making, and immunity supported by resourceful knowledge and morality. To ensure sustainability for the organizations economically, socially and environmentally, several Thai organizations, both private and public, have increasingly incorporated in their operations the practices of Corporate Social Responsibility (CSR), such as donations of goods/money, reforestation, dam building, school building, etc.

Therefore, to address the above mentioned problems and to allow all stakeholders in the society to play important roles in fostering sustainability of Thai society especially the role of the business sector in economic, social and environmental development aiming at the Triple Bottom Line of Profit, People, and Planet, business organizations need to engage in social responsibility practices not only to be accountable to their direct stakeholders but also to take part in the development and advancement of local community, society and the environments in line with the ISO 26000 standard specifying that community development is one major task of business organization. Such social responsibility practices in accordance with Sufficiency Economy philosophy would address the CSR concerns of business organizations and those of the economy, society and the environments by fostering balance, security and sustainability for the organizations, community, society and the environments, thus enabling all parties to co-exist happily. The environments would have been conserved and revived at the same time. One important principle of this approach is the provision of learning opportunity for the stakeholders to achieve self-sufficiency sustainably and capable of being rely upon by others in the future.

To implement practical community development, the researcher has applied the CSR-Sufficiency Model to ensure measurable productive outcomes efficiently. If business organizations implement their CSR activities by applying the Sufficiency Economy

philosophy recommended by King Bhumibol in the community development efforts, the outcome would be sustainable development of the community, society, and the environments.

In order to develop such a practical framework for sustainable community development, the CSR approach focusing on sustainable development of the economy, the society and the environments need to be integrated with the Philosophy of Sufficiency Economy focusing on maintaining balance to ensure stability and sustainability of the economy, the society and the environments. The researcher has undertaken such integration into what might be called Corporate Social Responsibility-Sufficiency Economy Model or “CSR-Sufficiency Model” in short. The Model was then applied to community development practices at Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province in its community development program since 2010. A survey of the community on a set of defined variables was made before the program started and the application of the Model has been implemented according to the set plan continually. In 2014 a follow-up survey was made to assess the outcomes of the development approach of the Model during 2010-2013. The findings on the directions of changes of community and its members could be the basis for recommendations of further development of the Village itself as well as for other communities.

## **2. Objective of the Research**

The objective of this research is to assess the development impact of the application of CSR-Sufficiency Model on the livelihood of people in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province in two stages:

First stage: in 2010 data were collected on the sample of 100 households (taking as 100 percent) living in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province as the base indicators for subsequent monitoring of community development practices.

Second stage: in 2013 a repeat survey of the same 100 households was undertaken to assess the impact of the development within the framework of CSR-Sufficiency Model during 2010-2013. The number of responses were 60 household (accounting for 60 percent) because a number of the original participants in the sample could not be reached due to various reasons such as change of address, death, moving away, sick, etc.

## **3. Expected Benefits**

3.1 Organizations both public and private sector could better apply the “CSR-Sufficiency Model” in the development of other communities in accordance with the needs of the communities and their members.

3.2 Organizations or interested parties could utilize the results of this study as guidelines for sustainable development of communities according to the Philosophy of Sufficiency Economy.

## **4. Literature Review**

### **4.1 Sustainable Community Development**

According to the sustainable community development approach given by King Bhumibol to strengthen the community, the development should be in accordance with the need of community members focusing first on the development of “people” to improve their quality for them to engage in occupational living to achieve economic security.

## 4.2 The Philosophy of Sufficiency Economy

According to the Royal Directive of King Bhumibol on “the Philosophy of Sufficiency Economy” given to the Thai people since 1974, the central principle focuses on the practices aiming for balance, security and sustainability of all stakeholders, whether economic, social and the environments, based on three supporting tenets of moderation, rationality and immunity to change, external and internal in the 4 dimensions of economic, social, environmental and cultural. The outcome would be sustainable self-support, as well as capable of being rely upon by others. Members of the community would live together morally and ethically, honestly, patiently, diligently, and mindfully utilizing and sharing their knowledge and wisdom.

The Philosophy of Sufficiency Economy could be incorporated into practices at every level focused on the middle path and systematic development. Sufficiency requires three properties consisting of 1) Moderation meaning the appropriate amount not less and not more in such a way that is neither harming oneself nor others for example production and consumption must be in moderate level; 2) Rationality meaning the determination of sufficiency level based on rationality taking into consideration all relevant factors including the subsequent effects carefully; and 3) Self Immunity meaning the ability to absorb adverse effects of probable changes based on expected surrounding situations both short-term and long-term. This definition of sufficiency level of activities to be undertaken requires two necessary conditions of knowledge and morality. The knowledge condition includes the comprehensive information and understanding of relevant technical knowledge, the careful application and integration of that knowledge in planning, and attentive implementation of the practices. The morality condition includes having moral awareness, honesty, patience, and mindful effort in daily living. The outcome would be a balanced and sustainable development capable of reacting to all changes whether they be economic, social, environmental, informational and technological.

## 4.3 Social Responsibility based on Sufficiency Economy Philosophy

Social responsibility practices based on Sufficiency Economy Philosophy must be carried out in a systematic approach in order to foster strength leading to balance, security and sustainability for business organization, society and the environments (Viriyan, 2011).

