

รายงานผลการประชุมทางวิชาการ  
**Fair Trade, Moral Economy and the Economy of Virtue Venue**  
**Faculty of Agriculture, Kinki University**  
ระหว่างวันที่ 17 -22 พฤษภาคม 2556  
ณ ประเทศญี่ปุ่น

โดย  
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สาขาเศรษฐศาสตร์ มหาวิทยาลัยสุโขทัยธรรมาธิราช  
โครงการนี้ได้รับทุนสนับสนุนจากกองทุน มสช. 12 ปี  
ประจำปีงบประมาณ 2556

การเข้าร่วมประชุม Fair Trade, Moral Economy and the Economy of Virtue Venue  
Faculty of Agriculture, Kinki University ระหว่างวันที่ 17 -22 พฤษภาคม 2556 ณ ประเทศญี่ปุ่น  
การประชุมในครั้งนี้เป็นการจัดประชุมนานาชาติ โดยมี Kinki University ประเทศญี่ปุ่น  
เป็นเจ้าภาพ เป็นการประชุมที่ต้องการให้เกิดการแลกเปลี่ยนรู้ระหว่างนักวิจัย ที่ทำงานในด้านการ  
พัฒนาเศรษฐกิจในแต่ละภูมิภาค นอกจากการประชุมทางวิชาการดังกล่าวแล้ว ทางคณะได้มีโอกาส  
ศึกษาดูงานเกี่ยวกับศิลป วัฒนธรรม ของเมืองนาราและเกียวโต มีรายละเอียดดังนี้

1.1 โปรแกรมการเข้าร่วมประชุมและศึกษาดูงาน  
**Programme Outline**

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**16 May 13**

23.30 Leave for Osaka

**17 May 13**

07.30 Arrive Kansai Int airport,

08.30 Leaving Kansai int to Nara by bus

10.00 Arrive Nara

10.05 Arrive Hotel Asyl Nara, and leave baggage at the hotel

11.00 Todaji temple

14.30 Leave for Hōryū-ji temple by JR. Line

15.00 Visit Hōryū-ji temple

16.30 Leave for Nara

**18 May**

Morning ; study trip by Prof. Tsuruda

Afternoon: Workshop on "Fair Trade, Moral Economy and the  
Economy of Virtue: Venue: Faculty of Agriculture, Kinki University

13:00-14:00 Keynote 1: Prof. Koichi IKEGAMI "Poverty Alleviation through Fair  
Trade"

Keynote 2: Prof. Kazuhiko SUGIMURA "Moral Economy and Rural  
Development from African Perspective"

2:30-4:00 2:30-4:00 Porphant OUYANONT "Sufficiency Economy Philosophy:  
Application and Sustainable Development"

PM 4:00-5:30 Dr. Rehema Kilonzo "Ujamaa Socialism and Moral  
Economy in Rural Tanzania"

6.30 dinner

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**19 May**

Tea ceremony in a traditional rural house, and then visit an organic farm and satoyama conservation projects in Nara.

**20 May**

08.30            Leave for Kyoto  
10.15            Visit Ginkaku-ji temple  
11.30            Visit Kiyomizu-dera temple  
14.00            Visit arashiyama  
17.30            Visit Geon  
19.00            Dinner and sightseeing  
20.30            Leave for Nara

**21 May**

08.30            Leave for Kyoto  
10.00            Visit Kyoto university, Yoshida campus), and CSEAS library  
11.00            Visit Nishiki Market, and shopping at Teramachi st.  
13.30            Visit Botanical garden  
15.30            Visit Heian shrine, Nan-Zenji temple  
18.30            Dinner  
19.30            Sightseeing Porntocho  
21.00            Leaving for Nara

**22 May**

8.00            Leaving for Kansai Int Airport  
11.30            Leaving for Bangkok

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## 1.2 ตารางที่ได้จากการประชุม

# **"King Bhumibol's Sufficiency Economy Philosophy : Application And Sustainable Development**

Porphant Ouyyanont,Ph.D

School of Economics  
Sukhothai Thammathirat Open  
Open University

## **The importance of the 1997 crisis to Thai thinking**

The impacts of the *Tom Yum Kung* crisis in 1997 on Thailand:

- Collapse of business, growing unemployment and poverty, public debts, consumption dropped, and so on, and existed about 5-6 years.
- Various causes explaining the crisis such as mismanagement of exchange rate policies, corrupted politicians, mismanagement of the protected financial institution.

