Improving the Quality of Life of a Model Sufficiency Family : "Lom, Luk, Cluk, Klann, Dern" according to the Sufficiency Economy Philosophy : A Case Study at Baan Yai Kata, Ratchaburi

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Abstract

This study investigates the transformation of a family in crisis through the "Lom, Luk, Cluk, Klann, Dern" (Fall-Stand-Scramble-Crawl-Walk) framework at Baan Yai Kata, Ratchaburi. Adopting a qualitative single-case study (Yin, 2018) [1] and action research, data were collected from the model family consisting of six members (2013–2015) via interviews, observations, and documentary analysis. Findings detailed five stages : Financial insolvency (Fall), mindset shift and shelter (Stand), skill development (Scramble), occupational establishment (Crawl), and sustainable self-reliance (Walk). Significant outcomes included debt clearance and land acquisition. Serving as a "Life Coach," the Baan Yai Kata model is recommended for scaling through local government organizations and village development funds to strengthen self-reliant networks across Ratchaburi.

Keywords : Sufficiency Economy Philosophy, Self-reliance, Baan Yai Kata Ratchaburi, Single-case study, Life Coach

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1.Introduction

In today's rapidly changing social and economic conditions with digital technology, coupled with the COVID-19 pandemic and PM 2.5 pollution, as well as inclement weather, disasters, fires, floods, earthquakes. Consequently, people suffer from employment hardships and unemployment ; and some people try to borrow capital from informal lenders to invest in their livelihood with high daily interest rates. It exacerbates problems such as family bankruptcy or trying to escape the creditors. Fortunately, this distressed family sought help from the Sufficiency Economy Learning Center called Baan Yai Kata Ratchaburi, located at House No. 226, Moo 8, Hinkong Sub-district, Muang District, Ratchaburi Province, Thailand, occupying 12 rai which serves as a field operations unit for the Social Administration Foundation (SAF) to provide social services by assisting underprivileged people in the local or other communities and as a working model for other interested agencies. The center had helped this distressed family according to the Philosophy of Sufficiency Economy of King Rama IX by providing knowledge, understanding and developing skills in occupation through agricultural activities, vegetable growing, kitchen gardening, cultivation of wood ear mushroom, fairy mushroom, cone mushroom ; raising

ducks, chickens, cows ; decoupage flowers creation, income and expense accounting, community business, product distribution and marketing. It took about 3 years. This family was able to get rid of debt and save money to buy land, grow a self-sufficient house and has continued to make a living with self-sufficient agricultural occupation up to the present time.

2.Objectives

*2.1*To investigate the transformation process of a family in distress through the "Lom, Luk, Cluk, Klann, Dern" framework based on the Sufficiency Economy Philosophy.

*2.2*To examine the key success factors and outcomes related to the application of the Sufficiency Economy Philosophy in enhancing the quality of life at Baan Yai Kata, Ratchaburi Province, Thailand.

3.Literature Review

3.1The Philosophy of Sufficiency Economy

"Sufficiency Economy" is His Majesty the King Rama IX's philosophy that has guided Thai people for over 50 years. Sufficiency Economy is therefore a philosophy that points to the existence and behavior of people at all levels, from the family, the community, to the state level; both in developing and administering the country in a middle way. It focuses especially on economic development to keep pace with the globalized world. Sufficiency means moderation, reasonableness, including the need to have a reasonably good immune system against any impact resulting from both internal and external changes. Therefore, it requires great knowledge, prudence, and caution in applying various academic disciplines in planning and execution each step. At the same time, it must strengthen the mental foundation of the nation, especially government officials, educators, theorists, and businessmen at all levels to have a sense of morality, honesty and appropriate knowledge ; live with patience, perseverance, mindfulness, wisdom and prudence to be balanced and ready to handle rapid and far-reaching changes in material, social, environmental, and cultural aspects from the outside world [2].

3.2The Definition of Sufficiency Economy Consists of The Following Features :

3.2.1Moderation means an adequacy that is neither too little nor excessive without endangering oneself and others, such as production and consumption at a moderate level.

