

The Stability of Buddhism and Persistence of a Sufficient Living of the Laotians make Self-Immunity to Changing Socio-cultural in the Urbanity of Vientiane, Lao PDR

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Abstract

The research studied self-sufficiency living through the frugality practice of Laotians living in Vientiane city area. Data collections were performed using 400 surveys and 30 sets of questionnaires with community leaders, young adults, state officers, private staffs, general citizens and youths. Result found that Vientiane Laotians are strictly Buddhism and they have more than two occupations due to low wages and high cost of livings. The majority of the citizens are part of young adults' group and women group. Due to high cost of living, urban living required Laos people to be frugal on a daily basis. They dine together and works are self-reliance. Sustainability and sufficiency are practiced among households at a medium level, but people portrayed extremely high generosity level towards each other. Environment and nature conservation are a big part of their 'normality'. Vientiane Laotians often attend social gatherings after work. Their demonstrated strong beliefs in Buddhism, of which the religion has encouraged them to live in unity following the Sufficiency Economy Dharmachakra Model.

Keywords: *Sufficiency Economy Philosophy; Urban Society; Way of Buddhism; Lao socio-cultural context*

Introduction

Thailand and Laos PDR. are in ASEAN with the same social structure. because it is a structure of social class, due to ASEAN people involves high socio-economic diversities; economically, the local people were classified into poor, moderate, rich, and super-rich; or in terms of their social statuses, they were divided into lower class, middle class, and upper class. The big gap of economic statuses between lower class and upper class, there was the comparison between them. The wealthy people clustered in the urban area, while poor people lived across the country; this resulted into the increase of inequality. (Phukamchanoad 2019, p. 17; CS Global Wealth Report, 2018) In fact, ASEAN's goal is to develop into an integrated economic community. Cooperation in infrastructure development for physical connection, particularly cross-border infrastructure, is critical to accomplishing this ambitious goal (Bhattacharyay, 2009). And pluralism, which is one of the power and uniqueness in the ASEAN Economic Community, can be interpreted as diversity in unity, as shown specific conditions of “common identity” (Arifin, & Hermino, 2017; Igboanusi, 2017).

When considering the social geography of both rural-urban areas and incorporate labor relationships that have exacerbated caste-based hierarchies, thereby the contemporary urban is a “dynamic continuity” of agrarian social relations (Rathi, 2021) with A Dynamic Continuity of Traditions (Diène, 1999) and it has been described as a perpetual dynamics” of religion, regionalism (Sawani, 2013) It also explains the dimensions of social life and the continuity of ethnic and national identities (Smeekees, & Verkuyten, 2017). But the common thing between the two countries is that they have an agricultural economy. have a language that can be understood by speaking in their own language most of them are Buddhists. Therefore, any practice can be exchanged and learned together in a mutual understanding. Especially the philosophy of sufficiency economy that the state has used as the

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foundation for formulating national economic and social development plans for over 30 years until it has become normal for people to always follow. This is the principle of social policy and the development of people's quality of life to live happily.

However, the case study of economic and social development under every government in Thailand facilitated materialistic ideal rather than spiritual advancement. This respectively creates imbalances in the ways of life. Therefore, 'sufficiency' is the ultimate key for the people to dawn on, even if it means they had to succumb to failure first. For an example, citizens protest occurred periodically throughout every government, in particularly in the most recent days. Inevitably, the great economic crisis or the 1997 Asian financial crisis had influenced many to turn to the late King Rama the IX's teaching on SEP (Bhumibol Adulyadej, His Majesty King, 2009; The Chaipattana Foundation, 2014). Shamshad Akhtar, the Under-Secretary-General of the United Nations, had referred to His Majesty's philosophy during the 71st ESCAP sustainable development meeting in Bangkok, in which she praised His Majesty's Sufficiency Economy Philosophy as valuable, unique, and well-recognised development model. Also, that the King's initiatives values aim to nurture development in a balanced way, with respect for people and nature while offering empowerment and livelihoods of the people. Therefore, the model should be praised for its sustainability development qualities and included in the global sustainability development agenda that equally and complementarily balanced economic, society, and environment aspects altogether (Phukamchanoad, 2019). The two economies are different in that Lao PDR has a socialist market economy according to its governance whereas Thailand has a parallel market system of capitalism and sufficiency economy. Although the economic systems are different, but in the practice of the villagers, they live by adhering to the culture and traditions that have firmly established Buddhism as both countries.

Research Partners, the beginning of the search for an introductory research problem, the research team visited to survey opinions and problems of Lao people in Vientiane urban community and the survey conducted by Suan Sunandha Rajabhat University together with The Faculty of Economic and Business Management of Laos National University in Laos had enabled the two universities to jointly trade and reevaluate knowledge under the realm of capitalist economy and sufficiency economy philosophy following King Rama IX's footsteps. The survey concluded that over the past ten years, Her Royal Highness Princess Maha Chakri Sirindhorn had carried out many of the works in Laos, following King Rama IX's philosophy. The research was limited by many bureaucratic obligations and governance obstacles due to its nature being related to citizens and the locals. For this reason, the opinions of the people living in the city area were examined first. This goal was to identify different levels of opinions towards sufficiency philosophy. The research was conducted via survey and qualitative study. (Faculty of Economics and Business Administration, 2015) Once the concept is corrected and the framework is implemented in the right direction, Sufficiency Economy Philosophy can become essential tools for the people to live confidently by the philosophy. thereby, this research was studied the opinions towards Sufficiency Economy Philosophy in Vientiane. The diverse groups of people became the basis to economic and business management study in Laos National University which can lead to future policy formulation research together. Therefore, the research objectives were determined as to survey ways of living following the Sufficiency Economy Philosophy in terms of sustainability and frugality reflected in daily lives and daily activities at individuals and family level, the most important thing is to maintain a Buddhist teaching culture about sufficiency and way of living in the population of Vientiane, Laos.

