



# THE MODEL OF STRONG BUDDHIST COMMUNITY DEVELOPMENT OF BUENG KLUEA SUBDISTRICT, SELAPHUM DISTRICT, ROI-ET PROVINCE

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## Abstract

*The objectives of this research were 1) to study the Buddhist strong community development; 2) to study the Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province; 3) to propose a Buddhist strong community development model of the sub-district Bueng Kluea, Selaphum District, Roi Et Province. This study was carried out by means of qualitative research by studying primary and secondary documents and interviewing 24 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: The Buddhist strong community development is divided into four aspects: 1) lifestyle: it is to help the poor and grant scholarships; 2) society and environment: reforestation and community development through activities are promoted; 3) cultural traditions: it is to encourage people to preserve the Heet 12 Kong 14; 4) economy: it is to promote local occupations to generate additional income for the community. The Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province is divided into five aspects: 1) lifestyle: activities of chanting, making merit, giving alms, helping the poor and bedridden patients; 2) society and environment: Puek Siao activities and planting forests; 3) economy: creating a career of weaving mats, making minced fermented fish, finding a market; 4) culture: making merit, offering food to monks, chanting, and dressing; 5) traditions: promoting lost traditions. The strong Buddhist community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province has four aspects: 1) people: the dhamma land and golden land; seek out local philosophers, make merit, offer alms to monks, eat food to know oneself, know moderation, know the time, and know how to choose people; 2) society and environment: the project 'community helps the community, hundreds of hearts as one' by chanting, planting forests, pilgrimages to know the cause, know oneself, know the community, know how to choose people; 3) culture and tradition: the project 'hundreds of hearts as one' with chanting activities, giving alms to know the cause, know the result, know the community, know the time; 4) economy: career creation project, find local philosophers, process products, weave mats, minced fermented fish, community markets, to know the cause, know the result, know oneself, and know modesty.*

**Keywords:** Community Development, Strong Buddhist Community, Sappurisa Dhamma 7, Bueng Kluea Subdistrict

## 1) INTRODUCTION

The propagation of Buddhism is considered an important factor in the existence of Buddhism. Even since the Buddha attained enlightenment, he also made a pilgrimage and sent his disciples to spread the teachings until Buddhism was inherited to the present. In each era, each period used



different methods or forms of propagation without leaving the same principles. One important factor that keeps Buddhism alive is that it has been propagated among the four assemblies of Buddhists as follows; Bhikkhus (assembly of monks), Bhikkhunis (assembly of nuns), assembly of lay-followers, assembly of female lay-followers jointly propagate the teachings from one generation to the next generation, continuing to the present. Particularly, the propagation of Buddhism to those who do not yet have faith in Buddhism, as well as to maintain the faith of those who already have faith to be more stable. This is regarded as an important mission of the monks who are one of the Buddhist companies who have to act as the leaders of the Buddhists in inheriting Buddhism to be prosperous and stable [National Office of Buddhism, 2010: 10] [1].

The mind is weak and confused, confused, and chaos is caused by a lack of concrete mental training. Partly due to developments aimed at mainstream economic growth according to the motto "Work is money, Money is work, Bring happiness". It is a materialistic illusion that does not take into account the mental and spiritual happiness of human beings, just look at the money. [Wisut Baimai, 2015: 253-267] [2] Person must have a built-in immune system keep pace with material, social and environmental changes. [Phramahamit Thitapanyo, 2019: 141] [3] Building strength and immunity from self-reliance in the mind is therefore an important factor for the transformation of a society that is facing crises in many ways, including epidemics, economic, social, even political conditions. What to do when these events don't seem to disappear? Or not occur again. The question that requires great attention is, how can Dhamma play a part in strengthening the community in terms of spirituality? How to learn and develop further to achieve learning? For the community to be strengthened from within. Therefore, the Sangha has a concept and a project to help society, so it has a policy for the Sangha in the administrative area to understand and reach the people in the area.

