

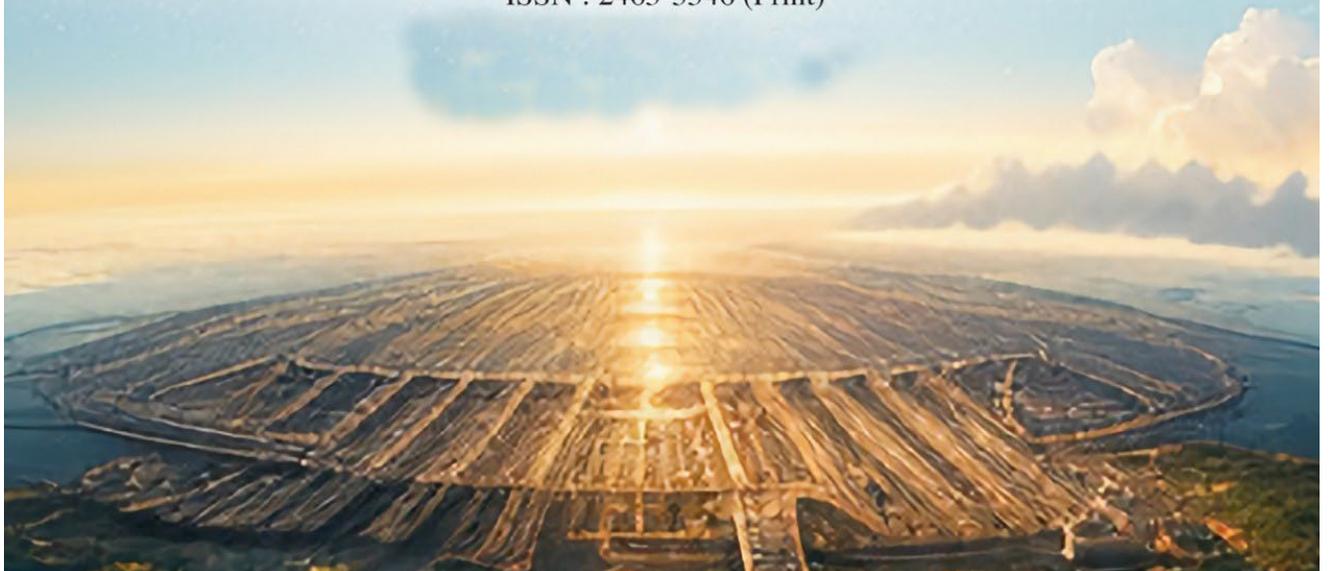


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PROLOGUE

It is my great pleasure to launch this being the inaugural issue, The Journal of International Buddhist Studies College, or JIBSC.

The International Buddhist Studies College (IBSC) has developed this journal in accordance with the Higher Education Commission (HEC) requirement that all M.A. and Ph.D. students submit articles for publication in journals that are accepted into the TCI (Thai-Journal Citation Index Centre) before graduation.

IBSC, which began operations in July of 2014, offers Master of Art degrees as well as Doctor of Philosophy degrees in Buddhist Studies and carries an impressive international Buddhist community. We hold that this community is the future of Buddhism and we are very proud of their success, both in education and in the teaching of the Buddha.

The aim of this journal is to be a peer-reviewed source of Buddhist knowledge not only for the university and the Kingdom of Thailand, but for the whole world. Here, IBSC students and scholars can discuss various issues regarding Buddhist Studies in the English medium and in doing so, fulfill the requirements of the HEC. This journal hopes to continue the excellence of IBSC academics in a published forum that will uphold the high standards of an MCU education.

JIBSC will be a key supporter of the "Quality Development Policy of Higher Education" of the HEC through distinction in publication by offering articles that discuss intelligent and relevant issues facing Buddhism in this modern day and age. I want to thank all contributors, not only to this issue, but future ones. It is my hope that the journal will bring high quality articles to the world, but more importantly, spread the Dhamma through scholarly excellence.



Prof. Dr. Phra Dhamvajirabundit

The Rector of Mahachulalongkornrajavidyalaya University

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A Human Development Model Based on Moral Attributes of Sotāpanna in Buddhism

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ABSTRACT

Nowadays people are living in the modern society under the pressure of competitions almost in every period of life, from education, career, social status to wealthy. People are self-centered (individualism) and self-interest (egoism) in order to response their desires, needs and pleasant feelings. According to Buddhist principle *taṇhā* (selfishness, desire, craving, greed) causes the roots of bad actions (*akusala-mūla*), which consists of greed (*lobha*), hatred (*dosa*) and delusion (*moha*). These three poisons not only lead an individual to think and act just for oneself, but also blind the one not to think and act for others. Taking these into account, the *sotāpanna* (stream-enterers) in Buddhism are people with benevolence, who are altruist and concern the benefits of the others. Regarding the integrated practice of the Threefold Training and the Noble Eightfold Path, it is the right way of becoming the first Noble Being in Buddhism like *sotāpanna*. Therefore, this article aims to explore significant moral attributes of *sotāpanna* and propose a human development model based on moral attributes of *sotāpanna*.

Keywords: Sotāpanna; the Threefold Training; the Noble Eightfold Path; Human development model; Moral attributes

Introduction

Human development encompasses multifaceted dimensions ranging from physical and psychological well-being to social and spiritual growth.¹ In the context of Buddhism, the concept of Sotāpanna holds profound significance, representing the initial stage of enlightenment characterized by the eradication of certain defilements and the cultivation of moral virtues.² This article endeavors to explore the moral attributes inherent in the Sotāpanna and elucidate their implications for human development. By integrating Buddhist principles with contemporary theories of human psychology and ethics,³ this paper aims to delineate a comprehensive model for promoting individual and collective flourishing grounded in moral cultivation. The moral attributes inherent in the concept of Sotāpanna carry significant implications for human development across diverse domains.⁴ Ethical conduct, as a cornerstone of Sotāpanna attainment, serves as the bedrock for fostering harmonious relationships, social cohesion, and collective well-being.⁵ Wisdom, another pivotal attribute of Sotāpanna, equips individuals with the discernment and equanimity necessary to navigate life's complexities and cultivate resilience.⁶ Moreover, the cultivation of mental discipline inherent in the Sotāpanna state facilitates inner peace, emotional regulation, and spiritual fulfillment, thereby enhancing psychological flourishing and existential meaning.⁷

¹ Yuniarta, Gede Adi, and I Gusti Ayu Purnamawati, "Spiritual, Psychological and Social Dimensions of Taxpayers Compliance" 27, no. 3 (May 2020).

² Bhikkhu Nanamoli, *The Life of the Buddha: According to the Pali Canon*, (Buddhist Publication Society, 1972).

³ Jack Kornfield, *The Wise Heart: A Guide to the Universal Teachings of Buddhist Psychology*, Bantam, 2009; peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values, and Issues*, (Cambridge University Press, 2000).

⁴ Bhikkhu Bodhi. *The noble eightfold path: The way to the end of suffering*. (Buddhist Publication Society, 2010).

⁵ Rupert Gethin, *The Foundations of Buddhism*, (Oxford University Press, 1998).

⁶ Theodore Mark Bushong, THE "VIA MYSTICA" AND MYSTICAL EXPERIENCE: A COMPARATIVE STUDY OF "THE CLOUD OF UNKNOWING" AND "THE PATH OF PURIFICATION (VISUDDHIMAGGA)" (BUDDHAGHOSA), (Northwestern University, 1985).

⁷ Damien Keown, *The nature of Buddhist ethics*, (springer, 2016).

The first level of awakening sotāpanna (stream-enterers) are person who have attained this level and entered the flowing-stream of nibbāna.⁸ They are guaranteed to achieve full awakening within seven lifetimes at most and in the interim, will not be reborn in the four states of misery (apāya),⁹ namely hell (niraya), animal realm (tiracchānayani), hungry ghosts (pittivisaya) and host of demons (asurakāya). Even though they still have some unwholesome roots, more or less regarding greed (lobha) hatred (dosa) and delusion (moha).

The first stage of realizing nibbāna or the first stage of enlightenment is the most important stage because it is a gateway to enter the flowing-stream of nibbāna. Regarding Saṃyuttanikāya, Sotāpatti-saṃyuttaṃ, these four factors (sotāpattiyaṅga) as practices leading to stream-entry are as follows:¹⁰

(1) Association with superior persons (sappurisasamseva) is a factor for stream-entry.

(2) Hearing the true Dhamma (saddhammassavana) is a factor for stream-entry.

(3) Careful attention (yonisomanasikāra) is a factor for stream-entry.

