

# The Social Development Strategy in Line with Buddhist Integrative to Self-sufficiency on the Basis Driven by the Civil State

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## ABSTRACT

Objective of this research was to propose the social development strategy in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state. Methodology was the applied research using in-depth interview from key informants, focus group discussion with experts, action research by workshop and development on field study for apply the social development strategy in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state. Research findings showed that the social development in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state, an analysis of the weaknesses, strengths, threats and opportunities to development and to define a mission consisted of 1) a mission that must be fulfilled immediately, 2) a mission that must be fulfilled, 3) a mission to be initiated, and 4) mission to review. As for the strategic issues to achieve the strategy for the social development strategy in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state, namely: strategy 1: development according to the principles of Buddhist practice, strategy 2: developing mental faculties, strategy 3: lifelong learning, strategy 4: coexistence in a multicultural society, and strategy 5: to driven of Buddhist development center.

## Keywords

Social Development, Buddhist Sufficiency, Civil State

*Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020*

## Introduction

The current Thai society is a society of consumption that has no material limit, which causes all kinds of distress whether in urban or rural society. It is because different people have to rely on economic factors to help them survive. It can be seen that everyone is working tirelessly for their own and family's survival, regardless of whether they are rich or poor, and they are struggling to make ends meet. The more prosperous the materialistic society, the greater the desire for human beings, the greater the need for material things in order to escape from hunger and thirst as a source of subconscious harassment to others. It is because in the world of globalization, our society adheres to other societies that are progressive and consumerist [1].

In addition, in the world of globalization, our society adheres to other societies that are progressive and consumerist. In Thai society, we sometimes tend to stare at his shortcomings rather than his good ones. Therefore, in developing or resolving those situations, there is a need to develop or create a strategy for the development of an integrated Buddhist society for self-sufficiency on the basis of driving along the lines of democracy, which will have a mission. What are the strategic objectives to be developed so that people in the community and society can live together peacefully? There is a community and society development context that is consistent and in line with the Thai way, the Buddhist way, and it is also a development that responds to the Philosophy sufficiency economy of His Majesty King Rama IX, His Highness. [2]

Thai society is staring at his shortcomings rather than his good ones until he becomes complacent in the above social situation. It is considered to be a challenge to the principles of Buddhism, which is the unit that nurtures morality in life. Humans, especially family institutions, educational

institutions, religious institutions and community institutions, will have a role to play in encouragement and development Thai children, youth and the Thai people to be good people with stronger morals and ethics by encouraging religious institutions to disseminate the essence of religion, accurate and provide space for the practice of Dharma thoroughly as well as the creation of innovations and activities to promote the learning of children and youth to be moral, ethical in accordance with the teachings of religion [3] [4].

## Research Objectives

Objective of this research was to propose the social development strategy in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state.

## Research Method

Applied Research was used for research design and the method was as follows.

### 1. Key informants

The research project on "the social development strategy in line with Buddhist integrative to self-sufficiency on the basis driven by the civil state" has an in-depth interview with key informants by key researchers. Purposive Sampling in local groups, local scholars, community scholars, clergy, public organizations, government agencies, partner networks, networks of local academics, independent academics and people in the research target areas, divided into sub-projects into 5 sub-projects and each sub-project interviewed 25 key informants which were 125 key informants totally.

**2. Focus Group Discussion**

The research team has organized a meeting to gather the opinions of experts by group to find conclusions to obtain information that will lead to the strategy for the development of a Buddhist society. Sufficiency on the basis of driving along the path of democracy through 9 experts of sub-projects 1, 9 experts of sub-project 2, 9 experts of sub-project 3, 9 experts of sub-project 4, and 9 experts of sub-project 5, a total of 45 experts.

**3. Participants in Action Research**

In order to obtain a strategy for the development of an integrated Buddhist society for self-sufficiency based on the principles of democracy, the research team conducted a workshop and Action Research in Field Study to search the practical results with the people and Buddhists in Nakhon Sawan through 250 people of sub-projects 1, 200 people of sub-project 2, 100 people of sub-project 3, 100 people of sub-project 4, and 100 people of sub-project, a total of 750 people.

