



## **Innovation Thinking with the Royal Working Principles of King Bhumibol Adulyadej According to Postmodern Philosophy**

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### **Abstract**

This research is a qualitative research. The objective is to analyze innovative thinking with the royal working principles of King Bhumibol Adulyadej according to the postmodern philosophy. The results of the research indicated that innovative thinking with the philosophy of post-modern began by asking the question of whom is this principle thinking for? The answer is at the end of the Royal Command that “We shall reign in righteousness for the benefits and happiness of Siamese people”. When it comes to thinking of innovation, the public benefit must be taken into account for the development of quality of life according to the goals of the post-modern philosophy. The theory that is important to innovative thinking is SAPAE:

S = Surveys, such as a survey of needs or problems of the people.

A = Analysis, such as analyzing the obtained data in order to classify and select what is most necessary to extend it to be suitable for the problem condition to be solved. Analyzing is the next step after asking questions with the words “Why?” and “Possible or not?” to urge the better way of thinking or development from the old ways.

P = Planning, for example, starting from the absence of a plan to return to the observation until obtaining the most reliable information that occurs at the present time. When we are able to become observers of phenomena that occur and understand the problem condition, we begin planning by considering participation in all relevant sectors in order.

A = Action, such as, starting the implementation of the project by testing each step.

E = Evaluation, such as, testing of evaluation to see effectiveness of either tools or service models. Once we feel sure of the test, we can draw the conclusions for further actions.

**Keywords:** Innovation, Working Principles of King Bhumibol Adulyadej, Postmodern Philosophy

### **Introduction**

Innovative thinking is greatly important because the present era is an era of the innovation competition that has been likely to be gradually increasing. New technologies have been linked to the creation of competition innovation in many dimensions. In the manufacturing industry and services, they all are driven by innovation, e.g., telecommunication industry, automobile industry, computer industry, etc. Therefore, innovation is a mechanism to enhance business opportunities by presenting new and unprecedented products and services, or, at all times, improving some existing things constructively for both actual and virtual worlds. Thus, the organizations in the present era have consistently prioritized technologies that would lead to the creation of innovation. However, such innovation may be not possible if there are no creativity and thinking methods in order to enhance the tangible creation of innovation. One interesting innovative thought is innovative thinking with the royal working principles of King Bhumibol Adulyadej (Harimtepathip, 2020a).

The royal working principles of King Bhumibol Adulyadej have been used to enhance innovative thinking for the development of the quality of life, which consist of 23 principles (Office of the Royal Development Projects Board (ORDPB), 2016). The royal working principles of King Bhumibol Adulyadej are the driving force in



working in accordance to the SAPAE Theory, which was initiated by His Majesty King Bhumibol Adulyadej, and could be used as the thinking principles to create innovations endlessly. Nevertheless, to make thinking in line with goals of developing the quality of life and public benefits, such thinking should be based on the postmodern philosophy that promotes the development of the quality of life under discretion, that is, analysis, appreciation (evaluation), and application (Harimtepathip, 2018).

Postmodern philosophy is humans' latest philosophical movement with an aim to develop the quality of life, that is, create, adapt, collaborate, and requisite (Bunchua, 2008) by using the discretion as a tool of living based on the principles of non-adherence, points-of-parity and points-of-difference, reread all and reject none, from primeval paradigm to current paradigm, and promoting the holistic consideration (Bunchua, 2002).

Innovative thinking with the royal working principles of King Bhumibol Adulyadej according to the postmodern philosophy is to apply the royal working principles as the driving force, and to use the postmodern philosophy as the philosophical basis to enhance the consideration with an aim to improve the quality of life. Therefore, what the Researcher greatly values is how to think to obtain the innovation by using the royal working principles of King Bhumibol Adulyadej as the driving force based on the postmodern philosophy, which is humans' latest philosophical paradigm in order to achieve the principles and thinking methods enabling the creation of innovation to provoke sustainability in every organization, and other economic, educational, social, political, environmental, and cultural benefits based on an appropriate philosophical thought of the 21<sup>th</sup> century.

### **Research Objective**

To analyze innovative thinking with the royal working principles of King Bhumibol Adulyadej according to the postmodern philosophy.

### **Methodology**

This study is a qualitative research based on the documentary analysis (documentary research). The study started from the formation of research structure, together with the studying of all concepts about innovation, royal working principles of King Bhumibol Adulyadej, and postmodern philosophy.

