

**THE MODEL OF PUBLIC PARTICIPATION
IN SOCIAL DEVELOPMENT BASED ON THE PHILOSOPHY
OF SUFFICIENCY ECONOMY AFFECTING PADDY FIELDS
AND ROCK SALT FIELDS IN BAN DUNG DISTRICT,
UDON THANI PROVINCE, THAILAND.**

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ABSTRACT

This research aimed to study also analyzes public participation in resolving the problem of salt-water intrusion due to the rock salt field production and applies the sufficiency economy philosophy for everyday living. This research collected data by using questionnaires surveying 400 samples. According to the research results, Ban Dung District area has a long history going back 4,000 years the same as the Ban Chiang civilization. Formerly, it was an enormous forest with rubber trees, coconut trees, and many kinds of wild animals. Nowadays, there are salt fields in four districts consisting of Ban Dung District, Phon Sung District, Sri Sut Tho District, and Ban Chai District; the salt fields impacted Na Kham District, which is the “three waters” town. Most of the local people are farmers believing in Buddhism, living together for not less than 21 years. Therefore, when they needed to solve the problem of salt-water intrusion from rock salt field production, people actively participated and cooperated, especially in terms of acknowledgment, understanding, brainstorming, and sharing their opinions; however, they did not take any action. The operational participation is rated at the medium-to-low level. The personal and household operations in the activities based on the

theory of sufficiency economy are estimated at a high level. Furthermore, they should find a significant mechanism to mobilize “3 collaborations, four pillars, nine integrations, and one foundation” model, which is the condition under the theory of sufficiency economy for moving onto the sustainably happy civil state community in Scenario Building. The factors affecting the participation in solving the problems are people aged 51 years and more, agricultural and farmer, the period of living in the area is 30 years and more, social group, Landlords and landowners in the area.

Keywords: public participation, social context, application of sufficiency economy philosophy, paddy fields and rock salt fields, Ban Dung District, Udon Thani

Introduction

The “**Public participation**” is an important instrument or approach for Democratic world society’s sustainable development. Moreover, it is also one of the processes targeting human development as humans are the main mobilizer for global development. Similarly, people should have qualified instruments to support their country’s developmental plan. The more of participation of quality people, the higher quality achievement expectation. According to “human capital” development mentioned in the Eleventh National Economic and Social Development Plan II, it is necessary to develop morality, lifelong learning, and appropriate skills among Thai citizens at different ages. It is also important to strengthen social institutions and local communities to recognize and adapt to

the social changes (Office of the National Economic and Social Development Board, 2011). This means, in the past decade, the main goal of such plan still emphasizes on “people” since the capable “local” people can strengthen and sustain local areas. Furthermore, Thailand highly gives importance to social capital; this can derive from social assembling, mutual thinking, and mutual cooperation, based on trust, relationships, and valuable culture in Thai society which are accumulated through the relationship network consisting of citizens, institutions, culture, and knowledge; these are the sources of power in the community and society (Khamman and colleagues, 2008: 5). The more social capital has, the more community and social power mobilize the development.

In addition, we should pay attention to “geosocial” because it effectively reinforces the participation and empowerment of the local people in terms of development. This is one of the methods we have to consider for the local area’s development. We also have to consider the topography of the areas and sociology regarding people’s personalities as well as the difference of traditional culture in each local area; this conforms to his majesty the king’s speech: “...Development must take account of the local environment, especially physical environment and sociological environment. For the local sociological environment, we refer to certain characteristics and ways of thinking which we cannot force people to change. We can only suggest. We cannot intervene to help people by trying to make them the same as us. However, if we intervene and find out what the people really want and then fully explain how they can best achieve their aims, the principles of development can be fully applied” (Office of the National Economic and Social Development Board). Therefore, social capital is a part of way of life that related to sufficient lifestyle which is fundamental for Thai society. This empowered people to develop the balance of social, economic, and cultural aspects with the current capital in local areas;

hence, the public participation for arranging activities was usually successful due to local geosocial-based local development. Development depended on the participation of local people. This process gave the local people opportunities to show their opinions, to consider, and to make decisions as well as to take responsibilities which affected themselves and the public. This will develop and change the sustainable society in the preferred direction through the public participation.