**4. Research tools**

1) In-depth interview form consists of 5 aspects: 1) development according to the principles of practice (eating, rituals, prayers), 2) development of mental intelligence, 3) lifelong learning, 4) coexistence in multicultural society, and 5) driving the public training unit in Prachuap Khiri Khan

2) Focus Group Discussion form consisted 5 aspects which were 1) development according to the principles of practice (eating, rituals, prayers), 2) development of mental intelligence, 3) lifelong learning, 4) coexistence multicultural society, 5) driving the public training unit of Prachamtambon (OPT) to find conclusions from experts to lead to the formulation of strategies for the development of an integrated Buddhist society for sufficiency on the basis of driving along the lines of democracy.

3) Action Research through driving development in 5 areas: 1) Development according to the principles of practice (eating, rituals, prayers) 2) Development of mental intelligence 3) Lifelong learning 4) Coexistence In a multicultural society, 5) driving the public training unit of Prachamtambon (OPT).

4) Non-participation observation is the observation of the behavior and motivation and development of those involved in activities organized in the development of an integrated Buddhist society on the basis driven by the civil state.

**5. Data collection**

1) Collection of information from primary source is a collection of information from the study of the Dharma, commentary and decree in Thai version.

2) The collection of information from secondary sources is the collection of information from documentary research as a description of documents, books, concepts, theories, as well as research related to development integrated Buddhist society on the basis driven by the civil state.

3) Data collection from the interview form is the collection of data by the in-depth interview from key informants.

4) Collection of data from focus group discussions by experts to develop a model that will lead to the development of integrated Buddhist society through action research.

5) Collection of data from Action Research in the field study to see the practical results throughout the research period.

6) Collection of data from non-participation observation in the development of an integrated Buddhist society on the basis driven by the civil state.

**6. Data analysis**

1. Content Analysis, which is obtained from the study of documents research from the framework of ideas or theories to help analyze the information in-depth and conducts conclusions.

2. Analysis of data obtained from in-depth interviews

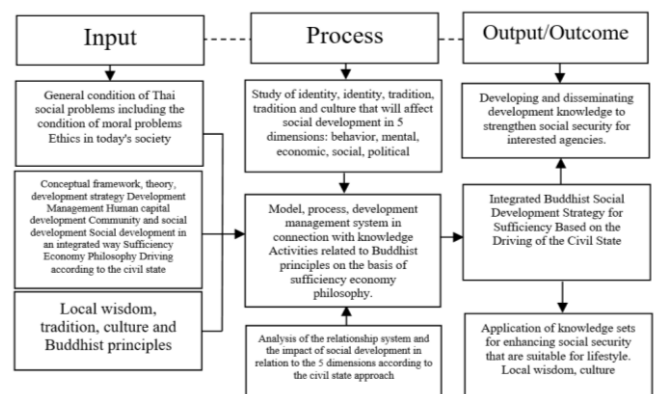
3. Finding the conclusion of the focus group discussion.

4. Evaluation of workshops and action research in the field study.

5. Interpretation from observation and in-depth interview that collected from key Informants, focus group discussion, workshop. Action research in the field study is the result that will lead to the development of strategies for the development of integrated Buddhist society.

**Conceptual Framework**

The conceptual framework in this research study contains important conceptual frameworks in the nature of research processes and methods as well as the results of the study as shown in Fig.1.



**Fig. 1** Conceptual Framework

**Research Findings**

Summarizing the results of this research, the researcher will discuss the key issues of the social development strategy on Buddhist integration for sufficiency on the basis of driving on the basis driven by the civil state through the findings of each step in the development of Buddhist integration for sufficiency on the basis of driving along the path of democracy 5 strategies as follows:

Strategy 1: development according to the principles of Buddhist practice, in the development of an integrated Buddhist society for self-sufficiency on the basis of driving in accordance with the principles of civil society through driving development according to the principles of practice (eating rituals). It is important that the clergy, community leaders, people, local government organizations,

government agencies and network partners must help drive development: 1) support and promote lifelong learning model, 3) support and promote the conservation of local wisdom, 4) support and promote the power to drive the community with the following indicators: 1) number of projects / activities that have been promoted, and 2) percentage of participants.

