

Ban Jumrung

An example of success in community development from the East of Thailand

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Abstract

Ban Jumrung is one of the prototype communities, which is very successful by using the royal philosophy of "Sufficiency Economy" as a guideline for rehabilitating the local community.

Sufficiency economy is a philosophy that stresses the middle path as an overriding principle for the appropriate conduct to create a balance amidst external and internal changes. The purpose of this document is to present the benefit of this guideline assisting Ban Jumrung in overcoming various aspects, and in particular economic problems. The collected data is used for project research. The result of this study has found that the philosophy of "Sufficiency Economy" is the key to the success of Ban Jumrung.

บทคัดย่อ

บ้านจัมรุงนับเป็นชุมชนต้นแบบแห่งหนึ่งที่ประสบความสำเร็จในการน้อมนำหลักเศรษฐกิจพอเพียงมาใช้ในการฟื้นฟูชุมชน เศรษฐกิจพอเพียงเป็นหลักปรัชญาที่เน้นทางสายกลางเป็นหลักแห่งการปฏิบัติที่เหมาะสม เพื่อสร้างความสมดุลท่ามกลางการเปลี่ยนแปลง ทั้งจากภายในและภายนอกชุมชน วัตถุประสงค์ของบทความนี้คือ การนำเสนอให้เห็นถึง คุณูปการของหลักเศรษฐกิจพอเพียงที่ช่วยให้ บ้านจัมรุงสามารถเผชิญกับอุปสรรคปัญหาต่าง ๆ ได้ โดยเฉพาะอย่างยิ่งปัญหาเศรษฐกิจ การวิจัย เอกสารเป็นแนวทางสำคัญในการเก็บรวบรวม ข้อมูล ผลการศึกษาพบว่าหลักปรัชญาเศรษฐกิจพอเพียงเป็นกุญแจสำคัญแห่งความสำเร็จของ บ้านจัมรุง

Keywords

Community, Sufficiency Economy, Rehabilitation

1. Introduction

Over the past 4 decades, the development of local communities in Thailand was the responsibility of the government. The local and international societies as we know it have progressed and changed, the way in which local communities in Thailand are developing, has changed accordingly. In other words, government agencies changed their roles from controlling and leading into support of local communities instead. Sections in the Thai society joined forces to empower the communities and thus the communities themselves started to realize the importance of this. They will be interested in learning and looking for ways of development that suit their society, so that they become strong, stable and able to surely cope with the social changes.

For more than 20 years, people in the Ban Jumrung community, local and central government agencies and people's organizations have joined forces to develop this community by

following the principle of sufficiency economy. These attempts resulted in the rehabilitation of the soil, water, forests, education and tourism. Plus in the 24 strong activity groups, that have become their social capital and they share all the same goal, that is to solve problems by themselves. Today the community is known for its success in self-

empowerment and it is recognized as the prototype community that has its own way of development.

2. The history of Ban Jumrung

The Ban Jumrung community is located at Moo 7 in Tambon Noen Khor of Klaeng district, within the province of Rayong. This half-urban, half-rural community of farmers had orchards and rubber tree plantations. The community's origin dates back some 150 years and consisted of 30 households, related to 5 big families. At present, over 600 people live in this community. The word "Jumrung" represents the landscape of the community which is a flooded basin. It is the variant of the word "Jumru" in the dialect of Chong people, meaning the place where a stream adjoins a marsh. (Ratchapol Pukwanmuang, 2006, pp. 14-15)

3. The empowerment of the community

The nature of a community is what local people have developed in their own contexts. Anand Kanchanaphan (2001, pp. 86-8) mentions 4 factors that influence the nature of a community. They are (1) social values and cultures, (2) social capital, (3) rights related to legitimacy, and (4) the learning and adjustment of the community that are related to mentalities, rules, organizations and institutions. A study by Parichart Valaisathien in the Project to Promote Learning for Community Happiness (2006, pp.5-7, cited in Phra Maha Suthit Aphakaro, 2006, pp. 2-19) found that the nature of a community resulted from the collective feelings and the bonds that individuals had towards a

place, the activities that the people conducted, and the lessons and experiences that the people gained from the conflicts and the creation which happened while they were trying to protect their community from changes. The lessons and experiences that the people learned together were the bases on which they developed the systems, rules or customs that become the nature of their community.

