

The Guidelines for Promoting Buddhist Environmental Conservation of Ban Hua Bueng Community, Nam Phong District, Khon Kaen Province

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Abstract - The objectives of this research study were: 1) to study the Dhamma principles concerning Buddhist environment conservation; 2) to study the conditions of environmental conservation problems in Ban Hua Bueng community; 3) to study the guidelines for promoting Buddhist environmental conservation in Ban Hua Bueng community, Nam Phong district, Khon Kaen province. This study was carried out by means of qualitative research by conducting the interviews of 25 informants. The obtained data were interpreted by the descriptive analysis. The research results were as follows: The Dhamma principles concerning Buddhist environment conservation: it is the use of the Four Saṅgahavatthu Dhamma principles and the ordination of the forest as a guideline for the implementation and process of promoting environmental conservation which can be divided into 3 aspects: environmental conservation as a principle to induce the mind, the adoption of dhamma principles that are the site of mutual assistance and conservation of the community forest environment. The conditions of environmental conservation problems in Ban Hua Bueng community: Different livelihoods of each community surrounding the Ban Hua Bueng Community Forest cause problems in each aspect, such as people, way of life and culture, care and development in relations to promotion of the Buddhist environmental conservation of Ban Hua Bueng Community Forest. The guidelines for promoting Buddhist environmental conservation in Ban Hua Bueng community are divided into 4 types: (1) land conservation guidelines by campaigning with chemical free-soil rehabilitation; (2) water resources conservation guidelines by applying the Sekhiyavatta principle and guidelines for conserving water resources through the Ban Hua Bueng reforestation activities; (3) guidelines for forest conservation through forest ordination activities and introduction of the Four Saṅgahavatthu principle as a way to promote forest conservation and planting trees for replacement; (4) environmental conservation approaches in Buddhism which affect the way of life. There is conservation of land, water resources and forests through community forest activities causing the coexistence of people in the community with the environment as their lifestyle.

Keywords— Causal Relationship Model, Integrated Buddhist Effectiveness of Management, Sub-District Administration Organization

I. INTRODUCTION

Ban Hua Bueng Community Forest is a naturally occurring resource that includes deciduous forest and a dense deciduous forest. It covers an area of 90% and has abundant natural resources with a total area of 2.83 square kilometers. Established in 1895, the Buddhist Forest of the Ban Hua Bueng community was preserved in 2013. Buddhism pays special attention to trees and nature, which are reflected in the Vinayapitaka. The first precept of Pachittiyakan Bhuttakhamparakaya: According to the Lord Buddha then ordered the monks at the meeting to ask the monks who live in Alavi if: "The monks know that some trees have been cut down. Is it right?" "Bhikkus have penalized because of Bhutakam", which is made up of five different types of plants: 1) Plants born from rhizomes, 2) Plants born from stems, 3) Plants born from buds, 4) Plants born from shoots, and 5) Plants born from seeds. (Vin III. 2/89-91/277-278). In addition, there is also an appearance in the Vinayapitaka Cūllavagga, which states that at that time, the Chappakkey monks set fire to the grass at that time. They were blamed by everyone. The monks said this to the Lord Buddha: "Like a man who burns a forest," the lord Buddha forbade "Bhikkhus." "A monk should not light a grass pile" Any monk who burns must be penalized by every rule (Vin II (Thai) 7/283/70). These precepts will create awareness for monks to not destroy the forest. The ability to live in harmony with nature and the environment will be a good role model for the villagers to see. This then leads to behaviors that are beneficial to nature and the environment to maintain balance because living things need to maintain balance. From the roots to the tops, everything is connected because there are many living things in the trees. The larger the tree, the more it grows (Phra Anusorn Prakkamo, 2015; 314). There has long been a concept of plant value in Buddhism, such as the belief in the arboretum. Or caring for the Sri Maha Bodhi as a stupa or substitute for the Master for worship (Damrongrajanubhab: 1947).