3.2.2Rationality means the decision about the degree of sufficiency that must be rational by considering the relevant factors and carefully considering the expected consequences of such actions.

3.2.3Immunity means the preparation for impacts and changes that will occur by considering the possibility of various situations that are expected to occur in the future.

There are 2 conditions for making decisions and carrying out activities at a sufficient level as follows :

a. The Knowledge Conditions consist of knowledge about various related academics, prudence to take that knowledge into consideration to be connected for supporting of planning and caution in practice.

b. The Moral Conditions to be strengthened consist of awareness of morality, honesty and patience ; perseverance, use wisdom in life and practicing sharing.

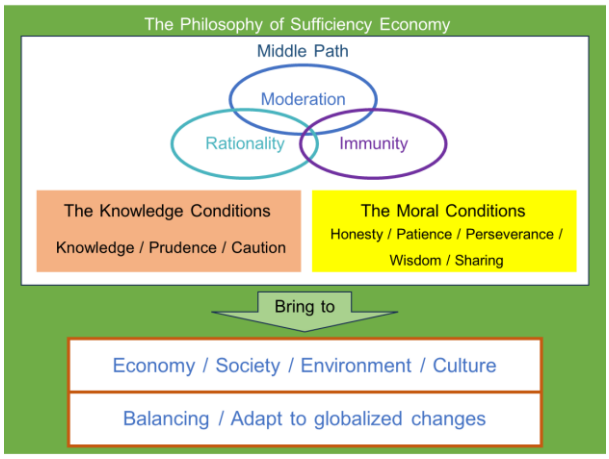


Figure 1 The Philosophy of Sufficiency Economy [3], [4]

The Sufficiency Economy Philosophy is a concept that has been used as the basis for national economic and social development planning since the 9th edition (2002-2006) to the present 13th edition (2023-2027).

Sufficiency Economy focuses on producers or consumers by trying to start producing or consuming within the scope of income constraints or resources that are available first, i.e. the principle of reducing dependence, increasing the ability to control production by ourselves and reducing the risk of not being able to control the market system effectively. Sufficiency economy does not mean excessive persecution. It can be conventionally extravagant from time to time. However, most people in the country tend to overspend beyond what they earned.

Sufficiency economy can contribute to the goal of economic stability. Basically, Thailand is an agricultural country. The country's economy should therefore focus on the agricultural economy by emphasizing on food security to create stability as an economic system to a certain extent. Therefore, it is an economic system that reduces long-term risk or economic instability. Sufficiency economy can be applied at all levels, branches, and sectors of the economy. It does not have to be limited to agriculture or rural sectors, but works with even the financial, the real estate, and the international trade and investment sectors. The principles are similar by being moderate, rational, and building immunity for oneself and society.

3.3Self-reliance Concept

The concept of self-reliance is fundamental to effective community development. The concept of self-reliance is defined as a discourse of community development and is also related to the concepts of self-help, mutual-help and rural development.

Self-reliance, according to the sufficiency economy, involves 1. Take the middle path as a way of living, not doing anything extreme, no more, no less; just do it gradually. 2. Do not prioritize materialism; avoid following faddish trends; economically self-reliant. 3. Live a sufficient life; having enough to eat; not being greedy. 4. Spend rationally, frugality, not extravagantly or overuse; utilize resources efficiently [5], [6].

The principle of self-sufficiency turned back to the middle path (Matchimapatipada). To be able to live self-reliant, one should utilize the 5 principles of self-sufficiency [7].

1) Psychological aspects : Make yourself dependent on yourself; have a strong mind, a good conscience ; create for yourself and the nation as a whole to have generosity, compromise, honesty, and to see the common benefits.

2) Social aspects : Each community must support each other and link together as a strong, independent community network.

3) Natural resources and environmental aspects : use and manage wisely and add value by adhering to the principles of sustainability and maximum benefit.

4) Technological aspects : The rapidly changing environment brings about new technologies which are both good and bad. Therefore, we must distinguish on the basis of local wisdom and choose only those that

are in accordance with the needs of the environment, geography, Thai society; and technology should be developed from our own wisdom.

