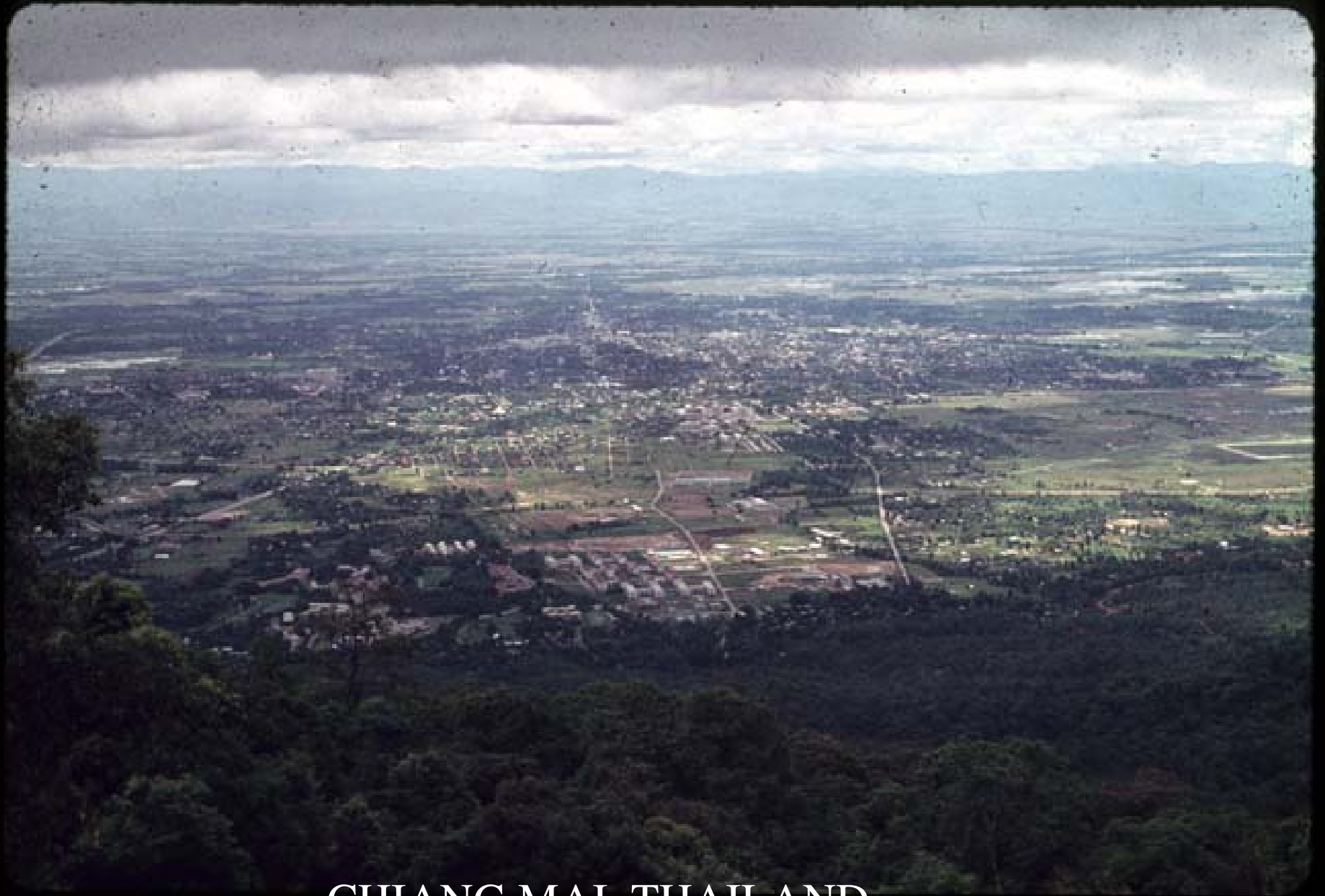




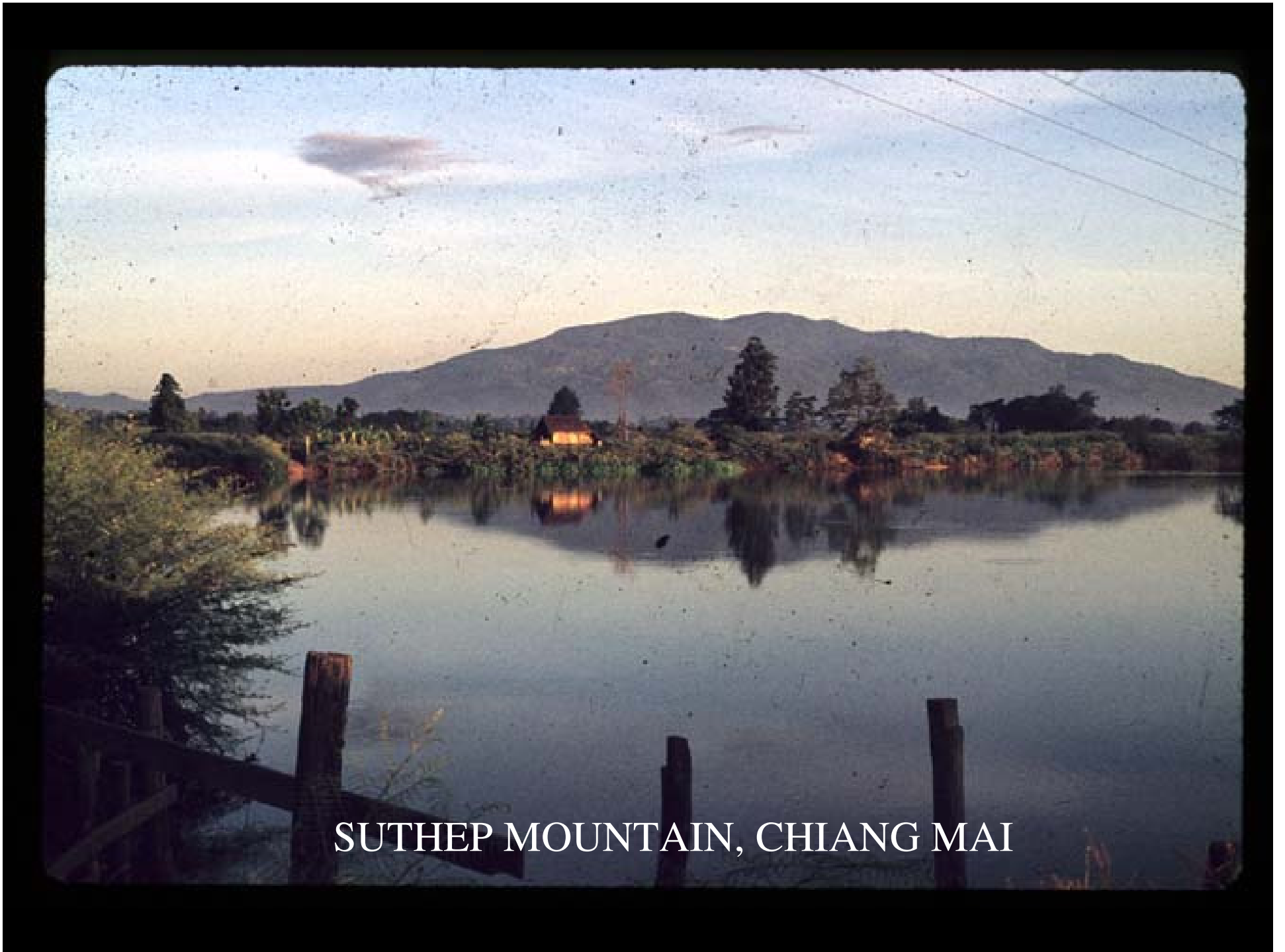
# BUDDHIST ECONOMICS AND THAILAND'S SUFFICIENCY ECONOMY

## PRELIMINARY CONSIDERATIONS

- THE SHADOW OF MAX WEBER
- BUDDHISM VS. BUDDHISMS
- NIRVANA & COPING WITH LIFE'S DILEMMAS
- APPLYING YESTERDAY'S TEACHINGS TO TODAY'S PROBLEMS