Bueng Kluea Sub-district is located in Selaphum District, Roi-Et Province. There are currently 9 villages in total, namely Ban Chanyai, Ban Nonsawang, Ban Nonsawan, Ban Huakhu, Ban Borkaenoi, Ban Nangla, Ban Borkae, Ban Namchannoi, Ban Huakhu. The current population is 6,038 people [Bueng Kluea Subdistrict Administrative Organization, [Online] [4] The majority of the population is engaged in occupations in the area such as farming, fishing, etc. Most people have to earn money to live in society. It, therefore, causes the people to turn their backs on Buddhism, focusing on morals, and earning money, causing the major principles of life. For this reason, the important duty of leaders and monks is to find ways for the people in the community to have morality by various means.

Buddhist strong community development model is one of the projects that temples, communities, and government agencies are; Subdistrict Administrative Organization has jointly organized every Friday evening and Saturday morning during the Buddhist Lent Day season by circulating in each village. Activities held in the temple, the objective of the project is to create a network of monks in Bueng Kluea Sub-district to have unity as well as to develop the potential of the monks in Bueng Kluea Sub-district to have the potential to propagate Buddhist teachings more. In addition, this project also focuses on disseminating Buddhist principles to reach community leaders and people who had the opportunity to meet each other and come to know each other as people in the same district. The important thing is to train the mind to be a strong, spiritual anchor, and prevent serious problems that will come from a weak mind. Development, therefore, is considered to protect the community from further strengthening and cultivating the youth to have morals and morals in living in society by adhering to the principles of Buddhism.

Therefore, the researchers are interested in studying "The Model of strong Buddhist community development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province". How the model of strong Buddhist community development is interesting.



## 2) RESEARCH OBJECTIVES

- 2.1) To study the Buddhist strong community development
- 2.2) To study the Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province
- 2.3) To propose a Buddhist strong community development model of the sub-district Bueng Kluea, Selaphum District, Roi Et Province

## 3) RESEARCH METHOD

The research title of “The Model of strong Buddhist community development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province”. This research is qualitative research. The documentary study is used in this research, fieldwork is collected by in-depth interviews and observation to achieve the model of strong Buddhist community of Bueng Kluea Sub-District, Selaphum District, Roi-Et Province. The research, therefore, defines the research method as follows;

- 3.1) Gathering information from primary sources by collecting from Thai scriptures, Mahachulalongkornrajavidyalaya University edition 1996, and commentary.
- 3.2) Gathering secondary data from the documents, or related research and articles both in Thai and some foreign languages in some part related to the theory of community development, Buddhist community development, such as books, research papers, articles, and theses including documents from internet media by studying information from academic textbooks related to the Model of strong Buddhist community development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province. Data from interviews of samples in the area, all 28 monks/persons.
- 3.3) Analyze data obtained from studies, research textbooks, relevant research papers, and fieldwork by using analysis and observations from interviews in the interview area to analyze and present the data by interpretations in order to propose the Model of strong Buddhist community development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province.

## 4) RESEARCH RESULTS

From the title of “The Model of strong Buddhist community development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province”. It was qualitative research in which the researchers studied both primary and secondary documents related to the research throughout the interview area. The data obtained from the interviews were then used to synthesize, analyze and summarize the research results. The research results are as follows;

- 4.1) **The Buddhist strong community development:** It was found that the Buddhist strong community development is divided into 4 aspects as follows: 1) **Lifestyle:** monks and community leaders, monks are both spiritual leaders who are centered on helping people in their lives by participating in helping the poor within the community with the construction of housing, which has a foundation for the public to participate as well. Besides, scholarships are also offered to young people within the community 2) **Social and environmental aspects:** Monks and community leaders organized activities such as chanting, practicing Dhamma, making merit, giving alms to the people in the area to make almshouses and promoting unity and resolve conflicts among youth within the community by fostering public relations, and promote in matters of social welfare, helping bedridden patients, helping the family of the deceased on occasion establish a field hospital and doing environmental development activities such as planting forests, cleaning community areas 3) **Economic:** It is to encourage the use of natural resources within the community to create a career for extra income for the people in the area by making OTOP products in the community, establishing a community welfare shop, called Sauzen shop which is a shop selling products of villagers in the village, establishing of professional learning centers within the community,



establishing a financial institution as well as encouraging people in that area to live according to the principles of sufficiency economy 4) **Cultural traditions:** Monks and community leaders organized activities to promote cultural traditions for the people by leading them to chant together, making merit, offering alms to monks in Bueng Kluea Sub-district together. This activity has cultivated the matter of dining etiquette, etiquette in coexistence within the society as a whole, and being kind to one another as well as time, the lost traditions have been brought into practice again such as Sorabhanya Chanting, lent candle offering, and training the villagers to be a spiritual guide, establishing the meritorious people club and a Buddhist radio station to promote local culture and tradition.