The success of the Ban Jumrung community results in what Ban Jumrung people have learned, created and fought for, in the past 20 years. It started with the common problems of local people which were lacking money for the development of their community. The finding that the local people's blood was highly contaminated with chemicals, used in their agriculture for a long time, the low prices of their produce, their low income, drought, their lack of welfare etc., was not commendable. These

problems prompted the local people to form groups and try collectively to find solutions. Receiving now support from sections within the government and in the private sectors, was mainly because the Thai society has turned to 3 main community development concepts: the concept about community cultures,¹ the new concept of management in the government sector,² and a new form of democracy³. The Ban Jumrung community found its unique and successful way in its own development, by forming 24 activity groups that share the same goal: to solve problems by themselves, before seeking help from outsiders.

The formation of these 24 activity groups and the experiences that local people have gained from longstanding cooperation amongst themselves and others plus the local people's devotion to the interests of their community, local wisdom, traditions and

¹ The concept about community cultures is based on 3 important principles as follows. Firstly, development is "bottom-up" instead of "top-down". Secondly, the negative approach based on the view that villagers had nothing and lacked everything is replaced with the positive approach in which villagers are encouraged to brainstorm ideas to conserve their old cultures and adjust them when it is suitable. Thirdly, villagers are invited to genuinely participate in development projects. At present, campaigns to raise social capital that already exists in the community are also emphasized. The social capital includes trust, generosity and unity. (Phra Maha Suthit Aphakaro, 2006, pp. 2-19)

² The Organization for Economic Co-operation and Development (OECD) referred to 2 new main ideas of management in the government sector: (1) the improvement of production and (2) the improvement of product and service delivery instead of a focus on compliance with regulations. (OECD, 1991, p. 11 in Jumpol Nimpanich, 2006, pp. 4/12-4/13) C. Hood made 7 points: (1) management assigned to professionals; (2) clear and standard criteria for the evaluation of performances; (3) emphasis on production control; (4) government agencies broken down into smaller units to better suit their operations; (5) the organization of competition on management in the government sector especially in relation to public services; (6) emphasis on private-management styles; and (7) emphasis on disciplines in the spending of national budgets. (C. Hood, 1991, pp. 3-19 in Jumpol Nimpanich, 2006, pp. 4/13-4/14)

³ The new form of democracy or participatory democracy provides people with more authority to determine public policies or allows people to play more roles in direct governance. This is based on the notion that people are aware of and enthusiastic about politics (civic citizens). (Tossaporn Sirisamphan et al., 2003, pp. 71 in Jumpol Nimpanich, 2006, pp. 4/21-4/22)

cultures, local communications and capable leaders, enable the Ban Jumrung community to learn and apply its wisdom with new technologies. In 2005, the community joined a community standards project, won approval from the evaluation committees, at district and provincial levels and became an empowered community prototype in the East of Thailand for other communities to follow.

4. Group activities as an empowerment mechanism

The Ban Jumrung community has collected its household information since 2000. Consequently it knows what it is, and what it is able to work out plans that suit its context. It supports collective work and coordination through the activity groups and bases these activities on the principle of sufficiency

economy. The community also emphasizes the development of knowledge through its learning processes and activities in order to solve problems. Ratchapol Pukwanmuang (2006, pp. 22-38) studied them and described the 24 activity groups of the Ban Jumrung community as follows.

1. **The community's shop.** This is also functioning as a marketing demonstration center. It is the first activity group of the Ban Jumrung community and belongs to all community dwellers. Established in 1987, the shop faced several management problems because local people are farmers who were good only at cultivation of the land and not perfect in the business of the shop, however, they solved those problems well by education. Thanks to the local people's good support for the shop, its profit kept growing every year. The profit is divided into 3 parts.

30.00%	Kept as fund for the community development
35.00%	Paid to the shareholders as dividend
35.00%	Paid to customers in proportion to their purchases
100.00%	

(The community's shop triggers the process of development, n.d.)