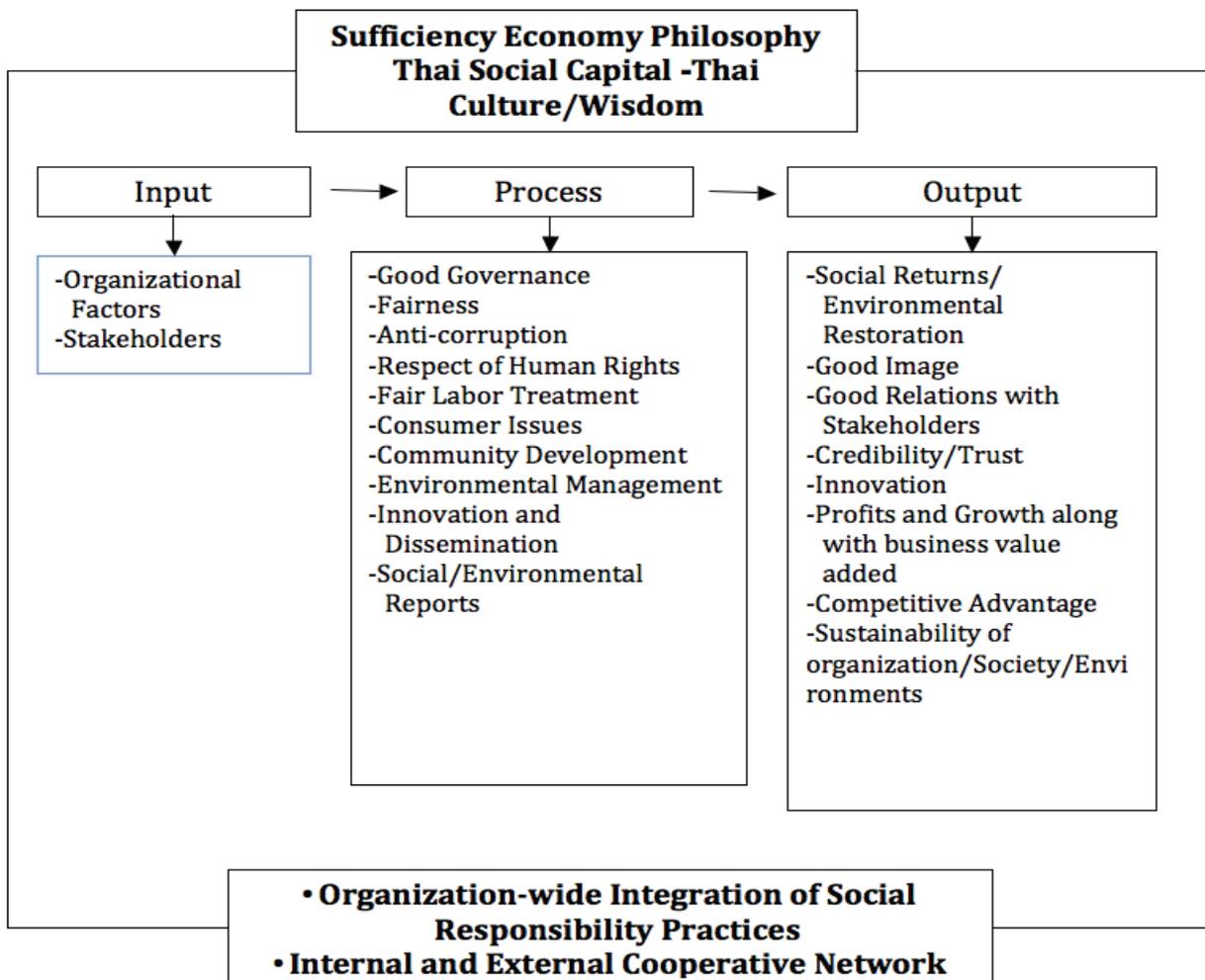
A good starting point of implementing social responsibility practice based on Sufficiency Economy Philosophy should at the organization level in order to enable both internal and external stakeholders to work together happily and fairly, unselfishly and equitably for the public good rather than for self interest. The organization should form organization-wide network of cooperation by giving emphasis on social responsibility practices based on Sufficiency Economy Philosophy in its philosophy, instilling organization values/culture supportive of public-minded, volunteer-ready employees to seriously looking after the interests of all stakeholders concretely, and clearly setting its vision, missions, and policies/strategies/plans consistent with social responsibility practices based on Sufficiency Economy Philosophy (SRSE practices).

During implementation, the normal business practices and the SRSE practices should be balanced in moderation taking into consideration the available resources and readiness of the organization, not to incur excessive expenses to the extent of lessening the value of the business. The extent of CSR-in-process practices or CSR-after-process practices in line with

the principle of moderation would depend rationally on the resources of the organization to build up immunity against risk or adverse effects of probable changes and should be carefully planned so that the subsequent implementation would not produce undesirable outcome. At the same time morality should be fostered in the spirits of employees in the organization to enable them to implement social responsibility practice based on Sufficiency Economy Philosophy honestly, diligently and successfully taking into consideration the social and cultural conditions of its members and the mode of life of the community.

The outcome for the organization is the contribution of something back to the society because this is the practices for the benefits of the society and sustainability of the environment. The benefits go to the stakeholders in the form of happiness for the givers and the receivers; the organization consequently builds up good relations with stakeholders including the community and society at large. The results would be good organizational image as it would be socially recognized and credible, and trusted by stakeholders. The organization would progress sustainably reaping both profits and value-added, generating innovations, and competitiveness toward long-run sustainability of the business, society and the environments as shown in figure 1.

**Figure 1** Social Responsibility Practice based on Sufficiency Economy Philosophy (Viriyapan, 2011)



#### 4.4 CSR-Sufficiency Model

The CSR-Sufficiency Model would focus on the middle path to create balance by relying on the principles of non-impingement of others, not exceeding one's own capacity or responsibility, not seeking unsustainable profits, and not taking advantage of society without regard to the adverse effect on society, the environments, and culture possibly leading to subsequent crisis. In addition, it would promote the use of resources productively and qualitatively for sustainable development of the organizations, economy, society and the environments at large, thus benefiting the organizations, community, society, and full restoration of natural resources and the environments. The implementation of the "CSR-Sufficiency Model" needs to focus on the goal of sustainability in the form of ability to be self-reliant sustainably and to be rely upon by others in order to bring about balance of benefits and happiness for the organizations, society and the environments, consequently positively benefiting national development at all levels from individuals to organizations, to communities/society and the country as shown in figure 2.