(4) Practice in accordance with the Dhamma (dhammānudhamma-paṭipatti) is a factor for stream-entry.

The research delves into the moral attributes linked with Sotāpanna in Buddhism, proposing them as a profound model for human development. Through the cultivation of ethical conduct, wisdom, and mental discipline, individuals can initiate a transformative journey towards moral growth, personal well-being, and spiritual awakening. This integration of virtues offers a promising pathway for fostering individual flourishing and societal harmony in the contemporary complex and interconnected world. By elucidating the fundamental components of moral development, the study equips individuals with strategies to bolster their well-being.

⁸ Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 332.; Nibbāna (nirvāṇa): the extinction of the fires of greed, hatred and ignorance; the Unconditioned; the supreme happiness; the highest good; the final goal of life; the extinction of all defilements; and the end of suffering.

⁹ Ibid., pp. 149-150, 357.

¹⁰ *Saṃyutta-nikāya*, M. Léon Feer (ed.), vol 5, (Oxford: PTS, 2008), p. 347.; *Saṃyutta Nikāya [The Connected Discourses of the Buddha]*, Bhk. Bodhi (trans.), A New Translation of the Saṃyutta Nikāya, vol 2, no. 47, (Oxford, PTS, 2000), p. 1792.; Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), pp. 147-148.

Moral Attributes of Sotāpanna

The moral attributes of stream-enterers can be examined in terms of necessary qualities as well as abandoned qualities. One of the abandoned qualities is the first three lower fetters. Apart from the abandoned qualities, it would be much better to take the necessary qualities into account. The more one fulfills with the necessary qualities, the more the abandoned qualities are declining from oneself continuously. With reference to Buddhadhamma of Somdet Phra Buddhaghosacariya (P.A. Payutto), the necessary qualities and the abandoned qualities of stream-enterers are listed and described as follows.¹¹

Necessary Qualities

(1) Saddhā (faith, belief, confidence):¹² Stream-enterers possess a firm trust in truth, goodness, and the law of cause and effect. They have confidence in wisdom that it is possible for human beings to overcome suffering by realizing the conditioned nature of reality. They have faith in the virtuous people who follow this path of wisdom and have a profound respect for the Triple Gem (Buddha, Dhamma and Saṅgha). Their faith is secure and unshakable because it is rooted in true understanding.

(2) Sīla (moral conduct, good conduct, morality):¹³ Their behavior through body and speech is appropriate and their mode of livelihood is honest and upright. Their conduct is free and is not enslaved by craving. They act in accord with truth to promote virtue, simplicity, dispassion, peace and concentration, regarding to pañca-sīla¹⁴ (the Five Precepts) in the

¹¹ Bhk. P.A. Payutto (Somdet Phra Buddhaghosacariya), *Buddhadhamma: The Laws of Nature and Their Benefits to Life*, 2nd ed., Robin Philip Moore (trans.) (Bangkok: Buddhadhamma Foundation, 2018), pp. 588-591.

¹² Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), pp. 140, 182, 352.

¹³ Ibid., p. 182, 354.

¹⁴ Ibid., p. 175; 1) pāṇātipātā veramaṇī: to abstain from killing, 2) adinnādānā veramaṇī: to abstain from stealing, 3) kāmesumicchācārā veramaṇī: to abstain from sexual misconduct, 4) musāvādā veramaṇī: to abstain from false speech, 5) surāmerayamajjapamādaṭṭhānā veramaṇī: to abstain from intoxicants causing heedlessness.

narrower sense and to kusala-kammaṭṭhā¹⁵ (wholesome course of action) in the broader sense.

(3) Suta (learning):¹⁶ Stream-enterers learned in spiritual knowledge in a sense of the noble teachings (ariya-dhamma).

(4) Cāga (generosity, liberality):¹⁷ They delight in giving and sharing. They relinquish what they have for others. They are not stingy.

(5) Paññā (wisdom):¹⁸ They possess the knowledge of a learner (sekha). They know obviously about the Four Noble Truths¹⁹, the Dependent Origination²⁰ and the Three Characteristics. They abandon all wrong view (micchā-diṭṭhi).

These five necessary qualities are sublime prosperity and principles of civilization, so called ariyā vaḍḍhi,²¹ for Noble Beings.

Abandoned Qualities

¹⁵ Ibid., pp. 233-234; kāyakamma (bodily action): 1) pāṇātipātā veramaṇī: to abstain from killing, 2) adinnādānā veramaṇī: to abstain from stealing, 3) kāmesumicchācārā veramaṇī: to abstain from sexual misconduct, vacīkamma (verbal action): 4) musāvādā veramaṇī: to abstain from false speech, 5) piṣuṇāya vācāya veramaṇī: abstention from tale-bearing, 6) pharusāya vācāya veramaṇī: abstention from harsh speech, 7) samphappalāpā veramaṇī: abstention from vain talk or gossip, manokamma (mental action): 8) anabhijjhā: non-covetousness, 9) abyāpāda: non-illwill, 10) sammādiṭṭhi: right view.

¹⁶ Ibid., pp. 182, 354.

¹⁷ Ibid., pp. 182-183, 321.

¹⁸ Ibid., pp. 183, 337.

¹⁹ Ibid., p. 155.; the Four Noble Truths (ariyasacca) consists of 1) dukkha (suffering; unsatisfactoriness), 2) dukkha-samudaya (the cause of suffering; origin of suffering), 3) dukkha-nirodha (the cessation of suffering; extinction of suffering), 4) dukkha-nirodhagāminī paṭipadā (the path leading to the cessation of suffering).

²⁰ Ibid., pp. 252-253.; the Dependent Origination (paṭicca-samuppāda) is the conditioned arising of twelve factors beginning from ignorance (avijjā), kamma-formations (saṅkhāra), consciousness (viññāṇa), mind and matter (nāma-rūpa), six-sense-bases (saḷāyatana), contact (phassa), feeling (vedanā), craving (taṇhā), clinging (upādāna), becoming (bhava), birth (jāti) consecutively, and ending with decay and death (jarā-maraṇa).

²¹ Ibid., pp. 182-183.; Ariyā vaḍḍhi means noble growth; development of a civilized or righteous man.

(1) The first three lower fetters are described in brief as follows:

1. Sakkāyadiṭṭhi: The delusion of self, the mistaken belief in a self, which leads to selfishness, conflict and suffering.
2. Vicikicchā: Doubts and uncertainties concerning, the Buddha, the Dhamma, the Saṅgha, and the training. These doubts prevent the mind from rousing energy and advancing on the path.
3. Sīlabbataparāmāsa: The misapplication of moral precepts, rules, observances, and traditions, these rules are not used as they are intended, as tools for developing such qualities as tranquility and concentration. Instead, they are tainted by craving and fixed views, by seeking personal reward, enhancing self-stature, or blindly following others.

(2) Macchariya²² (five kinds of selfishness): meanness, avarice, selfishness, stinginess, possessiveness

1. Āvāsa-macchariya: stinginess as to dwelling, possessiveness in regard to one's dwelling
2. Kula-macchariya: stinginess as to family, possessiveness in regard to one's family, group, institution and so on
3. Lābha-macchariya: stinginess as to gain, preventing others from sharing these gains
4. Vaṇṇa-macchariya: stinginess as to recognition, caste or class discrimination, jealousy about one's reputation and social standing, displeasure when someone else competes for one's gain or beauty, intolerance when hearing praise for others
5. Dhamma-macchariya: stinginess as to knowledge or mental achievements, possessiveness in regard to the truth, possessiveness of knowledge and attainments, a fear that others will gain knowledge or attain realizations that match or excel one's own

(3) Agati²³ (four biases): wrong course of behavior, prejudice

1. Chandāgati: prejudice or bias caused by love or desire

²² Ibid., pp. 172-173.

²³ Ibid., p. 149.

2. Dosāgati: prejudice or bias caused by aversion or hatred or enmity
3. Mohāgati: prejudice or bias caused by delusion or stupidity
4. Bhayāgati: prejudice or bias caused by fear

(4) Akusala-mūla²⁴ (unwholesome roots, roots of bad actions): lobha; rāga (greed), dosa (hatred) and moha (delusion) in terms of defilement Stream-enterers have abandoned coarse or acute greed, hatred and delusion, which lead to an unhappy existence. They do not commit any serious misdeeds which would lead to perdition. They are secure from rebirth in states of woe or the four states of misery (apāya),²⁵ which consist of hell, animal realm, hungry ghosts, and host of demons.

(5) Dukkha (suffering):

They have quelled mental suffering and misfortune arising from transgressions of the Five Precepts. The suffering remaining for stream-enterers is minor.