**4.2) The Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province:** It can be divided into 5 parts as follows;

**4.2.1) A Buddhist strong community development model of lifestyle:** It promotes the use of time for the benefit of the people in Bueng Kluea Sub-district in order to know how to divide the time to work and do activities together as well as promoting the relationship between the people in the community to have a brotherhood and good friendship.

**4.2.2) A Buddhist strong community development model of environmental aspects:** Organizing activities for the public to participate in order to create unity within the community such as giving alms to monks, chanting, and eating together. At the end of the project, there was a ceremony for Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists), making people in the community become one, and the reforestation project.

**4.2.3) A Buddhist strong community development model of the economy:** It is for people to see the value of existing natural resources to create a career in order to increase family income then processed to add value or generate income, such as making minced fermented fish, weaving mats, as well as bringing local sages who have the ability in each field to pass on knowledge or teach careers to the people in the area. There is a group to make a community product for sale and there is a media to present the product by creating a Facebook group, establishing a community market for people to bring products to sell and exchange.

**4.2.4) A Buddhist strong community development model of cultures:** Organizing activities to promote dress etiquette restraint in eating and socializing and people see the value of local culture and traditions. There is a project to train local scholars to learn about Buddhist rituals and ceremonies and Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists) to build good relations with each other.

**4.2.5) A Buddhist strong community development model of traditions:** Monks lead people in the area to preserve local traditions and bring back lost traditions to organize again such as lent candle offerings, and building community networks as well as bringing villagers to join the traditions of other villages causing the people in the sub-district to participate in joint activities that lead to unity within the community.

**4.3) Propose a Buddhist strong community development model of the sub-district Bueng Kluea, Selaphum District, Roi Et Province:** It was found that the Buddhist strong community development model is the application of Buddhist principles in community development, namely Sappurisa-Dhamma 7 (qualities of a good man) used to develop the community to be strong in Bueng Kluea Sub-district which has divided the form of community development into 4 aspects, namely 1) A Buddhist strong community development model of person 2) A Buddhist strong community development model of social and environment 3) A Buddhist strong community development model of cultural traditions 4) A Buddhist strong community development model of the economy through the golden land project, community helping community project, finding local scholars, reforestation project, one hundred hearts project and career building projects within the

community. Activities included in the project such as chanting, listening to Dhamma, making merit, offering food to the monks, eating together, Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists), pilgrimage, leading to sustainable community development in order to encourage people in Bueng Khlua Sub-district, know the reason, oneself, time, companies, person.

## 5. DISCUSSION

The researchers will discuss the preliminary research results on how to research done this time which is consistent with the research that has been studied.