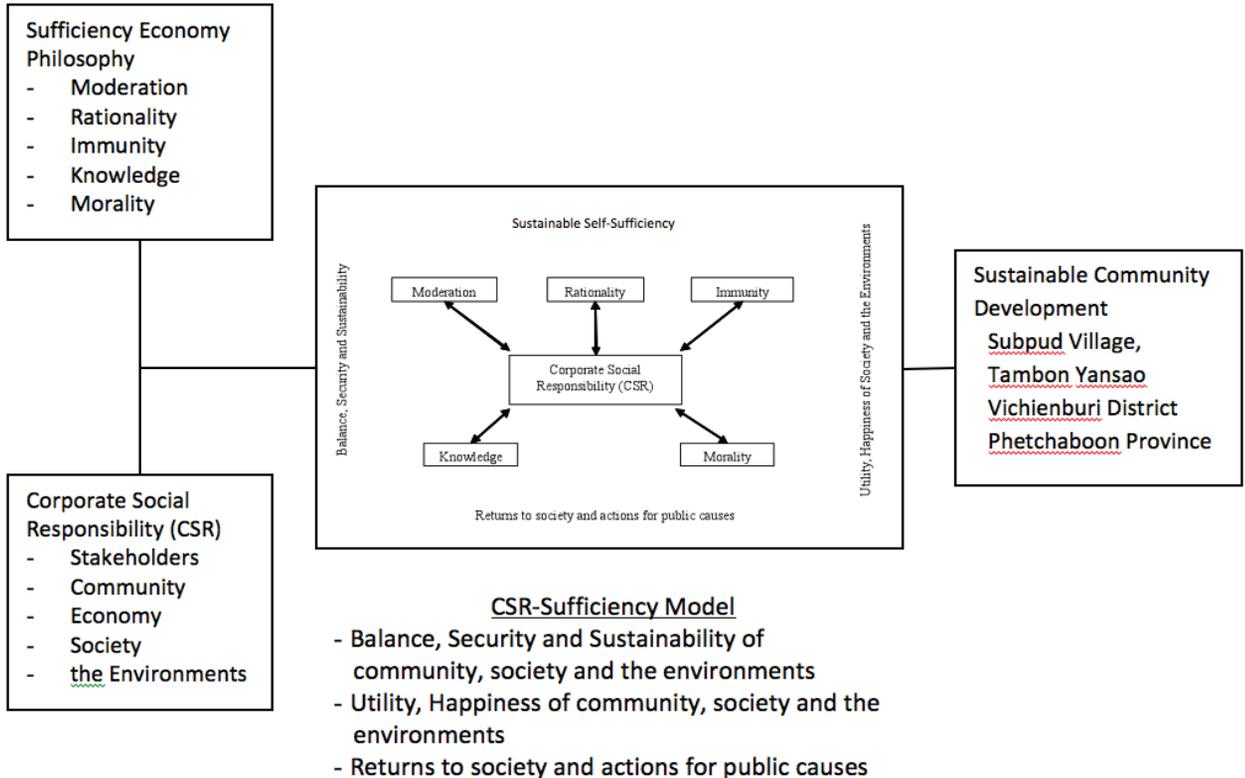
**Figure 2** CSR-Sufficiency Model (Viriyapan, 2010)



#### 4.5 Performance Indicators on Sufficiency Economy Practices, Ministry of Interior

The Ministry of Interior has assigned the responsibility to the Community Development Department to implement the Sufficiency Economy Village Program in collaboration with Department of Provincial Administration and Department of Local Administration based on a set of 6X2 indicators for assessment of villages adopting Sufficiency Economy Philosophy as a way of life. The indicators are cutting down expenses, income augmenting practices, financial savings, learning outcome, environmental conservation and sustainable, use of natural resource and helping hands habit.

## 5. Conceptual Framework



## 6. Research Method

### 6.1 Population and Sample

6.1.1 The population of this study is the people living in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province.

6.1.2 The sample group is the 100 households selected by purposive sampling in the previous base study undertaken by the researchers in 2010 and have lived in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province, during 2010-2013 to allow a longitudinal assessment of their development for 3 years.

### 6.2 Research Instruments

The main research instrument is a set of close-ended and open-ended questionnaires consisting of two parts: Part 1 covers information on the respondents and Part 2 covers the livelihood of the respondents and their households including occupations, educations, local wisdoms, culture, natural resources and the environments, as well as their contributions to the development of the village.

### 6.3 Data Collection

The data collected are in 2 categories; primary data and secondary data. The latter are from documents, printed media and websites regarding community development, corporate social responsibility, and Sufficiency Economy philosophy.

The annual data collection from the sample included the field survey, telephone interviews and focus group arrangement for in-depth interviews, as well as personal relations in gathering of supplementary data.

#### **6.4 Data Analysis and Statistics Employed**

The collected data were edited for correctness and completeness and analyzed by statistical software for frequencies, percentages, means of the quantitative data and by content analysis for the qualitative data.

#### **6.5 Limitation of the study**

Due to time constrain and mobility of the villagers, the researcher cannot reach the entire number of the original participants in the sampling group, limiting the analysis to a smaller sample group.

### **7. Research Findings**

#### **7.1 Part 1 Information on the Sample**

Base data of the 100 households in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province were collected in 2010 and the follow-up data collection of these households were done in 2013. Sixty questionnaires were returned accounting for a 60 percent response rate, all of them were edited and found to be complete for analysis.

The sample group was found to be mostly male accounting for 85.0 percent, of age between 41-50 and 51-60 ranges accounting for 26.7 percent each, with primary education accounting for 83.3 percent, being married accounting for 80.0 percent, having 2 children accounting for 26.7 percent, with 3-4 members in the household accounting for 38.4 percent, living in the village for over 15 years accounting for 90.0 percent, and no member in household that cannot support oneself accounting for 86.7 percent.

The occupation of the sample group was mostly agricultural-based supplemented by other income-generating employment. Most of them (44 households) grew crops, followed by workers (20 households) and merchants (11 households). Their land possession was mostly in the range of 6-10 rai and 13-20 rai (8 households each) accounting for 13.3 percent, followed by 31 rai and above (7 households) and 1-5 rai accounting for 11.7 and 6.7 percent respectively. Most of the crop-growing households sold their crops as raw material (36 households) accounting for 60.0 percent, followed by own consumption (16 households) and further processing for sale (3 households) accounting for 26.7 and 5 percent respectively.

