



## The Integration of Sufficiency Economy to the Sufficiency Agriculture Courses of Phra Dabos Foundation

### การบูรณาการปรัชญาของเศรษฐกิจพอเพียงในหลักสูตรการเกษตรพอเพียงของมูลนิธิพระดาบส

พัฒนา สุขประเสริฐ<sup>1</sup>, สมานมิตร พัฒนา<sup>2</sup>, ปภาณี จิตวิวัฒนา<sup>3</sup>

Patana Sukprasert<sup>1</sup>, Samarnmitr Pattana<sup>2</sup>, Palanee Dhithivatana<sup>3</sup>

#### บทคัดย่อ

เศรษฐกิจพอเพียงถือว่าเป็นรากฐานของการพัฒนาที่สอดคล้องกับสภาพความเป็นจริงได้อย่างงดงาม หลักสูตรการเกษตรพอเพียงของมูลนิธิพระดาบส มีเป้าหมายในการสร้างเสริมให้นักเรียนเป็นคนดีและมีสัมมาชีพ โดยใช้เศรษฐกิจพอเพียงเป็นเครื่องมือนำทาง การวิจัยครั้งนี้เพื่อศึกษา 1) บริบทของปรัชญาของเศรษฐกิจพอเพียง 2) ตัวชี้วัดปรัชญาของเศรษฐกิจพอเพียงในระดับบุคคลของนักเรียน 3) ผลสัมฤทธิ์จากหลักสูตรการเกษตรพอเพียง 4) รูปแบบที่เหมาะสมในการจัดการเรียนรู้ของหลักสูตร และ 5) สาเหตุที่นักเรียนทำงานไม่ตรงสาขา ใช้การวิจัยเชิงคุณภาพแบบประยุกต์ โดยการสัมภาษณ์แบบเจาะลึก ร่วมกับการประชุมแบบเดลฟาย ผู้ให้ข้อมูลคือผู้เชี่ยวชาญด้านปรัชญาของเศรษฐกิจพอเพียง ปราชญ์ชาวบ้านและศิษย์เก่าหลักสูตรการเกษตรพอเพียงรวม 33 คน วิเคราะห์ข้อมูล โดยการหาค่าความถี่เฉลี่ย ค่ามัธยฐานและค่าการกระจายข้อมูล ร่วมกับการวิเคราะห์เนื้อหา และมีการทวนสอบผลการวิจัยจากผู้ทรงคุณวุฒิจำนวน 3 คน ผลการวิจัยพบว่า

1) ปรัชญาของเศรษฐกิจพอเพียงคือหลักคิดในการพัฒนาทรัพยากรมนุษย์ของโลกในยุคโลกาภิวัตน์ภายใต้หลักคุณธรรมนำความรู้สู่การพัฒนาที่ยั่งยืน 2) ตัวชี้วัดคุณลักษณะในระดับบุคคลของนักเรียน ประกอบด้วยปัจจัยนำเข้า กระบวนการ ผลผลิต และผลลัพธ์ รวม 82 ตัวชี้วัด 3) ผลสัมฤทธิ์จากหลักสูตรการเกษตรพอเพียง พบว่ามีค่าเฉลี่ยอยู่ในระดับมากในทุกด้าน โดยมีผลต่อการครองชีวิตในระดับที่สูงสุด รองลงมาคือครองงาน ครองคนและครองตน ตามลำดับ และพบอีกว่าการฝึกปฏิบัติงานการเกษตรส่งผลสัมฤทธิ์แก่นักเรียนในระดับที่สูงสุด รองลงมาคือหมวดวิชาการศึกษาทั่วไป และทักษะชีวิต กิจกรรมเสริมหลักสูตร การศึกษาดูงาน หมวดวิชาชีพเฉพาะ และหมวด



วิชาพื้นฐานเตรียมช่าง ตามลำดับ 4) ส่วนใหญ่เห็นว่าระยะเวลาตามโครงสร้างปัจจุบันมีความเหมาะสมดีอยู่แล้ว และ5) พบว่าเหตุผลสำคัญที่นักเรียนทำงานไม่ตรงสาขา คือ ไม่มีที่ดินทำกินและขาดแคลนเงินทุน

