

เศรษฐกิจพอเพียง : ความท้าทายและโอกาสสำหรับสังคมไทย

Self-Sufficient Economy : Challenge and Opportunity for Thai Society

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บทคัดย่อ

เศรษฐกิจพอเพียงของพระบาทสมเด็จพระเจ้าอยู่หัวภูมิพลอดุลยเดช เป็นสิ่งที่เหมาะสมกับเวลาในการชี้แนะแนวทางเพื่อก้าวต่อไป เป็นการเข้าถึงจิตใจของเหล่าพสกนิกรของพระองค์ เมื่อเขาอยู่ในความจำเป็นอย่างยิ่งยวด และได้การยอมรับอย่างดียิ่ง ซึ่งได้ให้พื้นฐานสำหรับการพัฒนา โดยเฉพาะตามแผนพัฒนาเศรษฐกิจและสังคมแห่งชาติ แผนที่ 9 (2545-2549)

ประเทศไทยภายใต้การนำทางของพระบาทสมเด็จพระเจ้าอยู่หัว กำลังประยุกต์ชาติให้เข้ากับเป้าหมายในการสร้างความสมดุล และการค้าทุนในระบบเศรษฐกิจในหลายๆ ด้าน ทั้งทางเกษตรกรรม, พลังอำนาจของชุมชน, การลดความยากจน, การค้าทุนการเติบโตทางเศรษฐกิจ และการแข่งขัน

ดังนั้นบทความนี้พยายามอธิบายเศรษฐกิจพอเพียง ของพระบาทสมเด็จพระเจ้าอยู่หัวภูมิพลอดุลยเดช โดยเฉพาะอย่างยิ่งของสังคมไทย ชนบท และชุมชนต่างๆ ซึ่งสามารถนำไปประยุกต์ใช้ตามแนวปรัชญาเศรษฐกิจพอเพียง เพื่อแก้ไขปัญหาต่างๆ ทั้งในด้านเศรษฐกิจ และสังคม

อย่างไรก็ตามเศรษฐกิจพอเพียง ดูเหมือนว่า จำเป็นเร่งด่วนอย่างมากในการฟื้นฟูเศรษฐกิจ หลังจากได้เกิดวิกฤตทางด้านเศรษฐกิจในปี 2540.

Abstract

His Majesty's "Sufficiency Economy" is timely in pointing the way forward. It has given heart to His people when they are in dire need, and is so well received that it provided the foundation for the formulation, in particular the Ninth National Economic and Social Development Plan.

Thailand under His Majesty's guidance has been applying the notion with an aim to create balance and sustainability in its economic system in various aspects in term of agriculture, community empowerment, poverty reduction, sustainability in economic growth and competitiveness.

Therefore, this paper try to examine the self-sufficiency economy philosophy of His Majesty King Bhumibol Adulyadej in particular the Thai society, rural and community which can be adopted this philosophy to solve the problem in term of economic and social sphere.

However, the self-sufficiency economy philosophy seems need to accelerate much more to discover the economy after economic crises in 1997.

คำสำคัญ : เศรษฐกิจพอเพียง ความสมดุลและความยั่งยืน ความมีเหตุผล
การสร้างภูมิคุ้มกัน การเดินสายกลาง ความรู้และคุณธรรม

Keyword : Sufficiency Economy, Balance & Sustainability,
Reasonableness, Self - immunity, Moderation,
Knowledge & Morality

Introduction

Thailand's Sufficiency Economy Philosophy has originated from remarks of His Majesty King Bhumibol Adulyadej throughout his 60 years of the throne (NESDB, 2004a). It has stressed the 'middle' path as the prevailing principle for Thai people's conduct and way of life at the individual, family, and community levels. Within the philosophical framework, choice of balanced development strategies for the nation in line with the forces of globalization is allowed, with the need for adequate protection from internal and external shocks. In particular, after the Asian economic crisis in 1997 in which numerous business organizations in Thailand had gone bankrupt, His Majesty reiterated the philosophy as the way of recovery which would lead to a more resilient and sustainable economy (NESDB, 2004b).