The success of the community's shop makes community dwellers realize the importance of grouping and develop the feeling of collective ownership of the shop. In 1990, the shop of Ban Jumrung received an interest-free loan of 30,000 baht from the Provincial Public Health Office of Rayong. The loan added to the community's development fund which is called the "Ban Jumrung Development Fund". Since

then, the community's shop has been the center of activities of the Ban Jumrung people. All activity groups gather at the community's shop which community dwellers now call "Village Development Fund".

2. **The Ban Jumrung Development Fund.** As mentioned above, the fund resulted from the Provincial Public Health Office lending 30,000 baht to the community's shop free of

interest. The loan was used as the fund for the development of the community. The money has funded all the activities of the community which are of public interests only, such as the maintenance of roads and power supply, the installation of a communication system and the support of traditional events. (Chartchai Luangcharoen, 2551, p. 3)

3. The community's learning center. It shares the same location as the community's shop which functions as the office of the Ban Jumrung community. It is the center of the activities of community dwellers including old and young people as well as the local athletes. The place is the heart of the village.

4. The group of the farming housewives. It is amongst the initial groups that took shape thanks to support from the Department of Agricultural Extension. The group was established in 1977 as the local people were suffering from low agricultural yields. Therefore, the women in the community brainstormed ideas to find ways to increase the values of their produce and preserve it, for example, in the form of preserved food and processed fruits. Initially the group had 20 members who made such products as shampoos, conditioners and dish detergents for sale. Profits went to the fund of the group which raised monthly deposits. Today, the group has 30 members and its revolving fund amounts to about 150,000 baht. The members enjoy the privileges of receiving the products for their own use and borrowing up to 10,000 baht from the fund with the annual interest of 1 baht. They can spend the loans at will but must repay the full

amounts at the end of the year. A study found that no one defaulted, because all members know one another. (Chartchai Luangcharoen, 2551, p. 2)

5. Inthachote Karoon Club. It was formed in 1992 to gather the leading young people who devote themselves to the public interests. The club is named Inthachote Karoon (grateful for Inthachote) because young local people study at Ban Jumrung School (Inthachote). The membership of the club has risen from 20 to over 100. Every family sends its representative to be a member of the club. Members work and save collectively and also assist in activities of the community such as charity events, annual fairs and funerals. Members take turns to be on standby daily and volunteer to support local activities whilst they contribute with their money and labor. Consequently Ban Jumrung community has its own source of labor to help realize its activities. (The local cultural group, n.d., pp. 2-3)

6. Inthachote Petanque Club. It was formed to meet the local people's need for pleasant activities during the Songkran (Thai New Year) festival. The people agree that petanque is the right activity that can entertain people of all generations in the community. (The local cultural group, n.d., p. 1) The club was established in 1995. Sgt Apiyos Buranarek introduced petanque to the community and taught local people to play it. The petanque venue of the community is its learning center. About 20-30 petanque players practice there every day. Their skills have been so developed that they have won a number of prizes, and

they are recognized at the national level and they can become members of the Petanque Federation of Thailand. The management of Ban Jumrung School has included petanque in its curriculum and key members of the club teach the sport to students who are the children of the community.

7. The group of water consumers. It was set up in 1994, with the support from the Community Development Department, to solve the water supply problems of the community. As the Ban Jumrung community depends on agriculture, especially orchards, and often faces water shortages, farmers gather to regulate their water consumption and dredge water sources. Members of the group conduct various activities including savings, dredging two public reservoirs: Ban Jumrung reservoir and the reservoir in front of Wat Jumrung temple, the operation of a garbage bank, homestay and ecotourism services and etc. Today the group has 128 members and its capital exceeds 300,000 baht which is lent to members to support their occupations.

8. The group that supervises the garbage bank and the environment of the community. It was set up in 2005 to handle garbage in the community. The community assigns the group of water consumers to raise the initial 9,100-baht fund by selling shares to members to facilitate the operation of this garbage and environment group which also receives a sponsorship of 30,000 baht from the Network of People's Organizations in Ban Jumrung Community. The garbage bank buys

garbage from the residents between 1pm to 4pm on Wednesdays.