5) Economic aspects : Traditionally, developers have always focused on increasing revenue, and not on reducing expenses. At this time, they must reorient, i.e. they must focus on reducing expenses first and adhering to the principle of self-sufficiency; and able to live on their own at a basic level.

3.4Baan Yai Kata Ratchaburi

Baan Yai Kata Ratchaburi or Sufficiency Economy Learning Center, Baan Yai Kata Ratchaburi is a unit of the Social Administration Foundation which is a task force to promote human development and social organization in accordance with the Philosophy of Sufficiency Economy. It is located at House No. 226, Moo 8, Hinkong Sub-district, Muang District in Ratchaburi province, on an area of 12 rai, and established in 2012. Later in 2013, it received support from the Love King Club, Ratchaburi Province to jointly spread the concept of living according to the Principles of Sufficiency Economy to the public. Within Baan Yai Kata, there are various activities as shown in the figures below.


(A)

(B)

(C)

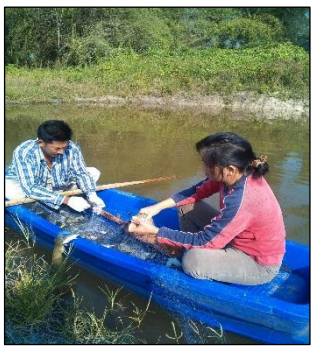
Figure 2 Sufficiency Economy Learning Center Activities, Baan Yai Kata Ratchaburi,
(A-C): Wood ear mushroom cultivation base


(D)

(E)

(F)

Figure 2 (D-F): Rice farming base


(G)

(H)

(I)

Figure 2 (G-H): Fish farming base; **(I):** Integrated agricultural base


(J)

(K)

Figure 3 (J): Decoupage base; **(K):** Cow raising base

Baan Yai Kata Ratchaburi has organized various activities as a base and provided local lecturers to give advice from the beginning to production, distribution, household accounting for saving money to use for purposes such as wood ear mushroom cultivation base, rice farming base, cow raising base, fish farming base, Decoupage base and alternative agriculture base.

4.Methodology and Participants

A qualitative research approach was employed, specifically a Single-Case Study Design as defined by Yin (2018) [1], and integrated with action research. According to Yin (2018) [1], the case study is an empirical inquiry that examines contemporary phenomena (the lifestyle changes) in depth and in real-life contexts (Baan Yai Kata), especially when the boundaries between phenomenon and context are unclear. This design allows for the interpretation of the "real experience" of the "Lom, Luk, Cluk, Klann, Dern" framework.

The research was carried out through a three-stage action research cycle: 1) Preparation and Training : Participating in the Sufficiency Economy Philosophy (SEP) conceptual training program organized by the Love King Club, Ratchaburi Province, to build a mental foundation ; 2) Implementation and Practice : Participating in agricultural activities adapted to local conditions, such as wood ear mushroom growing, rice farming, and the creative use of scrap materials to generate household income; 3) Assessment and Self-Reliance : Over a three-year period (2013–2015), participants' knowledge, practical abilities, and financial discipline were regularly assessed. The purpose of this ongoing evaluation was to determine whether they were capable of sustaining a self-reliant and sustainable way of living.

To enhance the credibility of the results, the study employed a triangulation approach in the data collection process. Information was obtained from several sources, including in-depth interviews with participants, observation of activities conducted at the learning center, and the examination of relevant documents, particularly household accounting records.

4.1Research Participants

The unit of analysis for this qualitative single-case study is a specific family experiencing economic distress who voluntarily seek help. This family consisted of six members: The father (45 years old) and mother (43 years old), three children: two sons (17 and 16 years old) and one daughter (12 years old) and one mother's older sister (46 years old).

Previously, the family opened a small noodle shop in Samut Sakhon province but faced bankruptcy due to informal debt and high cost of living. The study was conducted at the Sufficiency Economy Learning Center, Baan Yai Kata, Ratchaburi Province, which is

located at House No. 226, Moo 8, Hinkong Sub-district, where the family lived and worked with the center staff to implement the SEP model.