The Sufficiency Economy Philosophy framework (see Figure 1) has comprised three components and two

underlying conditions (Piboolsravut, 2004). First, Sufficiency entails three components: Moderation, Reasonableness, and requirement for a Self-immunity system, i.e. the ability to cope with shocks from internal and external changes. Second, two underlying conditions necessary to achieve Sufficiency are Knowledge and Morality. 'Sufficiency Economy' requires breadth and thoroughness in planning, carefulness in applying knowledge, and the implementation of those plans. As for the Moral/Ethical condition, 'Sufficiency Economy' enforces the conditions that people are to possess, honesty and integrity, while conducting their lives with perseverance, harmlessness and generosity. The Sufficiency Economy Philosophy serves as a guide for the way of living/behaving for people of all levels, and is scalable with universal domain applicability, including business organizations (Piboolsravut, 2004).

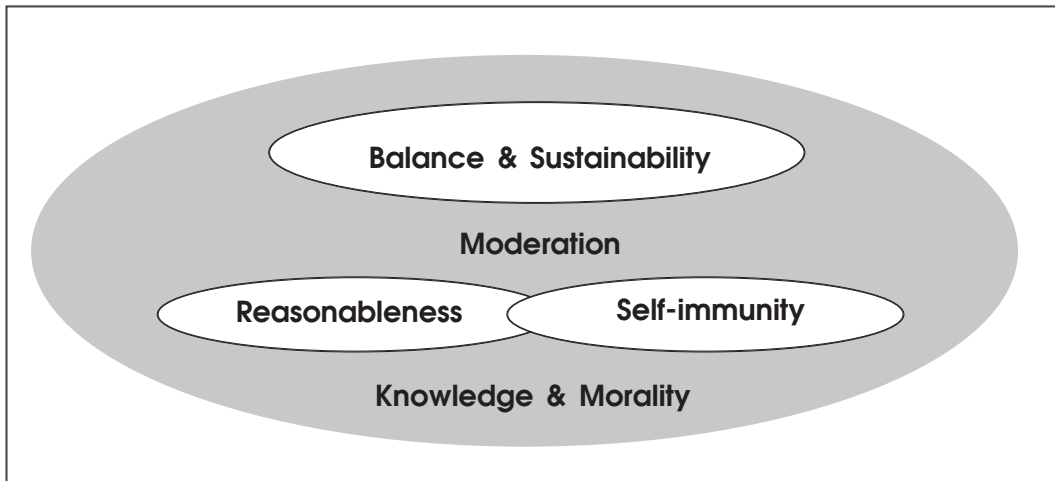


Figure 1 Sufficiency Economy Philosophical Framework

In term of business organizations, Puntasen et al. (2003) reviewed royal speeches and business examples His Majesty King Bhumibol Adulyadej has initiated to derive seven business practices which are consistent with the Sufficiency Economy Philosophy. These Sufficiency Economy business practices are as follow: (1) appropriate use of technology (i.e. use of inexpensive, but technically sound technology); (2) appropriate manufacturing capacity consistent with business' ability to manage; (3) no greed and focus on short term profits; (4) emphasis on honesty in entire business operation. (i.e. fair to consumers, workers, customers and suppliers); (5) emphasis on risk diversification (i.e. various products and/ or ability to adjust products); (6) focus on "down side risk management" (i.e.

do not create unmanageable debts); and (7) focus on responding to local, regional, domestic and international markets respectively.

His Majesty has proposed that it was not important for Thailand to remain an "economic tiger," or become characterized as a newly industrialized country. Instead, His Majesty has explained that sufficiency is living in moderation and being self-reliant in order to protect against changes that could destabilize the country. The Sufficiency Economy is believed to adapt well within existing social and cultural structures in a given community, if the following two factors are met:

- subsistence production with equitable linkage between production / consumption the

- community has the potential to manage its own resources

As a result, the Sufficiency Economy can enable the community to maintain adequate population size, enable proper technology usage, preserve the richness of the ecosystems and survive without the necessity of intervention from external factors. The concept is now commonly included in many government projects.