Literature Review

Sufficiency Economy Philosophy

‘Sufficiency Economy Philosophy’ is a philosophy first attributed since 1974, by the late King Bhumibol Adulyadej, King Rama IX of Thailand. (Bhumibol Adulyadej, His Majesty King 2009) ‘Sustainability’ is the core of Sufficiency Economy Philosophy (SEP). The philosophy encourages sustainable ways of lives in all populaces, from families to communities, as well as the state level (Figure 1) (Office of the National Economic and Social Development Board Public Policy Strategy Office, 2014). The philosophy is applicable for all individuals who yearn for a road to ultimate happiness within the realm of ‘moderation’ regardless of their gender, age, ethnicity, religion, or social status. The scope of area for this research is Vientiane, the capital city of Laos, where the philosophy is understood as “the economy of sustainable living” or sometimes as the “frugality philosophy” (Bouasengthong, M., Mixayboua, S., & Chansamone, N, 2016). The philosophy coincided with those of the Thai citizens in which it encourages individuals to live simply, in moderation, and to spend wisely. However, the levels of ‘sustainability’ each developing country can facilitate depends on many surrounding factors. Countries like Thailand and Laos are ASEAN countries resided by multiple economic groups whether these are among the poorest, the middle income, the richer ones, or the billionaires. Moreover, there are multiple social classes such as the lower class, the middle class, the upper class, and the elites. Income gaps are widened between the rich and the poor as the rich grew richer and the poor grew poorer. The capitalist society has enabled greater competition, natural resources depletion, and it creates social problems related to starvation, rise in crimes, homelessness, drug abuse, drug addiction, illegal trafficking, and prostitution. Unfitting development often led to inappropriate changes which is inexplicable in terms of positive and negative causal and complex relationship. Economic issues led to social issues which ultimately destroy familial relationship and traditional gathering which initially had been passed on from generations to generations. As a result, amassed knowledge which used to fix certain community issues are no longer applicable in the contemporary scenario (The Chaipattana Foundation 2014). Therefore, Thailand, the philosophy of sufficiency economy is defined as the social policy that Thailand from the 8th National Economic and Social Development Plan (1997-2001) to the present, the 12th National Economic and Social Development Plan (2017-2021) has become the development principle of Thailand and is similar to the way of living of Laos people.