CHIANG MAI, THAILAND

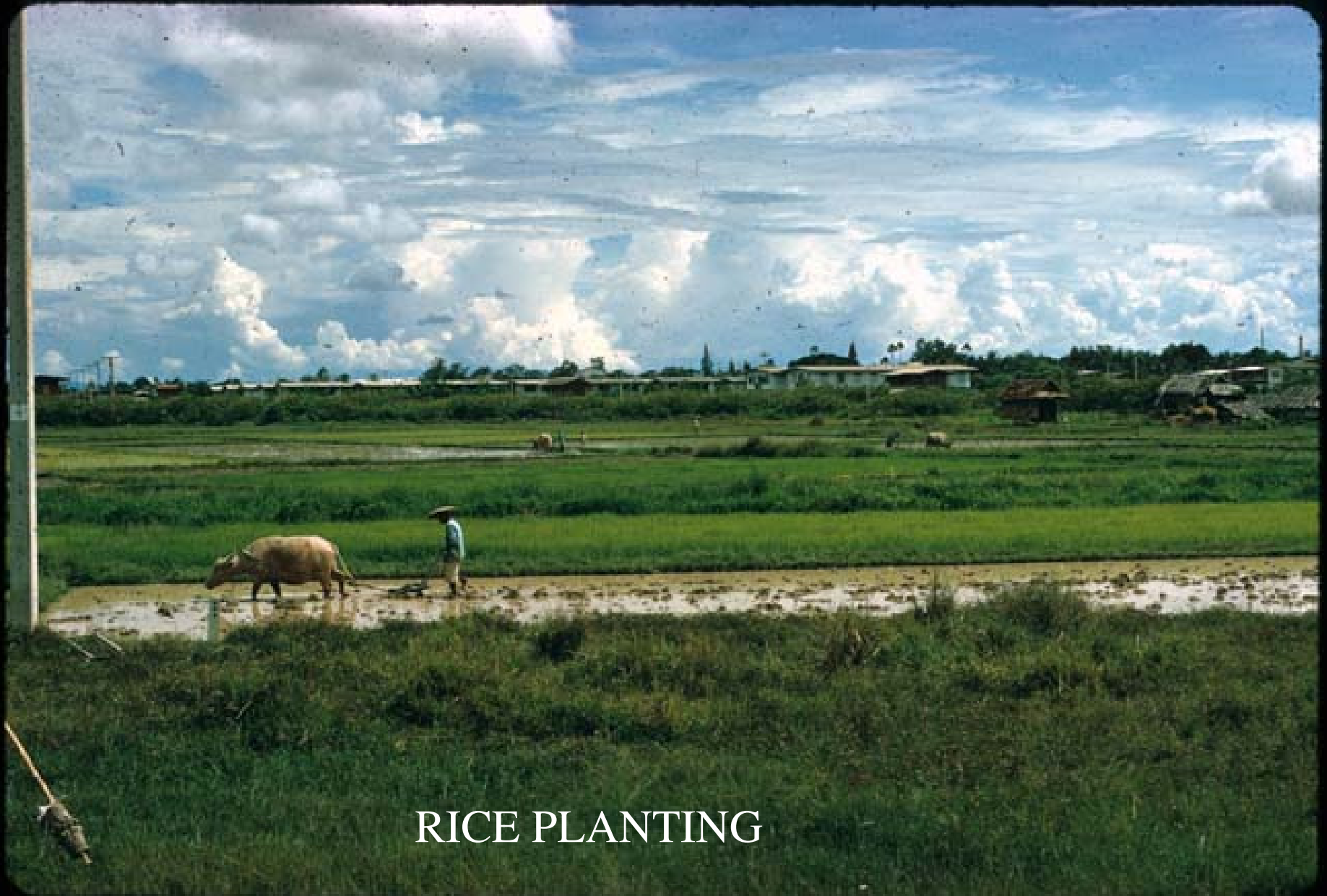


SUTHEP MOUNTAIN, CHIANG MAI





TRADITIONAL  
LIVELIHOOD  
CHIANGMAI VALLEY



RICE PLANTING



RICE THRESHING

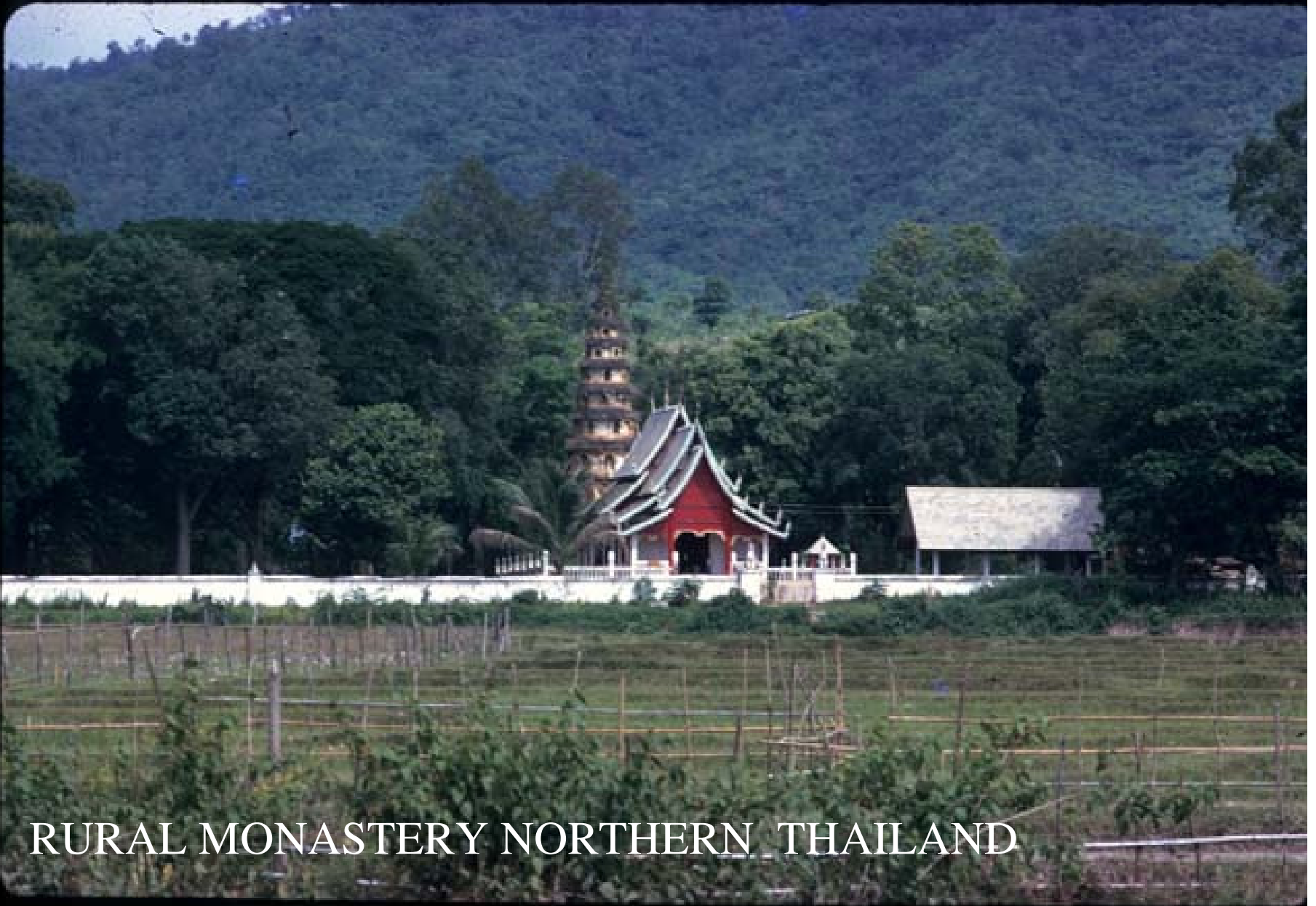


NONTHABURI. TRANSPORTING COCONUTS



KLONG NET FISHING





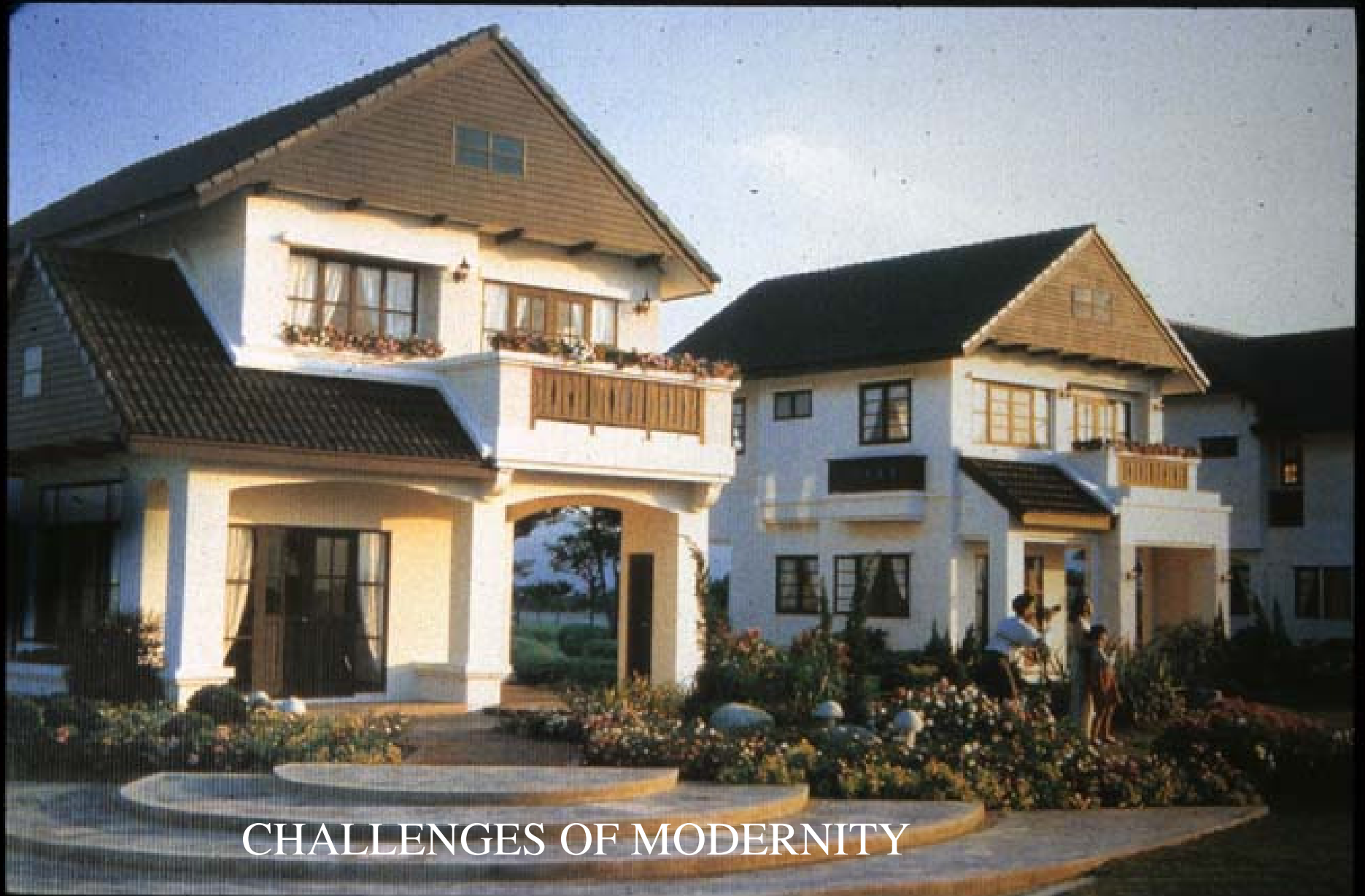
RURAL MONASTERY NORTHERN THAILAND



RURAL MONASTERY NORHERN THAILAND



VILLAGE HOUSE



CHALLENGES OF MODERNITY







**Sathorn Garden Residential Condominium on South Sathorn Road**



**SSP Tower II & Mini Office at gateway to Port & Rama IV Road**



TRADITIONAL MARKET







MODERN CONSUMERISM



Industrialisation, once seen as the answer to Thailand's rural poverty, now poses an imminent threat to society, writes TARA BUAKAMSRI. Related reports on page 24.