**5.1) The Buddhist strong community development:** It was found that the Buddhist strong community development is divided into 4 aspects as follows: **1) Lifestyle:** monks and community leaders, monks are both spiritual leaders who are centered on helping people in their lives by participating in helping the poor within the community with the construction of housing, which has a foundation for the public to participate as well. Besides, scholarships are also offered to young people within the community **2) Social and environmental aspects:** Monks and community leaders organized activities such as chanting, practicing Dhamma, making merit, giving alms to the people in the area to make almshouses and promoting unity and resolve conflicts among youth within the community by fostering public relations, and promote in matters of social welfare, helping bedridden patients, helping the family of the deceased on occasion establish a field hospital and doing environmental development activities such as planting forests, cleaning community areas **3) Economic:** It is to encourage the use of natural resources within the community to create a career for extra income for the people in the area by making OTOP products in the community, establishing a community welfare shop, called Sauzen shop which is a shop selling products of villagers in the village, establishing of professional learning centers within the community, establishing a financial institution as well as encouraging people in that area to live according to the principles of sufficiency economy **4) Cultural traditions:** Monks and community leaders organized activities to promote cultural traditions for the people by leading them to chant together, making merit, offering alms to monks in Bueng Khlua Sub-district together. This activity has cultivated the matter of dining etiquette, etiquette in coexistence within the society as a whole, and being kind to one another as well as time, the lost traditions have been brought into practice again. It is consistent with [Phrakhru Dhammanphichit Dhammavijitara, 2018; 250-253] [5] study "The Process of Development Strong Community Based on Buddha-Dhamma of Sisaket Province". It was found that the principle of Buddha-Dhamma of principle of strong community development of Sisaket Province found that there are 5 Dhamma principles consisting of 1) The 5 precepts according to the 5 precepts village project 2) threefold learning principle 3) Holy abidings 4) principle 4) states of conciliation 6 principle 5) bases of social solidarity 4 principle and guideline of the Buddhist strong community development of Sisaket Province has 5 ways consisting of 1) Strengthening to community according to Buddhist principles by empowering members of the community to make choices and options and create a process to participate in decision-making on issues that affect life with the community 2) establish a framework for cooperation and allow members of the community to have a relationship to help each other, build security from dangers in life and property 3) develop community economy and quality of life based on Buddha-Dhamma in order to strengthen the community and balance the use of economic, social capital and natural resources to build immunity, reduce expenses, generate income and solve poverty problems in an integrated way 4) develop human resource potential, create a learning system, change the behavior and values of people in the community, create an environment conducive to development of people and society, consider matters of security and social safety including the roles of various parties towards social





development that will promote and facilitate the management of social protection to achieve stability in life 5) restructuring the management system that has both positive and negative impacts on the development of matters such as, determination of social policy management policies and budgets, including fairness in resource allocation, which affects social development consists of important factors.

**5.2) The Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province:** It can be divided into 5 parts as follows; 1) **A Buddhist strong community development model of lifestyle:** It promotes the use of time for the benefit of the people in Bueng Kluea Sub-district in order to know how to divide the time to work and do activities together as well as promoting the relationship between the people in the community to have a brotherhood and good friendship 2) **A Buddhist strong community development model of environmental aspects:** Organizing activities for the public to participate in order to create unity within the community such as giving alms to monks, chanting, and eating together. At the end of the project, there was a ceremony for Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists), making people in the community become one, and the reforestation project 3) **A Buddhist strong community development model of the economy:** It is for people to see the value of existing natural resources to create a career in order to increase family income then processed to add value or generate income, such as making minced fermented fish, weaving mats, as well as bringing local sages who have the ability in each field to pass on knowledge or teach careers to the people in the area. There is a group to make a community product for sale and there is a media to present the product by creating a Facebook group, establishing a community market for people to bring products to sell and exchange. 4) **A Buddhist strong community development model of cultures:** Organizing activities to promote dress etiquette restraint in eating and socializing and people see the value of local culture and traditions. There is a project to train local scholars to learn about Buddhist rituals and ceremonies and Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists) to build good relations with each other 5) **A Buddhist strong community development model of traditions:** Monks lead people in the area to preserve local traditions and bring back lost traditions to organize again such as lent candle offerings and building community networks as well as bringing villagers to join the traditions of other villages causing the people in the sub-district to participate in joint activities that lead to unity within the community. It is consistent with (Somboon Tumlangka, 2012) (6) study "Local wisdom-based model to build up community strength in Chiang Rai Province". It was found that in terms of the social context of the strengthened communities in Chiang Rai province, they were kinship societies with the social structure at both horizontal and vertical levels. In terms of political context, the communities were empowered to be self-governed by clusters of 10-12 households (Kum). In terms of cultural context, they still deserved their tradition, beliefs, and ceremonial activities from their ancestor. In terms of economic context, the communities had their own natural resources as their capital products and they were cooperative for good productivity and marketing. As for the local wisdom-based to build up the community strength, there were many local wisdoms such as local leadership, learning and transferring of local knowledge, the conversation of natural resources, and adjustment to the current changes. As for the factors affecting the community's strength, there was the community learning process, the network of relationships, and the local wisdom. The affecting factors were used to develop a local wisdom-based model to build up the community strength including the factors to measure the community strength. As for the formulation of strategic plans for practices, there were community management strategy, community participation strategy, building up



learning process strategy, the network of social relationships strategy, and proud consciousness of their hometown strategy.