The Principle of Self-Reliance

According to His Majesty has recommended a secure balance in the five following aspects to achieve the principle of self-reliance:

- State of Mind : One should be strong, self-reliant, compassionate and flexible. Besides, one should possess a good conscience and place public interests as a higher priority than one's own.
- Social Affairs: People should help one another, strengthen the community, maintain unity and develop a learning process that stems from a stable foundation.
- Natural Resource an Environmental Management : The country's resources need to be used efficiently and carefully to create sustainable benefits and

to develop the nation's stability progressively.

- Technology : Technological development should be used appropriately while encouraging new developments to come from the villagers' local wisdom.
- Economic Affairs : One needs to increase earnings, reduce expenses, and pursue a decent life.

His Majesty has also stated, "If we contain our wants, with less greed, we would be less belligerent towards others. If all countries entertain this - this is not an economic system - the idea that we all should be self-sufficient, which implies moderation, not to the extreme, not blinded with greed, we can all live happily.

The Self Sufficiency Economy theory has led to diverse interpretations by many different groups. However, His Majesty has rejected extreme perspectives on his ideology, stating that self-sufficiency does not require families to grow food and make clothes for themselves. But, each village should have some quantity of sufficiency. For instance, if agricultural production exceeds the amount needed for the village they should sell the remaining amount to a nearby village, close in distance, to avoid unnecessary transportation costs.

The Philosophy of Sufficiency Economy

"Sufficiency Economy" is a philosophy that stresses the middle path as a prevailing principle for appropriate conduct by the populace at all levels which can apply to conduct starting from the level of the families, communities, as well as the level of national development and administration so as to accommodate change in line with the force of globalization.

"Sufficiency" means

- moderation,
- reasonableness and
- the need of self-immunity for

sufficient protection from impact arising from internal and external shocks.

First and foremost, to create an economic development strategy which is uniquely Thai, it is necessary to understand the special relationship between the people of Thailand and their monarch, His Majesty King Bhumibol Adulyadej. Through his caring leadership, His Majesty has earned the abiding love and profound respect of his people. Through his thinking, he has laid the foundation for and inspired his country's development strategy.

Ever since the beginning of his reign, His Majesty has continually worked to enhance the livelihood of the poor. Royally has initiated activities not only rural economic development projects,

protection of critical natural resources, but also resolution of urban problems such as water treatment and traffic.

During the economic crisis, in December 1997 and again in 1998, His Majesty King Bhumibol Adulyadej has reemphasized a concept which propounded since the 1970s: the philosophy of the "Sufficiency Economy" and urged all Thais to practice it to the greatest extent possible. Sufficiency Economy sets out to shield the Thai people and nation from adverse internal and external shocks by acknowledging the interdependency among people at all levels.

Sufficiency Economy advocates taking the middle path in life as the optimal route for personal conduct at all levels: individuals, families and communities. It counsels moderation, self-reliance, honesty and integrity, while exercising knowledge with prudence.

Sufficiency Economy posits that an individual should be able to lead a reasonably comfortable life without excess or overindulgence in luxury. That is, if extravagance brings happiness it is permissible only as long as it is within the means of the individual. According to His Majesty stated in a Royal Speech on December 4, 1998, "If one is moderate in one's desires, one will have less craving. If one has less craving, one will

take less advantage of others. If all nations hold this concept of moderation, without being extreme or insatiable in one's desire, the world will be a happier place."

Implications of the Philosophy

Medhi Krongkaew, said that "The economic crisis in the year of 1997 had affected everyone in Thailand, even His Majesty the King. Seeing many of his subjects suffering, he advised the Thai people to change their economic philosophy in order to cope with present economic adversity and withstand future economic insecurity."