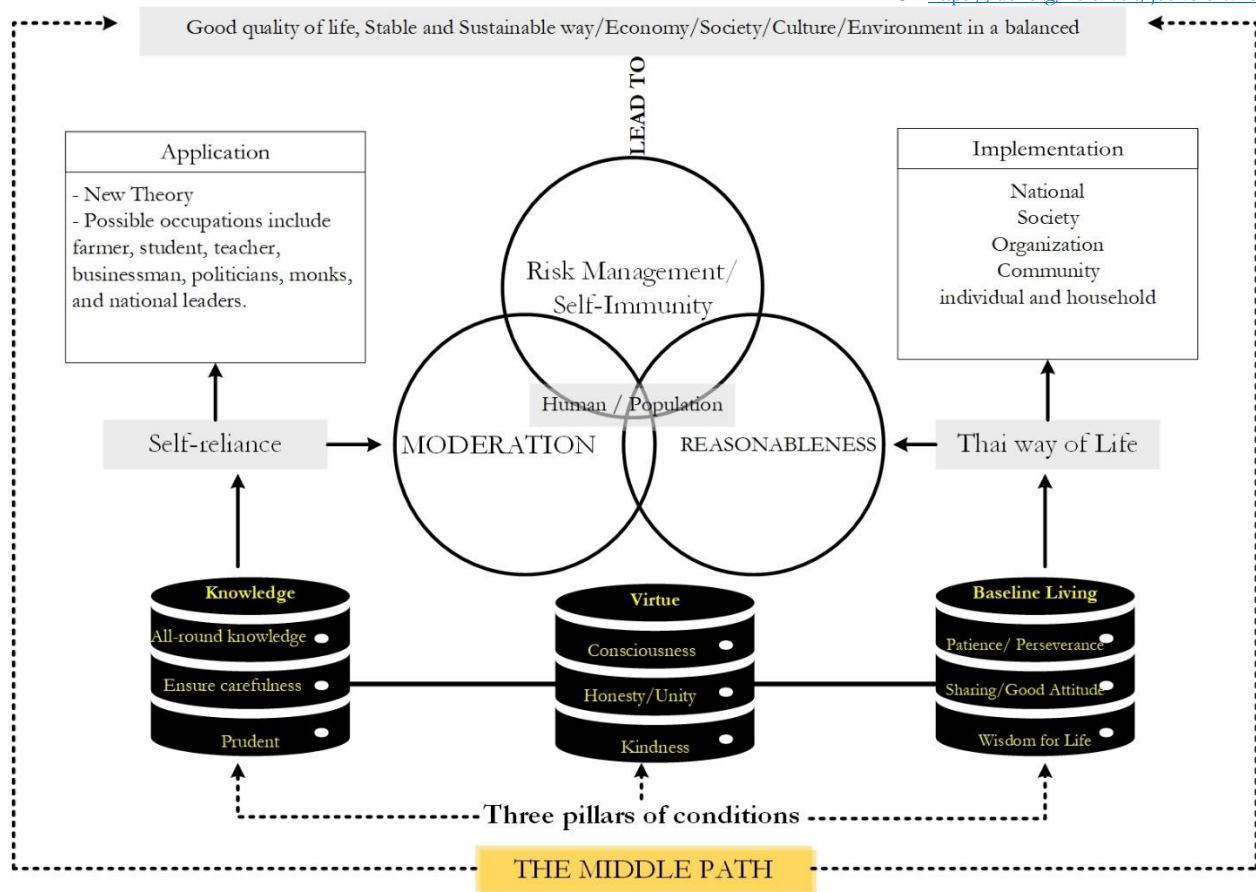


Figure 1: Sufficiency Economy Philosophy of King RAMA IX (Developed with research in the Upper Northeast as a SEP Baan Model)

Source: Office of the National Economic and Social Development Board Public Policy Strategy Office (2014) Developed by Research of Upper Northeast (ISAN) (Phukamchanoad 2020)

Ways of Urban Society

Urban Community is a group of people who can live in densely populated areas. dense houses There is progress in science and technology. The environment is a man-made environment rather than a natural environment. There are many professions. including the nature of separation (Segregation) invasion (Invasion) distribution from the center of the city. (Decentralization) travel in and out regularly. (Routinization) and what is clearly seen as an urban social phenomenon is homeless people (sleeping on the streets at the bus stop), hustle and bustle Mainly living with livelihood there is an intermediary in various acts of subsistence. More modern materialism is being used. The consumerism is higher according to the development of technology that flows into the community. causing the way of life of each household to fall into different characteristics Different people have to struggle to make a living (Ponsri 2002; Phukamchanoad, 2023; 2024)

Buddhism Dhamma in Living

The way that Lao people practice good in their daily life, both in urban and rural areas, is self-sufficiency. and the middle path called the Eightfold Path by the Noble Eightfold Paths in Buddhist teachings are the paths leading us to cessation of suffering and the achievement of self-awakening. Including (1) Right View (2) Right Intention (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Concentration (Somdet Phra Buddhaghosacharya (P. A. Payutto), 2021)

Vientiane Capital Context Information Lao People's Democratic Republic (Lao PDR)

The Lao People's Democratic Republic (Lao PDR) is a neighboring country that is close to Thailand both historically. Geographical location, ethnicity, religion, language and culture, borders with Thailand, both land and sea for a length of 1,810 kilometers, the Lao People's Democratic Republic is a landlocked country. but can be a connection point (land link) for transportation from Thailand to a third country in the sub-region through the Thai-Laos Friendship Bridge Across 4 Mekong Rivers: Nong Khai - Vientiane (8 April 1994), Mukdahan - Savannakhet (20 December 2006), Nakhon Phanom - Khammuan (11 November 2011), Chiang Rai - Bo Kaeo (11 December 2013). The province with the smallest area is Vientiane Capital (3,960 square kilometers), with a total population of 6.77 million (2015). Vientiane Lao People's Democratic Republic There is a nation's history of more than 500 years, which has social and cultural capital. Long-standing roots of being neighbors that are related to each other since ancient times. Therefore, it has its own distinctive identity and distinctive identity. It deserves to be studied and researched in order to maintain it as the education of the children for a long time. (Royal Thai Embassy, Vientiane, Lao PDR, 2016)

Methods

The research is a mixed method research comprised of qualitative and quantitative method. The key informants for the research are made up of diverse groups of populations such as general citizens, government officers, students, and small business owners resided in the city of Vientiane, Laos. Data collection was performed through five processes:

Stage 1: Questionnaires for people living in Vientiane

Using questionnaires to collect survey data, the first was a sample of 400 people living in the heart of Vientiane in which the sample population group was calculated from 820,924 people resided in the city (Yamane, 1973). Afterwards, the research used mean, frequency, and standard deviation techniques for quantitative data analysis.

Stage 2: Interviews with key informants

Secondly, Interviews were collected with 30 permanent government officers, which reflected the working nature of the citizens living in the city area, in conjunction with young citizens, youth, private organisation staffs, and other citizens living in the community area.

Stage 3: Focus group discussion

Thirdly, Focus group discussion with key informants as well as participant observation of a native Lao wedding ceremony and student dress to preserve the culture of wearing of Laos sarong focused group interviews were conducted with Laos National University teachers and students.

Stage 4: Field investigation of Buddhist practices and daily culture of Lao people in Vientiane.

Fourth, Collection of qualitative data showing indications of the way of life of Lao Vientiane people today. To explain the stability of Buddhist doctrines, to integrate them with good everyday culture and pass on to the new generation as well.