The study found the occupational income of the sample group to improve from an average annual income of 142,223 Baht per household in 2010 to 202,663 Baht in 2013 or an increase of 60,440 Baht at 42.5 percent. The occupational expenses were found to decrease from an annual amount of 188,454 Baht in 2010 to 165,780 Baht in 2013 or a drop of 22,674 Baht at 12.03 percent. The significant decrease in expenditure was in the category of loan and interest with the average of 68,623 Baht in 2010 down to 45,515 Baht in 2013 or a reduction of 23,114 Baht at 33.68 percent. The expenses for production also exhibited a downward trend from an average of 59,221 Baht in 2010 to 6,394 Baht in 2013 or a drop of 52,827 Baht at 89.20 percent. On the household expenditure, notable increase and decrease in the household expenditure in 2010 and 2013 are shown below.

**Table 1** Household Expenditure Increases for 2010 and 2013

Average annual expenditure	2010	2013	Increase	Percent
Purchase of household appliances such as TV, refrigerator, etc.	5,170	16,400	11,230	217.21
Schooling Fees	963	3,310	2,347	243.72
Health care and medicine	680	1,521	841	123.68

**Table 2** Household Expenditure Reductions for 2010 and 2013

Average annual expenditure	2010	2013	Decrease	Percent
Food	6,870	3,828	3,042	44.28
Home Repair	5,685	2,649	3,036	53.40
Tobacco, spirits such as liquor and beer.	1,277	598	679	53.17
Fortune Seeking (gambling)	1,224	562	662	54.08

On administration matters, the majority of the sample (42 households) made plans before taking action accounting for 70 percent while only a few (2 household) did not accounting for 3.3 percent. Two thirds of the sample (40 households) faced some problems in their occupations accounting for 66.7 percent while only a few (3 households) did not have any problem accounting for 5 percent. The sample group indicated their need for advice and assistance in investment, marketing, production and others knowledge accounting for 16.7, 13.3 and 10.0 percent respectively.

On financial issues, the study found 17 households undertook savings with average annual savings of 8,808 Baht in 2010, while the number had increased to 28 households with average annual savings of 25,029 Baht in 2013, or an increase of 16,221 Baht at 184.16 percent. On the possession of properties, the highest-valued asset was occupational related property (including land) with average value of 780,000 Baht, followed by personal properties (including house and land) with average value of 629,125 Baht and investment assets such as gold, time deposits with average value of 253,333 Baht respectively. The sample group also possessed major electrical appliances such as television, refrigerator, radio, mobile phone, washing machine and motor vehicles of various types ranging from motor cycle, pick-up truck and tractors.

On the liabilities side, the study found most of the sample group to be debtors within the financial system in both years, with 48 households being debtors in 2010 accounting for 80.0 percent but dropping to 46 households in 2013 accounting for 76.7 percent. The average debt per household incurred in the financial system was 162,578 Baht, while the amount for non-financial system debt was 132,223 Baht. Half of them or 50 percent (30 households) took out loans for occupation-related expenditure or investment while 20 percent (12 households) took out loans for household expenditure. On the repayment of loans, 63.3 percent (38 households) said they did not have any problems while 21.7 percent (13 households) had problems. The majority of them or 78.3 percent (47 households) could make payment within the scheduled date while 6.7 percent (4 households) could not. A quarter of them or 25 percent (15 households) could pay off their loans within 1 year; 10 percent (6 households) could pay off loans in 3 years; and 5 percent (3 households) in 10 years.

On the keeping of household accounts, most of them (43 households) accounting for 71.7 percent did not keep such records. Only 3.3 percent (2 households) kept accounts every month, while 15 percent (9 households) kept accounts but not regularly. On keeping informed of current news and acquisition of knowledge, most of the sample group both in 2010 and 2013 relied on watching television accounting for 91.7 and 81.7 percent (55 and 49 households) respectively.

## **7.2 Part 2 Community Development**

### **7.2.1 Results from In-depth Interview**

Analysis of data obtained from interview with 12 respondents found the sample group and people in the village giving importance to taking care of the community, society, and the environments citing the reason of “wanting to improve the livelihood of the community, to have pleasant surroundings, and out of dedication to their homeland to strengthen and advance the community.” The outcome of the Integrated Collaborative Sustainable Community Development Project in accordance with the CSR-Sufficiency Model had improved the quality of life of people in the community which could be summarized as follows:

1) Adequate availability of water for households and agricultural purposes has allowed year-round growing of crops for own consumption and sale. Consequently the villagers have gained greater independence (or more self-sufficiency) from increase in income and savings, with lessening problem of informal loans and debts.

2) Attainment of knowledge on pesticide-free crop growing and crop rotation, processing of agricultural produce resulting in self-development of community members.

3) Fostering of cooperative contribution in village development, senses of solidarity, caring and sharing with one another in need of help, and transfer of learned knowledge to other communities.

4) Change of behaviors away from bad habits such as drinking, smoking, gambling or fortune seeking, etc. to good habits such as spend more effort to increase their income and their own quality of life, more social contribution.

5) A sense of self-pride for own contribution to the betterment of the village to become a model of strong community able to be presented to other communities to imitate.

&

### **7.2.2 Development Outcome in Accordance with CSR-Sufficiency Model**

#### **1.) Moderation**

1.1) Members of the community and relevant parties were able to implement community development program within their capability employing available resources without raising of additional fund. For example, plan to use resources as required was made in the hill-side water works project by making a survey of the area to draft the pipe-laying plan. In constructing community water tank, a plan was drafted of the tank for the purpose of storing water to guard against shortage in the future. Calculation of the required resources was carefully made in the community development to ensure economy and no waste.

1.2) Full and efficient use of local natural resources by community members.

1.3) Community members participated and took part in the development of their own community voluntarily and collaboratively, without hiring of external labor.

#### **2.) Rationality**

2.1) Development of Community took into consideration the needs and participation of members.