While certainly complementary to the nation's Buddhist heritage, Sufficiency Economy espouses a secular philosophy. It has not rejected either economic theory or economic progress. Neither does it denounce globalization, as some have tried to interpret. Instead, the middle path the king's philosophy speaks to a lifestyle governed by moderation and resilience.

It is possible to see the Sufficiency Economy as consisting of two frameworks. One is the inevitability of facing the globalize world in which economic efficiency and competition are the rules of the game; the other is the need for economic security and the capacity to protect oneself from

external shock and instability. Thinking within the first framework the basic tenet of mainstream economics - we must realise the opportunity costs involved in every decision we make. We gain from specialization and division of labor because the opportunity costs of doing everything by ourselves is much higher. The laws of comparative advantage and gains from trade are at work in today's world. But it would be foolish to pursue all-out specialization without basic security, especially in food, shelter, and clothing. This is where the framework of the new Sufficiency Economy comes in. This concerns the basic capacity of the people of a country to look after them. The optimization principle applies when we seek to answer the question: How much of our time and energy should be devoted to the first and second frameworks, respectively? In other words, how much resources should be allocated to producing for trade based on comparative advantage principle, and how much for basic security? The best mix between the two allocations would represent the optimal state of affairs, both in mainstream and Sufficiency Economics.

In 2001, the Sufficiency Economy Working Group (SEWG) was informally set up jointly between the National

Economic and Social Development Board (NESDB) and the Crown Property Bureau to further interpretation of the Philosophy of Sufficiency Economy for application to the development process in Thailand, such as the current 9th National Economic and Social Development Plan.

"In sum, Sufficiency Economy is a holistic concept of moderation and contentment. It sets out to shield the people and the country from adverse shocks, and acknowledges interdependency among people at all levels as an approach, against the backdrop of interdependence and globalization. It emphasizes the use of knowledge wisely with due consideration. Its values include integrity, diligence, harmlessness and sharing. Finally, it seeks to achieve balance and sustainability."

From Philosophy to Application

The concept of Sufficiency Economy has offered solutions problems in both large cities and rural areas. It has linked between the modern economic systems with the cooperative system.

Applied to public affairs, including development and administration, the Sufficiency Economy approach is better able meet the challenges arising from globalization and realize sustainable

growth, while keeping conservation and development in equilibrium.

The Thai Government has been applying this concept to its developmental process at the grassroots level, and the recovery and strength of the economy - with its social fabric intact - owes much to the application of this approach.

His Majesty's wisdom has earned not only respect and admiration within Thailand, but also throughout the international community, where the philosophy of Sufficiency Economy has been recognized as an effective approach towards sustainable development. In recent years, many developing countries have sent delegations to study His Majesty's royal projects on alternative development to see first-hand how the philosophy can be applied.

The philosophy of sufficiency economy and policy-making

a) It is important to distinguish the philosophy of sufficiency economy as a philosophy on one hand, and as a basis for policy-making on the other.

b) As a philosophy, it is a broad set of guidelines for conducting one's life and is meant to be applicable to both individuals and all parts of the society, including economy, politics,

social organization, education, among other things.

c) At the same time, Thai policy-makers have used the philosophy of sufficiency economy as a moral, ethical, and practical compass, guiding their judgment in development policies. Adaptation of philosophies to policy-making is common.

d) Previous and current Thai governments have applied the elements of the sufficiency economy philosophy to their socio-economic policies at varying degrees. The current government, more than others, has adopted the philosophy of sufficiency economy as the bedrock of their socio-economic policies.

e) In the economic sphere, M.R. Pridiyatorn Dhevakul, the former Deputy Prime Minister and Minister of Finance of Thailand talked about the adaptation of the philosophy to economic policies, "Moderation would remind us not to grow or expand beyond our capacity, which results in economic excess or bubbles. The 1997 financial crisis was a clear testament to growth beyond our capacity. Building self-immunity would remind us to introduce proper risk management systems and good governance to safeguard our economic stability and improve our resiliency against shocks and changes that come

with globalization. While the market mechanism generates economic growth, the sufficiency economy helps limit excesses and secure economic stability and resiliency, thus bringing about long-term sustainable growth."