Stage 5: Data Analysis and Presentation

Additionally, descriptive analysis was performed on qualitative data such as interviews. ‘Sustainability living’ was measured through a scale of 1-10 whereas ‘the practice of frugality at individuals and family level’ was measured through a scale of 1-5 or likert scale (Brown, 2010). The five scales ranged from 4.21-5.00 (highest), 3.41-4.20 (high), 2.61-3.40 (medium), 1.81-2.60 (low), and 1.00-1.80 (lowest) (Silcharu, 2006). Other than that, sarong wearing showed the originality and well-preserved traditions of Laotian women despite the rapid transformation of the city.

Results

The findings of this study were categorized into five themes, as outlined below:

Urban living characteristics

most of the citizens living in Vientiane city area of Laos are Buddhism (98.50 percent). The majority of the citizens have at least high school level education (93.50 percent). Most of the surveyed citizens were school students, university students, government officers such as teachers, police officers, military officers, and some hold leading positions at various ministries (81 percent). They resided in the city area for less than ten years (47 percent) their origins are at various states (54.75 percent). They have the same level of monthly income and expenditure between 5,001-10,000 Baht (37.75 percent). Most of the urban citizens who have governmental positions are part of the social groups (84 percent) such as the youth group (79.50 percent), the women group (42.50 percent), the religious group (36 percent), and the political group (6.25 percent) in which recruitment procedure in this genre is extremely selective, therefore, members must be of very high quality.

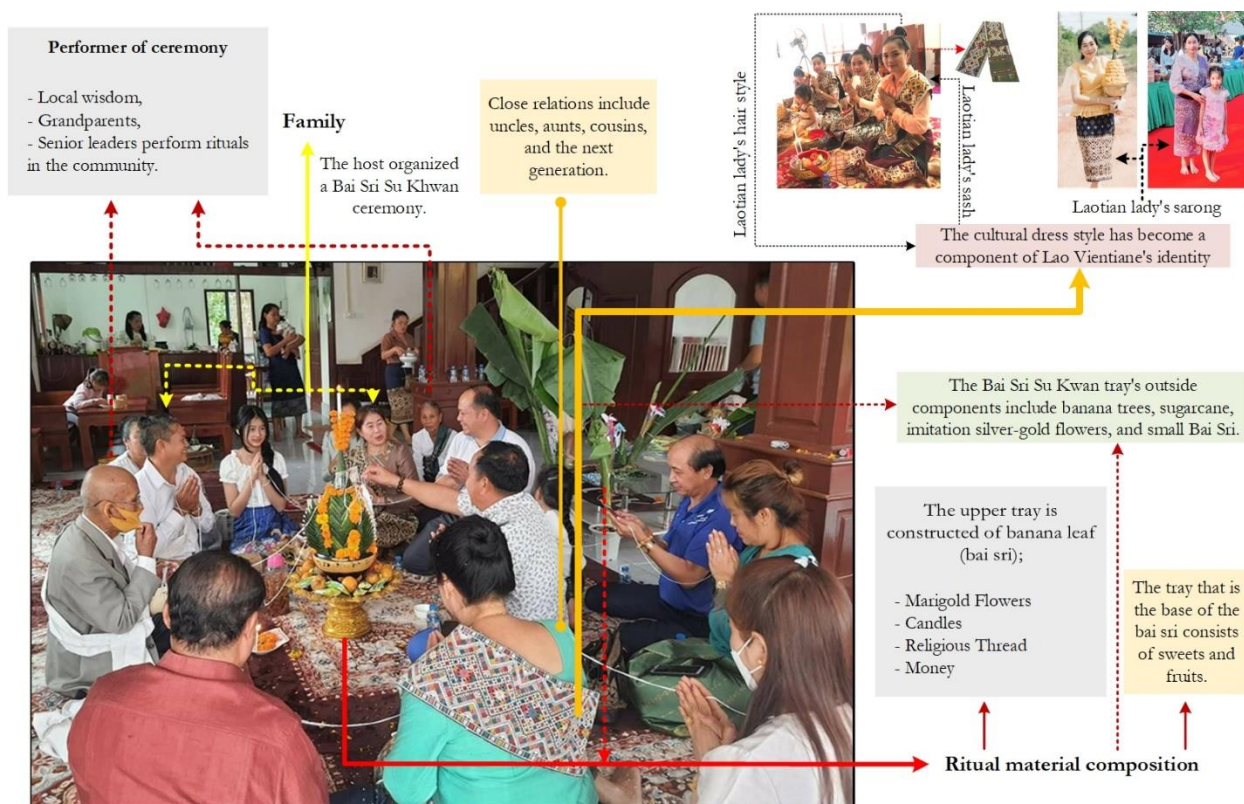
Sustainability living on a daily basis

the result revealed that Vientiane citizens, measured from the scale of 1-10, manifested different living levels depended on their social roles and familial roles. The scores were from 8-10 and the 7 highest levels were on:

- 1) Everyone in the family has enough food to sustain a quality living.
- 2) Every daily work and activity are performed based on self-reliance and self-efficiency.

- 3) Electronic devices such as television, video player, computer, notebook, and printer are always turned off and all the plugs are removed from its socket every time before living the premises.
- 4) Everyone took part in fixing family problem whenever misunderstanding occurs.
- 5) You and your family always make merits and donations to those in needed.
- 6) Expenditure planning are necessary for family spending on a daily basis.
- 7) You and your family members eat together as a family.