2.2) Encouragement of community members to express opinions and suggestions in the development of the community through village leaders, village head and local administration to foster a culture of social responsibility for public good.

2.3) Organization of brain-storming meetings of community members and related parties. For example, meetings to draft work plan, work procedures and project implementation of community development projects for maximum benefits of the community.

2.4) Request for support from relevant parties as needed and appropriate, with an aim for self-reliant in the future. For example, request for assistance in projects related to water provision for farming, livestock raising, and household consumption, support for occupation training to gain additional income.

2.5) Community members made careful consideration and voted to use the fund provided by the government for construction of a community rice mill in order to achieve the greatest benefit to the community. It would enable the community to be self-reliant in the future.

2.6) Further processing of community output to add value. The ladies group turned the agricultural produce of the community into processed food. If the raw materials within the village were insufficient, the differences were purchased from neighboring villages.

### **3) Immunity**

3.1) Community members helped seek ways to guard against drought risks. For example, utilization of natural water sources for agricultural farming during dry season and construction of water storage tanks for use during shortage period. Thus, the community enjoyed year round availability of water for crops/livestock, increasing the income of households.

3.2) Members of community can implement the “New Theory Farming” or integrated farming reducing the dependency on planting of a single crop, subsequently being more self-reliant.

3.3) Members seeking ways to reduce the risk of rising costs of rice farming by investing the support fund from the government in the construction of a community rice mill, thus lessening the dependency on non-controllable external factors

3.4) Members learned to manage the risk of low crop prices or over production (market surplus) by further processing of agricultural output such as the processing of farm ingredients into various “Nam Prik” (spicy food paste), etc.

### **4) Knowledge**

4.1) Members had acquired the knowledge of sustainable development process through “Learning by Doing”.

4.2) Members exchanged ideas in making plans for working together, resulting in effective and efficient work.

4.3) Members worked out plans together with supporting parties and organizations, enabling close co-ordination of work.

4.4) Members were enthusiastic to develop themselves productively, eager to learn through various media both printed and online.

4.5) Members started to collect and maintain a database of basic community information, local wisdom, local learned persons for transferring to later generations.

### **5) Morality**

5.1) Members were willing to work together for the common good, and conscious of their social responsibility. Construction of public goods for the benefit of later generations was built.

5.2) Members recognized the importance of being good citizens, and proud of being able to contribute socially and significantly to the community.

5.3) Leaders of the community were willing to sacrifice for the common good, ready to head the implementation of community tasks and capable of persuading other members to contribute for the public causes. At the start only a few join the community effort but currently all members participated in the development of the community based on their ability.

5.4) The households also participated in the various development projects such as the preparation of meals for the people in the projects, offering of equipments and instruments, etc. Every member had learned to work cooperatively in the development of the community.

5.5) Members were proud of their roles in the development of their community progressively and enjoyed their lives with equal dignity.

5.6) Members were solidified, loved their homeland, willing to sacrifice personal gain for the common good, and mutual assistance.

5.7) Members witnessed the outcome of doing good for the public in the form of improving the livelihood of oneself and neighbors, the economic and social status, and the environments.

5.8) Officers of the Network of Development Cooperation visited the village and provide guidelines and advices on implementation of various projects, consequently building good rapport between business organizations and the community.

## **8. Conclusion and Discussion**

Upon examining the results of data analysis for this study on Community Development within the Framework of CSR-Sufficiency Model: Case of Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province, the following summarizes the researcher's conclusion and discussion.

### **8.1 Community Development**

Based on the accumulated data, it can be concluded that Subpud Village has adopted the CSR-Sufficiency Model as the main approach in their community development. The process started with a gathering of people in the community to offer their views on the problems and needs of their community. It was agreed that they needed a hill-side waterworks project for sustainable agricultural farming. In addition to people in the village, the project got cooperation and collaboration from various parties concerned with respect to the knowledge on CSR- Sufficiency Model and provision of required materials/equipment , etc. contributing to its success. A major key to the success was the voluntarily participation of community members in drafting of the plan, making decision, implementing and taking responsibility cooperatively. The result was team learning, affectionate relationship among community members evident in their sense of belonging. The success of community development was due to the fact that “people” were developed at the early stage, this is in accordance with King Bhumibol’s advice that “people” needs to be developed first to improve their quality or ability in taking up occupations and conducting businesses to secure their livelihood, and consistent with Oppayothin (2000) recommendation on sustainable development that “a foundation should be laid focusing on improving the quality of human resource through the process of action learning to enhance occupational skills and capability, thus improving their quality of life, creating strong and self-reliant community. The development must be responsive to the needs of community members, surrounding situations

and local cultural settings empowering them to be “self-sufficient” by utilizing local wisdom to initiate program motivating them to draw upon and employ their existing capabilities for the benefits of themselves, households, and society in general, thus enhancing national security. This is the sustainable economic and social development driven by individuals.”

## **8.2 Occupational Development**

Most of the sample group earned their living mainly from growing crops supplemented by other occupations. This is in contrast with the findings of research by Thailand Development Research Institute (TDRI: 2013) concluding that “Thai society had stepped out of an agrarian society. Agricultural was no longer the major source of households’ income. The number of households engaged in farming had dropped the most from 2.3 million persons in 2001 to 1.76 million persons in 2009.” The contrast could be that the geographical condition of Subpud Village was appropriate for farming and the implementation of the hillside waterworks project and the community water tank project as its community development effort had eliminated the problem of water shortage during the dry season enabling the crop rotation planting throughout the year for people in the community. The projects were supported by various parties; namely the University of the Thai Chamber of Commerce providing guidance on planning and integration of assistance from a network of community-development interested parties such as the Thai Chamber of Commerce, Nawaplastic Company, Limited (Saraburi), Bathroom Design Company, Limited, Siam City Cement, Public Company, Office of the Royal Development Projects Board, The Chaipattana Foundation, Ministry of Interior, Ministry of Agriculture and Cooperatives, and a few others. The projects had increased the household income of most people, alleviated the poverty situation, and reduce economic and social gaps to some extent. The projects were initiated based on ideas and agreement of community members, thus consistent with local way of life and occupations. This is consistent with the King Approach stating that, “Community development effort must be in accordance with the needs of people in the community because it would enable them to make their living and enjoy lives adequately and securely.”