In the past decades, Ban Dung District, Udon Thani had followed and resolved the environmental problems in the rock salt fields. An environmental scientist, Sompong Boonfruang, from the Regional Environmental Office 9th had concluded the problems as follows: most of salt fields were close to the agricultural areas. At first, these areas were paddy fields, so there were the complaints about smuggling of wastewater discharge into paddy fields. The dry-salt processing had passed to nearby areas, brooks, and canals. It affected the environment both in a short run and a long run. Moreover, the role of the local administrative organizations in regard to salt field management was unclear because the salt fields were under several administrative organizations’ responsibilities.

The staffs were not adequate due to their large areas. The entrepreneurs also did not cooperate in environmental conservation. However, according to the viewpoints of the three hundred executives from the local administrative organizations, one of the environmental pollution problems in the upper northeast region was the saltwater intrusion. This problem arose when the saltwater flowed into the paddy fields and destroyed them. Moreover, they also found that the public participation problems consisted of the lack of awareness and waste sorting and littering education, littering outside the responsible areas, and roadside littering (Patumpong, Editor, 2005: 1-7). Presently, the affected areas in Ban Dung District are expanding to more than four sub-districts. This problem also affected the agricultural areas, plants, and Taraw palms which are important trees of Ban Dung District. According to the fieldwork conducted in Udon Thani education service center area, the urgent issue that they concerned was to create the problem-solving guideline for pleasant coexistence between local rock salt farmers and local agriculturists. The origin of the conflict in this area was the saltwater intrusion into the canal;

most people used this canal for agriculture all year round. The governmental institutions with the participation of entrepreneurs and local people had tried to solve the problems. However, the problems still keep growing because the canal is exceptionally long. Therefore, a lot of people were affected by this problem. Moreover, there was land subsidence in many areas which were both near and far from the community, for example, in Ban Dung Noi, Ban Na Hong, Ban Thung, Ban Non Sabaeng, Ban Norg Wang, Ban Champa Dong, and Ban Kut Ruea Kham. There were also deforestation and fish deaths (Kunurat & Yongvanit, 2002). Nevertheless, the total area of Ban Dung District is 923.768 square kilometer. It consists of 13 sub-districts, 140 villages, and 34 communities. In December 2010, the total population was 123,227 people; there were 32,135 households and 180 rock salt entrepreneurs (The Bureau of Registration Administration, Department of Provincial Administration, 2015). In terms of topography, most of the areas were low plains, sandy soil, and sparse forests. Most people were farmers who grew rice, sugar cane, rubber trees, and cassava. The following figure shows the area map.



Figure 1 The Map of Thirteen Sub-Districts, Ban Dung District, Udon Thani

Source: Office of the Non-Formal and Informal Education, Na Kham Sub-District (NFE). (2015)

Ban Dung District have three important water sources which consisted of Lum Huai Luang, Lum Huai Songkhram, and Lum Huai Tuan. They were very important for the local people in terms of agriculture. However, these three waterways were affected and contaminated by saltwater from the rock salt fields. The governmental institutions still had not seriously resolved this problem due to the government's limitations and the lack of academic integration in problem solving processes. Moreover,

they lacked the continuous research in the local areas as well as the strategic plan for resolving and taking care of the saltwater intrusion problem. Some people who studied the theory of King Bhumibol Adulyadej have applied the plantations and sufficiency economy philosophy to their way of lives for happy living. Nonetheless, the problem still existed. If the local people could not have the appropriate resolution or prevention guideline, the problem would continuously expand. Moreover, the lack of researches or

studies for resolving this problem can cause more conflicts and hatred among the local people as well as other complications that cannot be solved with ease. Overlooking the academic research for resolving the problem had mitigated the satisfaction and the establishment of harmonious coexistence for generations. Therefore, the researcher believed that the results of this research can become the true guideline for resolving problems based on the social context and local human capital. In addition, the government institutions in the local area can apply the research results to set the good direction for implementing the human capital, area, and folkway development plans as well as the people's lifestyle modification based on the sufficiency economy philosophy (Bhumibol Adulyadej, 2009). This will lead people who used to live and have conflicts in the affected area, to sustainably live happy lives together based on the sufficiency economy philosophy of King Bhumibol Adulyadej.

Research Objective

1) To investigate the geosocial aspects of old and new problems in the affected areas near the three waterways: Lum Huai Luang, Lum Huai Somg Kram,

and Lum Huai Tuan, and also the two kinds of fields: paddy and salt fields.

2) To analyze the public participation in implementing the resolutions of saltwater intrusion problems caused by the rock salt fields, the application of sufficiency economy philosophy in people's way of lives, and the form and guideline of social development for the happy way to life in the future.