In one day, city people pray before bed or carefully conducted a peaceful self-observation at the score of 5. They always have social gathering every day, at the score of 5 or at a medium level, which showed that Vientiane citizens possessed self-sufficiency qualities. They live with moderation, spend wisely, value the importance of living as a family, and understand and adopt self-sufficiency economy at its normality. The field survey found that irrespective of how modern the world is, no matter how much science advances, the inherited culture of the wrist-tying ceremony to create auspiciousness and happiness for children in the family to live peacefully and happily will keep happening with the transition of life of children who go far to study abroad, go to work in the capital, go to work abroad, move into a new house, get married, and welcome generations on important traditions. The researcher observes auspicious ceremonies during the extended holidays of the Lao people in Vientiane. In these auspicious events, there will be continuity and continuation that are linked to Buddhist teachings, rigid dress according to ancient traditions transmitted by grandparents, and the parts of the ritual show the holiness and charm of the good culture, as shown in Figure 2.



According to the Lao way of life in Vientiane, the Bai Sri Su Khwan ceremony is performed to bring good fortune to the lives of family generations.

Figure 2: Activities to preserve the culture of Lao people (make merit at home)***The practice of frugality at individuals and family level***

the result revealed that the overall level of frugality practice was at a medium level (mean = 3.35). By aspect, it was found that the practice following Sufficiency Economy Philosophy was at a high level in three aspects and at a medium level in three aspects as followed in Table 1.

Table 1: The Activities Practiced at Individual and Household Levels Based on the Sufficiency Economy Philosophy

Activities Practiced at Individual and Household Levels	Mean	S.D.	Level
Expense reduction	3.27	0.72	Medium
Income expansion	3.08	0.88	Medium
Money saving	3.13	0.87	Medium
Lifestyle	3.56	0.70	High
Environmental and natural resources conservation and Usages	3.50	0.71	High
Mutual generosity and helpfulness	3.56	0.73	High
Total	3.35	0.60	Medium

Table 1 showed that Vientiane urban citizens placed high importance in sufficiency economy ways of living as well as the sense of generosity between individuals (mean = 3.56). The research also found that honesty, morality, career ethics, self-moderation, self-awareness, selflessness, and reasonable investment was valued at the highest level (mean = 3.96). Nonetheless, Vientiane urban citizens did not keep track of income and expenses account nor bookkeeping, therefore, the mean is of the lowest in this aspect (mean = 3.12) as showed in Table 2.

Table 2: Shows the level of activities individuals and family engaged in following the sufficiency economy philosophy based on sustainable living aspect

Sustainable living aspect	Mean	S.D.	Level
Abided to religious teachings and practice	3.50	1.10	High
Bookkeeping	3.12	1.16	Medium
Eagerness to learn, seek knowledge for oneself and family in order to keep up to date with the current hometown situation	3.48	1.06	High
Adhere to democracy and value reasonableness as key practice values	3.77	1.01	High
Value honesty and ethically corrected occupation	3.96	1.07	High
Total	3.56	0.70	High

On generosity, it was found that individuals were actively engaged in religious practice the most (mean = 3.67) while community engagement was significantly lower (mean = 3.38). The result is showed on Table 3 as followed

Table 3: Shows the level of activities individuals and family engaged in following the sufficiency economy philosophy based on generosity aspect

Generosity aspect	Mean	S.D.	Level
Regular community development participation	3.38	0.99	Medium
Merit makings and donations (money) on important religious occasions	3.59	1.01	High
Individuals and family participations during important religious occasions	3.67	0.98	High
Individual and family donations to those in needed in terms of belongings such as appliances, books, and magazines	3.60	1.03	High
When you are presented with an opportunity, you always educate family members, friends, and relatives on sufficiency economy philosophy	3.57	1.00	High
Total	3.56	0.73	High

The implementation of frugality practice at individuals and family level

It was at a high overall (mean = 3.71). By aspect, it was found that the highest was in one aspect and the result was high in other 5 aspects as showed int Table 4.

Table 4: The Application of the Sufficiency Economy Philosophy (Economization and Moderation) at Individual and Household Levels

The Application of the sufficiency economy philosophy (Economization and Moderation) at individual/household levels	Mean	S.D.	Level
Mindset	4.22	0.73	Highest
Economics	3.66	0.79	High
Society	3.56	0.78	High
Technology	3.53	0.76	High
Natural resources and environment	3.41	0.82	High
“Moderation”, self-development, no encroachment and satisfaction with a sufficient life.	3.90	0.75	High
Total	3.71	0.58	High

Table 4 showed that people resided in Vientiane city placed the most importance in spiritual values. The result indicated that practice of frugality starts from spiritual value (mean of 4.22). By aspect, the result revealed that everyone in the family engage in honest occupation even in the darkest hours (mean of 4.27) as showed in Table 5.

Table 5: Shows the level of activities individuals and family engaged in following the sufficiency economy philosophy based on spiritual aspect

Spiritual aspect	Mean	S.D.	Level
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The intention to live and sustain a self-reliance living following SEP	4.22	0.88	Highest
You and your family are prepared to overcome any obstacles in life following the SEP teaching	4.18	0.87	High
Everyone in the family engaged in morality right occupations even when they are in unfortunate situations	4.27	0.93	Highest
Total	4.22	0.73	Highest

The result showed that citizens living in Vientiane city area demonstrated high intention in engaging in honest occupation and they are prepared to overcome any obstacles in life by adopting SEP teaching. It can be concluded that the daily sufficiency of the Vientiane people will have a higher level of practice in order of difficulty from the basic level of practice in life to the application of sufficiency at the highest mental level as follows in Figure 3.