In consideration of a correlation between necessary qualities and abandoned qualities, it indicates that necessary qualities demolish abandoned qualities directly. With the arising of faith and wisdom, the delusion of self and doubts are destructed. With the development of moral conduct and learning, the misapplication of moral precepts and rules are destroyed. With increasing degree of generosity and wisdom, greed, hatred and delusion are weakened. The whole necessary qualities degrade four biases and suffering either.

Development Factors of Sotāpanna

In this research, the knowledge and perspectives regarding qualities and characteristics of sotāpanna have been examined by in-depth interview with Buddhist scholars both monks and laypeople, especially the method to develop laypeople to practice in accordance with the path of stream-entry (sotāpattimaggā). As a result, development factors of sotāpanna can be integrated as shown in the figure 1.

²⁴ Ibid., p. 84.

²⁵ Ibid., pp. 149-150, 357.

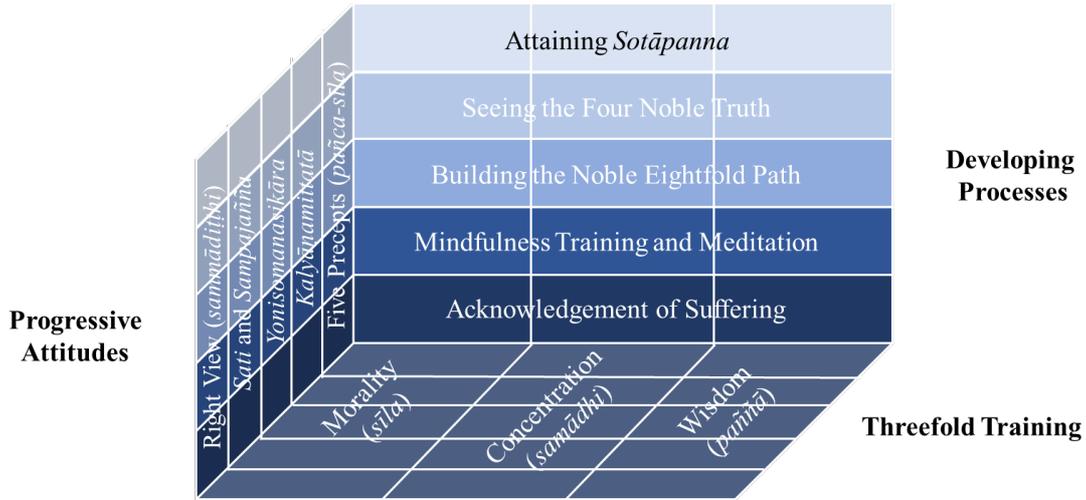


Figure 1: Development Factors of Sotāpanna

The development factors can be contemplated as a cube with three dimensions, namely Threefold Training (*sikkhāttaya*),²⁶ progressive attitudes and developing processes. The Threefold Training is a foundation of progressive attitudes and developing processes, in which both progressive attitudes and developing processes are being improved simultaneously.

The progressive attitudes are gradually being developed with the observance of the Five Precepts (*pañca-sīla*) faithfully as a fundamental morality of human beings. Thereafter, associating with the virtuous such as monks, meditation masters, people who undoubtedly believe in the Triple Gem etc., that is to say having *kalyāṇamittatā*, which stands for having good friends, good company, favorable social environment for wholesome qualities (external factor regarded as environmental factor).²⁷ By means of *kalyāṇamittatā*, it creates the arising of *yonisomanasikāra*, which represents reasoned and systematic attention, analytical thinking as well as thinking by way of causal relations (internal factor regarded as personal factor).²⁸ Both *kalyāṇamittatā* and *yonisomanasikāra* are a factor to encourage *sati* (mindfulness) and *sampajañña* (clear consciousness, awareness)²⁹ for practitioners firmly. *Sati* and *sampajañña* help to initiate *sammādiṭṭhi* (right view) absolutely, which is a gateway to the Noble Eightfold

²⁶ *Ibid.*, pp. 107, 326; the Threefold Training consists of 1) morality (*sīla*), 2) concentration (*samādhi*), 3) wisdom (*pañña*).

²⁷ *Ibid.*, p. 57.

²⁸ *Ibid.*, pp. 57-58.

²⁹ *Ibid.*, p. 353.

Path (aṭṭhaṅgika-magga).³⁰ Apart from unblemished observance of the Five Precepts, some experienced practitioners (laypeople) concentrate themselves regarding the wholesome course of action or even by observing the Eight Precepts.

The developing processes begin with the acknowledgement of suffering that occurs in daily life and within living. The mindfulness training and meditation is a tool to embrace with suffering for practitioners. With improvement of mindfulness training and meditation, it will lead practitioners to complete the Noble Eightfold Path progressively. As mentioned, the right view is the first entrance of the Noble Eightfold Path, which stands for the right understanding of the Four Noble Truth or the Three Characteristics or unwholesome action and unwholesome roots with wholesome action and wholesome roots or the Dependent Origination. When practitioners are able to generate the arising of the Noble Eightfold Path, they will be able to see the Four Noble Truth comprehensively. Then, they are able to attain the stage of stream-entry.

The Threefold Training and the Noble Eightfold Path

Regarding the Buddhist principle, the Threefold Training is a kind of integrated practice, which the morality, the concentration and the wisdom have to perform simultaneously. In consideration of the practice of the Threefold Training, the perfection of morality, concentration and wisdom depends on the intensity of practice and personal development of practitioners. Because the Noble Eightfold Path is based on the Threefold Training. Then, the interrelation of the Threefold Training and the Noble Eightfold Path is represented in the figure 2.

³⁰ Ibid., p. 215.; the Noble Eightfold Path comprises 1) Right View; Right Understanding (sammādiṭṭhi), 2) Right Thought (sammāsāṅkappa), 3) Right Speech (sammāvācā), 4) Right Action (sammākamma), 5) Right Livelihood (sammāājīva), 6) Right Effort (sammāvāyāma), 7) Right Mindfulness (sammāsati), 8) Right Concentration (sammāsamādhi).

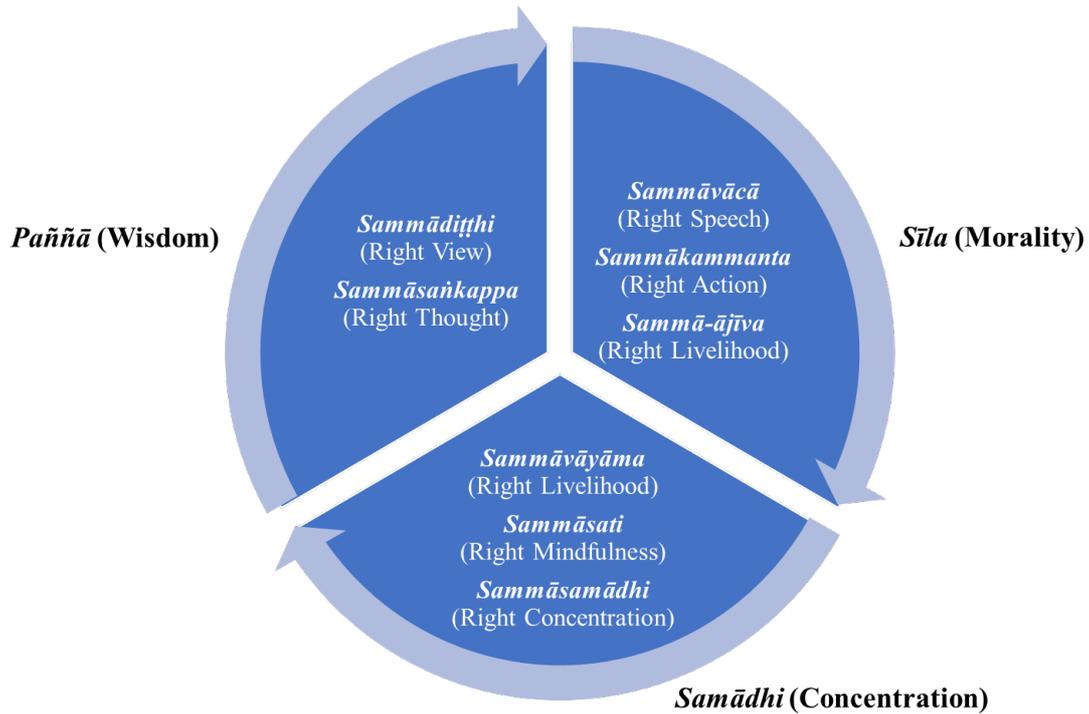


Figure 2: The Threefold Training and The Noble Eightfold Path

The integrated practice of the Threefold Training and the Noble Eightfold Path can be classified according to *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). *Sīla* consists of *sammāvācā* (right speech), *sammākammanta* (right action) and *sammā-ājīva* (right livelihood). *Samādhi* comprehends *sammāvāyāma* (right effort), *sammāsati* (right mindfulness) and *sammāsamādhi* (right concentration). *Paññā* comprises *sammādiṭṭhi* (right view) and *sammāsaṅkappa* (right thought). The integrated practice of the Threefold Training and the Noble Eightfold Path is a path of becoming Noble Beings, from the first Noble Being like *sotāpanna* (stream-enterer) to *arahanta* (the worthy one).