Research Methodology

This study is a qualitative and quantitative research. The population and samples as well as the research settings are listed as follows:

1) Settings: the researcher had chosen four most affected areas in four sub-districts in Ban Dung District, Udon Thani which include 1) Banfang Moo 9, Phonsung Sub-district, 2) Ban Nonngam Moo 11, Na Kham Sub-district, 3) Ban Dung Yai Moo1, Ban Dung Sub-district, and 4) Ban Pradu Moo 6, Sri Sut Tho Sub-district.

2) Population and Samples: The population consisted of 42,638 people from four sub-districts consisting of Ban Dung Sub-district, Sri Sut Tho Sub-district, Phonsung Sub-district, and Na Kham Sub-district. There were 400 samples which were calculated from the formula of Taro Yamane

(Yamane, 1973). The researcher collected data from 100 samples per sub-district by using questionnaires.

3) The data was collected by interviewing the knowledgeable people and executives from different institutions in the areas that have salt fields such as developers, farmers, and chief executives of the Ban Dung Sub-District Administrative Organization in Ban Dung District. Moreover, there were the interviews with 30 local leaders from the four sub-districts who were village chiefs, elders, and local representatives, for example, the members of Ban Dung Municipal Council, rock salt entrepreneurs, rock salt farmers in Ban Dung District, people who were well-respected by others, and the farmers who were affected by the problem

and had applied the sufficiency economy philosophy.

The researcher collected data by using questionnaires, then analyzed the data by estimating the arithmetic mean and standard deviation to describe the general information of the samples. Additionally, the researcher used descriptive analysis to analyze the interview data based on the specific data structure. Moreover, there were evaluations of the application and practice of sufficiency economy philosophy activities at individual and household levels; the scores were divided into five levels as follows: 4.21- 5.00 (Highest), 3.41- 4.20 (High), 2.61- 3.40 (Medium), 1.81- 2.60 (Low), and 1.00- 1.80 (Lowest) (Silpcharu, 2006). The conceptual framework is illustrated as below:

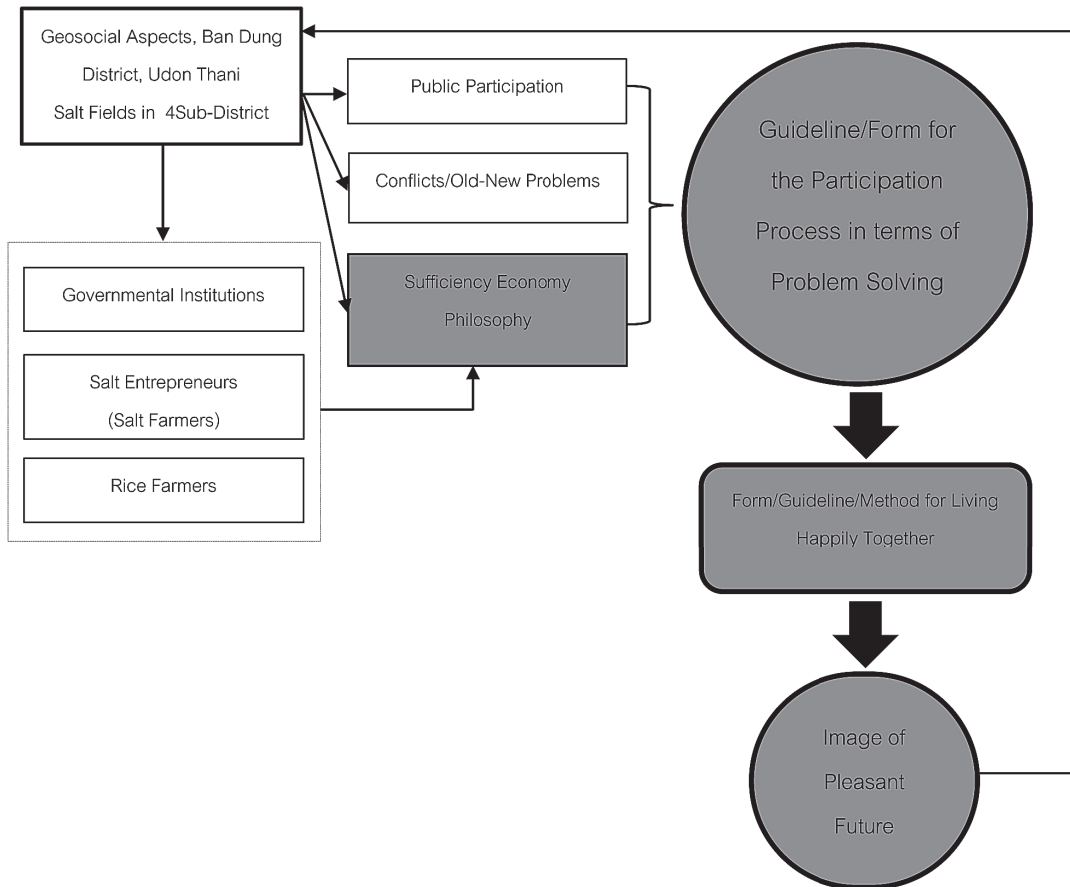


Figure 2 The Research Conceptual Framework of “Social Development with the Public Participation for Happiness Based on the Philosophy of Sufficiency Economy Affecting Paddy Fields and Rock Salt Fields: A Case Study of Ban Dung District, Udon Thani Province, Thailand”

Research Results and Discussion

Research Results

From the assumption, the research results were as follows:

1) Geo-social context, in the past, “Ban Dung” was the tropical forest where the Khmer had settled down since four thousand years ago, approximately. The ancient

skeletons and ancient jars, which resembled to the Ban Chiang artifacts, were found. This area was a small hill that had abundant forest and wild animals. Thereupon, it had been proved that the village settlement started to occur around 1877- 1887 A.D. According to the village folktale, there were the elder, Jantee, and his wife, Krom, travelling from In

Town and Phrom Town (Ubon Ratchathani Province and Amnat Charoen Province) by cart with their 3-4 relative families to find the suitable location for settling down. When they arrived the Ban Dung Yai, they spent a while to find food. At that time, they found a brown-antlered deer, then ate it for dinner. After that pleasant meal, they discussed to not leave the area because the land was fertile and plentiful. There were many kinds of trees, wild animals, and abundant water resources, so they decided to build their village here. They named this land upon the two trees. The first tree was "Rubber tree (Yang Yai)". The second tree was "Coconut tree (Dung Yai)". Therefore, this village was named "Dung Yai". They also built Pu-Ta shrine in the center of village to protect their home. Later, they built Gan shrine (Don Gam) in the northern part of the village to protect them from ghosts and demons. They also built Chon shrine (or Kham Chon at present) afterwards. The ancient people believed that the river is the pathway of Grandfather Srisuttho from Kham Chanot who always stopped and rested at Gan shrine and Chon shrine before traveling to Kham Sida, Ban Chang Noi, and Thung Fon Districts in Udon Thani Province. The Ban Dung Yai was the current Ban Dung Sub-district. The first village chief was Sri Sihatai. In addition, "Ban Dung" may refer

to people who came from afar and built the village here, or derive from the combination of the words 'coconut tree (Dung)' and the words 'Dung Dern' (to emigrate).

Presently, the total area of "Ban Dung District" is 923.768 square kilometer. On May 16, 1959, the Department of Provincial Administration had officially promoted the three sub-districts in Nong Han District consisting of Ban Dung Sub-district, Ban Chan Sub-district, and Dong Yen Sub-district as the "Ban Dung Minor District". Afterwards, on July 16, 1963, the Department of Provincial Administration had officially promoted Ban Dung Minor District as "Ban Dung District". They named this district as "Ban Dung" due to the fact that Ban Dung District Office was located at Ban Dung Sub-district. Nowadays, it has become the city of three kinds of water, including freshwater, brackish water, and saltwater. There were paddy fields and salt fields as well as sugar cane, rubber tree, and palm farms in Ban Dung District. All of these were local economic products. The three important waterways consisted of Lum Huai Luang, Lum Huai Songkhram, and Lum Huai Tuan. There was also Manao Bay, a big freshwater bay near Ban Dung District. Moreover, Ban Dung District had a popular tourist attraction which called "Kham Chanot" or Nakin Palace, the underground cave

belonged to Sri Sut Tho and Sri Pathumma. Some people called this tourist attraction as the pilgrimage destination for those who believed in snake deity.

However, the area-based research found that there were 3,103-2-91 rai of salt fields near the Ban Dung Town Municipality. There were one hundred and eighty-eight licensed businesses. The salt fields were in Ban Dung Noi in Ban Dung Sub-district, Ban Sri Suttho in Sri Suttho Sub-district, Ban fang,

Ban Phon Sung Nuer, and Ban Phon Sung Tai in Phon Sung Sub-district, and Ban Tung in Ban Chai Sub-district. People could see the salt fields if they were on the roadside of the main roads. There were also the street vendors selling goods on each roadside. Moreover, there were the paddy fields and sugar cane forests located along the main roads; all of these were the local economic crops as illustrated below.