Strategy 2: developing mental faculties, the development of mental intelligence by developing an integrated Buddhist society for self-sufficiency on the basis of driving in accordance with the principles of civil society through the development of mentality in accordance with the principles of spiritual wisdom, objectives, and the important principles of the clergy, community, community, people, local government organizations, regional agencies, states and network members will help drive development: 1) support and promote the practice of Vipassana in all areas, 2) support and promote the Golden Land Dharma Project, 3) support and encourage the power of the public mental health network and developed according to the principles of mental development. There are indicators: 1) the number of projects / activities that have been promoted.

Strategy 3: lifelong learning, in the development of an integrated Buddhist society for self-sufficiency on the basis of driving in accordance with the principles of democracy through the development of lifelong learning of the clergy, community leaders, community organizations, local government agencies. The government and network partners must help drive development: 1) create agricultural gardens, Buddhist agriculture theory, 2) gather knowledge and cultural evidence, 3) gather local knowledge and wisdom, 4) allocate public space for community learning exchange, and 5) build an anti-drug sports field in the temple and develop according to the principles of lifelong learning. The indicators are 1) the number of projects / activities that have been promoted, and 2) the percentage of the number of participants.

Strategy 4: coexistence in a multicultural society, in the development of an integrated Buddhist society for self-sufficiency on the basis of driving in accordance with the principles of democracy through the development of coexistence in a multicultural society. Community leaders, people, local government organizations, government agencies and network partners must help drive development: 1) organize activities to strengthen awareness and responsibility in the community, 2) create a set of knowledge about multicultural society, and 3) organize activities, strengthening love, unity, harmony, development according to the principle of coexistence in a multicultural society. There are indicators: 1) the number of projects / activities that have been promoted.

Strategy 5: to driven of Buddhist development center, in the development of an integrated Buddhist society for sufficiency on the basis of driving in accordance with the principles of democracy through the development of driving in accordance with the principles of driving the public training unit of Prachamtambon (OPT) has clergy, communities, community leaders, people, local government organizations, government agencies and network members on the basis of mental intelligence consisted of 1) Build a consciousness of moderation, 2) build awareness of rationality based on mental intelligence, 3) build physical,

mental and social immunity, 4) develop knowledge in the field of development. There are indicators: 1) number of projects / activities that have been promoted, and 2) percentage of participants.

## Discussions

This research discussion will discuss the strategies for the development of an integrated Buddhist society for sufficiency on the basis of the five principles proposed by the people as follows:

Strategy 1: Development in accordance with the principles of practice (eating rituals) through driving development in accordance with the principles of practice (eating rituals). Help drive the development in accordance with the concept of Manu Sonthiwattana[5], which found that the development of a happy society of the community based on religion in Phra Nakhon Si Ayutthaya has 8 compositions, namely 1) D = Dogma (community members follow the teachings of religion), 2) O = Oneness (Community members are united), 3) C = Coordination (good coordination within the community and network), 4) T = Training & Learning Program (training and learning activities that are consistent with the community way of life), 5) R = Religions Center, 6) I = Independence in Public Participation, 7) N = News & Knowledge Distribution News and knowledge to the community), and 8) E = Equilibrium & Integrated Development (balanced and integrated community development).

Strategy 2: The development of mental intelligence through the development of spiritual wisdom. There are monks, communities, community leaders, local government organizations, government agencies and network members to help each other drive the development in accordance with the concept of Assoc. Prof. Phra Boonlert Indhapanyo and others [6] found that the implementation of the 5 Precepts Village project focused on building a network by providing opportunities for people in the village to participate in the drive and to be voluntary, supportive or dependent and have coexistence using the principle of compassion, not in accordance with materialism, that is, there is self-sufficiency, satisfaction in what exists, and there is harmony in the unity of the group.

Strategy 3: Lifelong learning through lifelong learning focuses on clergy, communities, community leaders, government agencies and network partners to gather cultural knowledge and evidence, local wisdom, and allocate public space for learning exchange. The community created a Buddhist agricultural garden as a source of lifelong learning and a Lan Tham sports field to fight drugs in the temple, in line with the results of a research study entitled "Analysis of the success of community development of Ms. Thongdee Phohtiyong from the perspective of Buddhism" by Pongsak Manidej [7] who found that in the past, the role of community development was usually based on the monks, but now the situation has changed. Some things may not be convenient for the monks to do, so it is open. The opportunity for the laity to play a role or participate is considered to be a complement to the development of the community, creating the power to take action to develop, solve problems and prevent the degradation of the

community by bringing ideas together to achieve the intended results.