**คำสำคัญ** : ปรัชญาของเศรษฐกิจพอเพียง, หลักสูตรการเกษตรพอเพียง, มุลนิธิพระดาบส

### **Abstract**

Sufficiency Economy is an essential foundation of development and excellently applied with current situation. The Sufficiency Agriculture Course of Phra Dabos Foundation targeted to reinforce every student to behave by providing honest occupations following the path of Sufficiency Economy concept as a navigation device. This research to study 1) the context of the philosophy of the Sufficiency Economy; 2) the indicators of the philosophy of the Sufficiency Economy for students; 3) the achievement of the Sufficiency Agriculture Course; 4) the appropriate course in manipulation to acquisition of knowledge; and 5) the primary cause of having occupations different from the graduated field of study. This applied qualitative research is done by in-depth interview together with Delphi technique, which the 33 informants are Experts of Sufficiency Economy, local scholars and previous students graduated from the Sufficiency Agriculture Course. The analysis is to calculate the average frequency, median, and absolute variation in analyzing the context and verifying analyzed results with 3 experts. The results showed that 1) the philosophy of the Sufficiency Economy was the concept of human resource development in the secularization under morality leads to knowledge initiatives principle for Sustainable Development; 2) the characteristic of indicators of the philosophy in individual level consisted of 82 units of input, process, output, and outcome; 3) for the accomplishment of the Sufficiency Agriculture Course, this study found that the result was significant in every aspect and effected to the life governance, work governance, people governance and self-



governance, respectively. Ranking from the highest to the lowest average frequency of significant achievement, the results were agricultural practice, general education and living skill, extra-curricular activities, study visit, specific profession study subject and basic technician subject, respectively. 4) the majority of the experts had an approval that the current course structure has been appropriate; and 5) the indispensable intention that made students not work directly in graduated field of study was due to insufficient land and money.

**Keywords:** Philosophy of Sufficiency Economy, Sufficiency Agriculture Course, Phra Dabos Foundation

---

<sup>1</sup> Associate Professor of the Department of Tropical Agricultural Department of Agricultural Extension and Communication, Faculty of Agriculture, Kasetsart University

<sup>2</sup> Ph.D. Candidate of Tropical Agriculture, Department of Agricultural Extension and Communication, Faculty of Agriculture, Kasetsart University

<sup>3</sup> Senior Expert of Faculty of Social Sciences, Kasetsart University.

## Introduction

Human resource development has been defined as empowering people to have more alternatives to spend their lives with ultimate potential aimed at good health, steadiness in life, and human dignity. Back to the 6 decades, Thai society had been supporting and earning life by agricultural occupation. In 1961, Thai government had realized the significance of economic development so the economic development plan was enacted

which made the big turning point to Thai society. Consequently, the current of the Green Revolution provoked Thai society to change the way of occupation from supporting to producing for commercial system due to the government policy. Subsequently, Thai farmers were suffering because they had no learning and did not have self-reliance, which truly ruined their previous way of life, way of production, and their agricultural management.



His Majesty the King Bhumibol Adulyadej, the King of Thailand has been constantly concerned about the problems occurring to Thai agriculturists as he has been systemically emphasizing on human development and agriculture. His Majesty's intentions are that agriculture is the main occupation and the heart of Thai society as the foundation that answers all the needs for earning human's livelihood. For this reason, His Majesty the King has emphasized on agricultural development in the pattern of stepping from supporting agriculturists' lives to planting for commercial system which actually harmonizes with His Majesty the King's philosophy of the Sufficiency Economy which has continuously been given since 1955 in the meanings of sufficiency, abundance, adequacy, satisfactoriness, suitability, competence, and sufficient economy.

In 1994, His Majesty the King had educated Thai agriculturists for an example of

applying the philosophy of the Sufficiency Economy in family level called "The New Theory Farming". His Majesty the King applied agricultural way of life in the previous ways of planting in the farm namely integrated farming system that was supposed to be depended upon Rainfed Agriculture to a new organized system focusing on soil and water system. Accordingly, the new organized system made Thai agriculturists earn themselves and able to live their lives. In 1997, Thailand encountered economic crisis, which affected through the world. Four years later, His Majesty the King emphasized on driving the Sufficiency Economy theory to practicality through Phra Dabos Foundation. On December 5, 1997, His Majesty the King gave his words to Police Major General Suchart Pueksakol, the secretary of Phra Dabos Foundation at that time. His Majesty the King said that, "...seriously head towards agricultural way..." (Phra Dabos Foundation, 2003). His implication was very significant and indicated



that agriculture could surely restore and solve economic crisis in Thailand. In addition, in the academic year of 2002, the foundation course for teaching and learning named the Sufficiency Agriculture Course, which all teaching and learning activities were conducted at Luk Phra Dabos Project under the Luk Phra Dabos Kaset School. (Luk Phra Dabos Project, 2013).