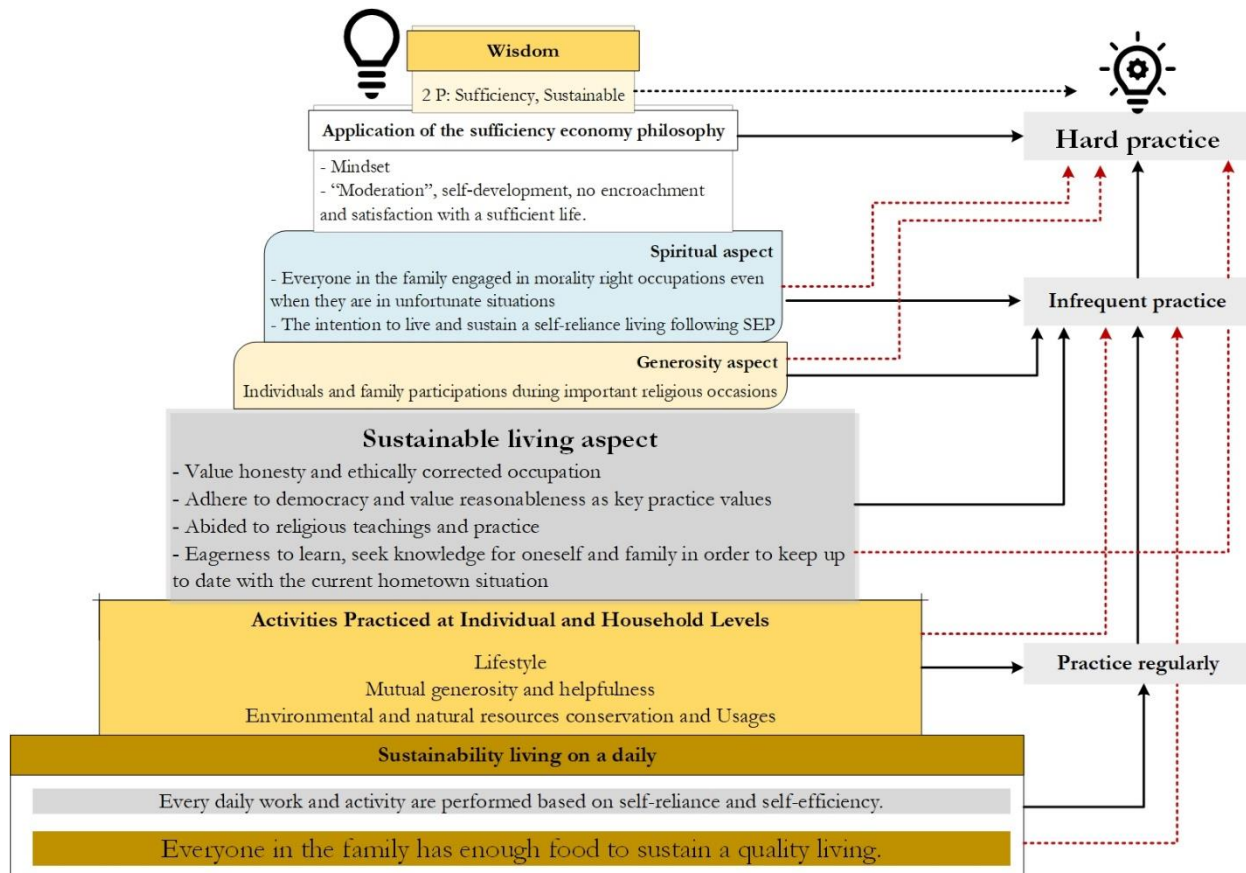


Figure 3: Stupa of Laotians way of life in Vientiane Urban community

Community leaders demonstrated

The importance of normality living in Vientiane citizens that the most obvious 'normality' was sarong wearing by women; (1) students go to school, (2) youths attend university, (3) population older than

30 wear sarong, (4) government officers and private organization staffs go to work, (5) senior state officers participated in political party, and (6) new sarong garment are worn at wedding receptions

The other important aspect is that Vientiane citizens often have at least 2 occupations. They have self-sufficiency and they spend wisely. They like to save up and they choose appliances according to family economic status. They use eco-friendly appliances, and they have high environmental concern. They plant trees in compensation for the lost ones and they have high generosity towards each other. Families take care of each other in time of sickness, and they gather every Saturday for family dining. Other than this, it was found that happiness indicators of Vientiane citizens came from good health, but there are still some families there are careless about their cleanliness in food consumption. The study also showed that students receive poor level of state education, and they have insufficient income to sustain a healthy living. Some local families are in a good situation while some with medium income families work accordingly to state party's allocation. Some issues were such as city traffic, low wages, high cost of living, and citizens struggled for more work. Many families have adequate resources to sustain simple living but many struggled to earn enough on a daily basis. Waste management and lighting are inadequate, traffic allocation is not up to standard and transportation can be inconvenient. Certain roads are in poor condition, filled with holes and puddles. Safety is low due to many migrant issues within the area. However, the relationship between families and communities are at an excellent level as families and communities enjoy unity and coordination. However, the phenomenon that remains clearly visible in daily life is the stability of Buddhism. Adherence to cultural traditions Living in moderation, being reasonable, and making a good self-immunity. Even though society has changed lifestyle must be adjusted accordingly But the Laotians still clearly adhere to their own identity. Especially the popular dress wearing a beautiful sarong in every social event. and when married You will see the dress in the unique fabric of Laos most clearly (Figure 4).