Strategy 4: Coexistence in a multicultural society through driving the development of coexistence in a multicultural society and responsibility in the community, 2) Create a set of knowledge about multicultural society, 3) Organize activities to promote love, unity, harmony, and development in accordance with the principle of coexistence in a multicultural society according to the Buddhist way of the village in the area of Lopburi. [8] Use the five aspects of community self-reliance, including technology, economy, natural resources, mental and social and cultural. For the Buddhist principles used to develop the community are the four principles of purity, non-interference, prudence, morality and moderation. The five ways to be self-reliant are to use technology appropriately based on local wisdom. It is the principle of spending as much as necessary and adhering to the philosophy of sufficiency economy, making agreements on the use and sharing of resources, adhering to the teachings of Buddhism and accepting the changes that have taken place and participating regular community activities and strict adherence to traditions.

Strategy 5: to driven of Buddhist development center, in the development of an integrated Buddhist society for sufficiency on the basis of driving in accordance with the principles of democracy through the development of driving in accordance with the principles of driving the public training unit of Prachamtambon (OPT) has clergy, communities, community leaders, people, local government organizations, government agencies and network members on the basis of mental intelligence consisted of 1) Build a consciousness of moderation, 2) build awareness of rationality based on mental intelligence, 3) build physical, mental and social immunity, 4) develop knowledge in the field of development in accordance with the research study on "the integration of Buddhist ethics in the life of the Thai people in today's society." Phrakrupalad Suwat Methakhun (Chaiyan Suebkraphan) [9] found that in living life, the basic and essential Buddhist ethics are the principles of Benjasin and Benjatham, while the intermediate level of

Buddhist ethics are the eight precepts and the ten precepts of Buddhism. The higher level is the eightfold path.

The Buddhist method of creating motivation to maintain the 5 precepts of Khanthong Wattanapradit[10], who found that external motives caused by a person called Kalyanamitra play an important role because their behavior is exemplary in keeping the 5 precepts, which is reflected in external qualities are appearance, tone of voice, verbs, gestures, called cleanliness of body, speech, which can inspire others to want to know, want to get closer. Belief in the basis of the individual requires a learning process that emphasizes the belief in karma. The results of karma or action that will motivate people to keep the 5 precepts because there is a purpose in life that is in the way. Belief in hell or heaven is an internal motivation that works for those who have faith.

In modern times, motivation by pointing out the consequences of causal actions, hell and heaven can occur in the present moment, as a result of their actions will be recognized and motivated for those who have more modern ideas for building a society, community or village. Rituals 5 can only happen if the people who practice the 5 precepts combine the power to persuade the members to live together, starting from the family to build their families into families. Symmetry with the 5 precepts as the basis for living and trying to persuade or persuade others to see the importance of keeping the 5 precepts with loving-kindness in fellow human beings, which is the practice of life according to the teachings of the Buddha. Teach the ultimate goal in human life is to reach happiness, peace or Nirvana with the first step is to maintain the 5 precepts and have a strong faith in Triple Gem [11].

### Body Of Knowledge From Research

From the study of the concept and principles of the strategic development of an integrated Buddhist society for sufficiency on the basis driven by the civil state was shown in Fig.2.