The concept relating to innovation involved the meaning and origin of innovation.

The concept about the royal working principles of King Bhumibol Adulyadej included 23 working principles and SAPAE Theory, comprising S = Survey, A = Analysis, P = Planning, A = Action, and E = Evaluation.

Postmodern philosophy was studied based on the important concept, e.g., principle, method, and goals of postmodern philosophy.

All studied information mentioned above, then, was analyzed and interpreted to obtain the innovative thinking guideline with the royal working principles of King Bhumibol Adulyadej according to the postmodern philosophy. The end of this document would be the conclusion and recommendations for anyone being interested in it.

### **Results**

Innovation is to create something new, or to develop something old, improve something old, apply it broadly, consistent with various needs, add value to goods and services, as well as the manufacturing process from upstream, midstream, and downstream. Innovative thinking with the royal working principles of King Bhumibol Adulyadej

is the thinking for public benefits and happiness. The important theory is the SAPAE Theory with the thinking sequence for innovation creation as follows:

S = Survey, e.g., survey of needs or problems of the general people, either private or public problems, etc. Survey is a technique of observing general living in humans up to other conditions occurring in humans' mind, which reacts to their daily life. In general, humans' behavior all derives from interactions between humans, humans and animals, and humans and nature or environment. Every interaction takes effect on the humans' mind. When a person feels "unsatisfied" with any condition occurred, that will become the human's "problem" immediately. When such problem is faced by several persons, it will become a social problem. Observing the problem occurred is an origin of wisdom by analyzing and conducting the research to further find out the problem solution.

A = Analysis, e.g., analyzing the information to classify and select what is the most important, which will be developed to fit to the problem to be solved. The technique of analytic thinking in the second step starts from asking the questions "why" and "possible or not" in order to arouse the new thinking, or to develop something new for better. For example, if we are aware of either happiness or suffering of general people; we will be aware of their problems. In the business, it means we are aware of the product and service users. Next, we must review our traditional work system by asking some questions shown the following table.

**Table 1** Techniques of Raising Questions for Innovative Thinking

Why?	Possible or not?
Why must we think the same?	Is it possible that we think something new?
Why must we do the same?	Is it possible that we do something new?
Why must we think alone?	Is it possible that that several people think together?
Why must we do it alone?	Is it possible that other persons help do it?
Why must we do it right now?	Is it possible that it is done another time?
Why must we do it at this place?	Is it possible that it is done in other places?
Why must we do one thing at a time?	Is it possible that we do all simultaneously?
Why must we use this material?	Is it possible that we use other materials?
Why does it consume much time?	Is it possible that we spend shorter time?
Why is it so difficult?	Is it possible that it is more convenient?
Why does it need such high cost?	Is it possible that less cost is spent?
Why does it waste so much?	Is it possible that it can be safer?
Why does it require so many persons?	Is it possible that fewer persons are required?
Why must we use this system?	Is it possible that we use any other system?
Why must it be done at this place?	Is it possible that it is done at any other places?
Why must it be the offline system?	Is it possible that it is the online system?
Why must it be the private object?	Is it possible that it is the public object?

Questioning like this is a tool leading to changes. It is like we review and rethink to move forward for a better future, for higher sustainability, for happiness and benefits with higher quality and quantity, and for better quality of life. If we continue thinking and doing the same, the outcome would remain unchanged while the existing problems and limitations still exist. This will be different from new thinking and new doing; it will change the direction, lead to some new ways and answers. Finally, it is possible to provoke the innovation.

P = Planning, e.g., starting from no plan in order to return to the observation until we obtain the most reliable information existing at the present time. When we can observe the event occurred until we understand the problem



profoundly, we will start setting the plan by taking account of the participation from all related sectors in order to obtain the innovation from the public, employees, customers, and partners/suppliers simultaneously or even the innovation from competitors. This could be possible, depending on the cleverness and wisdom of the executives of such innovation organization, who must disseminate the participation diversely, and link to the points appropriately. We may turn our competitors to alliances, and turn competition to collaboration from all related persons, either the research survey team, think tank, innovation researcher and developer, fund for supporting the innovation creation, other alliance or business partner organizations, as well as the public sector that want to be involved in thinking and proposing some advice on innovation creation actually relevant to their needs.