Over the time of establishing Luk Phra Dabos Project, the Philosophy of the Sufficiency Economy has been taken to integration in learning and teaching for the Sufficiency Agriculture Course. Students are able to apply knowledge they have got from Luk Phra Dabos Project to the New Theory Farming level 1 which has been implemented for 12 years. The New Theory Farming is very suitable for students. Up to 2013, there have been 174 students who have participated in Luk Phra Dabos Project. Nonetheless, there have been many studies from many sources, such as from the

survey of occupations that Luk Phra Dabos students have worked after graduation. The survey found that, from 2002 to 2007, 55% of the students did not work directly in graduated fields of their study, only 29% worked in agricultural fields, and 16% continued to study (King Mongkut's University of Technology North Bangkok, 2008).

Anyway, there is no systematic evaluation for the Sufficiency Agriculture Course. As a researcher having responsibility for administration and management in the Sufficiency Agriculture Course, on behalf of all authors, I realize that the essence of education about involved details is truly needed to study and specify conformation of the course for harmony the philosophy of the Sufficiency Economy of His Majesty the King. Analyzing involved data to synthesize context and indicators of the philosophy in individual level, the achievement from the Sufficiency Agriculture Course, pattern and period of time that are suitable for learning and causes that made students not



work directly in their graduated field of study. All of these factors are taken to consider for developing the Sufficiency Agriculture Course so that it would be effective for all students and confidently be grateful for the kindness of His Majesty the King's intention.

### **Objectives**

The objectives of this study are fourfold: 1) to study related context of the philosophy of the Sufficiency Economy; 2) to identify indicators of the philosophy of the Sufficiency Economy for students at individual level; 3) to evaluate achievement of the Sufficiency Agriculture Course; 4) to study appropriate educational course in manipulation to acquisition of knowledge; and 5) to identify primary causes of having occupations different from the graduated field of study.

### **Methodology and research procedures**

This research was managed by applied technique of

qualitative research in triangulation of sources and triangulation of method. The study was divided into 3 phases:

**Phase 1:** Context and indicators synthesizing of the philosophy of the Sufficiency Economy based on Buddha's principles, His Majesty the King's guidance, and other 9 people dedicating themselves to service His Majesty the King. The content analysis was divided into 3 stages:

1. Analyzing context involving the philosophy of the Sufficiency Economy. Thenceforward, all data were taken to analyze and synthesize to be used as indicators of philosophy of the Sufficiency Economy in individual level by using the system of IPOO Model.

2. Build up confidence by taking indicators from synthesized data to experts and 3 advisors for verification.

3. Group the indicators taken from synthesized data to be systematic indicators,



which were input, process, output, and outcome factors.

**Phase 2:** Study the achievement of students graduated from the Sufficiency Agriculture Course. Then build a Sufficiency Economy model from experts' Delphi technique meeting about learning management and the philosophy of the Sufficiency Economy, which were divided into 4 stages:

1. To collect data framework that was gathered by taking the philosophy of the Sufficiency Economy indicators in individual level from Phase 1 research to make a series of open-ended questionnaire in 5-scale level under the Thai Qualifications Framework for Higher Education (TQF:HEd). The questionnaire was consisted of 4 aspects which were self-governance, people governance, work governance, and life governance.

2. To assign experts who had reputation and direct experience in learning management about the Philosophy of the

Sufficiency Economy. Those 21 persons were are Experts of Sufficiency Economy ,local scholars and previous students graduated from the Sufficiency Agriculture Course.

3. Delphi technique meeting and result interpretation. In this procedure, it was divided into 2 steps:

4. To take the questionnaire which indicated students or learners' accomplishment in subjects and activities which were evaluated the attitudes and comments by the experts.

5. To present the measures of median for the 3 experts to repeat their ideas and comments and to discuss in Delphi technique meeting.

6. To report results by presenting the data from final summarizing. The results were confirmed by the 3 experts as verification in research results before using in the near future.



**Phase 3:** To study the primary cause of students graduated from the Sufficiency Agriculture Course but did not work directly in graduated field. The in-depth interview was implemented by interviewing 12 graduated students from the Sufficiency Agriculture Course from 2002 to 2013.

## Results

The results showed that

1. From the synthesis of the philosophy of the Sufficiency Economy, the researcher found that His Majesty the King has adopted the Middle Path discovered by Buddha as a fundamental focus; it was graciously given as the way of thinking and practices. The Middle Path is an essential dharma that leads human to overcome their sufferings. The Buddha envisioned that the two paths which human were not supposed to follow were two extreme paths: 1) 'Self-Indulgence' or 'Sensual Indulgence' related to the constant attachment to sensual pleasures, which was

too loose; and 2) 'Self-Mortification' related to constant attachment to inflicting of pain or abusing on oneself, which was too tight (Dalai Lama, 2002). The Middle Path contains 'The Eightfold Path', according to 'The Threefold Training' principle which consists of wisdom, virtue, and concentration. The eight paths are Right vision, Right emotion, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, and Right meditation. Adhering to these paths and principles, human will be guided to happiness and able to overcome sufferings (Phra Dhammapidok (P.A. Payutto), 2001). The philosophy of the Sufficiency Economy, therefore, is in need to help develop human resources in the secularization society, which human have become more secular and more declining in morality because of gradually being seduced by the power of defilement, greed, and lust in insufficiency economy or capitalism that is not based on moral. Thus, secularization leads



to cultures of materialism, consumerism, and monetarism.