9. The homestay group. It was formed in 2005 because the group of water consumers implemented a job creation project for its members. The homestay group was aimed at allowing outsiders to learn the lifestyles of community dwellers. All families that are members of the group must keep their home clean and well maintained. Homestay in the community charges 120 baht per night and a breakfast is included. The 120-baht sum is divided into 3 parts. Of the sum, 70 baht goes to the homeowner, 40 baht to every breakfast that the homestay group prepares, and the rest 10 baht funds the management of the group. (Members' activities, n.d., p. 1)

10. The group of the elderly. It was formed on April 5, 2000, when it received an SIF budget for the welfare of old community dwellers. The group has 84 members and conducts several activities: meetings, exercises, basic checkups, blood pressure tests, weight measurement, and the production of coarse rice by group members with the tools that the members made. The rice is available for members and the general public. Members of the group also operate a herbal sauna which charges 10 baht per round. This service is provided in winter and is available every day except on Buddhist holidays. Besides, the group has created a funeral fund, of which each member pays a subscription fee of 50 baht each month and 100 baht whenever a member dies. The funeral fund amounts to about 50,000 baht and has 75 members.

11. The occupational group. It was formed on May 25, 2001, after receiving a social development sponsorship worth 150,000 baht for the creation of jobs for its members. The group has invited trainers to educate its 35 members about packaging, marketing and processing their farm products. Members have learned to dry rambutan and durian for making durian cakes. The occupational group has also procured equipment such as ovens, stirrers and packaging machines for use by its members.

12. The local farming group. It was set up in 2002 with 10 members. It focuses on integrated farming, the production of compost and organic insect repellents for their members. Also the production of liquid organic fertilizer for sale. The group also grows organic vegetables that are supplied to the community's "Somtam Jumrung" restaurant. Members of the farming group meet on the second Wednesday of every month and meet members of other groups on the 15th day of every month.

13. The youth group. It was formed in 2000 when the executive members of the village received a budget of 15,000 baht from the Tambon Noen Khor administration organization, to train local young people how to protect themselves from narcotics. The group has 46 members who conduct income-generating activities such as the production of salted eggs and crispy fried bananas. They organize activities amongst members such as their annual Jumrung Cup football tournament, process farm products, and participate in sports tournaments. They also produce programs on the Ban Jumrung community radio and run a

sports fund for young people in their community.

14. The occupational fund group (the farmer's supporting group). It was formed in 2001 in line with a government policy for members to borrow from the fund, to start their occupations. Local people elected their representatives to manage the fund that has 150 members. The group meets quarterly. Each member can borrow up to 20,000 baht at the time, repay in monthly installments and is subject to 6% annual interest. The occupational fund group makes profits for the community every year. It therefore won a 3-star rating and received an additional fund of 100,000 baht.

15. The community radio group. It was set up in line with a policy of the Social Fund to allow interested people to operate their own community radio. The group started with 15 members who have been trained on technical operations, program production and community radio management. From September 14, 2002, it is broadcasting on the FM 103.75 MHz frequency for 3 hours a day from noon to 3pm and covers an area of about 10 Tambon (groups of villages) within a radius of 15 kilometers. Local people have been trained in radio production to produce radio programs and control their transmitter. Today there are over 100 program producers and over 100 programs on the community radio.

16. The health volunteer group. It was formed with 15 volunteers in 1979 to meet a policy of the Ministry of Public Health. The group has an outstanding performance compared with health volunteer groups in other villages. The volunteers take care of the health

of the local people, assist doctors in health campaigns and brainstorm ideas to solve local health problems. The health volunteer group has its basic public health office located at the learning center of the community and the office opens from 1pm to 4pm on Fridays. Three health volunteers take turn to be on duty at the office at the time and provide blood pressure tests, urine sugar tests, weight measurement and counseling. The volunteers also host a 30-minute-long health program on the radio on Fridays.

17. The local cultural group. It was seriously formed when the community radio station started to broadcast stories about local arts and artists. Actually the group of people interested in local cultures has existed in the community for over 50 years and they gather at the times of their cultural activities. The local cultural group started its systematic organization by grouping the people who play long drums and stringed instruments as well as singers of morale-boosting songs and local songs. In 2004, the group asked the management of Wat Jumrung School for approval for its members to teach students. Members of the group meet on the 14th day of every month, teach students 30 hours per year, participate in local traditional activities and perform in cultural events.