A Human Development Model of *Sotāpanna*

With the fundament of the Threefold Training, the Noble Eightfold Path and the development factors of *sotāpanna*, a human development model of stream-enterers (*sotāpanna*), so called KEY-FiRM model is established as presented in figure 3. The model is proposed to identify the six developing elements that support the integrated practice of the Threefold Training and the Noble Eightfold Path progressively. In other words, the six developing elements can help improving the path of becoming Noble Beings based on the Threefold Training and the Noble Eightfold Path.



Figure 3: KEY-FiRM Model

The term “KEY-FiRM” is derived from the letters (alphabets) of the six developing elements. The KEY-FiRM model is practically generated to indicate the six developing elements that support the path of becoming stream-enterers, which can be described with cause and effect sequentially. The Five Precepts offer *kalyāṇamittatā* that effects *yoniso-manasikāra* directly. *Yoniso-manasikāra* provides mindfulness training and meditation, so that the right view arises. The right view ensures the Noble Eightfold Path, which leads to attain *sotāpanna*.

The basic principle of the KEY-FiRM Model is to believe in the Triple Gem and the Threefold Training confidently, which leads to observe the Five Precepts comprehensively. Because the Five Precepts are the fundamental rules of morality for human beings. *Kalyāṇamittatā* occurs from surrounding circumstances by associating with the wise and the righteousness. *Yoniso-manasikāra* is derived from self-analytical thinking with causes and effects to contribute the wholesome roots and demolish the unwholesome roots concurrently. On account of *yoniso-manasikāra* is a factor of insight, it conducts practice of mindfulness training and meditation. Right view appears with perceiving the conditions of mentality and materiality through mindfulness training and meditation, which performs to achieve the Noble Eightfold Path.

Conclusion

To develop stream-enterers (sotāpanna) in reference to the KEY-FiRM model and Buddhist scholars' perspectives, it is essential for practitioners to believe in the Triple Gem undoubtedly and to observe the Five Precepts intentionally. Associating with virtuous (kalyāṇamittatā)³¹ is a key to mature proper attention (yonisomanasikāra),³² which leads to the arising of right view (sammādiṭṭhi) within the context of mindfulness training and meditation practice.³³ The right view ensures people to believe in the Triple Gem, law of kamma and the Five Precepts.³⁴ Moreover, the right view induces people to understand the Three Characteristics³⁵ and the Four Noble Truth that leads to the end of suffering. The only tool to access the Four Noble Truth is to accomplish the Noble Eightfold Path.³⁶ The arising of the Noble Eightfold Path is succeeded along with the Threefold Training by observing the

³¹ Ibid., p. 318.

³² Ibid., p. 345.

³³ Most Venerable Phra Thepsitthimuni (Vi), Meditation Master and Director of Vipassana Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 28, 2020.; Most Venerable Phra Mongkoltheeragun, Deputy Abbot of Nyanavasakavan Temple and Director of Dhammaduta College, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 27, 2020.

³⁴ Most Venerable Phra Thepsitthimuni (Vi), Meditation Master and Director of Vipassana Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 28, 2020.; Venerable Phrakhrū Siripariyatyanusart, Dr., Assistant to the Rector for Academic Affairs, Chiang Mai Buddhist College, Mahachulalongkornrajavidyalaya University, Interview by researcher, March 5, 2020.; Venerable Phrapalad Somphan Samabhāro, Asst. Prof., Meditation Master of Vipassanadhura Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.; Prof. Lt. Dr. Banjob Bannarujji, Lecturer of Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.

³⁵ Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 89.; The Three Characteristics comprise 1) aniccatā (impermanence; transiency), 2) dukkhatā (state of suffering or being oppressed), 3) anattatā (soullessness; state of being not self).

³⁶ Most Venerable Phra Theppacharayanmuni, Abbot of Baan Rai Tho Si Monastery, Interview by researcher, September 20, 2020; Venerable Phrapalad Chatchawan Jinasabho, Abbot of Phradhammachak Temple, Nakhon Nayok, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

Five Precepts perfectly and by mindfulness training and meditation practice for example with the principle of the four foundations of mindfulness³⁷ (satipaṭṭhāna).³⁸

Besides the right view, it is very important to build-up a community for the observance of the Five Precepts and for the practice along with the principle of the Threefold Training.³⁹ Furthermore, it is extremely necessary to build-up the circumstances that people wish to be stream-enterers.⁴⁰ Thereafter, they will practice with a right effort (sammāvāyāma) in daily life concerning right exertions (sammappadhāna)⁴¹ to complete the Noble Eightfold Path progressively.⁴² The more people would attain sotāpanna, the more societies would fulfil with real happiness.

³⁷ Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 141.; the four foundations of mindfulness (satipaṭṭhāna) comprehend 1) kāyānupassanā-satipaṭṭhāna (contemplation of the body; mindfulness as regards the body), 2) vedanānupassanā-satipaṭṭhāna (contemplation of feelings; mindfulness as regard feelings), 3) cittānupassanā-satipaṭṭhāna (contemplation of mind; mindfulness as regard mental conditions), 4) dhammānupassanā-satipaṭṭhāna (contemplation of mind-objects; mindfulness as regard ideas).

³⁸ Venerable Phrapalad Somphan Samabhāro, Asst. Prof., Meditation Master of Vipassanadhura Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.; Venerable Phrapalad Chatchawan Jinasabho, Abbot of Phradhammachak Temple, Nakhon Nayok, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

³⁹ Venerable Phrakhrū Siripariyatyanusart, Dr., Assistant to the Rector for Academic Affairs, Chiang Mai Buddhist College, Mahachulalongkornrajavidyalaya University, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

⁴⁰ Prof. Lt. Dr. Banjob Bannaruji, Lecturer of Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.

⁴¹ Bhk. P.A. Payutto (Phra Brahmaganabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 121.; sammappadhāna (right exertions; great or perfect efforts) or padhāna (effort; exertion) consists of saṁvara-padhāna (the effort to prevent; effort to avoid), pahāna-padhāna (the effort to abandon; effort to overcome), bhāvanā-padhāna (the effort to develop) and anurakkhanā-padhāna (the effort to maintain).

⁴² Most Venerable Phra Theppacharayanmuni, Abbot of Baan Rai Tho Si Monastery, Interview by researcher, September 20, 2020.

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Guidelines for the Temple Architectures of the Khmer Delta in Southern Vietnam

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ABSTRACT

The objectives of this research are: 1) to study the characteristics of traditional Khmer architectures in southern Vietnam, 2) to survey attitude and acceptance of the Buddhists in area for the appropriate use of the traditional design element and 3) to propose guidelines for the contemporary building design based on the traditional architecture. The methodology of this research is qualitative approach with a survey of attitude of people at the areas. The interpretation of the findings is made by using two basic statistics: the mean (\bar{X}), percent (%), and the standard deviation (SD), also the deep information about designs and technique gain from in-depth interview with 6 key informants.

The results of this study indicate that the majority of conventional architectural forms in the southern region of Vietnam, particularly temples, exhibit influences from Cambodian and Thai architectural styles, notably seen in the distinct architectural style of the pagoda. Public perception and approval of modern architectural designs in these areas are generally viewed favorably, with an average mean rating of 3.96 and an average standard deviation of 0.47. The architectural composition of a Khmer Delta temple encompasses various

components such as uposatha (Ordination Hall), *sālās*, stupa, school and Kuti (residence for Buddhist monks), sculptures, Buddha images, Bhodi tree, gates, and the Khmer Theravāda culture. Regarding the curriculum content, contemporary methodologies and construction materials are employed in conjunction with architectural design processes to incorporate elements related to representations of the Buddha. These edifices pose a distinct challenge in comprehending their dynamic characteristics due to the diverse materials, features, institutional purposes, architectural styles, residential functions, and the intricate and diverse architectural configurations present. The focus of this research centers on the intricate architectural style of pagodas, specifically highlighting the temples situated in the Khmer Delta region.

Keywords: Guidelines, Temple, Architecture, Khmer Delta, Southern Vietnam.