5.Results

The result was a "self-sufficiency family model that has experienced a lifestyle of "Lom, Luk, Cluk, Klann, Dern" with lifestyle adjustments according to the philosophy of sufficiency economy.

5.1"Lom" : Being in Overflowing Debt

The problem situation of this family (pseudonym) was the problem of insolvency due to informal loan debt and fraudulent transactions by family members.

Family head, Mr. N., 45 years old, graduated from Matthayom 3, but had a lot of life experience. He worked as a manager of a large merchandising store, as a construction supervisor, and was a conscript. He had a special interest in sacred objects (renting amulets) and had a wife named Mrs. O., 43 years old. Mrs. O. graduated from high vocational school. They had 3 children: 1st Mr. T., 17 years old, studied in Matthayom 5; 2nd Mr. B., 16 years old, studied in Matthayom 3; 3rd Ms. A., 12 years old, studied in Prathom 4. Mr. N. lived in his father's house in Samut Sakhon Province. But in 1997, there was a general economic crisis. The company laid him off. Mr. N. changed to be self-employed. He sold chicken gourd noodles and traded miscellaneous items by renting the front of a neighbor's house. He earned a fairly good income because he cooked delicious food and had many customers. He could save installment money and rent his own two-store townhouse for 720,000 baht using his wife's name as the owner of the house. But because his family was a large family with three children who were at school age, his high expenditure was not balanced with income. The urban lifestyle forced the family to struggle and live according to urban values such as owning a home, having modern technology equipment, having a car or motorcycle for the son to drive to school or pick up and drop off the younger daughter who studied in a nearby school due to insufficient and inconvenient public transport. When the family was unable to manage their cash flow or ran out of money, he chose to borrow money from both formal sources such as the Government Housing Bank and informal lenders with high interest rates of 20 percent or more per day depending on the urgent needs of the borrower. The loan continued to pile up until the amount was 200,000 baht and the lender rushed to repay the debt immediately, while the head of the family defaulted on mortgage or rental payments to the Government Housing Bank for three consecutive installments (months) which equaled a lack of money or financial discipline. Therefore, he did not have the right to request an emergency loan for consumption which can be used to pay off the informal debt first.

To solve the problem of family debt, Mr. N. advised his wife to sell the house to pay off the debt, making his wife, Mrs. O. got angry and ran away from the house with her sister (Mrs. D.) who at that time had been living with him while working in Bangkok. (Mrs. D. graduated with a master's degree and had domiciled in Udon Thani. She had 2 sons who studied in Matthayom 2 and Prathom 5. She divorced from her husband). Having known and liaised with the president and vice president of the SAF, Mrs. D. took her sister to seek temporary housing assistance in the established project of the Sufficiency Economy Learning Center in Ratchaburi province. The foundation was constructing a residence on approximately 12 rai of land, a field project of the foundation, as a base for providing social services to help people lived self-sufficiency lives, reduced the problem of land sales and lived according to the sufficiency economy philosophy which was an

important principle in the implementation of the objectives of the SAF."

5.2"Luk" : Receiving Housing Assistance and Changing The Way of Thinking to Live Self-Sufficiency

It was a great opportunity for Mrs. O. in "Finding refuge from economic hardship" that had accessed to social services of the SAF, that was, the older sister (Mrs. D.) who brought her ran away from home and asked for temporary accommodation in the Sufficiency Economy Learning Center in Ratchaburi in one of the middle of the night in April 2013. However, about 2 weeks later, Mrs. D. and Mrs. O. had changed their minds from asking for housing to voluntarily taking care of 3 houses that had already been built within the Sufficiency Economy Learning Center project and were in the process of continuingly development. They exchanged opinions and experiences until they decided for themselves that they believed and were able to adjust their lifestyle according to the philosophy of Sufficiency Economy.