Currently, the forest area of Thailand is being destroyed continuously. Therefore, to help preserve the forests and local ecosystems, and may run out soon if we let the government be responsible for conservation only. They need to understand and seek cooperation in the community to help preserve forests and preserve their local ecosystems. This results in a sense of self-awareness that expands to include all life for humans to treat the natural world as one. Which will expand the scope to cover all life. If humans harm nature, it's like hurting yourself. Man must learn to value life, not its value. This idea does not discourage humans from exploiting nature. But not by themselves, but as something that must coexist to survive (Praiya Ketkul: 2017; 12-13) its purpose is to focus on the process of changing the worldview and the way of life by understanding that man is one with nature and appreciates nature for what it is emphasis on human practice or individual editing paradigms. Humans and nature are inherently

connected. Humans should not invade or harm nature, but should live in harmony with nature (Prawet Inthongpan, Assoc., 2010; 73). After learning the history of Buddhism, Lord Buddha was born. He attains enlightenment and nirvana in nature. He, therefore, has a profound relationship with all the Buddhas. And it can be said that nature is an important factor that allows the Buddha to reveal the truth for mankind in dealing with nature and the environment through harmonious interdependence. The Buddhist environmental conservation model of Ban Hua Bueng community in Khon Kaen Province the same way there is a Buddhist style of environmental protection. It is a model of environmental conservation according to Buddhist principles such as Sangkhaha-Vutthu 4 (Prapromkunaporn (P.A. Payutto) (BE 2554: 215), and the ordination of the forest, etc., continued until that action. True happiness for all mankind necessitates environmental conservation; it has become a way of life and reintroducing environmental conservation into the ecosystem will lead to true happiness for all mankind.

Therefore, the researcher is interested in studying the Buddhist conservation promotion approach of the Ban Hua Bueng community, Nam Phong District, Khon Kaen Province. To know how to promote forest conservation according to Buddhist teachings to solve community forest problems also develops the community's consciousness and cherishes the preservation of community forests and community resources.

II. RESEARCH OBJECTIVES

- 1) to study the Dhamma principles concerning Buddhist environment conservation;
- 2) to study the conditions of environmental conservation problems in Ban Hua Bueng community;
- 3) to study the guidelines for promoting Buddhist environmental conservation in Ban Hua Bueng community, Nam Phong district, Khon Kaen province.

III. RESEARCH METHOD

This research was qualitative research. It was determined as follows;

1. The data were collected from document research. The documentary study was collected by the primary source and secondary source concerning Tipitaka, textbooks, thesis, dissertation, research report, document as well as academic data concerning The Guidelines for Promoting Buddhist Environmental Conservation of Ban Hua Bueng Community, Nam Phong District, Khon Kaen Province, This study was carried out by means of qualitative research by conducting the interviews of 25 key informants. The obtained data were interpreted by the descriptive analysis.

3. The data were collected from the primary source and secondary source and fieldwork.

4. The data were presented from the analysis of the descriptive explanation.

IV. RESEARCH RESULTS

3.1 The Dhamma principles concerning Buddhist environment conservation the application of the Sanghavathu 4 as a guideline for environmental protection is called the implementation and development process in four ways, implemented for efficiency and effectiveness. and use methods to build a solid foundation of environmental awareness in four ways: 1) dana; 2) Piyaca-verbal communication with gentle, well-wishers; speak politely, listen to each other, explain useful things, be principled, rational, and influence the way of life. Words of wisdom Compassion and encouragement. Friendship and affection come from unity. Respecting each other's work is important. 3) Atthachariya, the benefit is helping to have physical strength, diligently, helping various enterprises diligently. Helping the public benefit, solving problems, improving morality and ethics. 4) Samanattata, values, virtues, training, and training to be competent enough to help others. They are the words that come to mind when one thinks of benefits, values, virtues, training, and training to be competent enough to help others. Conservation of the Buddhist environment through various activities such as activities for monks to preach on the conservation of the Buddhist environment. On the day of the house pilgrimage, at least 5 minutes before or after the start of the ritual. On making merit Pa Ba (ผ้าป่า) offering robes to Buddhist priests at monastery planting activities in community forest areas - Build or make merit by inviting monks and novices to participate in forest planting activities and when making merit, offer alms to monks and plant trees in honor of the deceased. as well as planning activities for forestry or ordination of trees.