Introduction

Theravāda Buddhism is the oldest surviving Buddhist school. It is relatively conservative, generally closest to early Buddhism, and for many centuries has been the predominant religion of Sri Lanka (about 70% of the population)¹ and many countries in Southeast Asia² (Cambodia, Laos, Myanmar, Thailand, and Khmer Delta). Architecture has always played an important role in a society, the Buddhist house, especially in terms of habitations, closely connect to the Buddhist as one of the four requisites – the shelter. It is also regarded as pagoda “material culture.”³ The Khmer Mekong Delta has developed as an agriculture society; therefore, the drawling of the Buddhist monks is not big in size and is usually found on the low land near waterways. The pagodas are mostly built above the ground on high posts and made of local material which is easily found in the area. The pagodas in which the Buddhist monks can perform most temple activities are located on the ground.⁴

The trend of the Khmer Mekong Delta contemporary design is rising during the ten years (since 2012) to fulfil the taste, character and also to support the business usability. The Khmer Mekong Delta traditional architecture design is limited and mostly appears in the form of temple. The design of some specific building such as vihāra and sālā could utilize traditional architectural forms. Although not all aspects of Khmer Mekong Delta traditional building are accepted by people.⁵ This research aims to study the architectural design of the Khmer Mekong Delta architecture design as the adaptation research used for the contemporary Khmer Mekong delta building design. The study will focus on the general point of view of the architects who design the building in regards to the value and social acceptance of pagodas of the Khmer Mekong Delta architecture. Also, it will suggest directions for developing the

¹Donald K. Swearer, *The Buddhist World of Southeast Asia*, (NewYork: University of New York Press, 2010), p. xi.

²Stuart-Fox Martin, *Buddhism and Politics in Laos, Cambodia, Myanmar and Thailand*, (Canberra: University Canberra Press, 2006), p. 108.

³Stuart-Fox Martin, *Buddhism and Politics in Laos, Cambodia, Myanmar and Thailand*, (Canberra: University Canberra Press, 2006), p. 108.

⁴Thong Tin, *Portrait, Restoring the Soul of Khmer Pagodas, Vietnam* (Bao Anh), June 9, 2014.

⁵Philip Taylor, *The Khmer Lands of Vietnam: Environment, Cosmology and Sovereignty*,(Singapore: NUS, Press, 2014), p.406.

Khmer Mekong Delta style of building so that its value and dignity gain true acceptance from the local Buddhists.⁶

What are the characteristics of traditional Khmer architectures in the regions of southern Vietnam? What are the attitude and acceptance of the Buddhists in area for appropriate in the order to maintain them? How to propose guidelines for the contemporary base on the traditional the Khmer architecture? Discussing the problems and suggestions are important to improve architectures. Documentation has been collected from questionnaires and interviews.

Objectives of Research

1. To study the characteristics of traditional Khmer architectures in southern Vietnam
2. To survey attitude and acceptance of the Buddhists in area for the appropriate use of the traditional design elements
3. To propose guidelines for the contemporary building design based on the traditional architecture.

Research Methodology: the population used in this research represents the groups of residents in every region who live nearby the Theravāda temples of Khmer Delta in Southern Vietnam. One group of population consists of approximately 6 abbots of the following 324 Buddhist peoples.

The in-depth interview is employed as part of this qualitative research, where abbots and scholars around the areas of studies are involving with this interview as key- informants.

Results: 1) The Study of Buddhist Architecture of the Uposattha in the Khmer Delta

2) An Analytical Study of Buddhist Architecture of Sālā in the Khmer Delta of Southern VN.

3) The Study of Buddhist Architecture of the stupa in the Khmer Delta

4) An Analytical Study of Buddhist Architecture of Image of the Buddha and Khmer Delta in Southern VN.

5) The Study of Buddhist Architecture of the Symbol Arts in the Khmer Delta.

Discussion: the relationship between water and buildings can be incorporated in the design of resorts and uposatha. For instance, the base of the supporting pillars of a building may, by

⁶Nguyễn Hùng Mạnh, Architecture Coloniale [Soc Trang], 05 February 2007.

design, be party under the water. For purposes of creating the KD ambiance, a pool or a lotus pond could be built near the building or along a walkway. Other features include the KD pavilion near or in a pool, and roofed bridges between buildings. Trees could be planted on an open pie of a contemporary of ground, randomly around the buildings.

It is accepted that the submerging in water of the base of supporting pillars of buildings, and the planting of trees on an open piece of the ground, are in fact clear indications of a contemporary application of traditional Khmer features.

Guidelines for the propose of characteristics of the Khmer Delta features of the architectural buildings design that temple organizations and incorporation of Khmer Delta characteristics in architectural designs of buildings that temple organizations.

History of Temple Architecture

The history of Southeast Asia showed at its climax the territory of the Funanese Kingdom (the Khmer) which included Cambodia and the South of today's Vietnam, as well as a part of Laos, Thailand, Myanmar, and extended into the Malay Peninsula. So, it is clear that Theravāda Buddhism the Khmer Delta in southern Vietnam in the period of Funan was at the same historical time in the areas which belonged to the Funanese Kingdom. It is certainly that between 479 and 502 CE, the Buddhist missionary who appeared in the Chinese history was the monk Nāgasena from India. In 484 CE he was sent as an envoy to the Chinese emperor by the King of Funan.⁷ Nāgasena was reported to have told his host that Brahmanism and Buddhism both flourished in Funan. The presents were two ivory stupas and a coral Buddha image, a sound indication that Buddhist ideas and practices had in some form, infiltrated royal circles. Another two Buddhist monks from Funan, Sona Thera, and UttaraThera went to the Khmer Delta in Southern Vietnam to teach Buddhism and meditation to the emperor of Khmer Delta. Saṅghapala Bhikkhu (506–518 CE was a famous Mon-Khmer monk who travelled to Southern and Northern Dynasties China) had translated an important Buddhist scripture, the *Vimuttimaggā*, into the Khmer.⁸ The text is considered to be a feature of traditional Theravāda Buddhism and is considered to be part of the missionary work of the Arahant Upatissa, a famous Buddhist monk from Sri Lanka who lived in the first century CE.

⁷Le Manh That, *Lich Su Phat Giao Viet-Nam*, tap I, (Thuan Hoa Province, 1999), p.65.

⁸Harris Ian, *Cambodian Buddhism: History and Practice*, (Bangkok: O.S. Printing House, 2006), pp. 5-6.

In addition, in the Long an and Gia Lai provinces of Southern Vietnam archaeologists excavated inscriptions which were carved in the ancient Palī language and inscribed in Brahmi script and were dated 56 centuries AD. The content of this Palī inscription was a four-line stanza which the Venerable Assaji gave to Upatissa.⁹ Of course, Pali is the canonical language of Theravāda Buddhism. Moreover, in the Doong Thap province of Southern Vietnam, archaeologists found some Buddha statues such as a wooden Buddha statue dated to the fourth to seventh centuries AD. During archaeological excavations at the ancient port of Oc-Eo in the Kiên Giang province, and in the Long An province they found some Buddha statues dated to the fifth to seventh century. Another case is that there is a steel carved in Sanskrit in Võ Cạnh village in the region of Nha Trang, Khánh Hòa province. This stele is considered one of the documents on the history of Funan. Its content is the teachings of the Buddha.¹⁰ Furthermore, in the Mekong Delta today, there are still seven temples which were built in the period of Funan. They are: Wat Sombuasamriddhi built in 373 CE, Wat Kohkeosiribuilt in 613 CE, Wat Somrong Ek, Wat Pitakatyakam, and Wat Bodhisalaraja were all built in 642 CE. These five temples are in the Tra Vinh province. Wat Kop Treng built in 400 CE, is in the An Giang province, Wat Sanghamangala built in 632 CE, in the Vinh Long province. All the above events give us poof of Theravāda Buddhism in the period of Funan. Although this nation's predominant religion was Hinduism, Buddhism still existed side by side with it. The archaeological remnants and the works of engraving on steles have given us a picture, describing the role of Buddhism in the early time of this area. Theravāda Buddhism had in fact influenced strongly the social and spiritual life of the people of Funan.

Pagoda or Wat or Temple (Khmer: វត្ត; thai: วัด) is a type of Buddhist temple and Brahminical temple in Khmer. The word Wat is a Khmer and Thai word that was borrowed from Sanskrit *vāṭa*, meaning 'enclosure'. The term has varying meanings in each region, sometimes referring to a specific type of government-recognized or large temple, other times referring to any Buddhist or Brahminical temple. The uposatha (vihāra), sālā Chan (សាលា ឆាន់), a cetiyam, Prang (ខ្នែងប្រាង្គ), kutti (monk houses), Buddha image and crematoriums (Tey Paccha).