**5.3) Propose a Buddhist strong community development model of the sub-district Bueng Kluea, Selaphum District, Roi Et Province:** It was found that the Buddhist strong community development model is the application of Buddhist principles in community development, namely Sappurisa-Dhamma 7 (qualities of a good man) used to develop the community to be strong in Bueng Kluea Sub-district which has divided the form of community development into 4 aspects, namely 1) A Buddhist strong community development model of person 2) A Buddhist strong community development model of social and environment 3) A Buddhist strong community development model of cultural traditions 4) A Buddhist strong community development model of the economy through the golden land project, community helping community project, finding local scholars, reforestation project, one hundred hearts project and career building projects within the community. Activities included in the project such as chanting, listening to Dhamma, making merit, offering food to the monks, eating together, Bai Si Phuk Siew (to perform a ceremony in which persons who want to be lasting friends tie strings on each other's wrists), pilgrimage, leading to sustainable community development. It is consistent with (Phramaha Yanyong Surapano (Lanlod), 2015: 210-213) [7] study "The process of applying Buddhist principles in the community development of monks in Thai Society". It was found that the process of community development of each monk has both similarities and differences depending on the activities that develop community problems, aptitudes and interests, know the problems of the community, there is a desire to help the community, meet villagers to clarify the problem, build faith with the villagers, work to help with sincerity and sacrifice without expecting benefits in return, serve as a mentor, use the Buddha-Dhamma as the basis for development and apply group processes to solve problems by developing both material and spiritual at the same time. The principles used in most developments are similar but they are different in the principles that need to be emphasized, which will depend on the development, namely virtues conducive to benefits in the present (Ditthadhammikattā-Samvattānīka-Dhamma 4), holy abidings (Brahmavihāra 4), bases of social solidarity (Sangahavattū 4), the path of accomplishment (Iddhipāda 4), virtues for a good household life (Gharavasa-Dhamma 4), The four noble truths (Ariyasacca 4), The five precepts (Pañca-Sīla 5), causes of ruin (Apayamukha 6) along with other virtues such as self-reliance, unity, generosity, sacrifice, honesty, solitude, non-greed, etc. Methods for applying Buddhist principles to reach the people, there are differences in details according to activities in developing skills, aptitudes, and methods for applying similar principles, Dhamma preaching and discourse when given the opportunity, behave as a role model in the community development, work with the community and the insertion of Dhamma through development activities. The outcomes of community development work are numerous, both present and future sustainable. The approaches, processes, and methods for applying Buddhist principles in the community development of monks in Thai society that are desirable are as follows; 1) reach out to villagers to proactively propagate Dhamma 2) draw people in the community to teach virtue to each other 3) take villagers to study visits 4) to visit people 5) try to answer new community problems 6) implement a compulsory group process 7) change from preaching to teaching 8) teach children to develop into adults 9) encourage people to pay attention to Dhamma 10) campaign for villagers to reduce, stop, and stop vices<sup>1</sup>

## 6) NEW EXPLICIT KNOWLEDGE

The study of "The Model of Strong Buddhist Community Development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province" can be gained as follows.