3.2 The conditions of environmental conservation problems in Ban Hua Bueng community, Nam Phong District, Khon Kaen Province

1) Problems with the personnel about the conservation of the environment of the community it is personnel who have knowledge, skills, and expertise in the forest, water, and soil conservation in Ban Hua Bueng community, some of them have lost their lives. The members of the Board of Committees who are still active are aging as well as having congenital diseases that hinder the performance such as visiting the area and those who will act on behalf of certain people especially those who have been appointed to the new committee especially lack experience due to their lack of participation in the old committee. Previously, there was community forest conservation. Therefore, it is necessary to recruit employees with the knowledge, ability, or ability to learn quickly. to solve personnel problems.

2) Problems with environmental in community forests that affect people's way of life and culture the villagers' lifestyles, and customs are diverse. People who are unconcerned with the preservation of soil, water, and forest resources will pursue their own agendas. Self-interested and negligent, resulting in a lack of conservation concern. As a result, it is also a hindrance to the management and development of community forests. The villagers' way of life, culture,

and ideas have an impact on the conservation of nature and the environment, particularly wood, water, and soil, since we should be the first to offer, which means prioritizing nature. By refusing to destroy it, we must conserve, develop, or prevent the degradation of the environment. Forest-related activities a forest protection patrol is present. The Forestry Committee of the Community and Volunteer Citizens for Forest Protection according to the operational plan for patrolling and preventing invasions of the region, at least twice a month by rotation, patrols are conducted in the community area. It is the process of establishing and maintaining mutually beneficial relationships within a community.

3) Problems with environmental conservation and development in the Ban Hua Bueng community have an impact on life. The development of Ban Hua Bueng Community Forest has an impact on many parts of life, including the ability to consume plant products. The income generated by the communal forest might be used to lower family expenses. If there is a large amount, it will be sold to raise funds to feed the family. Natural mineral water is utilized to make drinking water and to cultivate organic veggies to provide extra value to the community. We can find enough firewood in the community forest to use for cooking as a community. It serves as an eco-tourism natural learning resource and recreation center for residents and visitors alike in the neighborhood. Villagers are proud of their efforts to maintain the environment and nature while also addressing the community's economic difficulties. As a result, people must rely on the community forest's resources and band together to think, design, and manage their own resources. It has contributed to the development of the environment and its use in accordance with sustainable principles while also strengthening the community. Participate in the management and development of community forests to improve the forest, soil, and water resource integrity. To save money and enhance household revenue, bring your own produce. This is to improve the community's quality of life.

3.3 The guidelines for promoting Buddhist environmental conservation in Ban Hua Bueng community, Nam Phong District, Khon Kaen Province

1) Conservation guidelines for land The Buddha devised a system for environmental preservation. According to Buddhism, criticized, notably the discipline "A monk excavates some earth on his own." Alternatively, have someone else excavate the soil for you. " Consider the fact that organic persecution is alive and well. This causes Buddhists to emphasize the value of life, except for the annihilation of living things like humans, animals, and plants. There are 2 sorts of land conservation guidelines: 1) To enhance soil fertility, instructions for soil resource conservation based on the Buddhist notion of nature conservation and the Buddhist environment are given. Trees and plants can grow because the earth contains all the required nutrients. Soil resources are dependent on the fertility of community forests. 2) Techniques for increasing soil fertility increase the soil's ability to supply vital nutrients for tree and plant growth.