⁹Ty Kheo Thien Minh, [Sử Du Nhập Phật Giáo Nguyên Thủy Đến Việt Nam] “Propagation of Theravāda Buddhism to Vietnam”, p.5.

¹⁰Hương Lê, Sử Liệu Phù Nam “Historical Datas of Funan,” (Vietnam: Sai Gon, 1974), p.49.

Characteristics of the Temple Architecture

Traditional architecture in southern Vietnam for Khmer people in the South, temple are not only a spiritual and cultural space, but also express the life of the locals. Therefore, Khmer pagodas are constructed in an architectural style imbued with cultural characteristics of Theravāda.¹¹ In the Khmer spirit, the Buddha blesses and protects them, so they donated time and effort to construct temples in their hamlets. There are over eight million Khmer people living in South Vietnam where about 546 Khmer temples¹² were built. Some of them have been here for several centuries and were recognised as national architecture relics like the temples of Bodhivansa, Ta Ong, Candaransi, Ghositaram, Manirangsi, khleang etc. The temples are always built in large areas, surrounded by trees of *Dipterocarpus alatus*, *Palmyra* palms or green cajuput forests. A panoramic view of a Khmer temples includes a gate, a fence, a wall, a main chamber, towers preserving the ashes of dead monks, and *sāla* - the place where monks and the Khmer people gather to prepare for important ceremonies and a monastery. The main chamber, the most important part of temples is built at the center, and faces the east. It is designed with a multi-layered roof which is decorated with four curved dragon's tails on four of the roof's corners. There are also some decorative reliefs on the walls, including a fairy, statues of Kurds divine birds, Yeak ogress and the head of the Bayon that originate from the spirit of the Khmer people. The corridor outside the main chamber is decorated with *nāga* snakes curving around terrace that represents cruel force submitted by the Buddha.¹³ An altar in the shape of a lotus flower is placed solemnly inside the main chamber with the largest statue of Buddha and other statues in different postures, expressing the righteousness and generosity of the Buddha. Khmer artisans decorated walls, pillar and doors with reliefs and frescos which depict the life of the Buddha and the life of the Khmer temple community. Generally, temples are a space of communal activities and traditional festivals of the Khmer Delta people. Through the architecture of the temples, the Khmer delta people preserve the beautiful features of their Buddhist faith and incline them to do well.

Characteristics of traditional Khmer architecture in Southern Vietnam: the traditional Khmer

¹¹Nola Randall, *Khmer Culture & Custom Seminar*, Australia, 1992, p.28.

¹²Ly Na Ni, Bhikkhu "The Achievements of the Monks' Moral Teaching Temple School in the Khmer Delta, Southern Vietnam" M A Thesis, (Bangkok: Mahachulalongkornrajavidyalaya University, 2014), P. 33.

¹³Henri Mouhot, *the Khmer Empire*, (Oxford: University of Oxford, 2004), p. 6.

Architecture is undoubtedly the style that embodies the identity of the country. It is mainly used for Buddhist religious buildings, but is also used for many temples, representative buildings, institutes, newly built luxury. The main characteristics of this traditional style are common throughout many of the countries the Khmer Delta in Southern Vietnam.

It should be noted that traditional Khmer Delta temple did not vary much in size, especially those for medium-sized families. The similarity was as close if they were made using blueprints. This traditional construction methods conform to geometric theory,¹⁴ an amazing observation given Khmer Delta's craftsmen who never studied geometry was able to make precise or close calculations. This leads to the conclusion that there was rationale behind the idealistic, beauty, perhaps can be discovered if we use the right methodology. The construction of the raft temple requires more knowledge and technical capacity than a temple on land.

Analysis of Temple Building Design Southern Vietnam

A Khmer Buddhist temple is not a building but a palace, a complex that serves as a community center for religious rites, learning social life, recreation and even festivals. The temple is also a small community in itself since almost every temple is also a monastery. Other structures include scripture Hor Trai, Kuti and bell tower (Mel Ro Keang), a dining hall, libraries and other facilities for monastic life.

The Ordination Hall (Phra Vihāra) Arts of Temples: The vihāra ornament represents the last layers in Khmer Delta architecture sculpture different, outside ordination hall and inside ordination hall. The floridness of Khmer Delta architecture from a vast array of ornamental motif traditional design and figures expressed in wood carving, plaster relief, lacquer painting, and other decorative arts.¹⁵ The most prevalent are Khmer motifs, a codified set of designs vihara sculpture called khbach Khmer.¹⁶ Analysis of outside uposatha the characteristic of vihāra: There are other problems that have been collected from the in-depth interviews to the 6 key informants and 147 persons from Khmer Delta in Southern Vietnam below: Keey nor and krud, dvarapalas (asura), nāgas (dragons) and Chia Via, kala (Rāhu), apsara Khmer Delta, yassas Khmer Delta, the roofs, the walls, sīmā of outside uposatha.

¹⁵ Department of Fine Arts: op.cit. (opus citatum), p. 5.

¹⁶ Smitthi Siribhadra, Elizabeth Moor, Palace of the Gods: Khmer Art and Architecture in Thailand (Bangkok: River Books, 1992), p. 36.

Inside Uposatha: Inside the uopsatha has only a big Buddha statue put solemnly in the highest position. Some small Buddha statues are put in a lower position. The simple worshipping way causes the attention of everybody to the Buddha. The space of the Buddha Temple is large high cool, which causes comfort to Buddhists carrying out ceremonies with patterns carved and painted skilfully. There are other problems that have been collected from the in-depth interviews to the 6 key informants and 177 persons from Khmer Delta in Southern Vietnam below: a) images of the Buddha's, b) subduing māṛā, c) the Buddha seated in dhyana asana. Images of the Buddha's: materials in making Buddha images, a wide variety of materials can be used to construct a Buddha image such as terracotta, stone, metal, stucco, wood, bronze, jad and gold. They are style arts:

Subduing Mārā: subduing māṛā, Calling the Earth to Witness. The left hand lies in the lap, palm upward. The right-hand bends over the right knee-with fingers slightly touching the ground. During meditation, Siddhatha is subjected to many temptations many posed by the evil māṛā, who bombards him with his demons, monsters, violent storms and his three seductive daughters. The Buddha Seated in Dhyana Asana: The Buddha is seated in dhyana asana, the meditative pose also called padmasana. His hands are in dhyana mudra which is the mudra of meditation. It is also called meditation. The art of wood, stone, sandston and bronze sculpture goes back to the glorious epoch of the Khmer Delta and the monumental constructions that gave rise to the Khmer in Southern Vietnam our artisans have inherited patience and meticulousness from their ancestors in the trade. They have learned to capture the movements used in olden times and master the traditional tools in order adapt to their personal lines of work.

Boundary Markers: the construction of an ordination hall beings with the ceremonial of special stones called Dom Lok sīmā nimit in the surrounding courtyard at the four cardinal points of the compass and four points in between. A ninth stone is buried under the floor in the centre of the hall or under the main Buddha image, thus marking the geographic center of the whole temple compound.¹⁷

¹⁷Stephen A. Murphy, Central Laos Spanning the 7th - 12th Centuries CE, They Represent Some of the Earliest and Clearest Evidence for the Emergence of Buddhism in the Khorat Plateau, (University of London, 2010), p.21.

Sermon Halls: *sālā* (Khmer: សាលា Khmer pronunciation [sālā]) is an open pavilion used for full Monday and resting.¹⁸ The courtyard of temple often has one or more free standing roofed pavilion or sermon hall, built a places for visitors and monks to hold meetings, rest, meditate or have meals. Khmer to make merit by sponsoring the construction of *sālā*.

Cloisters: at major temple, courtyards around ordination halls, stupas and Prang, sermon hall are often encompassed by cloisters. Called *Ro Bieng*, the structure is a roofed walkway or gallery with one side open to the air. Its roof is supported by pillars. The inner wall of *Ro Bieng* displays Buddha statues or murals.