A = Action, e.g., starting the project implementation by testing step by step. The innovation tester would find out both error and success. But, in fact, any error occurred is a kind of success, that is, it makes us know that such way is incorrect. So, we will not waste time at the same point, but move forward to find out a better and possible direction.

E = Evaluation, e.g., efficiency test to observe efficiency occurred in tools and equipment or service model. When we are sure of such test, we will have the conclusion for further actions.

### Discussion

Innovation means the compilation, synthesis, creation of something new to be broadly applied for benefits of all related societies, and to add some value to new products and process. Innovative thinking with the working principles of King Bhumibol Adulyadej according to the postmodern philosophy starts from asking the questions that whom we are thinking for. The answer is that we think for the public happiness and benefits by taking account of the development of the quality of life according to goals of the postmodern philosophy. The theory important for innovative thinking is the SAPAE Theory. The sequence of thinking for innovation creation is described below.

Innovation means the compilation, synthesis, creation of something new to be broadly applied for benefits of all related societies, and to add some value to new products and process. This could be discussed that this meaning is consistent with another two definitions given by foreign scholars. For the first definition, “innovation” means thinking and inventing something new never used before, or an existing thing may be developed or adapted to be modern and used better. When innovation is used in working, such work could give more efficient and proficient outcome (Burgelman, Christensen, & Wheelwright, 2009). For the other meaning, innovation is the change of practice or concept pattern or new invention never used before or development or adaptation from the existing thing to become modern with higher proficiency and efficiency (Besanko, Dranove, Shanley, & Schaefer, 2017).

Innovative thinking with the working principles of King Bhumibol Adulyadej according to the postmodern philosophy starts from asking the questions that whom we are thinking for. The answer is that we think for the public happiness and benefits by taking account of the development of the quality of life according to goals of the postmodern philosophy. This could be discussed that innovative thinking with the working principles of King Bhumibol Adulyadej according to the postmodern philosophy according to the postmodern philosophy stayed at the end of the Royal Command. This is consistent with the research study conducted by Kirati Bunchua and Sirikorn Amaritwarin (Bunchua & Amaritwarin, 2018) who mentioned about the Royal Command of His Majesty King Bhumibol Adulyadej that “We shall reign in righteousness for the benefits and happiness of Siamese people”. This signifies that, for innovative thinking for the development of the quality of life based on the working principles of King Bhumibol Adulyadej as the driving force, the important philosophical question of this matter is “whom



we are thinking for?”, and the answer is at the end of the Royal Command. This is consistent with the research study conducted by Metha Harimtepathip (Harimtepathip, 2020b) who explained that “for benefits mentioned in the Royal Command when interpreted according to the moderate postmodernism are the value-based benefits, that is, value deriving from the development of the quality of life, not material benefits, reputation, power, prestige, praise”. In addition, it was found that his royal initiatives and projects initiated by His Majesty the King all were based on the Royal Command that “We shall reign in righteousness for the benefits and happiness of Siamese people” (Bunchua, Wannapok, & Takaew, 2018).

The theory important for innovative thinking is the SAPAE Theory. This could be discussed that this theory was consistent with the Royal Working Principle 1 that the study of information must be systematic because the process starts the information survey before analyzing it to consider the possibility for further plan setting and implementation; meanwhile, every step must be monitored and evaluated systematically. This is consistent with Office of the Royal Development Projects Board (ORDPB) (2016) which indicated that “before giving any of his royal initiatives for project implementation, His Majesty the King would study all related information from documents, maps, ask questions to officials, scholars, and local people in order to obtain all details completely so that the King would be able to give assistance correctly, rapidly, and relevantly to the general people”. However, although this theory is consistent with the systematic information study, it is only a framework that will be expanded according to the Royal Working Principle 7 that not be too dogmatic about theory because, in thinking out of the box, the thinker must be accurate in such framework or theories; otherwise, his/her thought will be erratic. This is consistent with the research study done by Chairoj Nopchalermpoj (Nopchalermpoj, 2015) who mentioned about the Royal Working Principle 7 that “The development in accordance with initiatives of His Majesty King Bhumibol Adulyadej compromises and comes to terms with the natural and social environment as well as psychological condition of the community, that is, “to not be too dogmatic about theory” rather than adhering to the rigid academic or technical principles that might be inappropriate for local life of Thai people”. Besides, innovative thinking needs the motivation or explosion from within. This is consistent with the concept of Metha Harimtepathip (Harimtepathip, 2020b) who stated that “self-motivation according to the moderate postmodernism on philosophical basis that is no attachment, uses hermeneutics with discretion as a tool, aims at the development of the quality of life, encourages self-motivation under creative energy, has energy of adaptation, collaboration and seeking to enhance the understanding, gaining insight and access, and engaging in development”. In addition, innovative thinking by the SAPAE Theory is also consistent with the development of the quality of life according to the postmodern philosophy, that is, creativity, adaptivity, collaborativity, and requisitivity, which is consistent with the research study done by Sirikorn Amalitwarin (Amaritwarin, 2015) who stated that “creation is to think or do something new that has never appeared before. But, if it causes any wickedness, there must be the adaptivity, that is, it must be adapted or applied to give benefits without any drawback. Collaboration would provoke the unexpected outcome, and it is the compromise of that group, and requisitivity by humans’ potential wisdom to gradually improve the quality of life”.