The philosophy of the Sufficiency Economy or Sufficiency aims to let human manage their defilements in order to sufficiently balance their desires. The philosophy of the Sufficiency Economy is a solution of crisis raising human mind in the level that they can find happiness from adequate consumption on the basis of real value rather than the fake one, under the principle of morality and knowledge in order to contribute to the promotion of sustainable development. In the context of His Majesty the King's moral initiatives, 12-moral virtues are categorized in the 4 basic morality dimensions. The first dimension is moral virtues as impelling factors: discipline, tolerance, patience, and diligence. The second dimension is moral virtues as nourishing factors: integrity and responsibility. The third dimension is moral virtues as curbing factors: consciousness, economizing, and sufficiency. The last dimension is moral virtues as

supportive factors: gratitude, unity, and sacrifice. In terms of knowledge, His Majesty the King's initiatives include world knowledge, dharma knowledge, and operation knowledge. The world knowledge is the knowledge relating to theories of each field of study and occupation creating jobs and capability to human. The dharma knowledge is basic knowledge that develops people to be complete human being. For operation knowledge, this type of knowledge would allow human to have capability, ability, diligence, patience on the basis of self-reliance. The dharma knowledge aims to teach human to be good with the spirit of absolute selflessness in noble-minded. The study found that there was a Buddhism principle, 'The Virtue of the Righteousness' or the seven qualities of a real good man. The principle perfectly goes along with the essence of the philosophy of the Sufficiency Economy. It can be concluded that when human are good they will have sufficiency living habits. Moreover, the world



knowledge and the operation knowledge aim to teach people to have capability. Therefore, the most important objective is to be pleased and be able to overcome sufferings for those who have worshiped and practiced principles. The overall conceptual framework of the philosophy of the Sufficiency Economy under the principal of His Majesty the King's moral virtues and knowledge

initiatives is demonstrated as presented in Figure 1.

2. The results of the study about related perspectives of the philosophy of the Sufficiency Economy contributed to individual indicator setting under the concept of human resource management, which consisted of several factors. The first factor was input, which were morality and knowledge. The morality referred to self-

