

THE INNOVATIVE MODEL OF COMMUNICATION BASED ON BUDDHISM FOR THE DEVELOPMENT OF FARMER TOWARDS SUFFICIENCY ECONOMY

Perapong Klinla-or

Mahachulalongkornrajavidyalaya University, Thailand.

Received May 15, 2017; **Revised** May 18, 2017; **Accepted** June 28, 2017

Abstract

This Innovative Model of Communication is based on Buddhism for the development of the farmers towards Sufficiency Economy. This research aims (1) to study the process of farmers' development based on the Buddhist way and implementation through current telecommunicational technologies, (2) to describe the development of well-balanced happiness in connection to sustainable agriculture; this is manifested in the quality of and the development of a communicational model for Farmers towards Sufficiency Economy. A qualitative method called documentary analysis is employed.

This research found out that, 1. the goals of sustainable development for farmers, imbibed through five economic theoretical frameworks from ten editions of National Economic and Social Development Plan, are not present nor applied before the usage of the current telecommunications technology. 2. The need for the development of the farmers and the response towards developmental factors are balanced based on the examination of the effects on the economy, education, faith, confidence, social participation and quality of life. 3. Dhamma principles, connected to Buddhist economics, have to be modified in pursuit of farmers' success. This should coincide with communication based on Buddhism in order to reach a point of balance. This will enable farmers to modify or change their behaviors towards enhanced intellect and lasting happiness. 4. Management is responsible for the synthesis of the principles of CSR, and factors making up this development model. There has to be a balance of demand and supply that has to be connected to the main objectives. Lastly, the Innovative Model of Communication based on Buddhism for the Development of Farmers towards Sufficiency Economy Philosophy was developed through these conditions.

Moderation is applied to production theory. Marketing and consumption from mainstream economic effects were directed by the Buddhist economics and Buddhist

principles of the Middle Path (Majjhimāpatipadā), the Noble Eightfold Path (Aṭṭhaṅgika Magga), the Threefold Training (Trisikkhā), the Chain of Causation (Paṭiccasamuppāda), the Seven Qualities of a Good Man (Sappurisadhamma), the Five Precepts (Pañcasīla) and the Five Dharma (Pañcadhamma). Rationality is regulated through thorough Contemplation (Yonisomanasikāra), the Three Characteristics (Tilakkhaṇa), the Four-fold Noble Truths (Catu-Ariyasacca), the Four Principles of Success (Catu-Iddhipāda), the Four Principles of Social Integration (Catu-Sangahavattthu) and the Four Principles of Virtuous Existence (Catu-Brabmavihāra). Self-Immunity Supervised by Mindfulness (Sati-Appamādadhamma) and True Good Friends (Kalyāṇamittatadhamma) based on a strong base of knowledge and morality condition are controlled by the people of knowledge (Bahusutta), Six Channels of Sense (Āyatanas) that are controlled by the moral shame (Hiri) and the fear of sin against corruption (Ottappa) are deemed as a starting point. The model for the completion of factors of development and the needs for development are based on the balance of demand and supply.

In this light, the Innovative Model of Communication based on Buddhism for the Development of the Farmers towards Sufficiency Economy Philosophy consists of five main theories, 15 principles of Dharma and the evaluation of 15 indexes. The innovative model in this research can also be used in different countries despite differences in the mode of economy, society, environment and culture. This is because of the syntheses of these natural principles are the Dharmas.

Keywords: The Innovative Model; Communication Consists; Dharma; Evaluation

Introduction

Buddhism teaches people to use their own wisdom to resolve sufferings. This is done by rationally approaching causes and action principles. By using a core Dharma, one is able to release his/her misery in accordance with the Buddhist proverb “Panya chi-wang chiwitamahu Set-thang”. Therefore, what a human being yearns is accurate knowledge through pertinent communication of understandable content as well as reasonable scope/ extent of the rules which enable the change of action of the preceptors. It also provokes wisdom which leads to effective improvement and mutual happiness amongst individuals and communities in each.

Literature Review

Professor Dr. Apichai Bhantasen (2013) stated that the former economy and agriculture development theories have deviated in order to social needs and capacity. Moreover, by considering Buddhist approach towards traditional Thai social norms and belief

could lead to the country's sustainable development. Professor Dr. Apichai Bhantasen (2013) also analyzed Westernized economies which only focused on never ending material needs of mankind. These concepts reveal that the more their needs are fulfilled; happiness is achieved as it coincided with free trade and competitiveness. However, the results have led environmental degradation due to unregulated free trade and unethical use of resources. At the end, communities and their livelihoods are at a losing end.