Figure 4: Dressing is a common phenomenon of Laos in Vientiane

As the text is more or less a version of Brah Uraṅgadhātu it should be composed during the same period, i.e. during the reign of King Suriyavongsā (1638-1690 A.D.) of the ancient Lao Kingdom (Prapandvidya, 2018). The Brah Uraṅgadhātu legend has been linked to the past bonds of Thais and Laotians for a long time, so communicating with their own language identity, the Thai and Lao ethnicities, began to be understood more than 400 years ago. In their own language, they are well understood.

Every time there are auspicious events such as housewarming, weddings, merit-making and traditions. We will also find beautiful Baisri Baitong as a ceremonial instrument as well. It is a culture that has preserved this good culture for generations to come from the past (Figure 5).

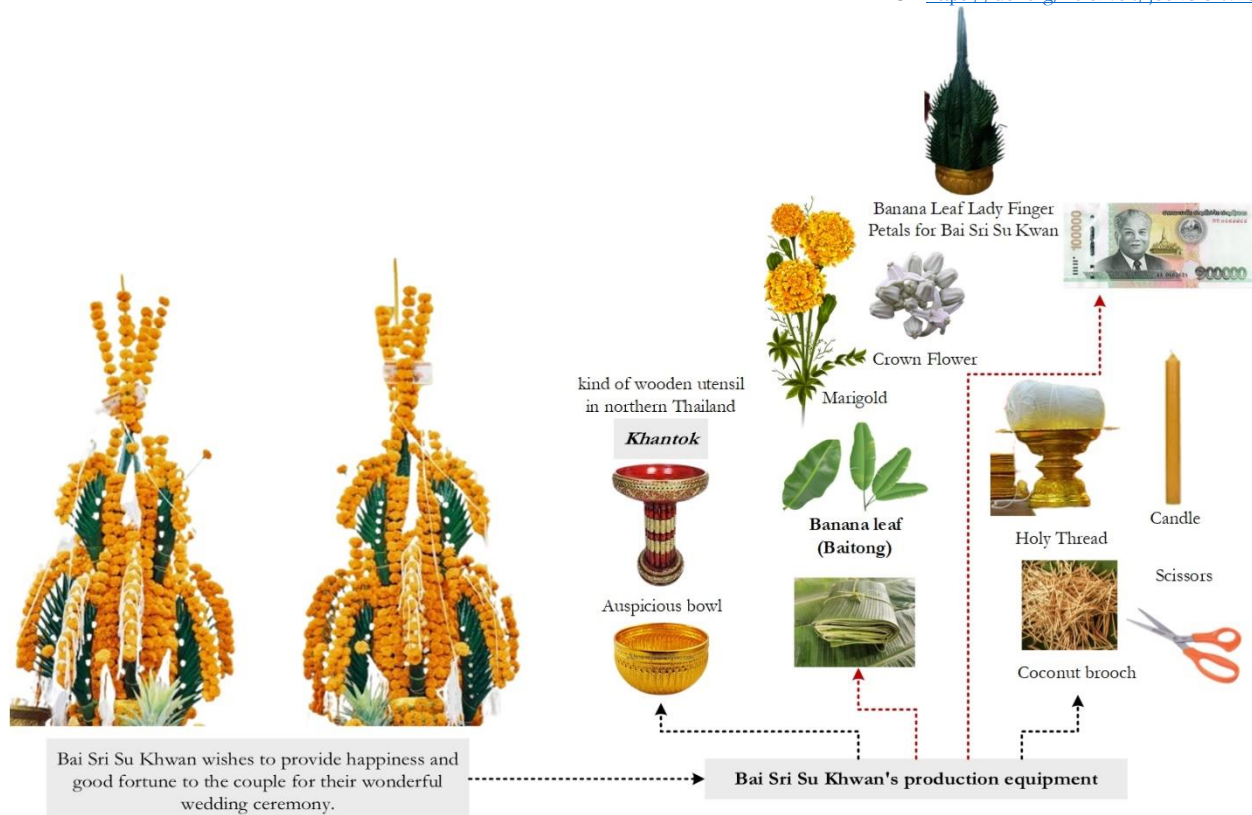


Figure 5: Baisri Baitong of Laos in Vientiane

Discussion

However, the research discussion has argued that Sustainability living of Laotians living in Vientiane is indifferent to people living in Bangkok, Thailand. Sufficiency Economy living required careful planning and frugality especially at the individuals and familial level. They must learn to have 'enough', be selfless, engage in honest occupation, live by morality, preserve the environment, and be mindful of the religious teachings. They must pay important values to self-development and spiritual development (Phukamchanoad 2020). Urban citizens must seek to control their urge and spending due to high household expenditure which included spending on food, electricity, water, and tuition fees for their children (Nirathorn, 2007). Learning to be 'enough' cannot be initiated from elsewhere apart from oneself. The most important question is whether the Vientiane people's frugal lifestyle adheres to King Rama IX's Sufficiency Economy concept. This suggests that sufficiency and frugality are based on Buddhist precepts, which represent the middle road. As a result, Buddhists in both countries live their lives in accordance with middle-way ideals. In addition, having monthly cultural rituals reminds people to follow the values. Living in a large family implies that the grandparents' generation is continually teaching them how to practice Buddhist precepts. Moreover, Buddhist concepts has shaped people's mindset, moral principles and day-to-day economic activity or Economic development must be done step by step and it must lead to the final goal of sustainability in life,