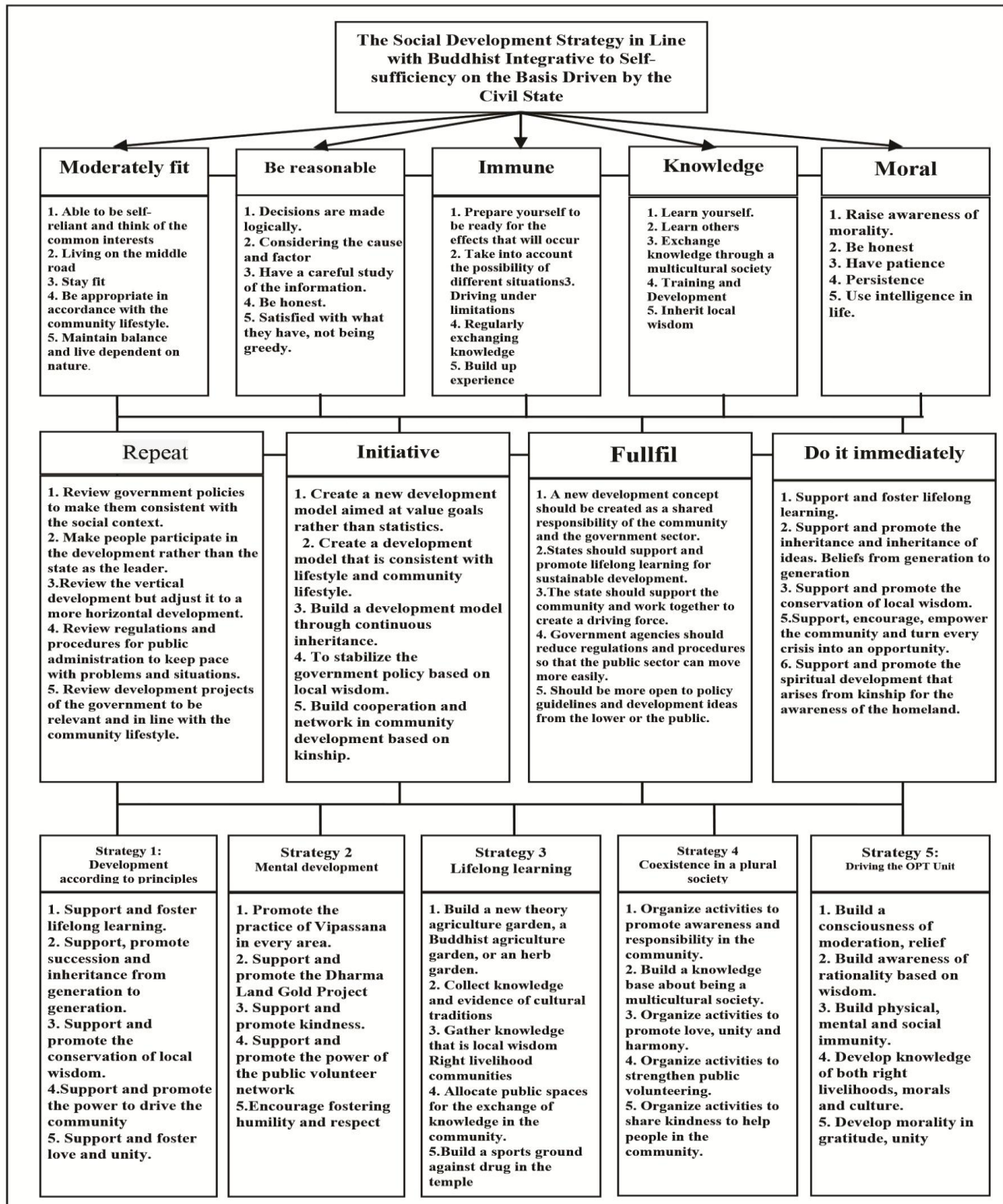


Fig. 2 Boy of Knowledge from research

### Recommendations

#### A. Recommendations for policy

1) The strategy for the development of an integrated Buddhist society for self-sufficiency on the basis driven by

the civil state must have a mission to improve, develop, drive, develop and encourage research agencies to use the results in organizational development.

2) Should support and encourage the spiritual development that arises from kinship to the consciousness of the homeland.

**B. Recommendations for future research**

- 1) Buddhist integrated strategies should be studied to link the community way of life based on the grounded economy to community enterprises.
- 2) Should study the strategy of economic development, the foundation for development based on Buddhist ethics according to Buddhism.

**Conclusion**

From the figure of knowledge, it can be seen that in the development of an integrated Buddhist society for sufficiency on the basis driven by the civil state, there are 5 strategies which are 1) Development strategy according to the principles of practice (eating, rituals, prayers), 2) Mental development strategy, 3) Lifelong learning strategies, 4) Strategies for coexistence in a multicultural society, and 5) Strategies for driving the public training unit in Prachuap Khiri Khan (OPT). Development in accordance with the principles of driving the public training unit in Prachamtambon (OTP) has the following indicators: 1) the number of projects / activities that have been promoted, and 2) the percentage of the number of participants.

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