FROM the central plains up to the mountains, upper north, the jungles. Khao Thai mountains chain has been compared to the mouth leading to the Chiang Mai-Lamphun basin. This has helped to create the picture of a garden city with satellite towns to help curb the wild growth in Chiang Mai Province. Five cities are better suited to be one of Chiang Mai's satellites than Lamphun.

In fact, Lamphun, the centre of the ancient Haribhadra region, has always been agricultural-oriented. Anthropologists in the Chiang Mai-Lamphun basin area described the perspective here as one of the most beautiful in the world.

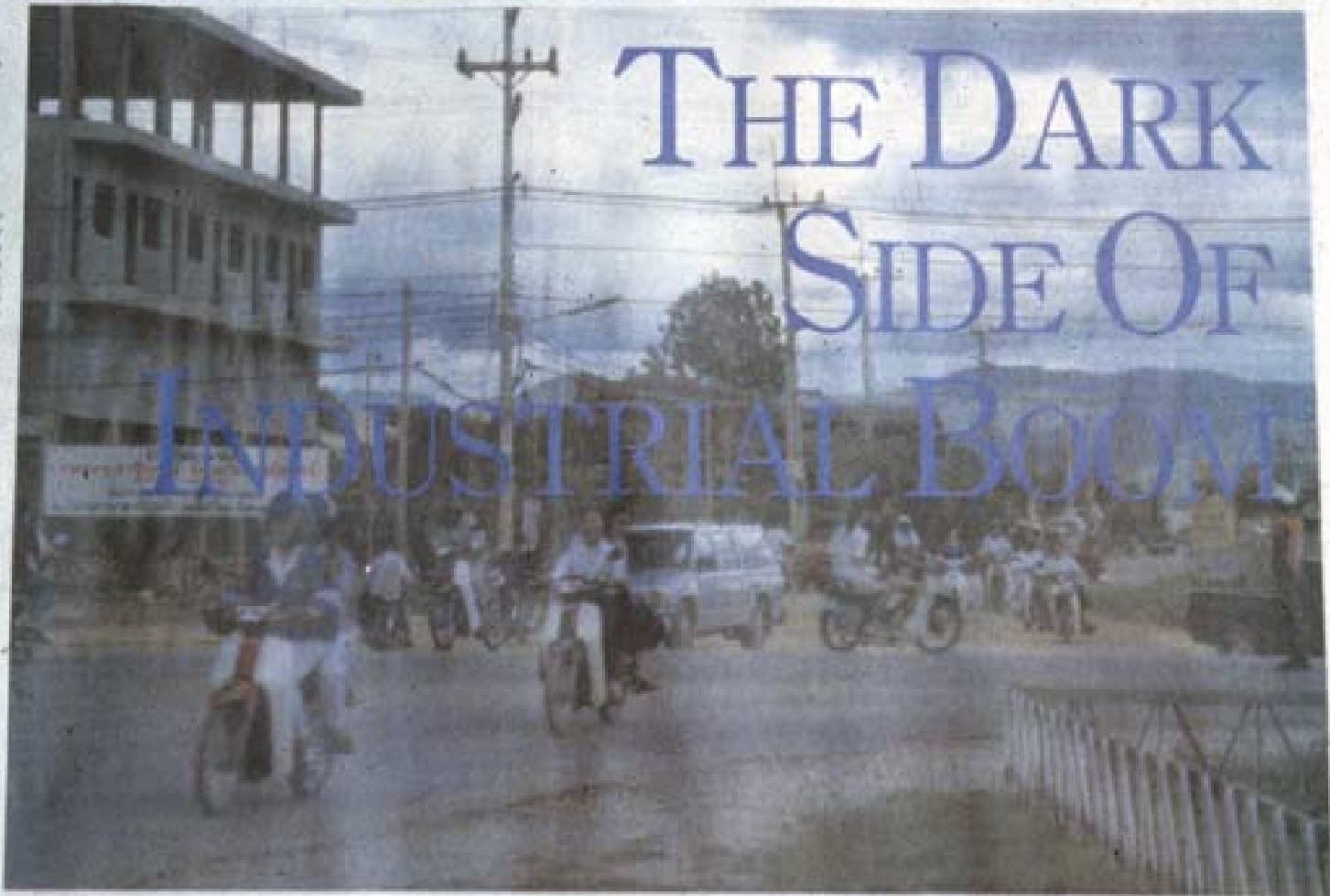
Despite Lamphun's long passage through historical and social changes, the city has always managed to retain its small-town atmosphere with its scenic focus on agriculture, Buddhism and culture.