The impacts of the *Tom Yum Kung* crisis in 1997 on Thailand:

- Responses from the public intellectuals and NGO on the uneven development focusing on growth and industrialization which destroyed the village communities.
- Various proposals to cope with the crisis and provide alternative strategies to empower the rural economy and sustainable development. ( *settakit wattanatham chumhon school* e.g. Chatthip Nartsupha + Prawes Wasri+ Chiangmai's school of thought, NGO)

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### **The Significance of the King and the Monarchy in Thai Society**

- The monarchy as an institution played an increasingly important role in Thai politics since 1957, as the legitimizer of political power, supporter/legitimizer of broad regime policies, and symbolic focus of national unity.

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## **The Significance of the King and the Monarchy in Thai Society**

- Through the royally initiated projects, the king came closer to the people. By 2001 there were more than 3,200 royally initiated projects and more than 7 million people, mostly in rural areas, benefited. Between 1982-2010, the government provided, some 16,000 million baht for these royally initiated projects. (see separate file)

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King Bhumibol and Queen Sirikit Visited the Village

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### **The Significance of the King and the Monarchy in Thai Society**

- Through his personal own money, and the money from the crown property bureau, he donated several projects, especially for the public interests.
- Thai King was regarded as “developmental king” He was awarded the prizes by various institutions both “Thai” and “international” such as united nation.

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### **Sufficiency Economy Philosophy**

- Background: idea initiated based on the king’s visit to various parts of the country.
- The crisis of 1997 brought the king to give an idea of SEP and reconsidered the development strategies to become NICs

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# Sufficiency Economy Philosophy

What is Sufficiency Economy [*Setthakit pho phiang*]?

- *Setthakit* = economy
- *pho* = enough
- *phiang* = “only or just”

*Setthakit pho phiang* = sufficiency economy = “a just- enough economy”

**Definition:** “Sufficiency economy is an approach to life and conduct which is applicable at every level from the individual through the family and community, and at the organizational and national level”

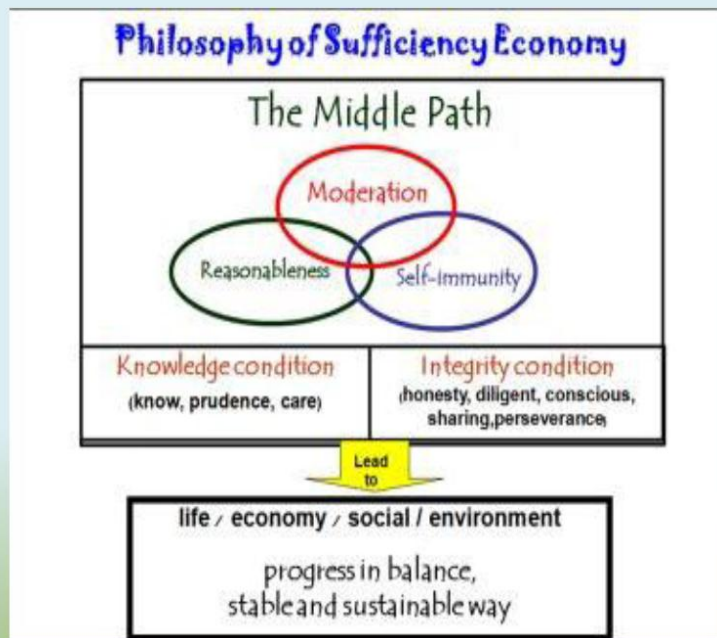
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## Sufficiency Economy Philosophy

Sufficiency Economy has three components: moderation; wisdom or insight and the need for built-in resilience against the risks which arise from international or external change. In addition, the application of theories in planning and implementation requires great care and good judgment at every stage.