Based on the research conducted by Dr. Pipat Yodpruttakarn (2006) farmer development can be achieved through a Buddhist approach. The key principle in Buddhist economics is Majjhimāpaṭipadā, (the middle path) which is based on a vision of a destination. The philosophy of sufficiency economy provided by His Majesty King Bhumibol Adulyadej in 1973 is achieved through moderation, reasonability and self-sufficiency amongst Thai people. This is a mix of well-rounded knowledge, and thoughtful morality. Its aim is to balance Thai social norms, local wisdom and cultural resources with the participation of all groups. The National Social and Economic Development Plan No. 10 (2008-2011) based on the Constitution of the Kingdom of Thailand BE 2550 (2007) identified the philosophy of sufficiency economy as a formidable key to national development plan. Therefore, in order to persuade producers to analyze traditional wisdom and living and try to adapt behaviors based on philosophy of sufficiency economy, they have to ensure that modes of production and buyer consumption have to realize mutual empowerment, to contribute to sustainable developments, and apply principle of Buddhism with existing scientific procedures, and employ a system of mobile communication and information technology in order to create innovative, cost-effective solutions in pursuit of current national economic and social development.

Related documents on economics based on Buddhism (Buddhist Economics)

Venerable Phra Brahmaganabhorn (P. A. Payutto) (2010) has stated in his Dharma Talk on the topic of Buddhist Economics on 9 March 1988 the Middle Way characteristics of Buddhist Economics which balances both quality of life and satisfaction. He pointed that there are two desires: unlimited self-centered type of desire or Tanha and the desire to become better beings or Chanda, the wholesome types of desire which effects on personal efficiency and higher mental aspiration. Chanda type of desire cultivates mutual responsibility and the Middle Way to balance the three aspects: human beings, nature and society.

Rice farming, according to the Buddha's teaching by Phra Dhammakosajarn (B.E. 1990) based on The Sutta Pitaka, is composed in the form of Sutta saying in conclusion, rice farming can be done for both physical and mental development. The principle of sustainable development must address economic problems in order to commit public well-being, especially the Farmers, who are fundamentally driving the country. There is also a need to develop human resources in the country to establish long term willingness of giving, precepts, and wisdom.

Mainstream Economics

E.F. Schumacher asserted that mainstream economics and its proponents focus on the quantity of consumption as a wealth indicator. The key content of the book, "Small is beautiful" (1993) which translated into full text, Thai edition "Jiew tae Jaew: Economics based on Buddhism by Mr. Somboon Suppasit", centres on the fact that abundant life is based on the minimum consumption and by emphasizing livelihood through the Noble Eightfold Path or laying the foundation towards a modern economy system based on Buddhism, (Majjhimāpaṭipadā (the Middle Path)).

Economic System, Market and Consumer's Choices: Free market system is hinged on the idea that the private sector owns all resources. This system is based on the concept idea of Adam Smith. He asserted that maximum benefit will occur only when every member of society can rationally seek personal gain. This is supported by theories of Duesenberry, Friedman, and Ando and Modigliani on consumer behavior in seeking maximum utility by allocation of lifetime revenue for lifetime consumption.

Corporate Social Responsibility (CSR) based on Buddhism

Prof. Dr. Kasem Wattanachai, a parliamentarian and Assoc. Prof. Dr. Chirayu Isarangkul Na Ayudhya, Director of the Bureau of the Crown Property (2012) have provided the applied principles for CSR in a Forum held on August 25, 2011. They said that philosophy of sufficiency economy can be related to CSR. "CSR means carrying out activities within and outside the organization by taking into account short term and long term social impacts. This is done by employing existing resources within or outside the organization in order to achieve a peaceful society. "

Sufficiency Economy philosophy

The concept of sufficiency economy is based on traditions of Thai society. The Office of the National Economic and Social Development (2006, pages 18-21) indicates that the systematic view is changing all the time and it emphasizes on preventing disasters and crises. For a stable and sustainable development to be achieved, Sufficient Economy prescribes undergoing three stages: 1) self-sufficient individuals which create immunization among the family. 2) advanced-sufficiency at the community and organizational levels to form networks on the basis of mutual sharing in order to achieve self-sufficiency, and 3) national sufficiency.