In 1975 a survey was conducted by the City Planning Office and the Industrial Estate Authority of Thailand to assess the feasibility of establishing industrial estates in Lamphun under the garden city and satellite town concept.

It was anticipated that transforming Lamphun into Chiang Mai's satellite city and developing nearby villages and districts would help disperse growth in Chiang Mai. Upon completion of the studies, Lamphun would benefit economically, as status would be uplifted.

Thus Lamphun's destiny has changed in the current computer age. Fields and farms have been replaced by automated factories the likes of which have never been seen in the city.

The result has been the situation of



From industrial labourers return from work on the only transport available, motorcycles.

## THE DARK SIDE OF THE INDUSTRIAL BOOM

observed at a plant with a daily capacity of 7,000 cubic metres and then gather-

and reports to the local government analyst, and report the quality of water from the Kasing River. The results

in Thailand, but it is the first case that clearly reflects the dark side of the industrial boom which is und-

important industries in the North. In addition to being an export-oriented industry that yields huge profits for

Yantai and Hong Kong used to be such ideal sources prior to ASEAN's emerging presence in the global mar-



Sex and drugs. Reckless abandon. The Full Moon Party at Ko Pha-ngan offers more of these than anyone could imagine. Here, Supon Jidvijak offers a glimpse of the wild side of the full moon. Pictures by Supon Jidvijak and Jetjaras Na Ranong.



## Worshipping at the altar of hedonism

**T**HREE to four days before the moon reaches its monthly fullness, guests to Ko Pha-ngan, Surat Thani, are unusually crowded. Boats of all sizes gather to pick up throngs of tourists, most of them foreigners, and take them to a party — the infamous Full Moon Party held once a month on this lush island in the Gulf of Thailand.

"A private world of your own," the party's slogan promises. The Full Moon Party is a dream world for worshippers of the eat-drink-and-be-merry ideal. It is a coveted destination of foreign tourists staying in Thailand, whether at Samet, Phi Phi, Phuket, Pattaya, or Hat Yai. Even those travelling in neighbouring countries like Singapore or Malaysia make their way here, yearning to attend the fabled event once in their lifetimes.

Those who come to the party for the first time, even during the low season when there are not so many *ferries*, feel like they're lost in another world. During the high season, the beach gets so crowded that people are stepping on one another's feet.



Crowds gather on the beach during the daytime (above).



at night, shouting out in broken Japanese to any Japanese-looking

The Heaven watch since but I'd really hold it," he said.



# Prostitution as a family trade

It is often said that

Above: "What we build a home" at the Daughters' Education Program





CHALLENGE TO TRADITIONAL BUDDHIST PRACTICE?











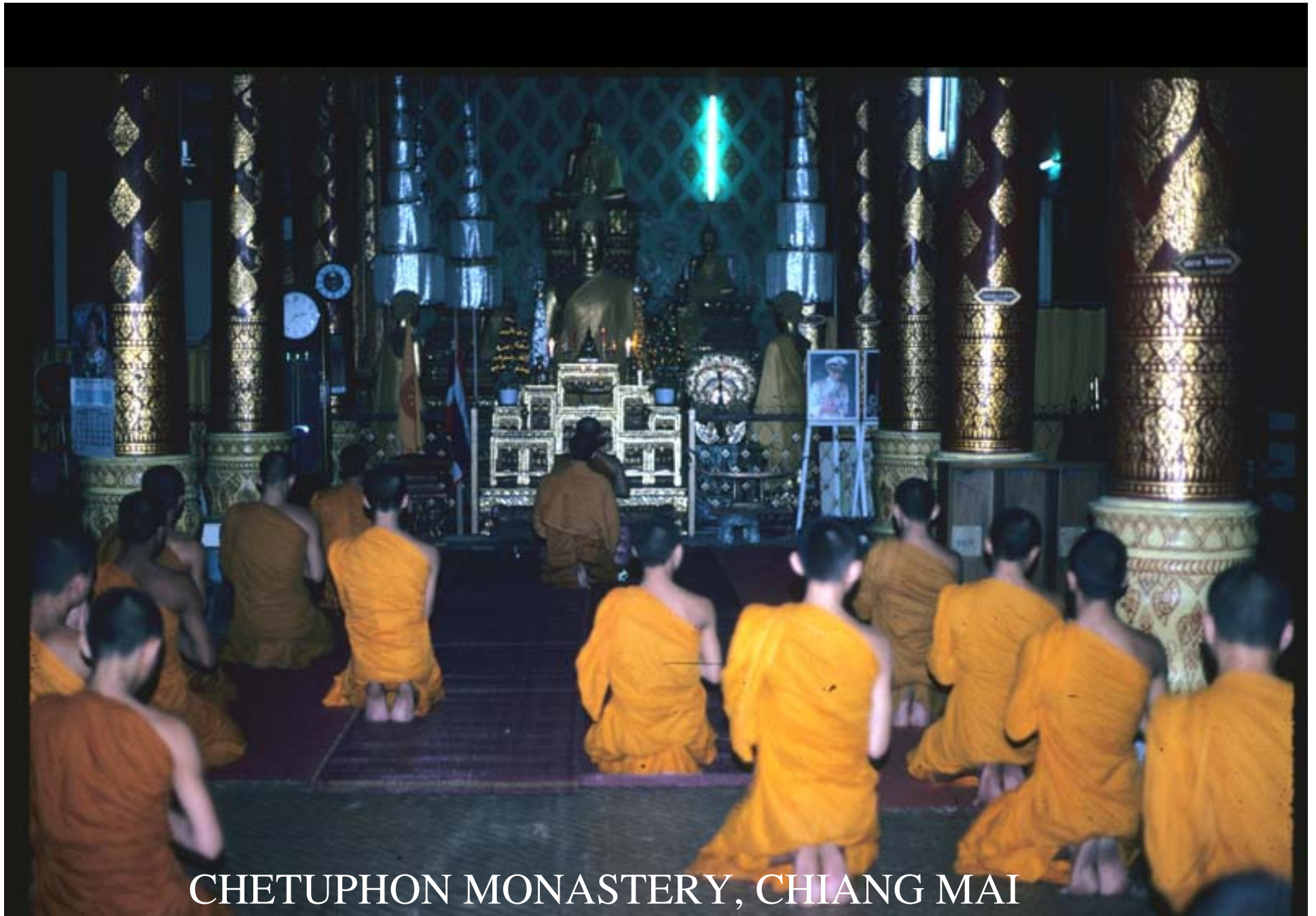


IT AIN'T MCDONALDS!