18. The group of female volunteers for the Jumrung development. It was formed in 1994 to respond to a policy change of the Community Development Department. This is to encourage local female orchard and rubber farmers to spend their spare time doing extra jobs like learning to improve their capabilities,

and brainstorming ideas to develop their community including solving local problems together with the local leaders. Today the group has 76 members and its activities include the production of fish sauce, shrimp paste and liquid detergents for dishes and clothes.

19. The Ban Jumrung welfare fund. It was raised in 2005, thanks to the cooperation between the local people and the Community Organizations Development Institute, which is interested in the welfare of community dwellers. The welfare fund was first set up with a 10,000-baht contribution from the community's occupational fund group and contributions from their members. Each member gives 360 baht yearly to the welfare fund, which in return provides the members with the welfare that (the government fails to offer) is not forthcoming from the government. Community dwellers are learning to design the welfare that suits their life.

20. The farmers' group. It was formed to serve the intention of the Ban Jumrung community dwellers. Their main intention was to revive their rice farming. They want to produce organic rice in order to feed the mill of the group of the elderly and teach their children about the culture of rice farmers.

21. The Ban Jumrung Bank group. It was developed from the savings sub-group under the group of water consumers. They have continuously contributed to their saving fund every month. Members of the water consumers group contribute to the fund on the 1st day of every month and these members have one hour a day to borrow from the fund.

This practice leads to their motto, "One month, one day, one hour". Subsequently the community council resolved to develop the savings sub-group into the community's bank. The Network of People's Organizations in Ban Jumrung Community was assigned to seek the know-how for the establishment of the bank which opened in 2006.

22. The processed product group. It was formed to process the farm products of the community. Community dwellers group had to learn and set the standard for their processed products. They also market these products, part of which is for sale at the Somtam Jumrung restaurant and at the stalls in the community. Members of this group generate income when visitors, who inspect the activities of the community, buy their processed products.

23. The Network of People's Organizations in the Ban Jumrung Community. It is the organization that is duty-bound to contact the government and private development organizations as well as other local organizations. Representatives of the activity groups meet at the end of every month, to discuss their cooperation. With support from the Community Organizations Development Institute, the Network of People's Organizations in Ban Jumrung Community today functions as the learning center of the community. It exhibits the development of the Ban Jumrung community to the people who plan to improve their communities accordingly.

24. The Para rubber trade group. It resulted from discussions in the community council, where the local people

raised their problems of being unable to set reasonable prices for their rubber and being cheated on with modified scales. In 2005, the Community Organizations Development Institute urged the local people to form the cooperative. Whereby the startup capital had to be raised by the institute and local people. Today the group has 199 members who are rubber farmers and non-rubber farmers. They elect representatives to manage the group that has a daily revolving fund of 400,000 baht. The members have a direct and indirect benefit from these operations.

The details of the 24 activity groups show that the groups of Bang Jumrung community were not formed simultaneously but they happened at different times. Some groups took shape thanks to support from outside organizations and other groups resulted from the brainstorming of community dwellers. The activity groups are always adjusted to suit the changes of internal and external economic and social contexts. Consequently, activities of Ban Jumrung are sustainable and effectively empower the community.

5. Sufficiency economy as the philosophy of Ban Jumrung

Sufficiency economy is the philosophy of life that His Majesty the King bestowed on the Thai people for implementation at all levels. From the family level to community and national levels in order to keep national development and administration, especially economic development, in a moderate manner to cope

with globalization. The Ban Jumrung community bases its activities on sufficiency economy in the way that they reflect moderation, rationality and good immunity. Decisions on activities are subject to 2 conditions in line with the philosophy of sufficiency economy: knowledge and morality. Ban Jumrung follows the principle of sufficiency economy in the following manners. (Ratchapol Pukwanmuang, 2006, pp. 16-22)

1. Moderation means the levels that are adequate, neither too little nor too much, of anything done without troubling oneself and others. This includes moderate production and consumption which Ban Jumrung people apply towards the activities of their community as follows.