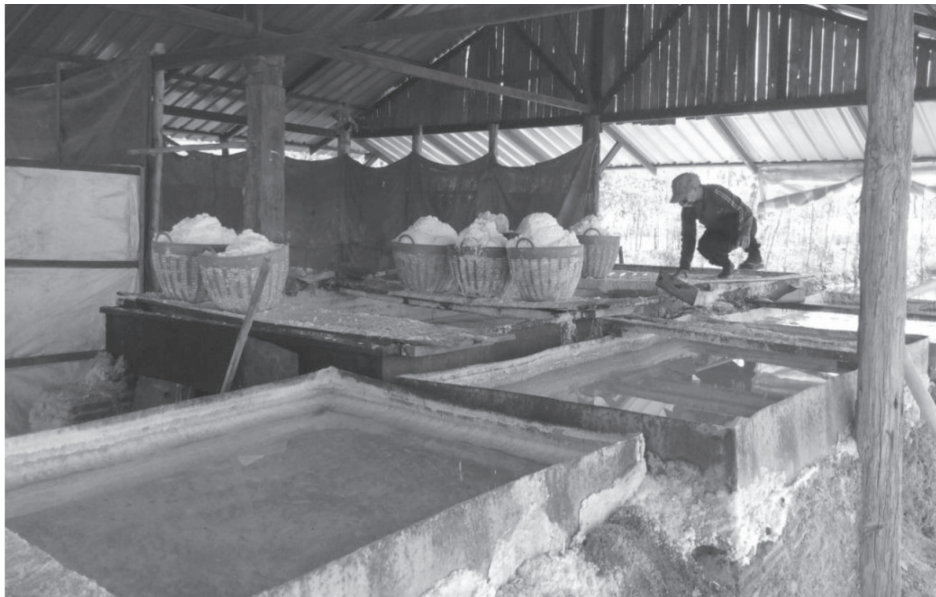


Figure 3 Boiling Salt on the Roadside in Ban Dung District

Source: Ban Dung District, Taken on 15 January 2017



Figure 4 Rice Farming in Ban Dung District

Source: Ban Dung District, Taken on 5 June 2017



Figure 5 Rice and Sugar Cane Farming in Ban Dung District District

Source: Ban Dung District, Taken on 5 June 2017

2) The results of the research on the public participation in resolving saltwater intrusion from rock salt fields problems, Ban Dung District, Udon Thani Province, were analyzed as follows:

one years old, should highly participate in this campaign. Furthermore, the community members who are social, community, or occupational group leaders, or landowners who have been affected by the salt fields, or

Table 1 The Overall Image of the Public Participation Level in Resolving Saltwater Intrusion from Rock Salt Fields.

The Public Participation Level in Resolving Saltwater Intrusion from Rock Salt Fields	Mean	S.D.	Level
mutual recognition and understanding	3.59	0.97	High
mutual thinking and expressions	3.55	0.97	High
mutual planning, consideration, and decision	3.42	0.95	High
mutual operation	3.17	1.01	Medium
mutual follow-up, investigation, and assessment	3.33	0.97	Medium
mutual benefits	3.30	0.86	Medium
mutual responsibility	3.53	1.12	High
Total	3.41	0.84	High

This shows that people seemed to recognize, understand, express their opinions, plan, and take responsibility in the public participation to mitigate saltwater intrusion from rock salt fields. However, the mutual operation was rated at medium-low level. Therefore, it is necessary to build community power and also let people truly participate in problem solving. The directly affected farmers, who were more than fifty-

local people living in this area for such a long time, should participate in saltwater intrusion resolution the most.

3) The analysis of the application of the sufficiency economy philosophy to the people's way of life in the areas affected by paddy fields and rock salt fields, Ban Dung District, Udon Thani Province, is described as follows:

Table 2 The Overall Image of the Application of the Sufficiency Economy Philosophy at Individual and Household Levels.