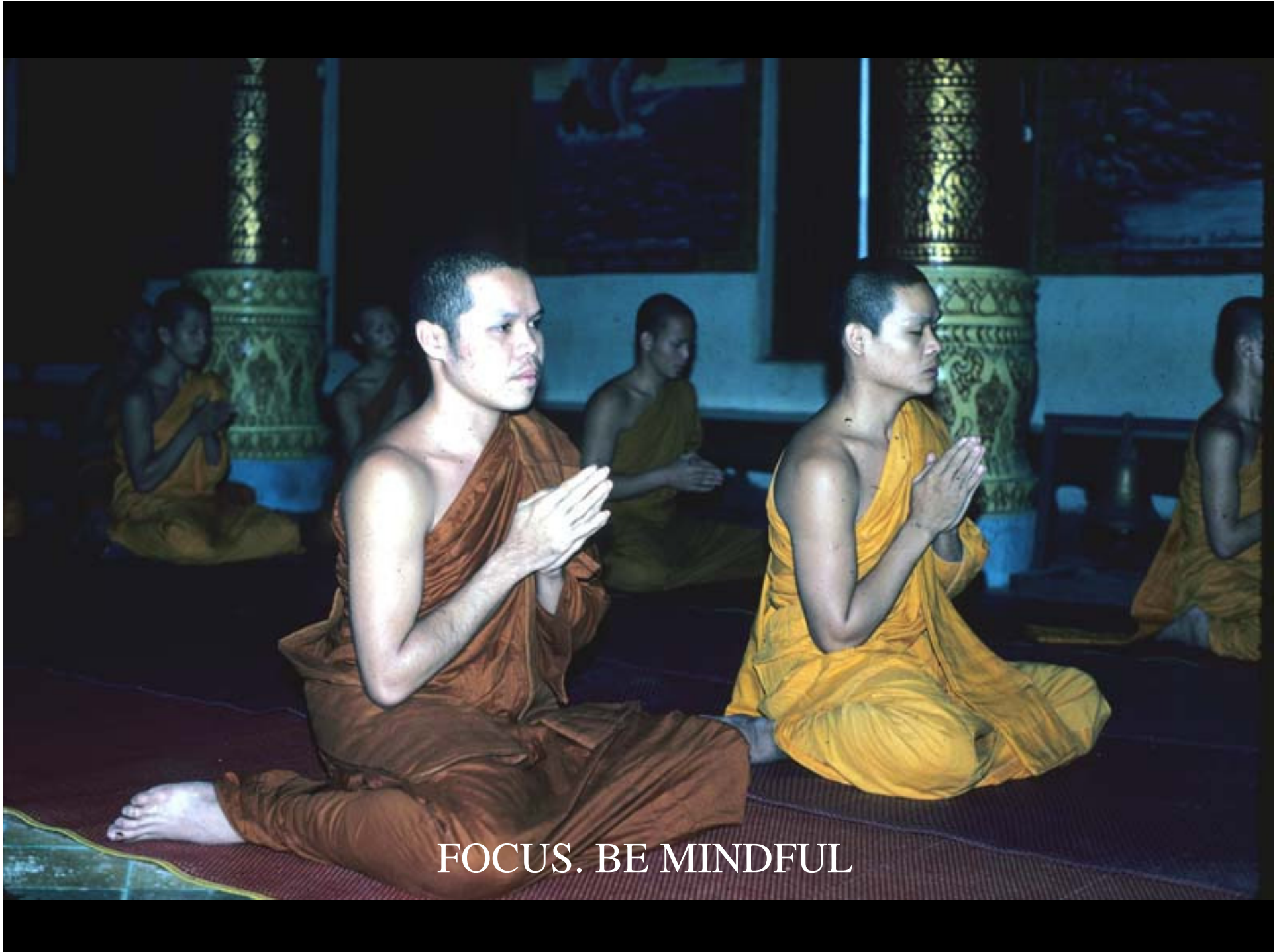




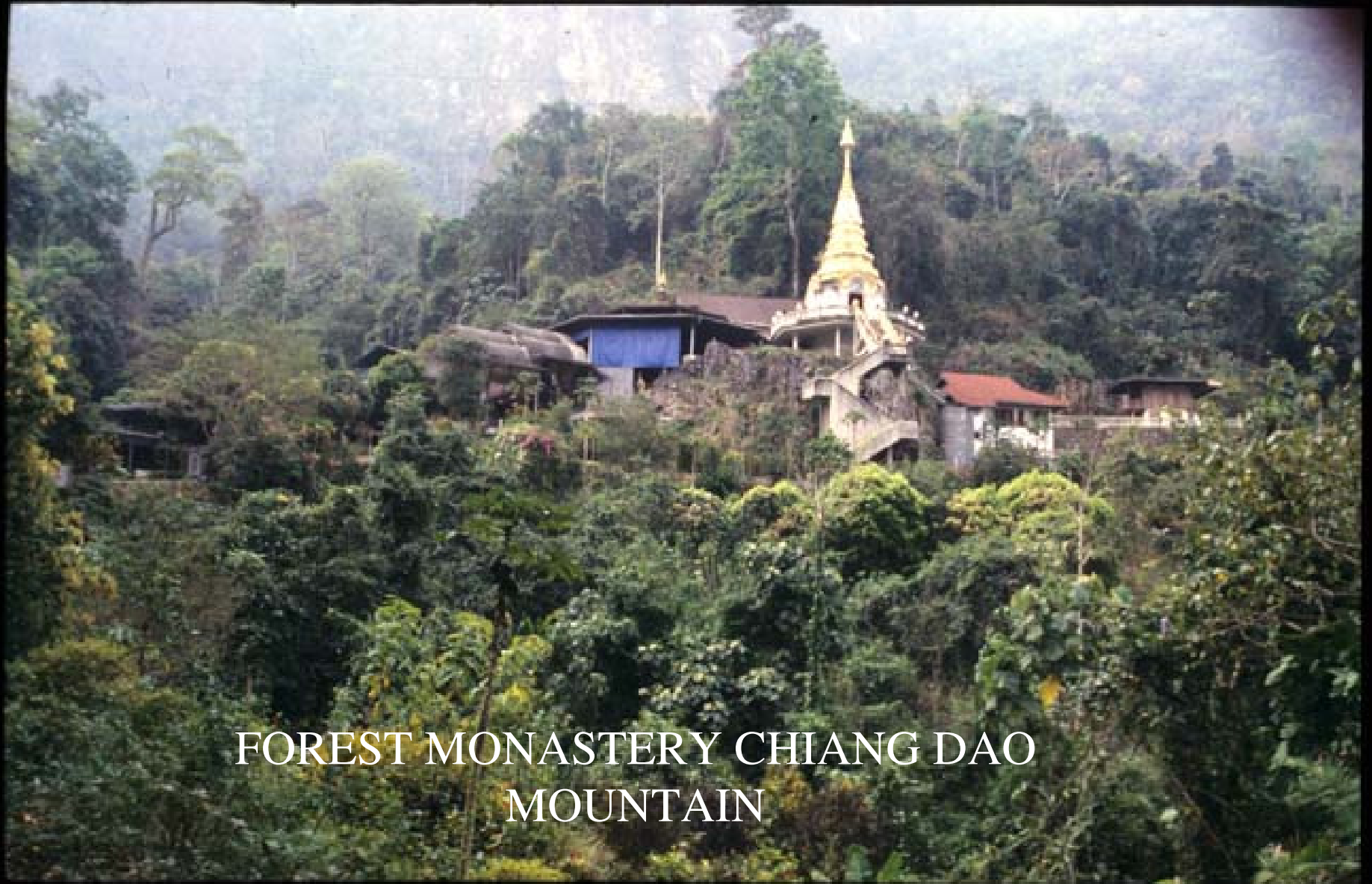


CHETUPHON MONASTERY, CHIANG MAI  
TRADITIONAL MONASTIC MORNING CHANTING





FOCUS. BE MINDFUL



FOREST MONASTERY CHIANG DAO  
MOUNTAIN



LUANG PU SIM CAVE SANCTUARY CHIANG DAO





MONASTIC RESPONSES TO ECONOMIC CHALLENGES:  
LUANG PU CHAN KUSALO, WAT PHRA  
DHAMMAKAYA, SANTI ASOK





MONK'S KUTI. PA DARAPHIROM MONASTERY. MAE RIM,  
THAILAND





FRUIT TREES ON THE MONASTIC COMPOUND