a. The consumption of local vegetables – The Ban Jumrung community promotes independence, so people are encouraged to eat local vegetables such as the flowers of blue peas, the leaf buds of bitter cucumbers, turmeric, acacias, piper betel leaves, Asiatic pennywort leaves and "Samed Daeng" (*Eugenia cinerea*). Local vegetables in Ban Jumrung village are eaten and used as materials to make "Somtam Jumrung" salad which is a famous dish of the community. Today "Somtam Jumrung" is the well-known symbol of the community.

b. The consumption of coarse rice – Old people group and produce coarse rice. They pack their coarse rice in bags and sell the products at the community's shop to promote good health among community dwellers. The old people have their own rice mill and continuously produce coarse rice. They

give rice husk and bran to local farmers who turn the leftovers into compost. Broken rice is sold to local people who raise soft-shelled turtles.

c. Valuable garbage – Local people see the values of garbage, so they group and establish the garbage bank. The bank buys all kinds of garbage, sorts them and keeps what can be reused. Meanwhile, members of the youth group regularly collect garbage and clean local streams. With such activities, local young people are aware of the value of garbage, leftovers and environmental conservation.

d. Product processing – Ban Jumrung land is suitable for agriculture, so there are farm products to process. The group of female volunteers processes durian, bananas and jackfruits. As the community is located close to the sea, local people also make shrimp paste and fish sauce for their own consumption and sale.

e. Ban Jumrung-styled homestay - As many people visit the Ban Jumrung community for both learning and vacation, the Ban Jumrung people have to accommodate their guests. The accommodation is arranged in the Ban Jumrung style. In other words, the stay of guests will not affect the life of local people. Visitors are treated as if they stayed with their relatives. Each visitor will get a mat, a pillow and a mosquito net and have a chance to experience the lifestyle of Ban Jumrung people. The group of water consumers caters for guests and meals are made mainly of local vegetables. Income from the homestay

service adds to the community's development fund. This income becomes returns for accommodation providers and contributes to the saving fund of members of the group.

2. **Rationality** governs decisions that must also be based on the philosophy of sufficiency economy. Decisions will be reached after the careful consideration of all the relevant factors and possible effects. The Ban Jumrung people use their community council as a forum where they collectively discuss local problems.

a. The Ban Jumrung people have a monthly community council meeting. The council sets the directions of the community's plans and actions. All community dwellers have their voices heard in these meetings. Participants in the meetings are local leaders, representatives of the activity groups and experts. Here, the people share their reasons, opinions and knowledge, prioritize collective interests and set aside their individual interests. They do their best in reaching public participation and collective decision making. Any issues that draw too many conflicts will be postponed, to give enough time concerned, to reconsider the issues carefully and discuss them in more constructive manners.

3. **Good immunity** means that local people are well enough prepared to cope with any impacts or changes that may occur in the immediate or far future.

a. The Ban Jumrung people have accumulated their experiences in independence from their work since 1986 and these experiences are transferred from generation to generation. The 4th generation of

local leaders has taken over the lead in community development. The community has its Network of People's Organizations in the Ban Jumrung Community as the center to contact outside partners. The local people are good at adjusting themselves, mainly through learning. They always meet and consider all outside guidelines from both, the government and the private sectors as well as from any other development agencies. They adjust those guidelines to suit their lifestyle and assure that all community dwellers will benefit from the implementation of these guidelines.

b. **Communications**

i. **Radio and Internet**– The Ban Jumrung community has its own radio station and website to present good stories to the local people and promote the value of local conservation. The community radio has been improved continuously and is recognized by the local people as a good medium. People outside the community consider it as a model community radio station. The website has just been launched and the people who maintain it are developing their knowledge and expertise for the benefit of the community.

ii. **Discussion forums** – The Ban Jumrung people meet regularly at their learning center. They discuss issues and have an area where they can read newspapers. They exchange opinions, follow up developments and update one another on news and information.

iii. **The Learning Institute for Every One (LIFE) project** – The Ban Jumrung community is developing its learning center for the sake of public education. The development

is carried out in cooperation with the Community Enterprise Institute, Rambhai Barni Rajabhat University and PTT Public Company Limited.

The two conditions for executing the activities of the Ban Jumrung community can be elaborated as follows.