Communication based on Buddhism

Communication based on Buddhism by Mahachulalongkorn University (B.E. 2553,) is deemed as a key factor for maintaining principles of Buddhism. This process is divided into direct coded signals, such as spoken language, using transmission tools such as radio,

and computer and another tools used to transmit signals. This is manifested in social processes such as religion, culture, tradition and language. Such is divided into two forms:

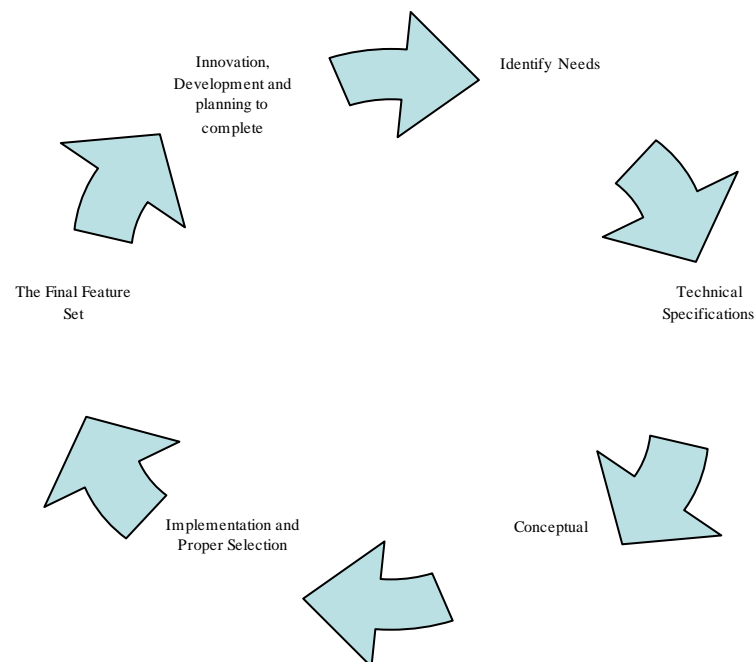
1. Verbal language: a human settlement in which can substitute conceptual meanings in things that humans can perceive through the senses
2. Nonverbal language: nonverbal communication or Body Language. Harold D. Lasswell shared five parts in realizing such: 1. Communicator 2. Messages 3. Medium or channel 4. Receiver 5. Effect. This can be summarized in the diagram below:

Lasswell Communication Model

Who → says what → through which channel → to whom → with what effect?
Communicator → Messages → Medium → Receiver → Effect

Innovation acceptance

The combined of Technology Acceptance Model (TAM Model), Unified Theory of Acceptance and Use of Technology (UTAUT) and Instructional Design Model (ADDIE: Analysis,



Decision-Making

1. To study the process of communication based on Buddhism as well as innovation for sufficient development of farmers.
2. To analyze results and factors related to communication based on Buddhism.
3. To create an innovative model of communication based on Buddhism in order to achieve sufficiency economy.

Rational decision-making

1. Analyze real demands of Farmers by assessing all 11 editions of Thailand's National Economic and Social Development Plans
2. Research on the relationship between core issues of Farmers and solutions by assessing the factors related to communication based on Buddhism.
3. Analyze and synthesize various approaches on communication based on Buddhism in order to achieve sufficiency economy from the principles and methods found in Tripitaka; this is to be able to meet farmers' needs and achieve sustainable development.

Non-rational decision-making

1. The study focuses on collection of Thai editions of Theravāda Buddhism texts from Mahachulalongkornrajavidyalaya University
2. Mainstream Economic theory analysis based on the theories of Production, Consumption, Utility, Distribution, Welfare Economics, and Economic Development.
3. The research studies procedure and activities of Agricultural Hotline *1677. They did this by sending free SMS on agricultural studies and development consulting services.

Research Methodology

This research involved Farmers, which comprise the Thailand's major population. It aimed to study their behavior. It shall also look at innovative development model which aims to solve social and economic problems of farmers. Therefore, the research is based mainly on qualitative methods to collect data and documentation of activities from *1677 Agricultural Hotline.. The application of Technology Acceptance (TAM Model) theory, Unified Theory of Acceptance and Use of Technology: UTAUT) Theory and Theory of Instructional Design Model (ADDIE: Analysis, Design, Development, Implementation, Evaluation) (Venkatesh, 2003) have been used to analyze the results and factors associated Buddhist communication. In -depth interviews and focus group discussions with local scholars, award-winning farmers of Sam Nuek Rak Ban Kerd farmer's network, radio listeners,

participants from various seminars, Ruam dauy Chaui Kan radio station managers, and Farmer Information staff have been involved in the design of questionnaires from 2008-2014. Qualitative Research was also performed on the following;