**Core concept of Sufficiency Economy** can be groups into (1) moderation, (2) reasonableness and (3) self-immunity, and beside the three components, the other two conditions are needed to make three principles work: “knowledge” and “integrity”

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## Origins of Thought of SEP

- Economic history of Thailand. (growing rice society, high productivity, rich recourse, and village economy and society)
- Significance of village economy and Subsistence Economy, and Sufficiency Economy
- Significance of Buddhism (Sangha, King , temple ) in Thai development.

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# Comparison

## SEP framework

- Household as unit of analysis
- Buddhism economic
- Focusing on the survival of household and firm with the focusing on cooperation
- Balance growth and stable development
- Village and community being sustained

## Neoclassical economics

- Individual as unit of analysis
- Efficiency of resource allocation
- More prefer to less, favorable to the stronger competition, and individual utility mazimization
- Unbalance growth, with emphasis of productive sectors
- Village and community being destroyed

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# Comparison (continued)

## SEP framework

- Institutional factors , as major factors, determining the work of economy.
- Focusing much on human development with a right handset.
- Increased happiness and the survival of community as ultimate goal in development

## Neoclassical Economics

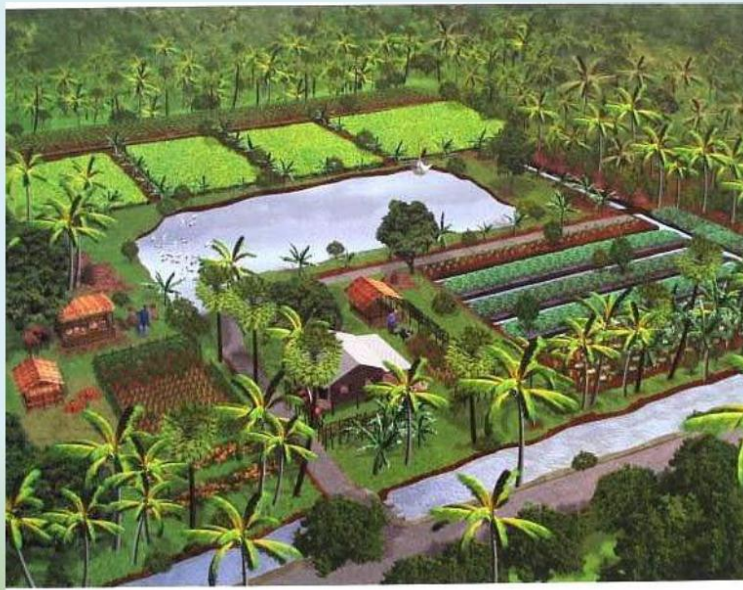
- Price and market mechanism as major factors determining the work of economy.
- Human development not always the high priority in main target of economic development.
- Increased GDP as the ultimate goal in development.

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## An application to Sufficiency Economy Philosophy

- The first stage,: a household divides a plot of land (15 rai or 6 acre of land) holding; 30 % for digging a pond, 30% rice cultivation for home consumption, 30% for other crops and fruits, and 10 % for housing, animal husbandry etc.) to produce everything for themselves and avoid debts.

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Farm model of SEP

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- The second stage, aimed to create self-reliance at the community level by increasing the production and availability of local goods through mobilizing the surplus resources of households within the community. This might be done through cooperative forms of production, community saving groups, etc.
- The third stage, the community could produce the engage with the economy beyond the village to sell its excess products to outside such as export to other province or export, and also to gain the technology to such products etc.