f) The application of the philosophy is not limited to the national level. The philosophy is applicable to people from all walks of life and at all levels. Each person or unit would require slight adaptation to suit their needs. For example, "for poor people in rural areas (which were the original focus of applying the sufficiency economy philosophy), this means that they first and foremost must become self-reliant in the production of food; then they can strive for a more advanced stage of development. This way they are better able to weather the storms of economic downturns and fluctuations in global market."

His Majesty the King's Sufficiency Economy Philosophy and Mahatma Gandhi's Self-Sufficiency Ideas

(Sophana Srichampa, 2008) In the realm of ideas for better humanity, **the uniqueness of Mahatma Gandhi is known worldwide**. An apostle of non-violence and Satyagraha, Gandhi was a distinguished human character which transcends all ages and geographical

boundaries. With a mind for the overall growth of nation's economy where people hold the ageless values of culture and selfless practices without seeking material gains as the main goal of life, he advocated the betterment of human life. For this, Gandhi had a revolutionary idea of self sufficiency without depending upon 'others'; where the majority (rural population) does not get neglected, and the country becomes a novel case of self growth without over harnessing both soul and soil greedily.

No less remarkable has been happening in this part of the world. **Thailand has been extremely blessed with the Philosophy of Sufficiency Economy (PSE) initiated by His Majesty the King Bhumibol Adulyadej.** With the gracious delivery of the Royal Speech in December 1997, he opened a new vista of self reliance and sufficiency which was badly needed by the Thai society, thanks to the 1997 economic crisis. He called upon Thai people at all levels, ranging from families, communities, and nations, to learn about a balanced way of living or the middle path as an appropriate conduct in various aspects of life. It aims to help people better meet the challenges arising from globalization and to achieve sustainable development. Having quoted the

fundamentals of Buddhism, H.M. the King ushered in a new era of Gross Happiness.

Thailand under His Majesty's guidance has been applying the notion with an aim to create balance and sustainability in its economic system in various aspects in term of agriculture, community empowerment, poverty reduction, sustainability in economic growth and competitiveness.

This shows the great similarity in approaches of the two persons: Mahatma Gandhi and His Majesty the King Bhumibol Adulyadej. Gandhi's notion on rural uplift and all round support to agriculture is well matched by His Majesty's committed efforts reflected in Khao Hin Sorn Royal Project (to integrated farming plots combining cultivations of fish, rice, and vegetables for household consumption and income generation) and Puparn Royal Development Programme (Sakon-Nakhon, northeastern Thailand). What Gandhi said about saving the environment (**"The earth has enough resources for our need, but not for our greed"**) is very much echoed in H.M. King's vision too. One single example is the Huai Hong Khrai Royal Project (Chiang Mai) where the natives learn about rehabilitation of watershed forests and sustainable utilization of forests in

three different methods of irrigation system, check dam system, and rain water usage. If we compare the two leaders of masses, we found striking similarity in approaches.

The Development King to Sufficiency Economy

His Majesty's "Sufficiency Economy" is timely in pointing the way forward. It has given heart to His people when they are in dire need, and is so well received that it provided the foundation for the formulation, in particular the Ninth National Economic and Social Development Plan (2002-2006).

Beyond the national context, the international community at the Tenth United Nations Conference on Trade and Development (UNCTAD) has acclaimed "Sufficiency Economy" in February 2000, which expressly recognized His Majesty as "the Developer King". There is perhaps no better way to conclude my presentation than to repeat the tribute paid to His Majesty in the Statement of the Conference, and I quote "This remarkable resilience reflects the strength of the Thai nation. And that strength has been nurtured and developed by His Majesty King Bhumibol Adulyadej, the King of Thailand, who is

the soul of his nation. Through his caring leadership, His Majesty has earned the abiding love and profound respect of his people, and through his thinking he has laid the foundation for and inspired his country's development strategy. His Majesty's philosophy of a "sufficiency economy" now lies at the heart of Thailand's development thinking... The experience of Thailand offers fundamental lessons to all of us and the Thai nation is living testimony to the efficacy of the King's actions and boundless compassion."