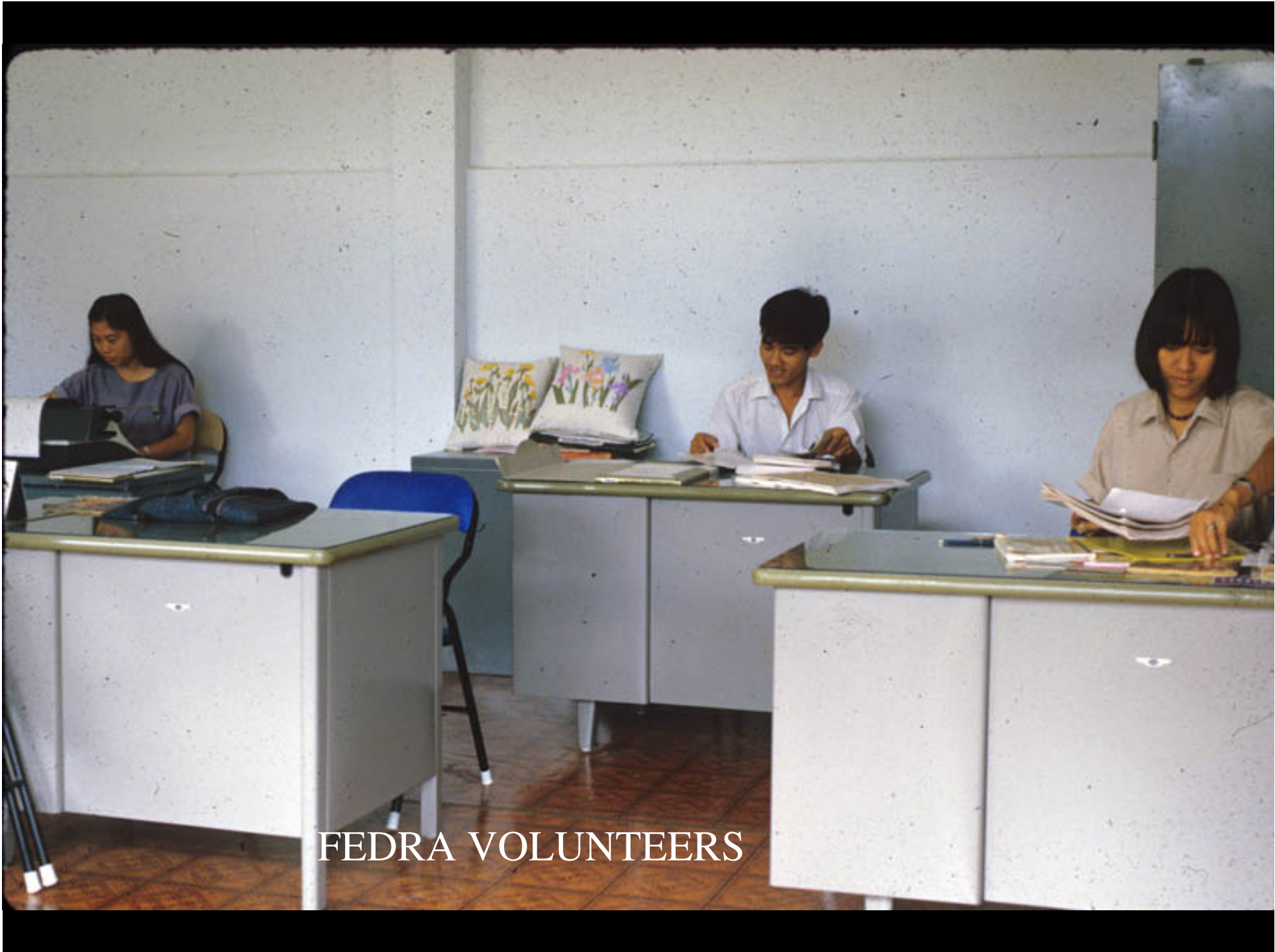
BUDDHA IMAGE HALL (VIHARA). PA DARAPHIROM





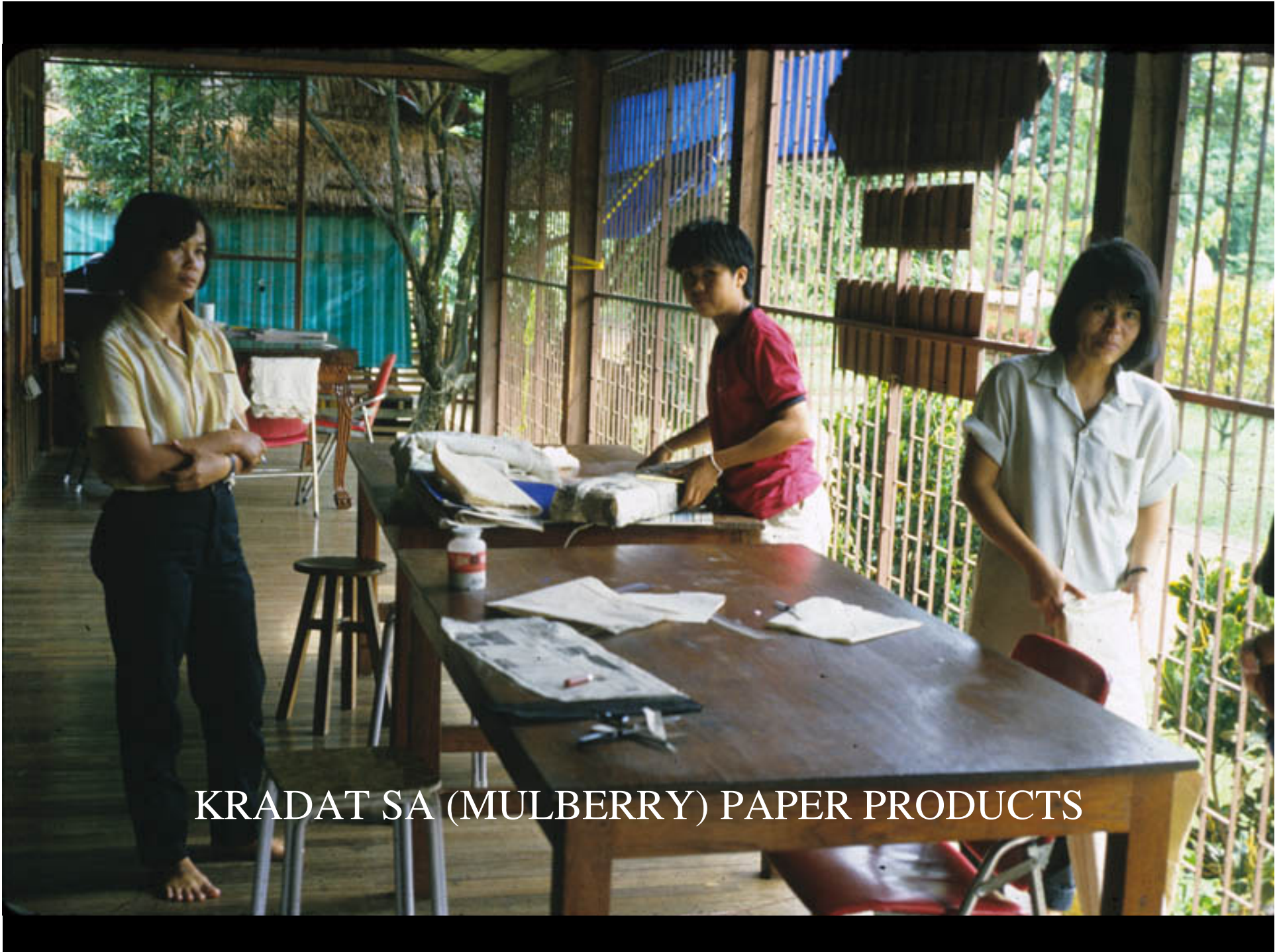
FOUNDATION FOR EDUCATION AND DEVELOPMENT OF RURAL AREAS FOUNDED IN 1974, BY 1996 FEDRA HAD SPONSORED PROJECTS IN 89 VILLAGES IN 3 PROVINCES THAT INCLUDED RICE, WATER BUFFALO, AND CATTLE BANKS, A CREDIT UNION, CO-OPS, AND EDUCATIONAL PROJECTS TO TRAIN VILLAGE YOUTH IN MODERN AGRICULTURAL TECHNIQUES, AND MARKETABLE VOCATIONAL SKILLS.