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### **The Significance of Buddhist economic thought in explaining the Sufficiency Economy Philosophy**

- Lord Buddha's thought on "The middle way"
- Lord Buddha's thought on "Karma"
- Lord Buddha's thought on "consciousness"
- Economics of communities to preserve community, balanced the capitalist development and preserve environment
- "Small is beautiful" (1970s) concept by British economist E. F. Schumacher though "appropriate technology"

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## Application of SEP

- Applications in agricultural and community development (already mentioned)
- Applications for business sector (Siam Cement, Golden place, CSR, Core business, not too much borrowing, concerning the environmental issues)
- Relationship between the government and SEP (conservative fiscal policy, Prudent monetary policy, cautious rules regarding external stability (having a reasonable level of international reserves or external debts that are not excessive)).

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## Model of Application in in Business sector

- |                                                                 |                                                              |
|-----------------------------------------------------------------|--------------------------------------------------------------|
| • Well through –out business plan-----→                         | • Focus on core business and cautious expansion              |
| • Self –immunity, prudence and avoidance of greed--→            | • No unnecessary borrowing                                   |
| Cautious expansion consideration for customers and staffs-----→ | • Building good foundation moderate pricing morality empathy |

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# Application For Government Sector

(Moderation Reasonableness Self-immunity)

- |                                            |                                                                                                                                                                                                |                                                                |
|--------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| <b>1. Macro Management</b>                 | Megs-projects, growth, inflation ,budget deficit                                                                                                                                               | Adequate saving energy security , and national risk management |
| <b>2. Government policy design</b>         | Adjust design of governmental projects to make people more sufficient<br>(Village funds, educational reform, etc)                                                                              |                                                                |
| <b>3. Alternative development strategy</b> | Adjust balance of economic development framework--- rural as well as industrial development; strong communities; quality growth with appropriate pace, emphasis on public well being and so on |                                                                |

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## Application : FACT

- The principle of Sufficiency Economy and its application was included and launched in National economic and social development plan (8<sup>th</sup> plan-11<sup>th</sup> plan)
- Sufficiency Economy was decreed in the Thai constitution (2007)
- The Sufficiency Economy Philosophy was disseminated through books, radio, televisions, curriculum in schools and universities

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## application

- Various subcommittees were set up within the planning agencies to disseminate the king's ideas through various seminars and various media.
- Still, SEP on Thai and social development may be less applicable?

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## Fact

- Corruption shows no sign to decline
- Speculation in stock market and real estate.
- Through Government spending on Mega – projects of the government created an enormous public debts. Thai Economy was has continued to become more open and more vulnerable to outside force.
- Household debts have been increasing.

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## Fact

- Consumerism, and materialism has a characteristic of Thai society especially among Thai youth.
- The politics of populism increased popular demand for the government welfare, funds, helps from the people. These will discourage people to be self-reliant.
  - etc

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## Criticism to SEP

- Not relevance to Thai society (land holding, pattern of production)?
- Under capitalism development, there are various ways to cope with the crisis (strengthening their link with the markets, e.g. increase the source of credit, not rely on greater dependence). ?
- The theory is complex, abstract especially notion of self-immunity.?
- Difficult to implement. (Idea or project ?)?

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Thank you

### **1.3 การศึกษาดูงาน**



**Kinki University**



**Kinki University**



พิธีชงชาของชาวญี่ปุ่น



เยี่ยมชมห้องสมุด Kyoto University

## 2. ประโยชน์ที่ได้รับ

2.1 นำความรู้และวิทยาการใหม่ ๆ มาปรับใช้กับการวิจัยและการเรียนการสอนของมหาวิทยาลัย

2.2 สร้างเครือข่ายและแลกเปลี่ยนประสบการณ์กับคณาจารย์ และผู้เข้าร่วมประชุมในต่างประเทศ

## 3. ข้อเสนอแนะ

3.1 มสธ. ควรจะเป็นเจ้าภาพจัดงาน การประชุมในระดับนานาชาติ

3.2 มสธ. ควรสนับสนุนการทำ M.O.U. กับมหาวิทยาลัยในต่างประเทศ เพื่อการทำวิจัยร่วมกันในศาสตร์แขนงต่างๆ