2) Recommendations for conserving water resources Water resources are extremely important in Buddhism. It is beneficial to keep the water pure. Water conservation refers to the preservation of water resources or the efficient use of water. The treatment of water sources complies with the Buddhist concept of environmental protection. According to the principle that a monk should study, we are not unwell. In water, it will not defecate, urinate, or spit out saliva. When contemplating the aim, it is evident that keeping water cleansed is becoming increasingly important. Leave it for your fellow humans to drink, where the water must be pure and free of infections and other contaminants. There are 2 sorts of water source conservation recommendations

- 1) In Sekhiyavata of saving water supplies, the Buddha opposes pouring dirt into the river. It is thought to be important to maintain and promote clean, purified water sources free of filth and germs.
- 2) Water resource conservation guidelines based on the Ban Hua Bueng Community Forest's operations Dredging water sources and constructing a trough where natural water flows into the village's marsh Its purpose is to conserve water for use in agricultural products during the dry season.

3) Forest conservation policies maintaining the forest in a disciplined manner Forests are essential for human life because a monk's style of life must be in harmony with nature and the environment. Even among the monks, Buddha prescribes the precepts, each of which is tied to nature and the environment. As he instructed, monks were forbidden from cutting down trees by the commandments. These guidelines should not be used to start forest fires. Its goal is to raise awareness among monks and novices about forest protection and to serve as a role model for villages. There are three different sorts of forest conservation recommendations.

- 1) Buddhist forest conservation rules, which are the source of raw materials for the four components of food, housing, clothing, and herbal medicine.
- 2) Buddhist teachings, such as forest ordination or tree ordination, are based on forest protection rules. It is a type of forest conservation that results from the use of Buddhist rituals.

4) The Buddhist approach to environmental conservation has an impact on one's manner of life.

The Buddhist environmental conservation method has 2 kinds that affect one's manner of life:

- 1) A practical approach to the local people's culture and beliefs through communal forest conservation and restoration, community's cancan finds their roots as tools for sustainable solutions. Make individuals in the community aware of the need for self-sufficiency. Local beliefs allow everyone in the community to participate in addressing problems on their own, adopting the most beneficial ideas for community forest management
- 2) By developing based on cultural traditions based on Buddhist teachings is that one's manner of life is influenced by several aspects of life, beginning with food. Firewood is obtained from community woods or some types of wood, such as Mimosa and Bamboo Shoots, can be used in agriculture and other products.

V. DISCUSSIONS

Research subject Guidelines for promoting the conservation of the Buddhist environment of Ban Hua Bueng Community, Nam Phong District, Khon Kaen Province The results can be discussed as follows:

Promotion of environmental conservation by using Sangaha-vathut 4 principles to integrate with concrete work. As well as conveying environmental, soil, forest, and water resource conservation principles by comparing them to the most concrete examples Allow the audience or attendance to always participate in the lectures. The monks must follow a set of guidelines while discussing Buddhist environmental conservation. At least 5 minutes before or after the start of the ritual on merit-making or merit-making Trees will be planted and planted together in the community forest on the day of the Boon Boek Ban event. We also invite novice monks to join in forest planting activities, and there is a tree offering while making merit. The community forest committee has worked with a variety of organizations to plant trees on significant days throughout the year, as well as organize activities for the initiative to develop the Buddhist style of establishing forests by asking monks and novices to participate. To work with young groups in the Ban Hua Bueng Community Forest Area to protect the environment. This is in line with Phra Saeng Chan Thitsaro's findings (Lek Sri). Buddhist Forest Management in the Community Suvarnabhumi District, Roi Et Province, Chang Phueak Subdistrict In conclusion, the research found that difficulties in the Ban Non Sawang Community Forest are caused by forest encroachment and deforestation, and that the forest is managed in accordance with the Ban Non Sawang people's way of life of the community that must coexist with the forest but still lacks knowledge and experience and a process of participation from community organizations and other relevant agencies that can help develop community forests to be sustainable.

