

ABSTRACT

Research Title : Social Development of Happiness Based on Philosophy of Sufficiency Economy affected to Paddy Field and Rock Salt Field with Participation of The Baan Dung District, Udon Thani Province, Thailand.

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This research aims to investigate the geosocial of old and new problems in the area affected by three waterways which consist of Lum Huai Luang, Lum Huai Song Kram, and Lum Huai Tuan, and also affected by two types of fields which include rice and salt fields. The study also analyzes the 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 in order to create the image, pattern, and social development approach for peaceful co-existence between the rice field and salt field entrepreneurs in the future. This research collected data by using questionnaires surveying 400 samples and interviewing 30 people who were community developers, farmers in Ban Dung District, salt field entrepreneurs, and community and local leaders. According to the research results, Ban Dung District area has a long history going back 4,000 years same as the Ban Chiang civilization. Formerly, it was an enormous forest with rubber trees, coconut trees, and many kinds of wild animals. At the beginning, the Ban Dung Yai was a habitation area, then it was promoted by three districts consisting of Ban Dung District, Ban Chan District, and Dong Yen District, to be “Ban Dung Minor District” and to officially be “Ban Dung District” on 16 July 1063. 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 (salt water, brackish water, and freshwater). Most of the local people are farmers believing in Buddhism, living together for not less than 21 years, earning income and having expenditures not more than 5,000 baht per month; more than 80% of them are landowners who have businesses or work in the community. Most of them are the members of the community funds and urban community. Moreover, they have closely acquainted neighbors who always meet up and have a chat within the community. The social and religious activities that people always participated are Songkran festival, Buddhist Lent Day, Makabucha Day, End of Buddhist Lent Day, Mother's Day, Father's Day, Visakabucha Day, community development activities, and traditional events of the community temples. This encouraged the local people to become intimate with the community they currently live in. The bond with the location, the sense of home, and the love towards the community united the local people in the community effectively. 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 acknowledgement, understanding, brainstorming, and sharing their opinions; however, they did not take any action. The operational participation is rated at medium-to-low level. The personal and household operations in the activities based on the theory of sufficiency economy are rated at high level. The generosity, mutual assistance, natural resources and environmental usage and conservation, and application of the theory of sufficiency economy for living are rated at high level, particularly in terms of morality and acknowledgement of the term "sufficiency" that taught them to improve themselves, not exploit, and be satisfied in the sufficient way of life. Nonetheless, the area-based problem which affected by salt fields still existed. Hence, the local people must adapt themselves to the change of the circumstances all the time. In addition, they must discover new innovation or products to add more value to salt, but this should be demanded by the entrepreneurs and the local people who live in the affected area. The most important approach to reach sustainable and happy

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cohabitation is to add value to every inch of land and participate in creating the lands of salt that are geographically significant; a study suggested that geographically happy lands can transform participation into sustainability, and may conform to the GI Bandung Model in the future. Furthermore, they should find a major mechanism to mobilize “3 collaborations, 4 pillars, 9 integrations, and 1 foundation” model which is the condition under the theory of sufficiency economy for moving onto the sustainably happy civil state community.