1. Analysis of projects for farmer development Production, Consumption, Utility and Productivity Distribution Theory.

2. Development projects based on Buddhist Economics, research tool used were Threefold Training, the Four Principles of Success, the Four Principles of Virtuous Existence, the Four Principles of Social Integration, the principles of True Good Friends, the Middle Path, the Thorough Contemplation, the Seven Qualities of a Good Man, The Self-Immunity Supervised by Mindfulness, Five Precepts and the Five Dharma, the Chain of Causation, the people of knowledge, True Knowledge, the Noble Eightfold Path, the Fourfold Noble Truths, Six Channels of the Senses, the moral shame, fear of sin against the corruption together with the three main sciences: Philosophy of Sufficiency Economy derived, Buddhist Communications and Corporate Social Responsibility.

3. Analyze the relationship between processes for farmer development based on Buddhist principles; the Four-fold Noble Truths (Catu-Ariyasacca) to determine what factors should be concentrated on, which factors should be eliminated or clearly defined and which factors should be continued. This is helpful to achieve a useful and effective research summary.

Results

The study found out that Buddhist communication process has influenced farmer development towards sustainable behavioral change regardless of age, gender or educational background. It depended on one's ability to access knowledge and the readiness of the demographic research group to accept new technologies, from mobile phones, which are used in everyday life and knowledge in computer systems. It was also seen that these technologies are used for the development of oneself and one's community. There were also used to provide ways to share good practices and to provide important messages to each other. The important characteristic is to find out the solution based on actual needs and intended results on communication and development. Communication based on Buddhism with the full awareness/consciousness of the philosophy of sufficiency economy could convey knowledge, information or practical application by capturing delicate key points clearly.

Sustainable happiness requires wisdom to play a leading role. If wisdom has been cultivated, demand for social or personal relationships would be less because shared consequences would be improved. Moreover, enough amounts of happiness could still arise. Those who respond to these factors will be equipped with intelligence. Thus, if more intelligence is used on that principle, lasting happiness would be increased-thus balance of both can be anticipated by the individual. The awareness on sufficiency lessens concerns for self-interests. Also, the aim of higher profit does not become the main purpose. The

productivity based on morality and the philosophy of Sufficient Economy can achieve higher proportional results leading to 'Happiness Equilibrium' or lasting happiness.

Effects on receivers of the Buddhist communication, will result in a state of caution and mindfulness i.e. awareness of the knowledge learned, the approach of using it, (eventually, through meditation), the changes in behavior or productivity. Clarity in each step becomes the benefit of communication based on Buddhism. In consequence, in order to improve what already exists, farmers who involved in the research have to practice what they have learned to achieve a balanced, sustainable, and systematic change of behavior. This is the main concept of the innovative model of communication based on Buddhism for the development of the farmers towards sufficiency economy.

A model for sustainable equilibrium is used for modern technology together with workshops. Mobile application and social network programs such as SMS, MMS, Line, Video Clip, Facebook and E-Commerce were selected in order to reshape perspectives and behavior. This cultivates ongoing sustainable development among groups. It was developed through self-reliance towards the leader group, then created networks among the groups at a workshop to create group leader. Both networks created will set initial common objectives, policies and implementation as a guideline. They would also develop mutual commitment on every message and activities using Mainstream Theory, Buddhist Economy, The model of communication based on Buddhism with 15 moral Buddhist principles and philosophy of the Sufficient Economy.

Trained leaders can help establish a network of communities with high intellects. Messages delivered through communication systems and training seminars must personify the following core principles:

1. Communicate and convey both positive and negative rules of nature to instill ethic/morality. Thus, the participants should be willing to accept any knowledge, practice and new wisdom from within themselves.

2. It has always been a two-way communication within a group. There are narrative principles, educational games, advisory groupings and planning as a way to train and strengthen communication amongst both individuals and groups. The following are ways to identify such:

1. Increasing revenues from sales
2. Reducing production costs
3. Increasing production from additional knowledge
4. Increasing income from the rise in employment, followed by indicators on knowledge and education
5. Gaining interest in communication channels, modern technology and continuous utilization.