The Application of the Sufficiency Economy Philosophy at Individual and Household Levels	Mean	S.D.	Level
mentality	4.03	0.86	High
economics	3.89	0.87	High
social aspect	3.86	0.86	High
technology	3.76	0.84	High
natural resources/environment	3.84	0.82	High
sufficiency for self-improvement, non-oppression, and satisfaction in life	3.90	0.81	High
Total	3.88	0.70	High

This shows that people were aware of the application of the sufficiency economy philosophy. They also gave importance to the word “sufficiency” for self-improvement, non-oppression, and satisfaction in life. However, they mainly focused on the economic and social aspects. Moreover, the landowners were able to apply the sufficiency economy philosophy to their lives more than others.

4) Quotations of community leaders, from the interviews with thirty community leaders in the government, private, and public sectors as well as people who were directly related to the four sub-districts in Ban Dung District, Udon Thani Province, the

researcher found that the problems in this area had occurred for forty years since the salt fields emerged. The problems consisted of the environmental issues, soil degradation, inability to use water in canals near salt fields for agriculture or animal husbandry, the decrease of productivity in nearby farms or lands, disuse of lands, or land selling to salt farmers to reduce the agricultural business risks. The resolution that lacked the participation from the government and the private (entrepreneur) sector as well as people who were directly affected by the issue, could not solve problems in the long run. The fact that people overlooked their

responsibilities in their occupations affected the environment and their society. The salt farmers overlooked their responsibilities in environment and social because they had to use money on the daily basis. They did not seriously resolve the problems which were not directly related to their business. Therefore, the conflicts and the dissatisfaction among people who were directly affected by the problems increased. Many farmers, unavoidably, had to accept their fate. In addition, most of the salt farmers and rice farmers were relatives and acquaintances, so they could not seriously complain about the problems. They only sustained themselves day by day. Fortunately, the times for farming rice and salt were usually overlapped as rice farming normally took place in June to December, while salt farming took place in November to May. Still, these problems had not been resolved because of the decrease of salt price. The salt farmers were forced to use their lands for other businesses instead of salt farming, for example, to follow the sufficiency economy, to raise fish in floating basket, and to produce the goods from salt. This shows that, in the end, ***“people should adapt themselves to the change of social and environmental conditions”***.

Therefore, the researcher then summarized the guideline for resolving the

saltwater intrusion from rock salt fields with the public participation in Ban Dung District, Udon Thani Province, as follows:

1) To raise a new consciousness among salt farmers about social responsibility and honesty as well as law obedience. Moreover, the water defense barriers should be qualified and standardized.

2) To kindly help people who were affected by social and environment problems. Furthermore, we should have an institution who directly takes care of the awareness of environmental and social responsibility among the salt farmers.

3) The responsible governmental institutions should develop this local area. They should not only resolve the problem, but also play a role as the community stop service.

4) Solving problem should be based on the integrated cooperation between the government, public, private, and academic sectors both formally and informally.

5) More importantly, entrepreneurs, directly responsible government officers, and people who were affected by this problem should always adapt themselves to the change of social and environmental conditions.

6) They should find new innovation, production, or new products to increase

the price of salt. However, it is necessary to consider the needs of local people who were entrepreneurs or lived in the affected areas beforehand.

In addition, there are seven criteria for social development of happiness with the coexistence between rice farmers and salt farmers as described below:

Criterion 1: People in every sector should adapt themselves based on “sufficiency economy philosophy” in terms of living, as the goal of sufficiency economy philosophy is to live with self-sufficiency which can lead to true happiness, equilibrium, and sustainment.

Criterion 2: People in every sector should raise the mutual consciousness of environmental and social responsibility; this will initiate the Ban Dung Convention or Ban Dung’s model of happiness.

Criterion 3: The public participation in problem solving should come from the four sectors.

- The resolution should come from the true participation from the four sectors consisting of 1) the public sector who are affected by this problem, 2) the private sector who are the salt farmers, 3) the government sector who are the directly responsible institution, and 4) the academic sector who

are the academic and research supporting institutions.

- The role of every sector should be equally important and fair.

- Building the true public participation should adhere to the mutual devotion and sincerity in the operations.

Criterion 4: When there is a problem, we should solve it immediately. The problem solving should be both operated in a long run and short run.

Criterion 5: “Scratch my back and I will scratch yours”. This means the rice farmers and the salt farmers should help another other to build their new culture. They should create a new brand image together, for example, “rice farm boys and salt field girls of the highlands”.

Criterion 6: Religion should be promoted as a leading institution who instructs the local people about moral principles because people in Ban Dung District always participate and give importance to the donation for the poor, merit-making at temples, and religious activity support. They are honest, patient, and self-reliant as well as willing help one another.