society, the economy, the environment, and the natural world. (Piboolsravut, 2004; Essen, 2010; Song, 2020). When practicing the principle of sufficiency in keeping with Buddhist principles, the cultural heritage of Thai and Lao people will be preserved and made sustainable, because culture is a way of life that is deeply rooted in the practice of teaching and passing down from one generation to the next with stability and continuity, Buddhism, as a religion and a philosophy of life, has influenced the world in many different ways – as a source of inspiration for peace and forgiveness, a symbol of simplicity and the practice of meditation (Chapagain, 2013). As a result, Buddhist ideas encourage humans to adopt a culture of simplicity in everyday situations.

Conclusions

Citizens resided in Vientiane area of Laos have higher standard of living in comparison to the citizens living in the other areas of the country. Infrastructure development is better than other areas, but the development had not made the people any less respectful of their religion. Buddhists in Laos still pray and make merits on every Buddhist holy day, students and state officers still wear sarong, and traditions are respected throughout the country. Nonetheless, people resided in the city area have lived there for less than ten years and low wages required them to work more than one jobs at a time. Living is done following self-sustainability or the frugality practice in which the Thai people refer to it as the Sufficiency Economy Philosophy. In Laos, the frugality practice is implemented throughout the culture as ‘normality’ and there are no perceivable differences between the two perceptions. With high cost of living, Laos citizens need to earn more and spend less. They earn more by working more jobs such as working as a state officer and as a farmer, merchant, or musician. Most importantly, citizens in Vientiane are self-reliance. They are generous and they learn to be selfless from individuals and familial level. For SEP to be successful at familial level, everyone must take part in its implementation and coordinate their directions, therefore, the model can be referred to as a “Sufficiency Economy Bicycle Model”. However, citizens’ ways of lives in Vientiane also reflected strong Buddhism beliefs following the wheel of dhamma, therefore, it is not incorrect to also refer to the model as a “Sufficiency Economy Dharmachakra Model” (Figure 6)

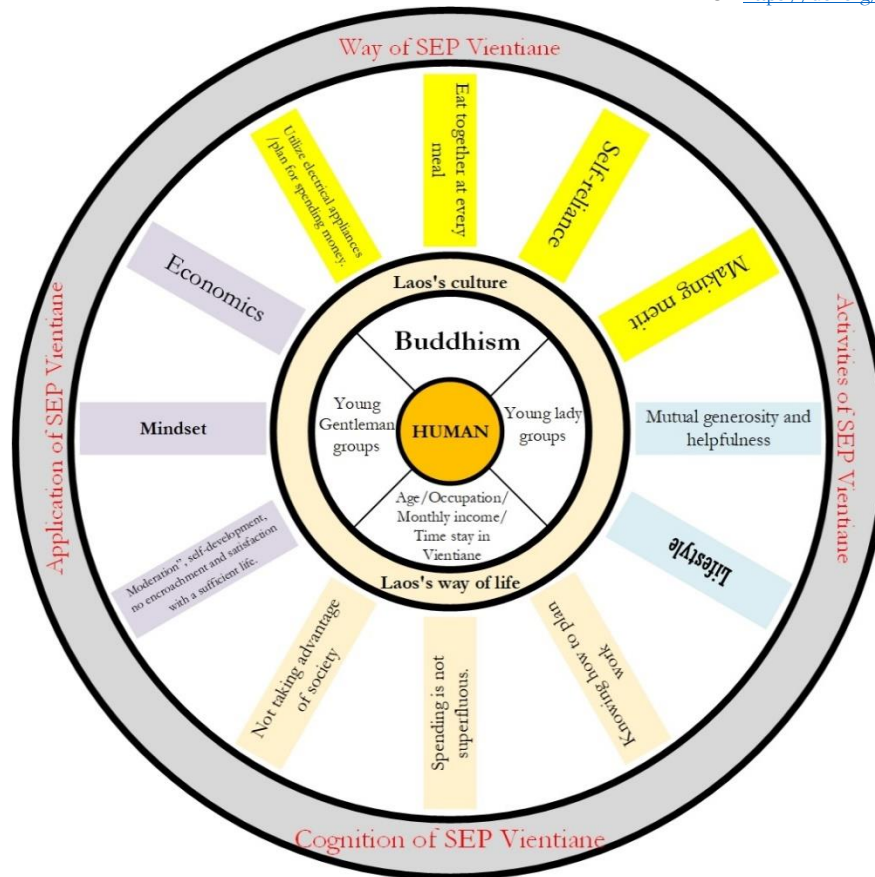


Figure 6: Sufficiency Economy Dharmachakra Model

Recommendations: Urban living requires urban citizens to understand their underlining economic status without unrealistic use of imagination. They need to be truthful to their social, financial, and economic situations. They must eliminate excess cost and adjust their living accordingly. Materialistic needs should be compromised, and social gatherings should be kept at minimum. Savings must be encouraged, and it must be initiated today in order to witness its immediate results.

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