## **8.3 Average Household Income**

The increase in the average annual incomes from occupations of the sample between 2010 and 2013 was indicative of the significant positive impact of the implemented development projects in accordance with the CSR-Sufficiency Model. They could plant crops all year round for sale and engage in additional occupation such as forming a group to produce chilly sauce, home gardening, raising animal for household consumption, thus earning additional income as well as reducing food expenses. Their average expenditure per household dropped thus increasing the asset holding. This is consistent with the measured indicator of the Community Development Department, Ministry of Interior, pointing out that, “If any household has taken up supplementary occupation, its income would increase, and if any household sets up home gardening, its expense would decrease.” The results on the annual savings of the sample between 2010-2013 showed an increase in the average savings, possibly as a consequence of increased income and decreased expenses. They set up plans for their crop planting, spending and saving, as well as reduction of expenditure on luxury, liquor, and gambling; resulting in higher level of saving. This is consistent with defined Sufficiency Economy Philosophy (SEP) indicator of the Community Development Department, Ministry of Interior, stating that, “Households with regular saving habits are those with saving deposits at banks/financial institutions/saving groups/or other group taking deposits from members.” Similar finding was also concluded by TDRI (2013) that in 2009

the average household income was greater than household expenditure, resulting an increase in the average household saving of Thai people. The quality of life of the sample was found to improve because in 2013 they owned more labor-saving equipment both at home and at work making life more comfortable and work more efficient. This is consistent with the defined SEP indicator of the Community Development Department, Ministry of Interior, stating that, “Households applying appropriate technology are those using work tools and equipment or household appliances appropriate for the local conditions resulting in cost saving and increased efficiency such as the use of organic fertilizer in crop growing producing high-valued produce, growing pesticide-free vegetables, use of alternative energy, etc.”

#### **8.4 Average Household Expenditure**

The comparison of average household expenditure between 2010 and 2013 found a drop in the average household expenditure. The reason could be that the sample group had learned the Sufficiency Economy Philosophy and adopted it in their living and occupation, thus was able to spend economically, not extravagantly, grew several crops in rotation and seek supplementary work. Consequently, their income increased and expenses dropped, with the differences saved for future use. This is an indication that the group understood the concept that, “Income received was not as important as having money left for saving.” This is consistent with the Sufficiency Economy principles applied at individual level stating that “Leading a life with no distress, keeping a lifestyle moderately within one’s means, not drifting along the glitter of materialism, and being free on any obligations are the bases for life security and ability to rely on oneself.” The expenditure on production such as water, electricity, etc. was also found to decrease. This could be the result of continually energy and environmental conservation campaigns of the public sector. In addition, with the awareness of the community members of the true value of natural resources such as energy and water ducted from the waterfall; they participated in the conservation of the environments in order to make the resources available in the long-run for future generation. This is consistent with the Philosophy of Sufficiency Economy of King Bhumibol stressing the importance of development of all aspect of life from economy, society, technology to the conservation of natural resources based on the principles of moderation in use and intelligent management of resources, while seeking ways to add value for the sustainable development of the country. It is also consistent with the indicator of the Community Development Department, Ministry of Interior on the conservation of the environments and the sustainable use of natural resources stating that, “Community using raw materials sustainably for making a living is that utilizing local materials and resources economically and fully in making a living with plan to obtain replacement together with conservation effort, by way of reforestation, livestock replenishment, maintenance of water resources, forest, and the environments, etc. These conservation efforts include the planting of trees in public areas for shade and landscaping. Members are encouraged to plant trees on local streets, in their houses or any vacant space, etc. and take great care of them.” The expenditure on debt obligations was found to decrease significantly as a result of adoption of the moderation principle of Sufficiency Economy Philosophy. No additional debts were undertaken and greater care was considered in incurring expenses. This is a way of life consistent with the indicator of the Community Development Department, Ministry of Interior, stating that, “Village adopting Sufficiency Economy Philosophy as the basis of life would reduce expenses and increase income, as well as would not be addicted to narcotics, not gamble, and follow morally conduct.” In addition, the group took out loans only as necessary such as loan for occupation and loan for education. This is supported by the findings of the Center of Economics and Business Forecasting, UTCC,

indicating that the most cited reason for taking loans in 2013 was for daily living, followed by educational expenses for children and purchase of fixed assets such as house, car, etc. It is also supported by the finding of TDRI (2013) that household debts of Thai people had increased, mostly in the consumption and investment categories during the latest years. In this study, the profit from sale of produce compared between 2010 and 2013 was found to decrease. This could be because the increasing cost of farming or the problems of finance, marketing, and middlemen. Additional cause might come from the fact that the abundance of natural resources had decreased thus shrinking the resource available for self reliance. This is consistent with the finding of the Nakorn Srithammarat Center of Community Development and Studies, Community Development Institute, Community Development Department that. “the dynamic of Ban Bangmui Community during the pioneering stage to become a sufficiency or traditional economy able to be self reliant for the four basic needs of living would depend on the factors supporting self reliance such as the abundance of natural resources, land, water supply, low level of population, familial relationship in the community, and spirit of public awareness and contribution.

### **8.5 Average Personal Expenditure between 2010-2013**

On personal expenditure, the study found average expenses in 2013 to be higher than that of 2010. This is in line with the economic principles of inflation and annual increase of prices of consumer goods, making cost of living higher. It is interesting to take note that expenses on sinful goods such as cigarettes, liquor, gambling had dropped significantly. Consequently, this was not only a reduction in unnecessary expenses but an improvement to the health as well as a saving of money available for other needed items. This could be the impact of Subpud Village joining the Livable Community Project of Thai Health Foundation (THF) making community members aware of the importance of looking after one’s own and family health through the year-round events of reducing, lessening, or abstention of sinful activities. The community members were able to grow crop all year round from the availability of water supply, providing constant working opportunity with no time for sinful activities. The implementation of the Livable Community Project not only made the members healthier but also made them more secure in their employment, capable of supporting themselves and families. This is consistent with the indicator for village adopting Sufficiency Economy Philosophy on the abstention of sinful activities stating that, “all members of the household are not addicted to narcotics, gambling, but behave morally, thus reducing household expenses and increasing income from supplementary employment.” However, this is in contrast with the findings of TDRI (2013) pointing out that the expenditure of Thai household on liquor/tobacco was greater than that on education; and the expenditure on entertainment and special occasion was also greater than that on education.