Criterion 7: This is the most important criterion for sustainably peaceful coexistence; it is to increase the value of the lands. People

should participate in making the salt fields to be geographical indicator areas. The researcher suggested that the geographical happiness indicator area can lead to the geographical indication with sustainable public participation. It may contribute to GI Bandung Model in the future.

5) Scenario planning Analysis, therefore the researcher had set the future image of social development for happiness with the coexistence between rice farmers and salt farmers as *“joins, 4 pillars, 9 integrations, and 1 fundamental: the condition under the sufficiency economy philosophy”*.

The model is illustrated as below

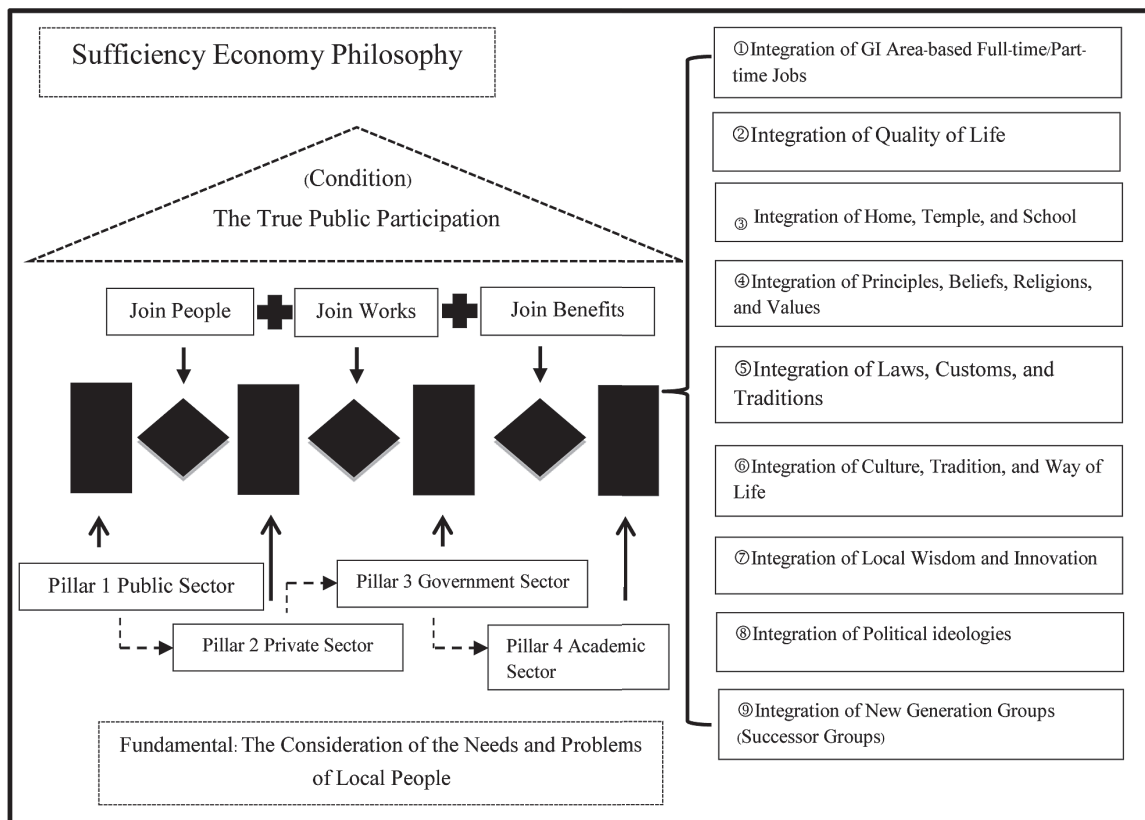


Figure 6 The Model of 3 Joins, 4 Pillars, 9 Integrations, 1 Fundamental: The Condition Under the Sufficiency Economy Philosophy