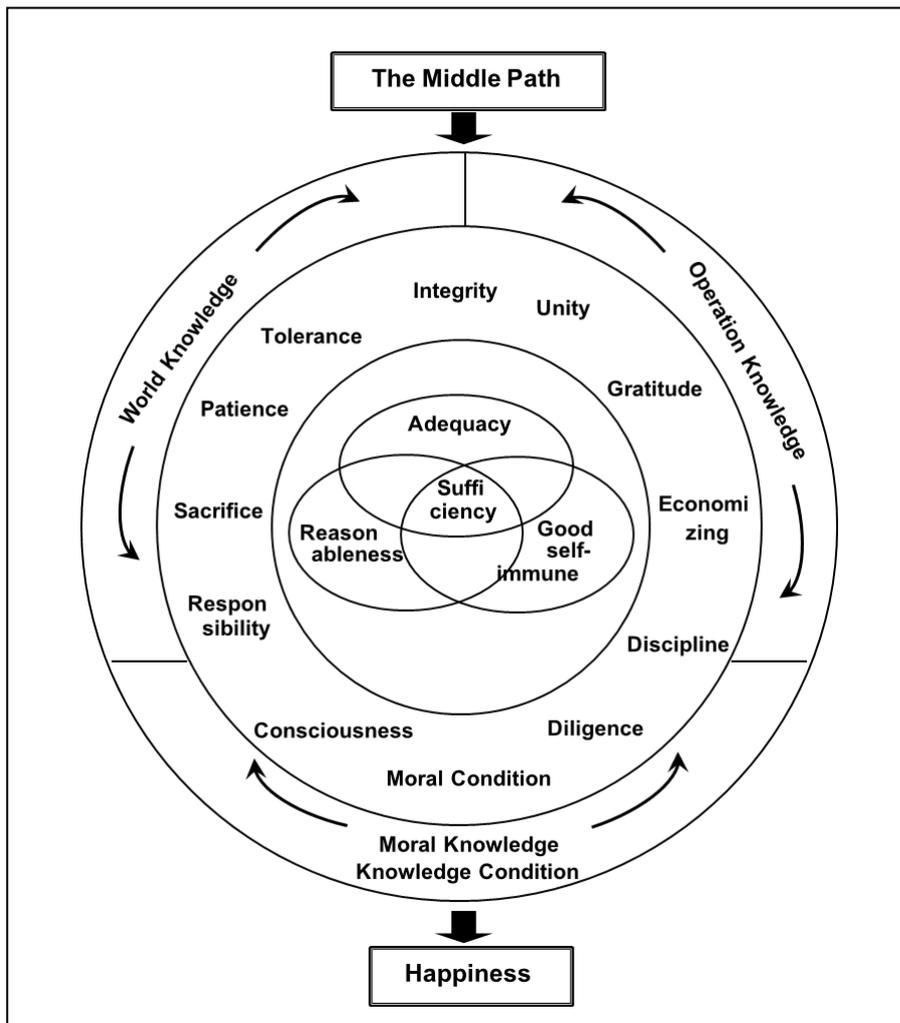




Figure 1: Framework of the philosophy of the Sufficiency Economy under the morality leads to knowledge initiatives principal in individual student level

governance, people governance, and work governance; which consisted of 12 indicators in total. The second factor was process that could be compared to the Threefold Training principle including wisdom, virtue, and concentration. This factor had total indicators of 31. The third factor was output composing of smart and righteous people. Under the Thai Qualifications Framework for Higher Education, this factor had 14 indicators. The fourth factor was outcome or impact referring to happiness of people consisting of 6 indicators. Of all 4 factors of the indicator setting, there were 82 indicators in total

3. The analyzed results of the assessment of the achievement of students taken the Sufficiency Agriculture Course of Luk Phra Dabos. The overall average frequency was high for all perspectives. Life governance had highest average result ( $\bar{x} = 4.49$ ), followed by work governance ( $\bar{x}$

= 4.28), people governance ( $\bar{x} = 4.22$ ), and self-governance ( $\bar{x} = 4.17$ ), which was the lowest average result. When taking into account of absolute variation, the result showed that experts did not have different opinions.

Considering the subjects and activities of education that were teaching and learning activities in the course, the results showed that all activities were in high level. The activity with the highest average was agricultural practice ( $\bar{x} = 4.44$ ), followed by general education and living skill and extra-curricular activities had the same average at  $\bar{x} = 4.30$ , study visit ( $\bar{x} = 4.22$ ), specific professional study subject ( $\bar{x} = 4.20$ ), and the lowest average was basic technician subject ( $\bar{x} = 4.06$ ). In this perspective, the absolute variation of data showed that opinions obtained from the experts were in the same level.



When considering subjects or activities that influenced on the achievement of students in all 4 perspectives, the results showed that all perspectives had indifferent level of absolute variation of experts' opinions. Self-governance had high to very high level ( $\bar{x} = 3.73$  to 4.57), which the highest average was extra-curricular activities which was ( $\bar{x} = 4.57$ ), followed by general education and living skill ( $\bar{x} = 4.50$ ), agricultural practice ( $\bar{x} = 4.36$ ), study visit ( $\bar{x} = 4.24$ ), specific profession study subject ( $\bar{x} = 4.00$ ), and the lowest average was basic technician subject ( $\bar{x} = 3.73$ ).

Considering self-governance on interpersonal skill and responsibility, the results showed high level average for all subjects and activities. Extra-curricular activities had the highest result ( $\bar{x} = 4.38$ ), followed by agricultural practice ( $\bar{x} = 4.36$ ), general education and living skill ( $\bar{x} = 4.25$ ), basic technician subject and study visit ( $\bar{x} =$

4.09), and specific profession study subject ( $\bar{x} = 3.08$ ).

In terms of work governance, which was applying knowledge to have right livelihood, the results showed high to very high level of average ( $\bar{x} = 4.10$  to 4.55). Agricultural practice had the highest average ( $\bar{x} = 4.55$ ), followed by high level which were specific profession study subject ( $\bar{x} = 4.48$ ), general education and living skill ( $\bar{x} = 4.31$ ), extra-curricular activities ( $\bar{x} = 4.29$ ), basic technician subject ( $\bar{x} = 4.15$ ), and the lowest average was study visit ( $\bar{x} = 4.10$ ).

For life governance, which was adopting the philosophy of the Sufficiency Economy to daily life, the results showed that the average data were in high to very high level ( $\bar{x} = 4.06$  to 4.64), which agricultural practice had the highest average ( $\bar{x} = 4.64$ ), followed by general education and living skill ( $\bar{x} = 4.62$ ), extra-curricular activities ( $\bar{x} = 4.56$ ), study visit ( $\bar{x} = 4.51$ ), whereas



specific profession study subject ( $\bar{x} = 4.50$ ) and basic technician subject ( $\bar{x} = 4.06$ ) were ranked in high level.