### **8.6 In-depth Interview**

The results of in-depth interviews with 12 selected respondents found that the implementation of the CSR-Sufficiency Model in their work and lives has brought about changes at personal, community and societal levels in the form of sustainable community development. These changes can be concluded and discussed below:

At personal level, the respondents and community members exhibited signs of personal happiness as seen from their fresh and smiley faces, absence of sickness from stress, and sense of pride. These were most likely the outcome of following the learned principles of Sufficiency Economy Philosophy as seen from the moderation by way of planting crops

seasonally within own capability, not too much nor too little; the immunity by way of crop rotation, integrated farming, growing of pesticide-free crops for higher sale prices, lessening use of chemicals to reduce cost and better health, applying local wisdom in processing of local raw materials into products of added-value, and the knowledge on production planning for both household consumption and the market. In addition their sense of happiness also propagated to other members through their willingness to share, exchange output and knowledge with neighbors and visitors, and helping one another in public undertakings. The community lived in solidarity with continual development, providing opportunities for greater employment and increased income which had attracted the return of emigrated youngsters back to their hometown, bringing back greater warmth and happiness to their families. This is supported by results of the research on Happy Benefits from Sufficiency Economy Project of Kanchanarangsrinont et.al (2011) stating that the way of life in accordance with the Sufficiency Economy Philosophy had brought about happiness to the respondents at all levels personally and family-wise. This is consistent with the worldly happiness explained in Buddhism pointing out that those who lead their lives according to Sufficiency Economy Philosophy would attain a level of happiness high enough not to want anything more for themselves and would be proud, fulfilled and eager to “give” to or “share” with others.

At community level, there were positive changes of respondents’ behavior. Evidences of increase happiness of overall community members include their participation in the community activities, neighborly sense of care, sense of community pride, community problems being solved through cooperative effort and solidarity, etc. With the recognition by community members that the effect of a common approach for development was the improvement of their livelihood, better economic status, ability to be self reliant, and capable of sharing and helping other members or neighboring village, the general welfare of community members would improved considerably. This is supported by the finding of Kanchanarangsrinont et.al (2011) pointing out that the actions undertaken that could benefit community members are the support and encouragement of members to live their lives in accordance with Sufficiency Economy Philosophy, the adoption of social and economic development directions of the community consistent with Sufficiency Economy Philosophy, the actions to solve economic, social and environmental problems of the village, and the actions facilitating the ease of adoption of Sufficiency Economy Philosophy in their daily living. The source of happiness from giving or helping others is the recognition and acknowledgement of one’s importance, resulting in self-pride, especially when being addressed as “teacher.” This personal interaction has provided the respondent with happiness from moral practices. While the source of happiness for community, public organization, and private party while giving or making beneficial contributions is mainly the feeling of the main driving force of the action and the outcome has benefited the community, organization, and society in general.

At societal level, positive changes in the behavior were also observed. Examples were the recognition as the prototype village adopting the CSR-Sufficiency Model in its development, visitors coming to learn and community members disseminating development information to the general public, members attained a sense of social recognition of their value and significance and feeling contented to have contributed socially. It can be concluded that the development of Subpud Village according to the CSR-Sufficiency Model had resulted in gross happiness or a peaceful society. This is consistent with the finding of Kanchanarangsrinont et.al (2011) stating that what the organizations as a group provides are knowledge and output which would improve the health of people. The benefits provided to

the community are the source of employment, income, happiness from earning a living, and restoration of cultural activities related to production. The benefits provided to the society are the value-added of production with no use of chemicals. In the same study Kanchanarangsrinont et.al (2011) also give definition of the word “healthy welfare” as the assistance of the less privileged, helping of others and society, and public actions for the welfare of people in general, which provide benefits to others and satisfaction to oneself. If all members in the society derive happiness from the act of giving and beneficial contribution, there would arise a society full of happiness in which all members are eager to help one another, give, share, avoid disputes, cooperate, unify, and live happily in harmony as well as willing to share their happy moments with others.

## **9. Management Implications**

9.1 Business Organization could utilize results of this study as guidelines in the integration of cooperation or cooperative networking for economic, social and environmental development of other communities towards sustainability.

9.2 Business Organization or interested parties could apply the framework of CSR-Sufficiency Model in the economic, social and environmental development of organization or units for sustainability in line with the Triple Bottom line.

## **10. Recommendations for the Study**

10.1 The community development by the integration of cooperative network of involved parties within the framework of the CSR-Sufficiency Model should be promoted for the sustainability of organizations, economy, society and the environments.

10.2 The community development within the framework of the CSR-Sufficiency Model should be extended to other villages with the goals of making community members capable of self-sufficiency and being rely upon by others, thus being both healthy receivers and givers.

10.3 A village cooperatives should be organized at Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province in order to form a collaborative group in accordance with principles of cooperatives.

10.4 Community members should be persuaded to keep household accounting book as a tool for efficient financial management. They would be able to monitor increase in income and reduction in expenses explicitly, contributing to greater saving.

## **11. Recommendations for the Further Research**

11.1 Further comprehensive study should be extended to the entire people in Subpud Village, Tambon Yangsao, Vichieonburi District, Phetchaboon Province on their mode of living, employment, and participation in the community development.

11.2 Follow-up study of the impact of community development in Subpud Village, Tambon Yangsao, Vichienburi District, Phetchaboon Province should be carried out to assess the long-run changes.

11.3 Results of this study should be compared to those of other villages adopting the principles of Sufficiency Economy Philosophy.