The Cetiya (Stupas): according to Buddhist tradition, the most venerated religious structure for a Buddhist is the stupa.¹⁹ Temple feature one or more stupas, or memorial towers, which are usually in the conical form called *chetdey*, the word *Phrea* is an honorific meaning “exalted”²⁰. This name is based on the word *cetiya* in the Pāli language of Theravāda scripture, which refers to a burial or pyre. Form ancient Khmer Delta built mounds to commemorate deceased leader, such stupas were built to enshrine relies of the Buddha or Grandfather monks. The *chetdey* has three levels: a base, a middle section that contains the chamber holding relics and typically built of laterite blocks or ricks, decorated with stucco, and stylized by relented geometry in the base, middle, top throughout. A few were built on top of older *chetdey*. Many Vinh Hung in the southern province of Bac Lieu era *Chetdey* are clad in gilding, copper or ceramic tiles. The *chetdey* a cosmological evocation of Angkor Wat. this Siem Riep province is referred to in Khmer Delta.²¹

Monks Residential Units: the monk’s private residential zone at the back or side of the temple compound contains cabins called *Kuti*, usually small wooden or tile houses buildings. Each has a single room upstairs and a ground floor. *Kutis* are scattered around the zone and interconnected walkway that lead to facilities such bathrooms. In some monasteries, the house monk is building as cluster house on the posts with a central terrace.

¹⁸Ian Harris, *Cambodian Buddhism History and Practice*, (Hawaii of University Press), 2005, p. 129.

¹⁹Peter N. Gregory, *the Journal of the International Association of Buddhist Studies*, (University of Illinois, 1986), p. 40.

²⁰*Phrae* (𑄎𑄓) - Wiktionary

²¹Maurice Glaize. *The Monuments of the Angkor Group*, Library: (S. I. L. 1. Saigon, 1932), p. 23.

Stone: Brick is the chief building material in temple architecture the backbone of walls, columns and base on brick chetday was the speak of Khmer Delta brick construction, but the material has been in Khmer Delta since the Buddhism. The sizes of Khmer Brick have varied somewhat over the centuries, but mostly followed basic hollow brick, solid nail tiles proportions, In Khmer Delta period, and these bricks measured about 3 cm. They were usually covered with plaster sculpted into holdings or decorative motifs.

Guidelines for the Temple Building Design

Tra Vinh (Prea Tra Peang) and Vinh Long (Long Ho) province temples: Tra Vinh (Prea Tra Peang) and Vinh Long (Long Ho) province, where the Khmer Funan Kingdom emerged in the 6th century, retains a distinctive culture and architecture to these days. The most important dominion in the Tra Vinh and Vinh Long was known as Cochinchine (Khmer Delta). Meaning the land of a million Rice fields, it is a group of smaller kingdoms in Angkor Phnom that flourished the 4th to 5th centuries. The region which has cultural and political principalities in Cambodia and Thailand, was not annexed to Khmer Delta until the 6th century.²² The Khmer populace is spread in the Khmer Empire but many groups have migrated and settled along trade routes in Khmer Delta over the past 2000 years. Major resettlements are in 21 provinces Khmer Delta.

Khleang (Soc Trang) and Bac Lieu Province Temples: the Buddhist architecture of Khleang and Bac Lieu provinces– Khmer Delta populous, multicultural Khleang province has been shaped mostly by the indigenous Khmer groups who settled there in the 3th century, especially from Cambodia. Temple architecture reflects the Khmer Angkor styles that similarly some parts of the Khmer in Southern Vietnam.²³ Temples with masonry walls feature murals painted on the exterior in a style distinctive to Khmer Delta. Khmer in Southern Vietnam²⁴ – influenced Slurk *sīmā* and Thmor *sīmā* may have eave brackets that are carved with a different design rather than the identical pattern seen in the central region. The Khmer Delta temples usually also features a sermon hall call *sālā* Cchan, and Phrea vihāra. Since Khmer Delta gained

²²Huu Tho, Nguyen, People's Committee of Tra Vinh Province University, (Tra Vinh of University), 2020, p.10.

²³ <https://thamhiemmekong.com/thong-tin-du-lich-mien-tay/chua-khleang-soc-trang.html>.

²⁴ Nguyen Thi Song Ha, Changes in the Culture of Ethnic Khmer People in Southern Vietnam in the Context of Renovation and Integration, (477 Nguyen Trai Street, Thanh Xuan, Ha Noi, Vietnam), 2019, p. 65.

control over the region in the 6th century, have 439 temples in Khmer Delta have been built in the same style as those in those in the central region.²⁵

An Giang (Oc Eo) and Kien Giang province Temples: temples in Khmer Nam Bo (Khmer Delta) show a mix of local influences and central style. The region was increasingly integrated with central Angkor Empire during early Funan years, and Angkor Empire FunanVI made many visits to the southern Vietnam. uposatha, and other main temple structures built or renovated there during the 7th century often reflect a central, influence, including Cambodia decoration and motif prevalent in the capital.²⁶ More eclectic local style is seen in secondary building such as monks' quarter. India and Cambodia also appear in several features, including colourfully painted motif, wooden, stone fretwork and hipped roofs, even multitier hipped roofs recalling vernacular timber mosques of India,²⁷ and Cambodia. One grand example is the abbots' residence at wat Xvayton in Tri Ton. This temple made history in 1896 when a central style vihāra was incorporated. When Khmer (Angkor Empire) was negotiating how much of the countries Indochine (Khmer Delta) territory would be ceded to Vietnam officials cited the vihāra as proof of the districts of Khmer Delta identity.

Attitude and Acceptances of Buddhists in the Areas of Studies

Shows that most respondents are female or 62%, while of 124 persons or 38% are males. At an age interval of responder aged 20-30 years old accounted for 179 persons or 55.20% Buddhist monks. Besides, with upper architecture and uposatha + sālās + Cetiya represent the number of 177 persons, or 54.60%. Also the one ancient building design temple consists of 184 persons, representing 56.80%. Works, Buddhist monks of 228 persons represent 70.40%, while deputy abbots deal with their guidelines a total of 195 persons or 60.20%, and the abbot occupation who give the guidelines taking part of 208 persons or 64.20%.

Shows those architects, monks and laymen on the building temple who have different gender: opinion on the Buddhist traditional architecture of Khmer Southern Vietnam

²⁵ Nguyen Ngoc Tho, *Scaling Up Urban Upgrading Project Subproject of Bac Lieu province*, (Vietnam National University, Ho Chi Minh City, ISSN 2197-4233), 2017, p.99.

²⁶ Nguyen Thi Huynh Phuong, *Oc Eo culture: A Case Study of Oc Eo Artifacts in Southern Vietnam*, (Can Tho University), 2016, p.134.

²⁷ Nguyen Thi Huynh Phuong, *Oc Eo culture: Op. Cit*, 2016, p.134.

as a resource for contemporary building design. Overall, there is no difference, which does not conform to the design. It is found that architects, monk and laymen have small different opinion in those physical features owing to gender, shows that monks and laymen who have the difference of ages, have different opinion on the Buddhist traditional architecture of Khmer Southern Vietnam – in miscellaneous elements. Shows that architects. he opinion on the Buddhist traditional architecture of the Khmer Southern Vietnam as a resource for contemporary building design in overall, has no difference, which did not conform to the assumptions. Furthermore, architects, monks and laymen with different building design temples have guidelines to maintain the contemporary building design, in overall, having no difference, with different levels of design building temple. Shows that architects, monks and laymen with different Buddhist monks status, on the Buddhist traditional architecture of Khmer Southern Vietnam as a resource for contemporary building design, the overview does not differ, which does not conform to the hypothesis. Shows that architect shows that architects, monks and laymen with different deputy abbots occupation have different opinions, on the Buddhist traditional architecture of Khmer Southern Vietnam as a resource for contemporary buildings design.

Khmer in Southern Vietnam known as the Oc Eo (អូរខែ្មរ) school of art which flourished from the latter part of the 7th century AD. The study of Buddhist traditional architecture of Khmer Southern Vietnam as a resource for contemporary building design, can be concluded body of knowledge obtaining from the research as shown in the analysis of characteristics, institutions, interviews, opinions, and questionnaire.

The Khmer Delta building design temple covers uposatha (Ordination Hall), *sālās*, stupa, school and Kuti, image of the Buddha, Bothi tree, gates and culture of the Khmer Theravāda. It is believed that people who have lived in the Khmer Delta had been natives Khmer, and established their own kingdom in the area which forms part of the Southern region of this country, the Funan kingdoms between the 1st and 7th centuries. Moreover, the Cambodian culture and artistic influences have mixed with the elements of Khmer Delta artistic activities and workmanship. Also, the influence of Indian and Thai Buddhist arts of the Angkor period also played an important part in the Oc Eo school of arts: architectures, sculptures, painted and constructions.

The study from interviews and opinions shows that there are 6 temples of traditional characteristics in Khmer Delta features in the building design. experienced architects who have one of the following qualifications are interviewed.

The study of physical characteristics of the Khmer Delta architecture in the surveyed building and the data from the interview provide a collection of physical characteristics of Khmer in Southern Vietnam features, which will be used in for creating the questionnaire and a resource for contemporary building design such as course content, using current techniques and building materials, to build related elements to images of the Buddha.