4. There were 2 appropriate types of having education in the Sufficiency Agriculture Course (1 year) of students in the Luk Phra Dabos Kaset School. The first type was majority of experts (57.14%) stated that the current teaching and learning course was appropriate. The second type was 42.86% of the experts gave opinions that the current course was appropriate, however learning period, especially practical activities, was supposed to be increased. Moreover, teaching activities could be improved.

5. Due to the causes that made students not work directly in the graduated field of study, the results showed that 80.74% of the students lacked of input factor, which was lack of arable land and budget. Consequently, students could not apply their knowledge gained from the Sufficiency Agriculture Course in their career.

For the rest students, the results showed that, they would like to gain work experience and earn money for future career. Also, they needed further study on higher level of agriculture.

### Discussion and conclusions

According to the results previously presented, the analysis related to the philosophy of the Sufficiency Economy correlated with the principles of people development or human resource development. It can be concluded that the initiatives graciously given by His Majesty the King is able to apply for human development in secularization society for sustainable development, which corresponds to the tribute made by the United Nations Secretary General Kofi Annan that "...the philosophy's "Middle Path" approach strongly reinforces the United Nation's own advocacy of a people-centered and sustainable path toward human development. With this Award, we hope to further promote the invaluable experiences and lesson learnt from



Your Majesty's development endeavors, and to help draw attention to Your Majesty's visionary thinking beyond the borders of the Kingdom of Thailand..." (UNDP, 2007a) Therefore, the royal initiative is the essence towards sustainable development, which is the most fundamental. According to Buddhism principles that teach human to reach the true happiness and overcome sufferings by adhering to the Middle Path on the basis of adequacy. The Middle Path development process is to let oneself able to be self-reliance and progress to be relied on by other people. Thus, there is a condition of His Majesty the King's working principle that "Our loss is our gain," that is to achieve maximum benefit as the mainstream economy or capitalism that is not based on morality or ethics. Therefore, capitalists will always be seized by defilements. This goes along with the study of John Rawls, Professor of Harvard University, who wrote the Theory of Justice. He first set out justice

as fairness. Rawls stated in his work that the essential part of giving to create fairness was to have sufficiency economy heart. Human needed to be sufficient and that would later bring justice to society (Thairath, 2013).

The direction to develop human along the philosophy also as same as His Majesty's working principle, "The Explosion from Within", which mainly aims at human development (Office of the Royal Development Projects Board, 2012). The philosophy also perfectly corresponds with His Majesty's education working principle that emphasizes on fundamental basis of "Morality leads to knowledge". In other words, in addition to world knowledge that is important for work, it is essential for human to have dharma knowledge and have learning by doing experience. The principle is different from the current education system in Thailand that focuses on job orientation and neglects human orientation (Teerakayakeenant, 1988). Thus, education reform



cannot successfully be accomplished.

For learning virtuous characteristics, there are 4 basic morality dimensions including 12 moral virtues. The study found that a Buddhism principle, “The Virtue of the Righteousness”, perfectly went along with the essence of the philosophy of the Sufficiency Economy in terms of adequacy, reasonableness, and self-immune. It is suffice to conclude that if all mankind is respectable, they will have adequacy as their indicator. Hence, the philosophy aims to develop human to be virtuous on the basis of morality and to be smart people on the basis of knowledge. This will answer the objective of having happy and qualified human resource under the principle of “Morality leads to knowledge”. As stated in His Majesty the King’s speech that “... Let the righteousness be a factor and supremacy to reinforce capability. Let it be in a correct and suitable direction that the result would answer individual’s desire...” (Phra

Dabos Foundation, 2010). It also correlates with a special speech given by Her Royal Highness Princess Maha Chakri Sirindhorn, which was “... having morality to direct knowledge in order to live together in the society, such as, not taking too much advantage, being compliance with laws or regulations, being self-discipline, and having self-assured living principles...” (Office of Education Foundation Project, 2014).

The results of this study in the context related to the philosophy of the Sufficiency Economy showed that indicators of the philosophy were on individual level under the principle of human resource development. Furthermore, it could explain characteristics of the philosophy from abstract to concrete and it was easy to understand the context. The indicators were systematically explained including input, process, output, and outcome. Input represented the “Morality leads to knowledge” principle, which morality consisted of self-governance, people governance, and work



governance; and knowledge consisted of world knowledge, dharma knowledge, and operation knowledge. For process factor, the Threefold Training principle was organized with sub-factors, which were adequacy, reasonableness, and self-immune; and classified into wisdom, virtue, and concentration dimensions. The output that obtained from those who adopted this philosophy was being righteous and smart people according to The Virtue of the Righteousness principle and the Thai Qualifications Framework for Higher Education (TQF:HEd). This result matched with UNDP (2007b) was for those who were religious, performing on the philosophy by following the Virtue of Righteous principle as the Eightfold Path principle could help and create adequacy. For outcome or impact, the factor was the people who applied this philosophy that would have happy life, which was happiness that normal ordinary people could have.