The last stop of Secretary General Kofi Annan's May 2006 tripped through Asia a quiet ceremony in a beautiful royal palace an event of great simplicity, yet a source of immeasurable pride and joined for the Thailand people. He presented King Bhumibol Adulyadej with the UN Development Programme's (UNDP) Human Development Lifetime Achievement Award in recognition of the King's contributions to human development, poverty reduction and conserving the environment in Thailand. This is the first time such an award has given.

The ceremony had taken place on the eve of huge celebrations of the sixtieth anniversary of the King's accession to the throne. In honouring the world's longest reigning monarch,

Mr. Annan stated: "If human development is about putting people first, there can be no better advocate for it than His Majesty." These words have touched the hearts of all Thai people. This special award is presented to individuals who have demonstrated outstanding commitment in their lifetime to furthering the understanding and progress of human development in a national, regional or global context. It is an important part of UN efforts to promote human development as the *modus operandi* for today's global development efforts.

The UNDP award is also in recognition of the King's visionary development thinking. During times of rapid globalization, his "sufficiency economy" philosophy has emphasized moderation, responsible consumption and resilience to external shocks is of great relevance to communities worldwide. Inspired by Buddhism, the philosophy's "middle-path" approach reinforces the United Nations own advocacy of a people-centre and sustainable path towards human development. Gaining momentum in Thailand after the 1997 financial crisis, this philosophy advocates economic stability over unbridled growth. It has also highlighted the need to strengthen the moral fibre of society so that

everyone, especially public officials and business people, respects the rule of law, upholds democratic principles and adheres to moral values.

At the community level, the King's philosophy has stressed the importance of "self-immunity" in other words, the need for people to become resilient against external or internal shocks, be they economic downturns, soaring fuel prices, natural disasters, ill health in the family or bad harvests. Sufficiency economy has fulfilled great importance in the diversification of farming and household production to guarantee that basic subsistence needs are met in times of hardship. A kind of "risk-management strategy", it helps reduce the risk of depending on a single crop or a single source of income.

This concept of self-immunity and resilience has great relevance for people worldwide, plantation workers in West Africa made destitute by sugar subsidies in rich country; farmers in Guatemala devastated by fluctuating coffee prices; or poor people in Bangladesh, whose livelihoods are washed away by floods with relentless regularity.

Diversification has not only come in the form of mixed farming but also supplementary income generation by which farmers, especially women, are

encouraged to organize themselves and produce handicrafts and other products using readily available materials in the community. This has done wonders for the empowerment of poor women in rural areas in Thailand. Once a household is strong enough, the King encourages communities to organize themselves into cooperatives, create revolving funds and find other ways of helping each other. Having achieved self-immunity, rural communities can participate in the wider economy and safely reap its benefits.

The world has much to learn from the King of Thailand's lifetime achievements in promoting human development and his visionary development thinking. It is hoped that this award will help draw the world's attention to this unique source of experience and wisdom.

Is the philosophy of sufficiency economy against globalization and capitalism?

a) Concerns among foreign investors that the concept was a retreat from globalization and free-market was misplaced. The philosophy of sufficiency economy has not against modern economic theory. In turn it will help their country has a suitable development route and sound management.

b) According to M.R Pridiyatorn,

"a sufficiency economy has not deny the principles of globalization and of the market economy, which have been the pillars of our economic development and will continue as such."

c) The philosophy has not reject globalization but it offers a means to succeed in a globalize world. Globalization has both advantages and disadvantages and brings constant changes. The sufficiency economy philosophy is the framework allowing Thailand to structure the processes of globalization so that Thailand benefits but has not suffer from it. Adherence to the elements of the philosophy of sufficiency economy has helped everyone to provide immunity against the impact of internal and external changes (as a result of globalization).