6. Gaining interest in learning additional information
7. Providing information and continuous services
8. Rousing satisfaction from services to obtain information

The indicator on faith and trust has to be comprised of:

9. Faith and trust in communication or activities, all communication channels have to be integrated.

Innovative Buddhism-based communication to develop farmers towards sufficiency economy should have indicators on social participation, such as:

10. Interest in participating in improving communication
11. Increased participation of communities, societies and recommendation on useful things
12. Participation amongst societies and strong communities.

The following indicators on quality of life are

13. The dimension for stronger health
14. Improvements in the way of life in the aspect of accommodation, satisfaction, happiness in life and better family life.
15. The knowledge on planning with the goal to contribute to the development in accordance to a particular indicator. Therefore, the form of knowledge comes directly from training, building on marketing, field work in the community, seminar on case studies, skills from study trips within the country and abroad. It also has to return to a life of happiness based on reason and moral decision-making.

Compassionate teachings to focus on the benefits of the recipients without expecting anything in return.

Neither to maximize profits, nor forcing the lowest cost, the person must have a persuasive personality to be close and to satisfy both teachers and the methodology. It also has to attain 4 types of information transmission: motivation, inspiration, confidence and cheerfulness. There are systematic teachings and principal teachings. It has to point out by order and clarify with reasons for understanding. It has to work with compassion and not to take action based compensation. Action taken must not have negative impacts on oneself. This has to be guided by 15 principles and the philosophy of sufficiency economy. By applying sufficiency to the theory of production, marketing and consumption under mainstream economic theories will be driven by Buddhist economics and principles of the middle path. The path has eight components from three studies; morality, concentration and wisdom: (1) Pratityasamutpada, the person with 7 morals, (2) Five basic Buddhist precepts of

moral practices, and five Dharmas. The rationale is determined by the principles of reflective thinking: Trinity, Four Noble Truths, Four Raddhippada, Sangahavattu the fourth, four cardinal virtues with immune consciousness, living with care and true friends. All of these are on the basis of strong knowledge-based morality and being well informed. It also includes the sixth sense, conscience, shame, fear of sin from corruption, which are determined by Dharma.

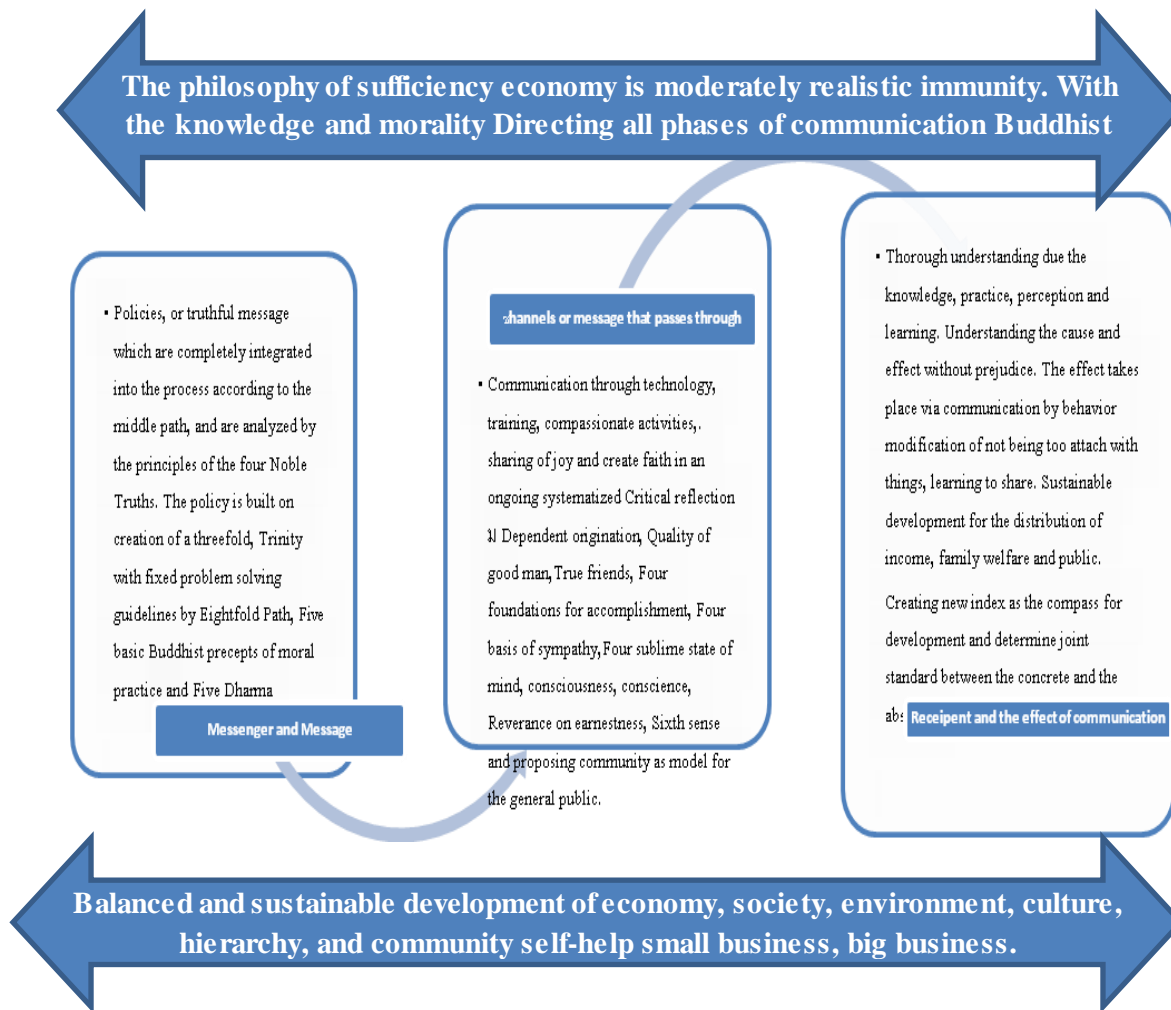
Communication through messages and trainings would create knowledge that is available to all ages, but the appropriate research would show the qualifications of participants or messages. It should also be defined in terms of leadership skills and the ability to communicate seamlessly and the readiness to expand the body of knowledge from training to the community. The age range of farmers is 30-55 years, with basic abilities to read and write and with experience in sharing and community development and social guarantor. The ratio should be one instructor to 50–100 farmers and the reward is granted to the successful applicant who passed or sat through the trainings.