FEDRA VOLUNTEERS





KRADAT SA (MULBERRY) PAPER PRODUCTS









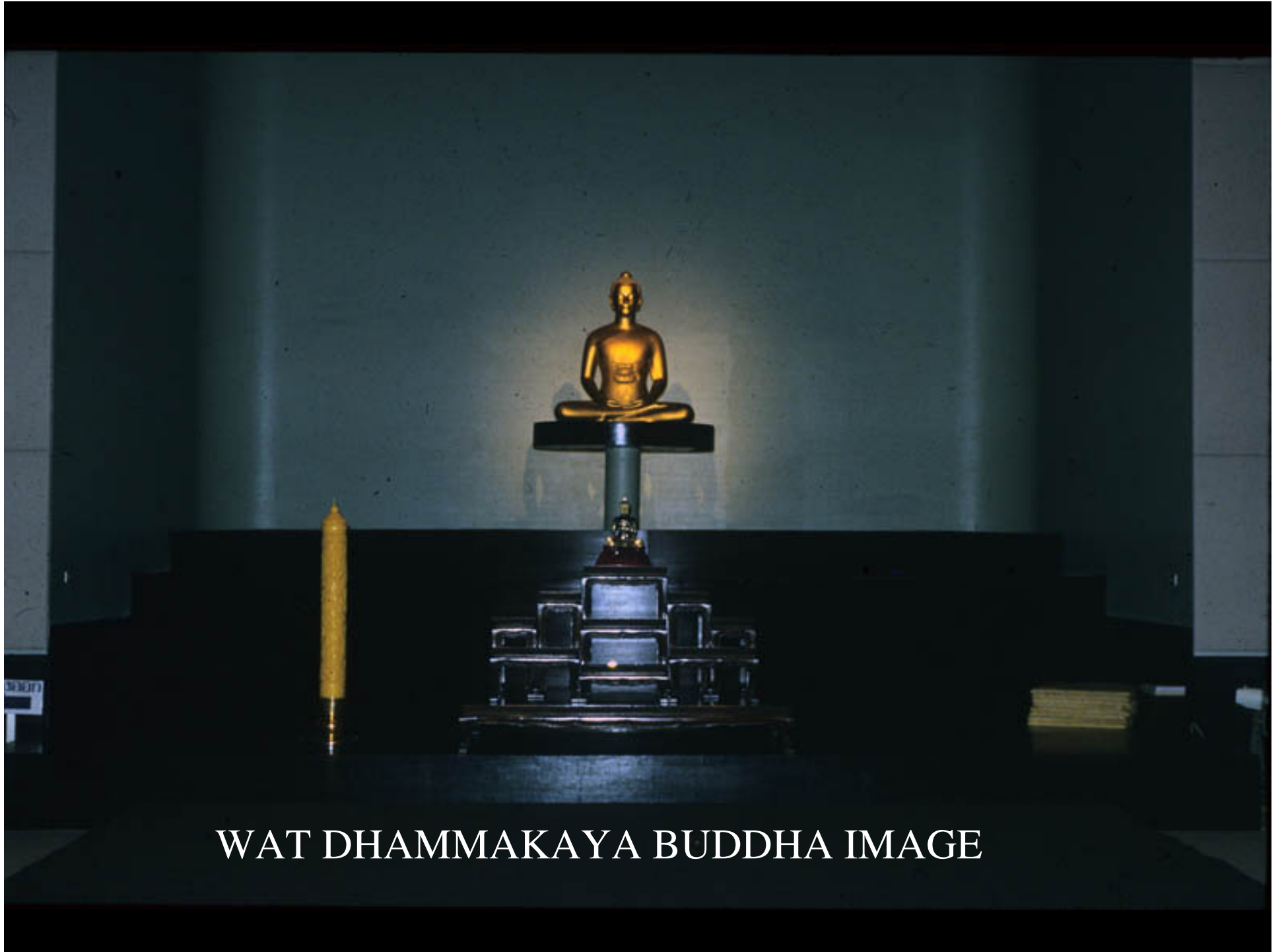
BACKSTRAP LOOM





WAT DHAMMAKAYA. PATHUM THANI. (1978)





WAT DHAMMAKAYA BUDDHA IMAGE





THE ABBOT. DHAMMAJAYO





MASS COMMUNAL CEREMONIES









PARTICIPATION OF HIGH GOVERNMENT OFFICIALS





MEDITATION RETREATS



## RELIGIOUS CONSUMERISM?

“URBAN THAI SOCIETY IS RULED BY CONSUMER CULTURE, AND THE DHAMMAKAYA MOVEMENT--BY INTEGRATING CAPITALISM INTO ITS STRUCTURE--HAS BECOME POPULAR WITH CONTEMPORARY URBAN THAIS WHO EQUATE EFFICIENCY, ORDERLINESS, CLEANLINESS, ELEGANCE, GRANDEUR, SPECTACLE...AND MATERIAL SUCCESS WITH GOODNESS. DHAMMAKAYA, THEN, COULD BE VIEWED AS A CAPITALIST VERSION OF BUDDHISM AIMED AT URBAN THAIS WHO ARE USED TO COMFORT, CONVENIENCE, AND THE INSTANT GRATIFICATION FOUND IN CONSUMER SOCIETY.” (SANITSUDA EKACHAI)



SANTI ASOK. EARLY 1970s. PHRA BODHRAK





SANTI ASOK. BANGKOK





MONKS AND NUNS (SKKHAMAT)







VEGETARIAN PRODUCTS

นี่เป็นแนวหนึ่งของภาพยนตร์ ฮันเป็นไปเพื่อก่อโทสมุขจิตให้

สังคม

ผจญตึกนิอฟ้า ผกโผนมาเทอเนอเมฆ!