d) The philosophy of sufficiency economy is neither anti-capitalism nor against market economy when applied to economic affairs. It is compatible with capitalism but adds to it moral values and quality. It is pro-Thailand and applicable for all who care for their people's welfare. The philosophy has not rejected market mechanisms as a determinant in production. It has respected not only private property rights but also resonates with such current discussions in neo-classical economics as market failures

(inclusion of negative externalities such as Vice President Al Gore's call for more action on global warming), corporate social responsibility, good governance and corporate governance (especially in the post-1997 financial crisis and post-corporate scandals period), and risk management.

e) While conventional economics places emphasis on self-interest i.e. people trying to maximize their own benefits, including consumption, the economic affairs under the philosophy of sufficiency economy focuses on three elements: moderation, reasonableness, and self-immunity. Two additional conditions are required for the philosophy to work: knowledge (or wisdom) and virtues. The philosophy is boiled down to five maxims: (1) know what you are doing; (2) be honest and persevere; (3) take a middle-path, avoiding extremes; (4) be sensible and insightful in taking decisions; and (5) build protection against shocks.

f) Thailand has applied the philosophy of sufficiency economy to economic policies as an important tool to manage capitalism in such a way that economic progress can go hand-in-hand with sustainable social development. This approach has focused on promoting interdependence and measure building networks among

people at all levels: for instance, by encouraging the formation of clusters and cooperatives, to immunize them from both external and internal social and economic shocks. Hence, emphasis is put on empowering people and their communities, all of which are conducive to economic and business activities. The philosophy of sufficiency economy, should apply to policy-making, which will led to the good governance, foster accountability, and enhance transparency.

Conclusion

His Majesty King Bhumibol Adulyadej has initiated the philosophy of the Sufficiency Economy bring to his people to a balanced way of life and to be the main sustainable development theory for the country. The theory is based upon a Middle Path between society at the local level and the market in the global context. By highlighting a balanced approach, the philosophy allows the nation to modernize without resisting globalization, but provides a means to counteract negative outcomes from rapid economic and cultural transitions. The Sufficiency Economy became critical during the economic crisis in 1997, Thailand needed to maintain stability to persist on self-reliance and develop

important policies to recover. By creating a self-supporting economy, Thai citizens will have what they need to survive but not excess, which would turn into waste.

Sufficiency Economy has as its thrust “the middle path as the overriding principle for appropriate conduct by the populace at all levels”. The middle path, when practiced in all the level of the individuals, families and communities, as well as collectively in the choice of a balanced national development strategy, will provide a firm foundation for all in standing up to the trials and challenges of today’s world. It means moderation in all human endeavors, reining in expectations to within the bounds of self-support and self-reliance, having enough to live on. It lessens human proneness to the extremes and excesses, both in our insatiable appetite for wealth and wasteful consumption, which marked the period leading up to the crisis.

However, Sufficiency Economy seeks to strengthen the symbiosis and harmony between man and his natural

environment. The crisis has brought into sharp focus His Majesty’s lifelong work in agriculture and conservation, built up over the years with a great number of the Royally initiated projects. Agriculture, the mainstay of the majority of the Thai population who are still toiling in poverty, can serve as a buffer against external shocks, testifying to the value of “getting back to basics”. For the long term, the growth-oriented strategy has led to the rapid depletion of environmental assets priced cheaply at below their replacement cost. Conservation is but an integral part of sustainable development. His Majesty King Bhumibol Adulyadej has helped the Thai people to meet the challenges arising from globalization and achieve sustainable development. Ever since the economic crisis in 1997, Thailand has applied this concept to its development process with an aim to create a balanced and sustainable economic system in various aspects in term of agriculture, community empowerment, poverty reduction, sustainability in economic growth and competitiveness.

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