## References

- Amatayakul, Somphob (2006), "Role of Private Sector in Sufficiency Economy System", *Thai Chamber of Commerce Annual Seminar Document*, November 11, 2006, Nakorn Rachasima.
- Center of Economics and Business Forecasting, UTCC (2013), "Household Debt Situations", Retrieved from <http://thaichamber.org/userfiles/file/family%20dept.pdf>
- Chinvinitkul, Varunee (2006), "Learning Processes of Community under Sufficiency Economy Concepts: Case of Mairieng Community, Chawang District, Nakorn Srithammaraj Province", Retrieved from <http://www.cdd.go.th/data-archive.html>
- Committee on Sufficiency Economy, Thai Chamber of Commerce (2009), *Business Handbook in accordance with Sufficiency Economy Philosophy*, Bangkok: Thai Chamber of Commerce
- Committee on Technical Cooperation for Thai Educational Standard Development and Research on Business Administration: Corporate Social Responsibility Institute (CSRI), (2012), *Guidelines for Social Responsibility*, Bangkok: Magic Press Co. Ltd.
- Community Development Department, Ministry of Interior (2008), *6X2 Indicators: Indicators for Villages Adopting Sufficiency Economy Philosophy as Way of Life*. Retrieved from <http://www.gotoknow.ogr/posts/205485>
- CSR viewed from OECD (2004), "Promoting Corporate Responsibility: The OECD Guidelines for Multinational Enterprises", Retrieved from <http://thaicsr.blogspot.com/2008/04/csr-oecd.html>
- Department of Industrial Promotion, Ministry of Industry. 2001. *SMEs Bangkok: Building Thailand Securely*
- Dream Power: Creation of Community Life Force for Sufficiency Economy Mode of Living" Retrieved from [http://www.cdd.go.th/cddwarehouse/pdf/r\\_24.PDF](http://www.cdd.go.th/cddwarehouse/pdf/r_24.PDF)
- Economic Development, Retrieved from [sci.chandra.ac.th/econ/ch15develop.doc](http://sci.chandra.ac.th/econ/ch15develop.doc)
- First Step to CSR: Creating Sustainable Differencesm (2010), Security Exchange of Thailand
- Issarangkul Na Ayudhaya, Jirayu. (2011), "Development Approaches and Developmental Work of King Bhumibhol: Sufficiency Economy Philosophy and Thai Society", Sufficiency Economy Studies Center, National Institute of Development Administration, Bangkok.
- Justice, Retrieved from <http://guru.google.co.th/guru/tread?tid=520339703269f8e3&table=%2Fguru%2Fuser%3Fuserid%3D14909341710676535376>
- Kanchanarangrinont, Kanitha et.al (2011), *Research Project on Happy Benefits from Sufficiency Economy*, Retrieved from [http://www.cdd.go.th/cddwarehouse/pdf/r\\_01.pdf](http://www.cdd.go.th/cddwarehouse/pdf/r_01.pdf)
- Keeping Up With CSR Banwagon (2010), International Labor Standard Unit, Thai Labor Standard.

Ministry of Interior (1998), Economic Development of Self Reliant Community. Annual Technical Conference.

Nakorn Srithammaraj Community Development and Studies Center, Community Development Institute, Community Development Department, (2010), Participatory Action Research Project for Fostering of Sufficiency Economy Way of Living, Ban Bang Nui Community, Moo 6, Tambon Sinpoon, Khao Phanom District, Krabi Province “Enhancing Nakorn Rachasima Community Development and Studies Center, Community Development Institute, Community Development Department (2010), Prototype Participatory Sufficiency Economy Village Development: Case of Ban Nong Sanit Moo 9, Tambon Nong Sanit, Chomphra District, Surin Province, Retrieved from [http://www.cdd.go.t/cddwarehouse/pdf/R\\_19.PDF](http://www.cdd.go.t/cddwarehouse/pdf/R_19.PDF)

Office of Royal Development Projects Board (ORDPB (1998), “The New Theory”.

Office of the Royal Development Projects Board (ORDPB) (2011), Implementation of CSR Activities Applying the Principles of Sufficiency Economy Philosophy.

Office of the Security Exchange Commission (2008), Compass for Corporate Social Responsibility (Working Committee on Promotion of Social and Environmental Responsibilities of Registered Companies, Office of the Security Exchange Commission).

Oppayothin, Preecha (2000), “Quality of Life Enhancement Following Royal Footsteps: Self Reliance in accordance with Royal Initiatives”, *8<sup>th</sup> Traditional Technical Conference, Thai Royal Navy-Mahidol-Thammasart-Kasetsart*, August 24-25, 2000, Institute of Advanced Naval Studies, Royal Thai Navy. Salaya, Nakornprathom.

Phisanulok Community Development and Studies Center, Community Development Institute, Community Development Department (2012), Development Approaches for Community Leaders, Retrieved from <http://203.114.112.231/ecs/phisanulok/index.php?pages=research&ac=28&2serial=2-0000000001&id=1500028>

Self Reliance According to Royal Initiatives, (2000), *8<sup>th</sup> Traditional Technical Conference, Thai Royal Navy-Mahidol-Thammasart-Kasetsart*. August 24-25, 2000, Institute of Advanced Naval Studies, Royal Thai Navy. Salaya, Nakornprathom Province.

Sustainable Development, Retrieved from [library.uru.ac.th/bookonline/books/Ch8A.pdf](http://library.uru.ac.th/bookonline/books/Ch8A.pdf)

Taolanont, Arch (2013), Sufficiency Business Administration: Good Governance and Corporate Social Responsibility: Strategies to Create Business and Social Values, University of the Thai Chamber of Commerce, Bangkok.

Thailand Development Research Institute (2013), “Thai People’s Way of Life during Two Decades”, Thai Universities for Healthy Public Policies (TUHPP), Thai Health Promotion Foundation (ThaiHealth), Retrieved from <http://tdri.or.th/research/khonthai>

Viriyapan, Thongtippha (2007), “Sufficiency Economy: Gross Domestic Sufficiency”, G.P. Cyberprint, Bangkok.