Ban Dung District, Udon Thani province can be called as the city of two fields as it consists of salt fields and paddy fields. It also can be called as the city of three waters consisting of freshwater, brackish water, and saltwater. Moreover, it is located on the highlands. Although it is not close to the sea, there are a lot of rock salts underground. Therefore, many local rice farmers had changed their jobs and become salt farmers instead. When they farmed salt, the rice in the paddy fields was tremendously affected. Some rice farmers, hence, decided to sell their lands to salt farmers. Some people abandoned their lands while others requested for the compensation. Sometimes, there were the conflicts among the local people, between local people and entrepreneurs, and between the local people and the government institutions. Presently, the problem still exists, but people have accepted the condition and continuously solved the problem day by day. As such, the government should not only solves the problem, but also plays more roles in developing professions and increasing income among the local people who have been directly affected by this issue. They should apply the sufficiency economy philosophy to mobilize the local people to live sufficiently and happily. Moreover, they

should promote quality of life among the local people starting from individual, household, occupation group, and community levels. They should give opportunities to the local people to truly participate in resolving their own problems. If there is a problem that cannot be resolved, they should hand it to the local administration to resolve the problem. However, the most important elements are “sincerity” and “continuity”. In terms of the public participation from every related sector in Ban Dung District, Udon Thani Province, we can use the model of “3 joins, 4 pillars, 9 integrations, 1 fundamental: the condition under the sufficiency economy philosophy” to suitably pursue the area-based development.

Discussion

People who lived in the four sub-districts consisting of Fang Community Moo 9, Phonsung Sub-district, Nonngam Community Moo 11, Na Kham Sub-district, Dung Yai Community Moo1, Ban Dung Sub-district, Pradu Community Moo 6, and Sri Sut Tho Sub-district (Ban pradu), were rice farmers and salt farmers. There were 3,103-2-91 rai of salt fields and one hundred and eighty-eight licensed businesses. Apart from the salt fields, there were the paddy fields, uncultivated areas, residences, forests, public spaces, reservoirs, and significant waterways. The salt production consists of

dry salt and boiled salt. The paddy fields consist of paddy-sown fields and paddy seedling transplantation fields. In terms of the periods for farming, there are two types of fields which include the salt fields taken place between December to May and paddy fields taken place between June to November. The main variables affecting these two kinds of fields are the environment which affects them ninety percent and human beings (including economic and social conditions) which affect them ten percent. As the salt fields can widely affect the environment, residences, rivers, the way of life of people and animals, we should have the preventive measures relying on the participation from every sector. From the economic analysis of the production and external costs of the rock salt mining in Ban Dung District, Udon Thani Province, the research results show that the salt production in Ban Dung District had affected the water for agriculture and the public water. Generally, the researcher found that most of the sources of the salt production were in lowlands and close to the public water sources; they thus changed water sources to become saltwater and harmed animals and plants. This also impacted the community that used these water sources. In addition, the nearby agriculture areas and many rice farmers were directly affected by the saline soil. Some of

them had to unwillingly become salt farmers (Kaewnongyang, 1994). The application of sufficiency economy philosophy towards the way of life in the affected paddy fields and salt fields was rated at high level. The highest level was given to 'mentality', following by 'sufficiency for self-improvement, non-oppression, and satisfaction in life' in regards to economics, social aspects, natural resources/environment, and technology. Moreover, people gave importance to the participation in religious activities at high level, for example, the Buddhist Lent Day, Makabucha Day, and the end of Buddhist Lent Day. Therefore, they applied the Buddhist ethics "the middle path" which is the main fundamental of sufficiency economy philosophy to their way of life. The research in urban area also reflected the people's mindset and sufficiency. It showed that the application of sufficiency economy philosophy at individual and household levels in the urban community, Bangkok, 'mindset' and 'sufficiency for self-improvement, non-oppression, and satisfaction in life' were rated at high level. People and their family members always applied this concept to the practice based on the religious ethics (Phukamchanoad, 2015). In terms of the future image, model, and guideline for social development of happiness with the

coexistence of rice farmers and salt farmers, we should promote the value of lands to be rock-salt geographical indicator areas through the participation processes under the model of “3 joins, 4 pillars, 9 integrations, 1 fundamental: the condition under the sufficiency economy philosophy”; this will be the Bandung’s model for empowering the public and the government to sustainably develop the local areas.

Suggestions

1) We should increase the participation processes in the public sector, especially, in terms of mutual operation (3.17); this indicator is very important, but it was rated at the lowest level. This shows that we should give more importance to the operation in terms of the participation

from every sector in Ban Dung District. If there is an incomplete operation, we should always support and give an opportunity to cooperate in each operation we planned. More importantly, we should not have bias or insult others about the difference in educational levels. Everyone should equally think and work.

2) We should find an institution that can be the leader based on *“the form of 3 joints, 4 pillars, 9 integrations, 1 fundamental: the condition under the sufficiency economy philosophy”* and apply the model to Ban Dung in order to build the sustainable power of the government and the public to develop the local area. This also can lead to the serious and continuous practice or become a local policy.

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