**เดียบ**  
The Black Belly of the Tarantula  
สาวใจกว้าง ... ระวัง !!  
มันมากกับความเขียบ  
มันจะจับคุณกริด

**บ นิด**  
กรีย์  
วเนเดช  
โกธานัก  
ตะป่องทวีภค  
พดกับ...  
โดยรสกฤษยวระห์  
ถึงใจพระเดช  
พระคุณ  
จนสิ้นวัดในเ  
มานตัว  
ภาพยนตร์บู  
อระยต้อยใจเขียบ  
ของ  
ชอรวราเคอร์  
SB  
**กตริโอ้หึห**  
THE BIG

**อินทรา สยาม**  
ชาร์ล บรอนสัน...  
อยู่ที่ไหนเหมือนนิมังจรรยา  
อยู่ที่ไหน...!!  
United Artists  
ชาร์ล บรอนสัน  
ชาร์ล บรอนสัน  
ชาร์ล บรอนสัน

CRITIQUE OF VIOLENCE IN THAI SOCIETY



๑๑  
๑๑๖๖๖๖๖๖



สินทร ส.ประเสริฐ น.แหกเอาตัว  
ส.อ.ม. ลงไปนอนตัวๆ ก่อนฝ่ายแรก  
บน: 11 ต้มตุ๋น ๑๑ ของราชดำเนินสนามนี้



๑๑๖๖๖๖  
เป็นเพราะหมัด, กั้, ก่า, ลอก.  
ทั้งสี่นั้นก็ถือว่ารู้อ้อมมา  
เงื่อของพี่เลี้ยงที่อีก  
เป็นปกติเวลาไหนๆ ออก  
ไอ้การนี้ท่าหนึ่งท่าเดียวพี่  
ไหนเอ๋ย ให้มือ



ที่... ช่วงเวลาจนปานนี้ คน(ผู้)น้องมืด) ทำดังคิดว่ามันเป็นเรื่อง "การละจริง"



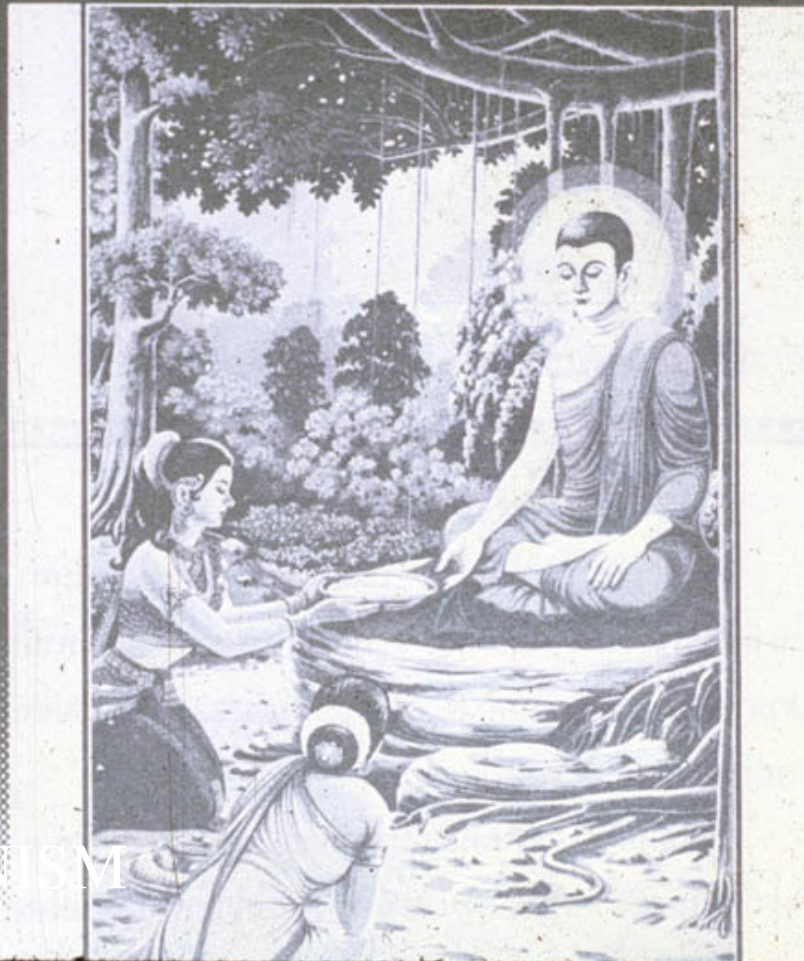
# CRITIQUE OF CONSUMERISM





CRITIQUE OF "NIGHTCLUB" CULTURE

อาหาร “มังสวิรัตติ”  
งดเว้นเนื้อสัตว์  
ตัดบาป ได้บุญ



VEGETARIANISM



“WHAT BODHIRAK HAS DONE IS OFFER DISSATISFIED BUDDHISTS AN ALTERNATIVE. IN CONTRAST TO MAIN-STREAM MONKS, SANTI ASOK DISCIPLES FOLLOW STRICT MORAL DISCIPLINE, EATING ONLY ONE VEGETARIAN MEAL A DAY AND LIVING A SPARTAN LIFE. THEY ALSO REJECT OBJECT WORSHIP AND BUDDHISM BY CLERGY. WHILE THE FEUDALISTIC CLERGY HAS LOST TOUCH WITH THE WORLD, SANTI ASOK EFFECTIVELY ATTRACTS THOSE DISILLUSIONED WITH MATERIALISM BY OFFERING THEM A SENSE OF MISSION AND BELONGING TO A CLOSE-KNIT COMMUNITY.” (SANITSUDA EKACHAI)

# CONSTRUCTING A BUDDHIST ECONOMIC ETHIC

## I. THE MIDDLE WAY AND THE VALUE OF MODERATION

- THE FOUR NOBLE TRUTHS & NOBLE 8-FOLD PATH
- THE STORY OF KING MANDHATU
- BUDDHADASA BHIKKHU & THE LAW OF NATURE
- A.T. ARIYARATNA. SARVODAYA SHRAMADANA AND THE 'NO-POVERTY' SOCIETY



## II. CONSUMERISM, WEALTH, AND THE VALUE OF GENEROUS GIVING (DANA)

- THE SOCIALLY ENGAGED BUDDHIST CRITIQUE  
SULAK SIVARAKSA. INEB
- PRINCE VESSANTARA: BALANCING GENEROUS GIVING, DUTY, AND SOCIAL RESPONSIBILITY
- POVERTY AND THE DUTY OF THE KING  
(MAKING FUN OF POLITICIANS)
- DISTRIBUTIVE JUSTICE AND THE LAW OF NATURE

### III. RIGHT LIVELIHOOD AND WELL-BEING

- E.F. SCHUMACHER (*SMALL IS BEAUTIFUL*) ON WORK
- BUDDHIST ECONOMICS AND THE ECONOMY OF SCALE
- P.A.PAYUTTO (*BUDDHIST ECONOMICS*) WORK & LEISURE
- METAECONOMICS



#### IV. SUFFICIENCY ECONOMY (THAILAND)

“RECENTLY SO MANY PROJECTS HAVE BEEN IMPLEMENTED, SO MANY FACTORIES BUILT, THAT IT WAS THOUGHT THAILAND WOULD BECOME A LITTLE TIGER AND THEN A BIG TIGER. PEOPLE WERE CRAZY ABOUT BECOMING A TIGER. BEING A TIGER IS NOT IMPORTANT. THE IMPORTANT THING IS TO HAVE A SUFFICIENCY ECONOMY. A SUFFICIENCY ECONOMY MEANS TO HAVE ENOUGH TO SUPPORT OURSELVES.”

KING BHUMIBOL ADULYADEJ, DECEMBER 4, 1997