The problem of environmental conservation in community forests is divided into 3 issues, namely, personnel in community forest environmental conservation, lifestyle, and culture. The ecology of Ban Hua Bueng Community Forest is being conserved, and the development of Ban Hua Bueng Community Forest has an impact on living. In many ways, the development of Ban Hua Bueng Community Forest is beneficial to the community. The most crucial aspect of community forest management is to foster cooperation. This is beneficial to the public, since it fosters love and solidarity among the villages, which is a powerful statement of a strong community. In terms of religion or belief, establish a model for carrying out other activities in the society together. The benefits of community forest management are numerous, both real and abstract. Environmental conservation is important, according to Phra Maha Chinnawat Jakkavaro (Guiram Research)'s An Analysis of Buddhist Dhamma in His Majesty King Bhumibol Adulyadej's Surrounding Buddhism in conclusion, the research found that His Majesty King Bhumibol Adulyadej has taken steps to maintain and promote diverse settings, as well as the growth of the country in various situations, as a component of nationality. Soil,

water, trees, and air, which are the life and breath of people and all animals, are particularly significant natural ecosystems.

The Guidelines for Promoting Buddhist Environmental Conservation of Ban Hua Bueng Community, Nam Phong District, Khon Kaen Province divided into 4 types: Buddhist scriptures provide land conservation guidelines, water resource conservation guidelines, forest conservation guidelines, and environmental conservation guidelines. This aims to raise awareness for monks, novices, and community members as role models for the future to conserve natural resources such as forests, soils, and water supplies, which are crucial variables in the ecosystem for the persistence of all things and the harmony of life on earth. Research on sustainable community forest management in the northern area using the process of public participation and local customs, in line with Suduannapa Phuthong's research. Finally, the outcomes of the study reveal that "community forest" is a forest preservation technique that prioritizes the community and people's participation in the region. Rehabilitating, healing, and causing success in the neighborhood People in the community have a means of staying linked to forest resources all the time. Forests are used for a variety of purposes, the majority of which are to store basic living items. especially Forest products made from native species are used.

VI. BODY OF KNOWLEDGE

The four Sangaha-vatthu 4 principles can be used as a guideline for environmental protection. It's a method for putting in place and improving environmental conservation and forest ordination activities. To be effective In the Buddhist scriptures, there are guidelines to promote Buddhist environmental conservation in the Ban Hua Bueng community forests, such as land conservation guidelines, water resource conservation guidelines, forest conservation guidelines, and environmental conservation guidelines, which influence people's way of life through community forest activities, resulting in the coexistence of people and the environment within the community.