In terms of students' achievement from teaching and

learning activities in the Sufficiency Agriculture Course, overall the achievement in all perspectives was at high level, which matched with satisfaction level of students who graduated from this course. For teaching and learning activities, the results showed that graduated students had high level of satisfaction (King Mongkut's University of Technology North Bangkok, 2012). It was interesting that the result of achievement of students in life governance was at the highest level comparing with other perspectives. This meant that students could assuredly adopt what they had learned from the Sufficiency Agriculture Course as their ways of life. The second highest perspective was work governance, which students had ability to initiate and perform reasonably. Eventually, they could handle their responsible tasks successfully and could meet their targets appropriately.

And when considering about subjects and activities conducted in all teaching and learning activities, the results



showed that agricultural practice had highest achievement. This could be referred that learning and practicing by applying “On the Job Training” concept. This was His Majesty the King’s principle given to students to learn from real practice, or “Learning by doing”. Only thinking was not enough for living, worthy living was supposed to be on the basis of moral thinking and appropriate action (Stumpf, 1994). The second highest achievement was general education and living skill subject and extra-curricular activities, which had the same average results. This meant that learning righteousness from different classes and activities that the School set in the curriculum had been well beneficial to all students.

Considering more in details for all 4 dimensions of subjects and activities that influenced students’ achievement, for self-governance, the results showed that extra-curricular activities had the highest average score. This was because the course had been set to provide

activities for students to practice throughout the study period. The important point was the course specified that students had to be under regulations, disciplines, and rules of conduct. Boarding students needed to experience learning virtuousness all the time through 34 primary activities. This could be counted as a way of having good socialization. The achievement results were also according with the analyzed results of students taken the Sufficiency Agriculture Course, the students were satisfied with morality, ethics, and professional ethics the most, followed by academic knowledge, ability to perform tasks, and other activities, respectively (King Mongkut's University of Technology North Bangkok, 2012).

People governance was interpersonal and responsibility skill and the results showed that extra-curricular activities had the highest average that indicated the activities influenced on students ability on working with other people and working as a team. This expressed leadership, self-



responsibility, and also group and social responsibility as there were many activities for students, Luk Phra Dabos, to work together throughout the course. The agricultural practice assigned students to work as a team, which resulted as less important dimension.

For work governance which was psychomotor domain, the students could apply their knowledge to have right livelihood, indicating the ability to initiate and perform reasonably as they could handle their responsible tasks successfully and could meet targets appropriately. The study found that agricultural practice had the highest average result with the same aforementioned reason, which was considered "Learning by doing".

The specific profession study subject had less influence because the subject had already provided practices for students to have factual experience. For life governance, which meant students could adopt the philosophy of the Sufficiency Economy to their daily

lives; the results showed agricultural practice had the highest average result indicating that having practice was a highly effective learning process. The other less influence dimension was general education and living skill subject. For the opinions about suitable proportion of time for learning activities under the Sufficiency Agriculture Course, the majority of experts stated that the current study period was suitable to be used in the course of 1 year. Besides, there were some parts that were needed of improvement in details of the periods of some subjects and activities. For basic technician subject, the experts suggested that the theoretical part was supposed to be decreased and increased practical part for all activities because students performing tasks in the theoretical part could be included in the same time. In terms of training at the Phra Dabos Project, there was supposed to be more extra teaching and learning activities other than the conducted ones in



class. Considering causes making students not get the jobs that were related to their graduated field, mostly they were lack of input factor including lack of arable land and budget. Therefore, experts stated that the Luk Phra Dabos Project was supposed to classify students into two groups: have and do not have arable land, which it was supposed to be suitable courses available so that students could properly apply to their lives.

From the analyzed and discussed results, it can be seen that the teaching and learning activities of the Sufficiency Agriculture Course could be integrated with the philosophy of the Sufficiency Economy on the basis of morality leads to knowledge principle, which would eventually be beneficial to the students. Her Royal Highness Princess Maha Chakri Sirindhorn, the Honorary Vice-Chairman of the Phra Dabos Foundation, has written an important part related to the Phra Dabos Project in one of Her Royal Highness's literary

works that "... if this project, "Phra Dabos School" is successfully run, we Thai can have our own distinctive education system..." (Phra Dabos Foundation, 2011). This royal literary work corresponded to the royal intention of making the School to have righteous (morality and ethics), smart (wisdom), and happy (being helpful and have peaceful living with other people in community and society) students. In other words, to have students who were "Good Citizens of the Community" (Pueksakon, 1994).