1. **Knowledge** refers to adequate academic knowledge in comprehensive fields, the integration of various fields of knowledge and the use of the integrated knowledge in planning and decision-making. The Ban Jumrung people apply their local wisdom, while having confidence in their lifestyle and adhering to sufficiency economy. They manage their integrated knowledge about life and base their plans and decisions on information. Since 2000, the people in the community have collected information about households and developed activities, based on that information. Since 1986, the people in the Ban Jumrung community have been learning academic skills, whilst gathering experience from outside agencies and developing their own expertise. The Office of the Narcotics Control Board, an institute for the development of civil media, and universities have studied the lifestyle, the management and environment of the community, and the spirit of the community dwellers. They have found that the people in the community have developed valuable knowledge, realized the merits of learning and had their own skills in making decisions and taking actions.

2. **Morality** refers to adherence in morality, honesty, patience and a good life. The important virtues of the Ban Jumrung people are sacrifice, honesty and devotion towards the

public interests. These are proved with the operations of the community's shop that has been open for over 20 years. The shop makes a profit every year and is subject to collective ownership. The local people operate the shop with the knowledge of global changes and that of their own community. Knowing who they are, the Ban Jumrung people are able to overcome obstacles and gain pleasant experiences.

6. The present state of Ban Jumrung community

At present, Ban Jumrung is recognized as the strong community model where people have various capabilities and devote themselves to the interests of the community. The community has established as many as 24 main activity groups. Visitors keep coming to the community to study its management and activities. It has a well-known restaurant with the delicious Somtam salad as a special dish. Community dwellers operate their local radio station for public information and education. The community radio station broadcasts daily on the FM 103.75 MHz frequency for 3 hours. The community also has its own website, lays down its own master plan and receives sponsorship from the Social Fund.

The Ban Jumrung people dream that *"In the next 10 years, the village will have all it needs. We need a kid who is good at finance to manage the bank. We want a minimart manager who should be satisfied with a salary of some 7,000-8,000 baht. We would like to have an engineer who will supervise the factory and earn a 10,000-baht salary. These are*

planned but will take time to be realized because it is about human resources development. We will develop the new generation of local people. We will promote their education. We have planned who will be what in the future," according to Chartchai Luangcharoen. (Ban Jumrung prototype of sufficiency economy, 2551, p. 2)

7. Conclusion

Studies found that the success of the Ban Jumrung community resulted from 6 elements, which are as follows:

1. People - Ban Jumrung has valuable people. In other words, the people of Ban Jumrung have a high moral, commitment towards their community and confidence in themselves. Together they learn to cope with problems. They have strong leaders. They have love, unity and join forces to develop a technique and then create power. The unity enables them to be strong enough to cope with any problem.

2. Clear goal -The community dwellers have their clear common goal, in solving problems and overcoming obstacles to rehabilitate and improve their quality of life.

3. Tools -The Ban Jumrung community has its learning center and activities as important tools. This is to encourage the local people to brainstorm their ideas and strengthen the community.

4. Processes - Ban Jumrung has processes for the local people where they have equal chances to learn together. This is achieved through discussions, planning,

actions, and joint decision making. All the processes resulted from the joint efforts and gradual developments, that the local people and outside parties made for the community. It is through these processes that the local people have developed their character of protecting their homeland, independence, and realizing the importance of collective thinking and participation. With the character, the community is strong enough to protect itself well from the impacts of capitalism that has made its presence in the Thai society.

5. Support -The empowerment of the community is accelerated with the support from parties inside and outside the community. The networking of support is an important mechanism for the development of the community.

6. Clear government policies - Clear government policies effectively enable the community to cope with capitalism, consumerism and the exploitation of natural resources and the environment. Initiation or inspiration as well as subsequent and gradual assistance by the government are also essential for the empowerment of the community. However, before launching any policy, the government should study possible impacts to prevent adverse effects.

The perfect combination of the 6 elements allows the Ban Jumrung community to successfully develop itself, receive a standard community award, win approval from evaluation committees at district and provincial levels and become a model for other local and overseas communities. The people of the Ban Jumrung



community may not have achieved everything they need, but they have reached what is the most important: mutual care and help as well as

brainstorming which are the heart of the development of their community, for which local people have been pushing for over 20 years.

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