5.3"Cluk" : Learning Something New Nearby and Taking Action

Mrs. O. and Mrs. D. had learned to live according to the philosophy of sufficiency economy. They applied it to their own living and started self-sufficiency farming from what they had and began to develop learning from simple to scarce things, including:

5.3.1Plant everything you eat, and eat everything you plant project, e.g. bananas, galangal, lemongrass, bergamot, lemon, long-bean, okra, paprika, wild neem, tamarind (already available), pea eggplant, green brinjal, cork wood tree, etc.

5.3.2Expenditure reduction, and income increasing project, e.g. picking neem vegetables for sale at the local market.

5.3.3Organic agriculture occupational skills enhancement project, by applying to be a member of Hinkong Sub-district's Women's Role Development Group to participate in vocational development learning activities, in which Mrs. O. was interested in cultivating wood ear mushroom that earned good income on a weekly basis. So, she applied for a working capital of 10,000 baht from the SAF.

5.3.4Vocational training programs to enhance income project, e.g. decoupage making, basket decoration, hats and basketry, etc.

5.3.5Agricultural product processing project. When the price of wood ear mushroom decreased from 38 to 20 baht per kg., it made Mrs. O. think of processing it into paradise mushrooms and three mushrooms juice. Firstly, she distributed it to neighbors for free and later sold it; and prepared to apply for the FDA seal.

5.4"Klann" : Having Self-Sufficient Agricultural Occupation "400 Sq. Wah Pa Ruay" Project

Under the project to establish the Sufficiency Economy Learning Center at Baan Yai Kata Ratchaburi, Hinkong Sub-district, Muang District, Ratchaburi Province, the foundation deemed it appropriate to promote and support Mrs. O.'s family to be able to deal with their own family problems. The SAF granted permission to use 1 rai of land under a project called "400 Sq. Wah Pa Ruay" and granted 100,000 baht to build their own housing. Mrs. D also raised another 160,000 baht. Therefore, they had built a one-story sturdy cement house consisting of 2 master bedrooms with en-suite bathrooms, hall, kitchen, with the garage next to the mushroom plants that had been built for a total of 4 plants. After six months, Mr. N. and Mrs. O.'s family earned more than enough to cover family expenses economically.

The project "400 Sq. Wah Pa Ruay" did not mean just earning more income. It also meant bringing back family happiness by adjusting the way of thinking of all family members to know how to reduce unnecessary expenses, spend frugally, and have more savings. The family members joined hands to pursue an agricultural

career. There was a rice farming (jasmine) in an experimental plot of about 100 squares wah, which received good yields and relied on cooperation from neighbors who had rice mills to help mill the rice, which yielded 3 sacks of jasmine rice to keep for later consumption.

In addition, the project had dug a fish pond with a capacity of about 4000 cubic meters. At first, they found a water fountain with water seeping up but quite slowly (villagers said they used to dig a pond but could not store water, so they did not farm). The project had experimented with discharging water from an artesian well dug 60 meters deep into the well for 3 days and 2 nights until it was full, and the well could store water. Mrs. O.'s family had found fish species to release in the pond e.g. giant catfish, carp, tilapia, catfish, etc.

At the same time, the soil excavated from the pond was mixed with black and white soil. But it could be used to adjust the soil area of vegetable crops in a mixed agricultural way, e.g. planting lemon trees, paprika, papaya, herbs and others.

The project "Cattle Redemption to Build Self-Sufficiency of People's Lives" was another project by the SAF. The campaign raised funds from general faithful people and donated money to buy 2 cows that were about to be killed in a slaughter factory in coordination with the Cattle Redemption Project at Wat Pradu Nai Song Tham, Bangkok. The project had invited the monks to perform a cow blessing ceremony on February 15, 2014, a continuation of Valentine's Day which received a donation of approximately 150,000 baht. So, it had the benefit from the cows to eat grass in this farm or learning center. The cows' manure was used to mix with the soil as an organic fertilizer for growing vegetables with good results.

The project "Egg-Laying Chicken Raising," later, this family built a hen house by receiving support for building a chicken house and about 10 laying hens from teachers and students at Wat Nam Phu school that were in the same neighborhood. This allowed the family to collect eggs for daily consumption.