The seminar is held to provide opportunities for participants to exchange knowledge, ideas and experiences. It could be divided into two parts with the first part being the seminar or discussion within the class and the second part being the seminar for participants who have implemented the knowledge with experts invited.

In the training room, the participants would be divided into groups. Each group is responsible for organizing the seminar on different issues such as economy, society, environment and culture in the context of current situation. These issues usually have positive and negative impacts on oneself and the communities.

Conclusion

It is important that the perspective of the analysis and synthesis on relevant factors are integrated in the research. They consist of 4 major sciences and 15 principles under the philosophy of sufficiency economy framework. The Buddhist way of communication serves as the balancing point and considered as 5th science.



Suggestions

There is new form of vanity, which is now caused by the more intense competition. It would also be beneficial if there is an application and adjustment to the research on the index which measures the current economy. In addition to GNP (Gross National Product), they can also analyses the situation based on GNH (Gross National Happiness). This happiness index, developed by the Kingdom of Bhutan, looks at a situation on happiness resulting from a balanced sustainability between economy, society, environment and culture. One can also look at indexes such as Gross Communities Happiness or Gross Equilibriums Happiness, Sustainability Index or Sufficiency Economy Index Sustainability Index etc.

References

- Bhantasen, A. (2013). *Buddhist Economics*. Bangkok: Amarin Printing.
- E.F. Schumacher. (1993). *Small is Beautiful*. London: Vintage.
- Ellis, T. (2010). *The New Pioneers: Sustainable Business Success Through Social Innovation and Social Entrepreneurship*. United Kingdom: Wiley.

- Etsko, S. (2004). *Leadership: The Care and Growth Model*. (2nd ed.). USA: Ampersand Press.
- Kasem, W. and Isarangkul Na Ayudhya, C. (2012). *CSR by Sufficiency Economy*. Bangkok: Daoreuk Communications Printing.
- King Bhumibol Adulyadej. (2012). *A Life's Work. Thailand's Monarchy in Perspective*. The Second Edition. Thailand: Sirivanata Interprint Public.
- Phra Brahmaganabhorn. (P. A. Payutto). (2010). *Buddhist Economics*. (5th ed.) Bangkok: Sahathamika.
- Phra Dhammakosajarn. (1990). *The Farming by Buddha*. Bangkok: MCU Press.
- Yodpruttakarn, P. (2006). *The use of the process of construction of indicators in comparing sufficiency economy and Buddhist Economics*(A Dissertation). Graduate School, Mahachulalongkornrajavidyalaya University.