### Conclusion

Innovative thinking with the working principles of King Bhumibol Adulyadej according to the postmodern philosophy starts from asking a question, “whom are we thinking for?” The answer is at the end of the Royal Command that “...for the benefits and happiness of Siamese people”, that is, thinking for public benefits and





happiness by taking account of the development of the quality of life subject to the goals of the postmodern philosophy. The theory important to innovative thinking is the SAPAE Theory while other royal working principles also be involved in thinking to enhance the quality of thinking at every step. For example, in the systematic study, except the systematic thinking according to the SAPAE Theory, the dialectic thinking models may be used, which could be divided into 3 stages: thesis, anti-thesis, and synthesis. Thesis may be compared to “old things” that have existed already. Anti-thesis may be compared to “question” or “problem” that arouses us to think over in order to improve the existing things. Synthesis may be compared to “answer” or “conclusion” from synthesis and development, which means innovation. Moreover, there are other interesting royal working principles such as explosion from within, development according to steps, economy and simplicity with maximum benefits, not be too dogmatic about theory, solving small problems first, etc. These all are the important principles for innovative thinking in order to develop the quality of life for public benefits. It could be concluded that, in thinking any innovation, the thinking basis from the royal working principles is whom we are thinking for. The answer is at the end of the Royal Command that “...for the benefits and happiness of Siamese people”. The benefits include the development of the quality of life, starting from self-reliance, sufficiency of living, development of community, development of wisdom, development of goods and services, increasing revenues, harmony, and continuous development based on wisdom in order to provoke the innovation enabling the national development and happiness of the Thai society.

### Recommendations

The Researcher finds the following from this research study:

1. In thinking to obtain the innovation, the important thing is wisdom. What we have studied is only knowledge, but it is the important foundation to guide our thought at the early stage.
2. In the actual learning to enhance the innovation, the innovation thinker must be brave to be out of box to learn various things around them, especially problems existing in the society. Innovation created by us must be able to solve the problem(s) actually. What helps solve the problem successfully is wisdom or learning about problems and problem solutions from real experience, from events in front of us in different circumstances.
3. When we have the core thinking of “doing for public benefits” according to the royal working principles”, the innovation created by us would rely on the problem solving for the public throughout the module, starting from upstream, midstream, and downstream, that is, thinking of the whole process involving all causes and results affecting with each other. Therefore, the important factors are the creation of wide community, concerns about diverse participation, use of wisdom to watch or seek for anything around us that may be linked to solve the problem actually, design of the problem solution that is cost-effective and simple with maximum benefits to most people. Finally, new innovation will emerge on the basis of the middle postmodern philosophy while the royal working principles will be the inspiration and propelling process in practice, and Kalamasutta will be the criteria guaranteeing the public benefits. The outcome to be achieved will be the acquisition of the quality of life in general people. Then, the value of innovation created will be added endlessly.

The Researcher considers that the royal working principles could not only be used for innovative thinking, but for self-management, human management, and work management. Therefore, if any research study can analyze and get through the royal working principles in these three dimensions, it will lead to a secure and sustainable development, gaining insight and access, and engaging in development to the innovative organization.



It is suggested that further research studies should be done under the following topics:

1. Study and analysis of self-management in accordance with the working principles of King Bhumibol Adulyadej.
2. Study and analysis of human management in accordance with the working principles of King Bhumibol Adulyadej.
3. Study and analysis of work management in accordance with the working principles of King Bhumibol Adulyadej.

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