5.5"Dern": Being Self-Sufficient and A Trainer for Activities along The Lines of Sufficiency Economy

This family applied moral principles according to the philosophy of sufficiency economy: diligent, economical, honest, and patient. Family members adhered to this principle and helped each other to make a living in various family activity projects. They carried out household accounting to balance income, expenses, and save money before paying. Later, they could buy 1 rai of land in the neighborhood for housing and sufficiency farming according to the New Economic Theory of King Rama IX. They divided the land: 1 part to build a house, 3 parts to dig a water well, 3 parts to do mixed farming, 3 parts along the hump, swamp, and rice field model; and 3 parts to plant rice. Thus, it resulted in a revolving income that was self-reliant all the time and was a model for living according to the sufficiency economy principles that people have been interested in coming to learn and study.

6.Discussion

In the first year, the suffering family lacked confidence in their lives. But when they gained knowledge about the philosophy of sufficiency economy and had the opportunity to study related jobs, this made them more understanding and confident in their work. This was in line with the principle of psychological self-sufficiency [7]. In the second year, they began to do agricultural activities that were appropriate for the area, starting with rice farming, raising animals, cows, ducks, chickens, growing

vegetables to eat, giving away, exchanging, selling, with income coming in daily, weekly, monthly, and yearly using working principle: Plant 3 trees, get 4 benefits. Start with small things and enlarge accordingly, in line with the principles of self-reliance in the use of natural resources and the environment [7]. In the 3rd year, they began to have expertise, more knowledge and skills. They had confidence in living according to the philosophy of Sufficiency Economy and were able to be self-reliant by preparing household accounting to assess income, expenses and savings in line with the principles of sufficiency economy [2]. They bought about 1 rai of land from a neighbor at a cheap price to build a small house, enough to live by themselves. They divided the land for mixed farming, growing bananas, coconuts, garden vegetables, various flowers and fruit trees. What was left from eating was sold to have revolving income. Family members had the same goal of leading a life with sufficient income and being able to be self-reliant, having morality, changing the attitude and not conforming to the trends of materialism, consumerism, and capitalism. Instead, they became diligent, patient, frugal, and honest people according to the philosophy of the sufficiency economy.

7.Conclusion and Recommendation

Improving the quality of life according to the sufficiency economy philosophy of the family in distress from this case study has been done correctly in accordance with the sufficiency economy philosophy and self-sufficiency principles, which is the objective of the SAF to provide assistance to families in distress within the field operation center, the Sufficiency Economy Learning Center, Baan Yai Kata, Ratchaburi. This family, at first stage, felt hopeless and lacked self-confidence to participate in the activities of Baan Yai Kata until learning and understanding the philosophy of sufficiency economy. Sufficiency Economy Learning Center Baan Yai Kata Ratchaburi acted as a "Life Coach" by adhering to the philosophy of Sufficiency Economy. The working principle of King Rama IX is a model in living and liaising with relevant agencies in the form of a working network according to the same ideology towards self-development and self-reliance as the ultimate goal.

Recommendations for extending this project to other Ratchaburi's neighboring areas, local government organizations and village development funds are to adopt Baan Yai Kata's "Life Coach" model and "Lom, Luk, Cluk, Klann, Dern" framework as a structured rescue plan for families having economic crisis. Baan Yai Kata should be promoted as "Network center" or Node for collaborating and transferring knowledge to these agencies in nearby sub-districts or districts to provide practical training in integrated agriculture, e.g., mushroom cultivation and fish farming, along with necessary household accounting to cultivate financial discipline. The model family can act as the trainer for a field observation or practical training. The action research process can be used so that people in nearby areas can apply the model and framework to their own conditions. To ensure a sustainable transition from distress to long-term self-reliance across the region, the voluntary participation and clearly defined timelines for evaluation should be prioritized for successful expansion efforts.

8.Conditions of success

For improving the quality of life according to the philosophy of Sufficiency Economy, practitioners, whether individual, family, community or organization, need to have the right knowledge and understanding, in order to completely adapt in real life. If unsure, it is necessary to consult a knowledgeable or experienced person for true results.

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