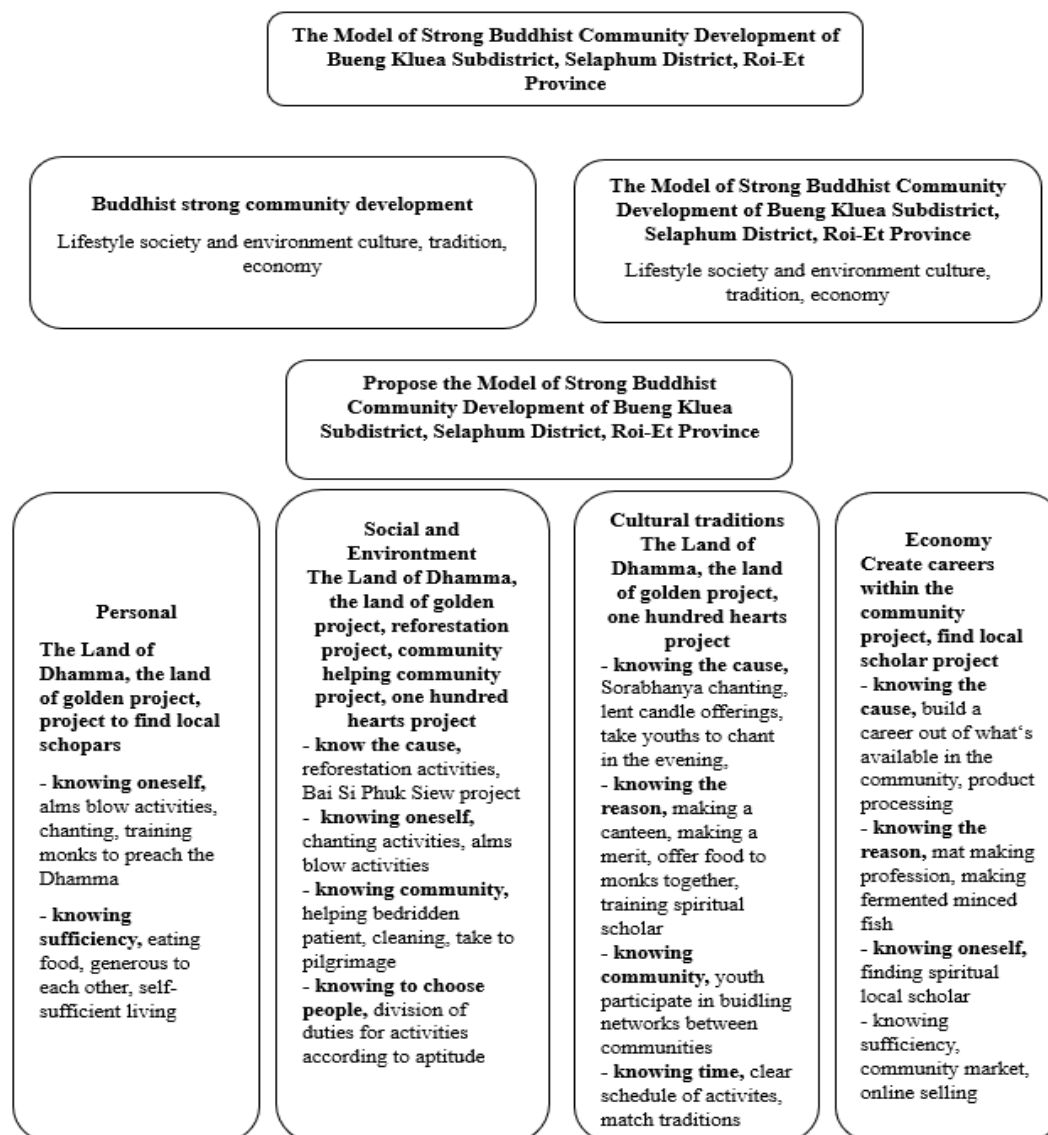


Figure 1 New explicit knowledge

## 7) CONCLUSION

The Model of Strong Buddhist Community Development of Bueng Kluea Subdistrict, Selaphum District, Roi-Et Province was developed and was divided into four aspects: 1) lifestyle, 2) society and environment, 3) cultural traditions, and 4) economy. The Buddhist strong community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province is divided into five aspects: 1) lifestyle: activities of chanting, making merit, giving alms, helping the poor and bedridden patients; 2) society and environment: Puek Siao activities and planting forests; 3) economy: creating a career of weaving mats, making minced fermented fish, finding a market; 4) culture: making merit, offering food to monks, chanting, and dressing; 5) traditions: promoting lost traditions. The strong Buddhist community development model of Bueng Kluea Subdistrict, Selaphum District, Roi Et Province has four aspects: 1) people: the Dhamma land and golden land; seek out local philosophers, make merit, offer alms to monks, eat food to know oneself, know moderation; 2) society and environment: the project community helps the community, hundreds of hearts as one by chanting, planting forests, pilgrimages to know the cause, know oneself, know the community; 3) culture and tradition: the





project ‘hundreds of hearts as one’ with chanting activities, giving alms to know the cause, know the result, know the community, know the time; 4) economy: career creation project, find local philosophers, process products, weave mats, minced fermented fish, community markets, to know the cause, know the result.

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