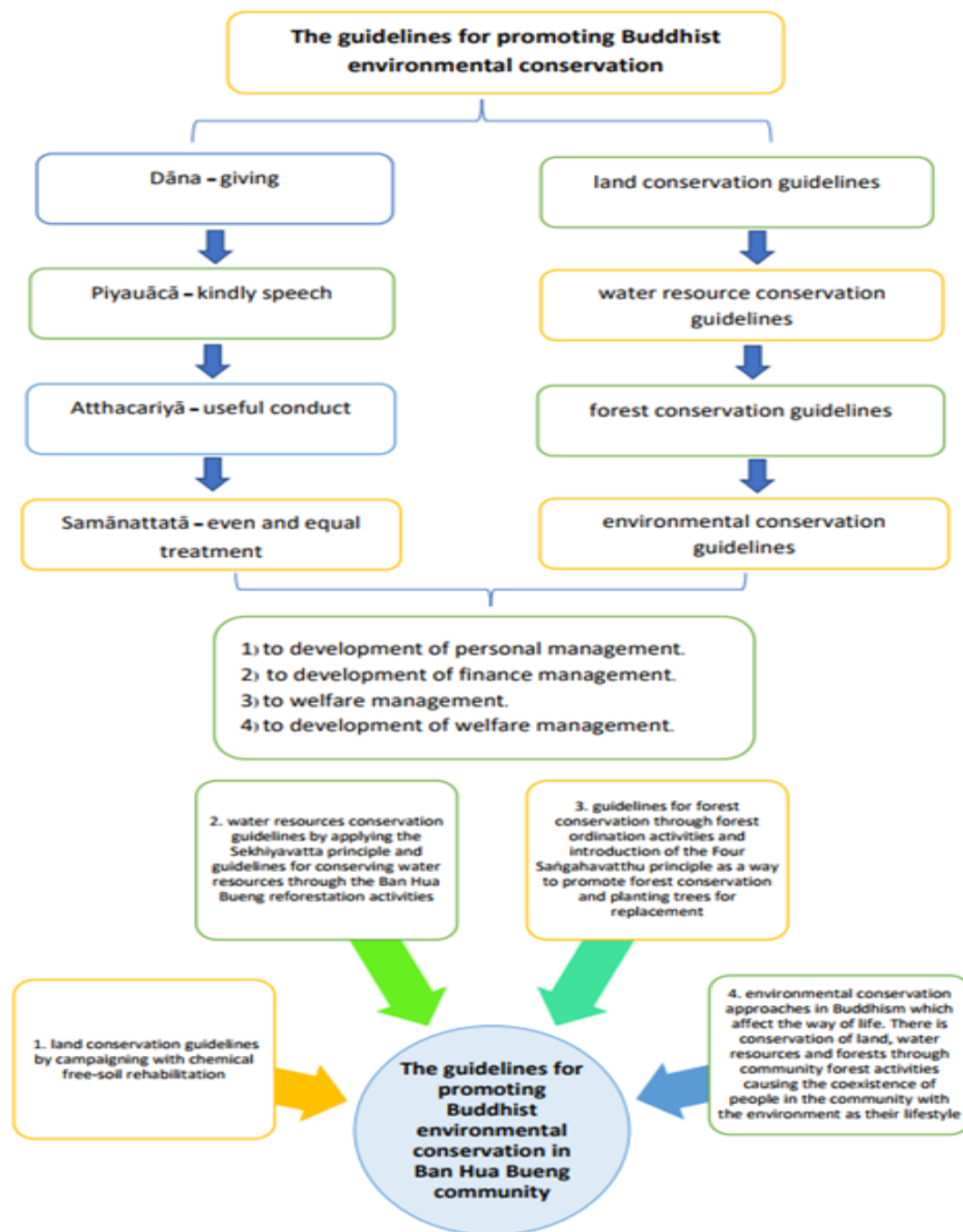


Fig.1 Body of Knowledge from Research

VII. RECOMMENDATIONS

- 1) Should study and research Application of definition 5 in Buddhist environment conservation of Ban Hua Bueng Community Forest, Nam Phong District, Khon Kaen Province
- 2) Research should be done by comparative analysis of quality-of-life improvement and Buddhist environmental conservation of Ban Hua Bueng Community Forest, Nam Phong District, Khon Kaen Province.

3) Conservation of Buddhist medicinal plants of Ban Hua Bueng Community Forest, Nam Phong District, Khon Kaen Province.

CONCLUSION

Environmental conservation as a principle to induce the mind, adoption of the Dharma principle as a site of mutual assistance, and conservation of the community forest environment, among other things, are three aspects of the application of the four Sangaha-Vatthu 4 principles and the ordination of the forest as a guideline for the implementation and process of promoting environmental conservation. The Buddhist environmental conservation challenges in the Ban Hua Bueng community may be divided into three categories: personnel in community forest environmental conservation, lifestyle, and culture. The Ban Hua Bueng community forests have principles in place to promote Buddhist environmental protection. They are categorized into 4 types: Land conservation recommendations, water resource conservation guidelines, and forest conservation standards can all be found in Buddhist teachings, and environmental conservation norms that have an impact on one's lifestyle Community Forest activities that conserve land, water resources, and forests result in people in the community living in harmony with the environment.

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