### **Suggestions in the research application.**

1. Phra Dabos Foundation has an obligation to highlight on agricultural practice, extra-curriculum activities, general study and life skill because the students' achievement in the Sufficiency Agriculture Course is higher than any other subjects or activities.

2. The period of time for studying in basic technician subject in the Sufficiency Agriculture Course should be decreased to a



3-month course because the students' achievement has the least influence.

3. Luk Phra Dabos Project has an obligation in complete preparation for staff, teamwork, trainers and lecturers, and the system to support students' practice in part time for effectiveness of study.

4. Luk Phra Dabos Project has an obligation to provide the Sufficiency Agriculture Course to be appropriate for

student target, which is divided into 2 groups. For those who have their own land, they are provided to study about the new agriculture course under the investment principle, increasing income, and harmless environment and health. The other group is the students who do not have their own land. Accordingly, there should have an opportunity to have occupation without investment.

### References

- Lama,D. (2002) *"The Noble Path of Practicing – The Path of Meaningful Life"*. Bangkok: Suan Nguen Mee Ma Publishing House.
- King Mongkut's University of Technology North Bangkok. (2008) *"The Monitoring Employment Report of Phra Dabos Graduated Students of the Academic Year 2002 – 2007"*.Bangkok: Krung Thep Printing House.
- King Mongkut's University of Technology North Bangkok. (2012) *"The Report of User Satisfaction on Staff/Officer Who Graduated from Phra Dabos School and the Satisfaction of the 8 courses of Phra Dabos Graduated Students of the Academic Year 2001 – 2007 (Batch 31 – 35), The Research for Development of Teaching and Learning System of Phra Dabos School"*.Bangkok: Krung Thep Printing House.
- Teeraka yakeenant, K. (1988) *"The Royal Initiatives in Human Resource Development of His Majesty the King Bhumibol Adulyadej – As a*



- Worship in the Celebrations on the Auspicious Occasion of the Longest Reign,*” Research Institute of Thai Studies, Chulalongkorn University. Bangkok Chulalongkorn University Printing House.
- Luk Phra Dabos Project. (2013) *“Luk Phra Dabos Project – Annual Report 2012”* .Bangkok: Krung Thep Printing House.
- Office of Education Foundation Project. (2014) *“Documents Used in the Training of Morality and Ethical Development for Schools in the Education Foundation Project, 11 – 12 October,”* Multi-purpose Courtyard, Jarkanusorn Building, Phra Dabos School, p. 3.
- Office of the Royal Development Projects Board. (2012) *“His Majesty the King Bhumibol Adulyadej’s Working Principles,”* 7th edition, July, p. 4.
- Phra Dabos Foundation. (2003) *“Phra Dabos Foundation – Annual Report 2003”* .Bangkok: Krung Thep Printing House.
- Phra Dabos Foundation. (2010) *“A Memoir of His Majesty the King Bhumibol Adulyadej of Thailand – Royal addresses and speeches of Children and Youth in the Celebrations on the Auspicious Occasion of His Majesty the King’s 72<sup>nd</sup> Birthday Anniversary 5<sup>th</sup> December 2009,”* 7<sup>th</sup> edition. Bangkok: Krung Thep Printing House.
- Phra Dabos Foundation. (2011) *“Phra Dabos Foundation – Annual Report 2009 – 2011,”* Bangkok: Tanatach Printing Co., Ltd.
- Phra Dhammapidok (P.A. Payutto). (2001) *“The Essence of Buddhism,”* The Vuthidham Foundation for Education and Dharma Practice. Bangkok: Mahachulalongkornrajavidyalaya University Printing House.
- Pueksakon, S. (2002) *“Phra Dabos Project – The Royal Speech of His Majesty the King Bhumibol Adulyadej.”* Bangkok: Krung Thep Printing House.
- Stumpf, S.E.(1994) *“Philosophy: History and Problems,”* New Yorkm McGraw-Hill.
- Jareonsettasin,T.(2013 , July 10). *Adequacy for Social Justice.* Thairath, p. 3.



- 
- The Royal Institute. (2014, September 4) "*Knowledge Source*". Retrieved September 4, 2014, from <http://www.royin.go.th/th/knowledge/detail.php?ID=4066>.
- United Nations Development Programme (UNDP). (2007a) "*Human Development Report 2007*," Bangkok: Keen Publishing (Thailand) Co., Ltd.
- United Nations Development Programme (UNDP). (2007b) "*Thailand Human Development Report 2007: Sufficiency Economy and Human Development*," Bangkok: Keen Publishing (Thailand) Co., Ltd.