Conclusion

This research has three objectives: 1) to study the characteristics of traditional Khmer architectures in southern Vietnam, 2) to survey attitude and acceptance of the Buddhists in area for the appropriate use of the traditional design elements and 3) To propose guidelines for the contemporary building design based on the traditional architecture.

The findings led to the conclusions of architectural design in the Khmer Delta aiming at serving the changing lifestyles of Khmer Delta people and influenced by farmers, economic, social factors and technology, Buddhist. However, the need to incorporate traditional characteristics of Khmer Delta architecture into contemporary buildings is also important. This need results from a new attitude of building owners who wish to present traditional architectural style and various social and culture aspects of the country, to public. This study is an attempt to investigate characteristics of Khmer Delta feature in three forms of contemporary architecture: uposatha, cetiyam and *sālā*, buildings for Buddha statues and monk houses buildings.

These types of buildings are easily recognized by architects and Buddhist monks and laymen. The study also gives attention to guidelines for incorporating characteristic KD feature, adapted where necessary, into architectural design of the future. The results of this research are described in the summary below.

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A Structural Study of a Nominal Phrase in Dawei Dialect Spoken in Dawei District of Tanintharyi Region in Myanmar

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ABSTRACT

This article delineates three main objectives: firstly, to scrutinize noun phrases within the nominal structure of the Dawei dialect; secondly, to analyze pronoun phrases within the same structure; and thirdly, to outline the composition of compound nominal phrases within the dialect. Employing qualitative research methodology, the study primarily relied on documentary evidence and interviews with native Dawei speakers. The data collection spanned between 2019 and 2021, involving meetings and interviews in the Dawei district of the Tanintharyi region, Myanmar. All data were meticulously recorded using Fieldworks Language Explorer software.

Key findings emerged from this research. Firstly, a noun phrase in the Dawei dialect is characterized by a head accompanied by optional modifiers, encompassing words, phrases, or clauses. Secondly, a pronoun phrase in the dialect features a pronoun head, often followed by numerals. Lastly, a series of nominal phrases, comprising two or more units, constitutes a nominal phrase compound. These phrases exhibit interconnectivity within the dialect's structure. The examination underscores the diversity of phrase forms within the contemporary Dawei dialect, delineating distinct structures and methodologies.

Ultimately, the paper underscores the structural analysis approach in the study of nominal phrases within the Dawei dialect.

Keywords: structural study; nominal phrase; noun phrase; pronoun phrase; nominal phrase compound.

Introduction

This article is concerned with the structural study of a nominal phrase in Dawei dialect spoken in Dawei district of Tanintharyi region in Myanmar. In Dawei dialect, such phrase is a unit of grammar. A phrase may consist of one word or more than one word. Normal phrases in Dawei dialect are divided into three types: noun phrases, pronoun phrases and nominal phrase compound.

Of them the noun phrase is a noun alone or a noun being preceded by the determiner. Indeed, a noun phrase of a nominal phrase in Dawei dialect is a set that consists of its head and optional modifiers containing words, phrases, or clauses. It is supported with the examples in each of the types. A pronoun phrase in Dawei dialect contains a head of pronoun. The numerals occur after a head of a pronoun phrase. Also they are supported with the example in each of the types. A sequence of two or more nominal phrases that together form a structure that itself acts like a nominal phrase is called nominal phrase compound. They are supported with the example in each of the types too.

They all were studied in the structural study of a modern grammatical way against the traditional way. It is however found that a head noun is denoted by mentioned above all phrases in various kinds of positions like the gum-kino tree, which was decorated by its beautiful flowers on its various kinds of branches. In this way such phrases are decorating Dawei dialect with the kinds of verbal actions.

This approach highlights the creative potential and by implication, responsibility of the grammatical study of phrases of Dawei dialect in structural approach. It is hereby found that different structures and different methods of them indicate different kinds of phrases in Dawei dialect in modern age. Moreover, this indicates many suggestions of how to do concerning Dawei dialect in Linguistics. The researcher hopes that this research will be beneficial by realizing the structural study of the nominal phrases of Dawei language.

Objectives of Research

- 1) To study noun phrases of a nominal phrase in Dawei dialect.
- 2) To understand pronoun phrases of a nominal phrase in Dawei dialect.
- 3) To structure nominal phrase compounds of a nominal phrase in Dawei dialect.

Research Methodology

Being a qualitative research focusing on documentary evidences and interviews with informants, this research design consists of syntactical approach. Research method is employed in this work of a grammatical study. It can be seen to elicit linguistic data by interview the people from Dawei who use this language in their daily lives. The qualitative research is that means these few random speakers represent the whole group. The method of this research is divided into a series of steps which are described as follows.

Research design

The research design is concerned with a structural study of Dawei dialect spoken in Dawei district Tanintharyi region Myanmar in linguistic approach. The researcher systematically studied the books containing many sources to select the nominal phrases in Dawei dialect. Furthermore, during 2017 and 2020, the researcher went and met Dawei native speakers in Dawei district for interview. The priority of the practical discussion, revision and collection about Dawei dialect are asked in linguistics approach.

According to Than Shwe, it is acknowledged that the Dawei dialect was historically influenced by numerous Burmese monarchs who reigned over the region for an extended period. Consequently, the local inhabitants were compelled to abandon their indigenous writing systems in favor of adopting Burmese scripts over the course of many centuries. Nevertheless, contemporary observations reveal that a significant portion of the population currently utilizes Burmese scripts to transcribe the Dawei dialect in their everyday communications. Therefore, the forthcoming discourse aims to elucidate the features of the Dawei dialect in both the Burmese and English languages.

Data Collection

Data collection consists of two parts: data and fieldwork. Among them the data of the study contain primary and secondary sources. Focusing group discussion and useful books, newspapers, magazines and so on, this data especially consists of syntactical structures of Dawei dialect; Myanmar (Burmese) Texts and related books with qualified academics. All the sources are based on English and Burmese scripts related to Dawei Dialect.

To find out the data, the researcher looked for the nominal phrases in Dawei dialect used in the book. The steps took by the researcher are:

- 1) Reading the whole contents of the books.

- 2) Looking for the nominal phrases in Dawei dialect that are used in the books.
- 3) Investigating, selecting and underlining the nominal phrases on the books.
- 4) Categorizing each nominal phrases into their types and their syntactical functions in linguistic approaches.
- 5) Constructing, combining and adding the nominal phrases to the data on the computer systematically.

Particularly active points of the overall outline of this research on Dawei dialect were methodically built and collected. In this way all data from documentary evidences and interviews were recorded into a computer program called Fieldworks Language Explore.

Results of Research

Myanmar called the Republic of the Union of Myanmar and also known as Burma, is a sovereign state in South East Asia bordered by Bangladesh, India, China, Laos and Thailand.¹ The country's 2014 census revealed a much lower population than expected, with 135 ethnics Kachin, Kayah, Kayin, Chin, Mon, Burmese, Rakhaine, Dawei, Myeik, ec.² In Myanmar ethnic groups, there are eight kinds of ethnic groups: Kachin, Kayah, Kayin, Chin, Mon, Burmese, Rakhine, and Shan.³ Actually Dawei is one ethnic people from the Burmese ethnic group and a representative word of city.

Dawei is a city on the north bank of the Dawei River in south-eastern Myanmar and capital of Tanintharyi Region, about 614.3 km (381.7 mi) south of Yangon. Population (2004 estimate) is 139,900. It is at between 13.17 °N and 14.15°N, and 97.46°E and 99.18°E. It is 5,415 square miles in size. It is way from west border (Phu Nam Ron) of Thailand for about 130km; south and east border of Mon state for about 44 miles; north border of Myeik or Beik province. Actually it is a port at the head of the Dawei River estuary, 30 km (18.6 mi) from the Andaman Sea or Kappali Sea.

After independence of Myanmar in 1948, Dawei of the city became part of the Tanintharyi Division, which included today's Mon State. In 1974, Mon State was carved out of

¹ Sar Bay Beik Man Society, *Essence of Myanmar Encyclopedia*, Vol. IX, (Yangon: Photo Litho, 2012), p. 147.

² *Ibid.*, p. 51.

³ Educational Affairs, *Text Book of the Basic Educational School, Grade-4*, (Yangon: Educational Press, 1985), p. 1.

Tanintharyi and Dawei became the capital of the truncated Division. In 1989, the city's English name was changed from Tavoy to Dawei. Thus, Dawei province is touching the areas of Mon State in the north, Myeik in the south, Thailand in the east and the Andaman Sea of Indian Ocean in the west.

At the time of English colonial government Dawei city was called "Tavoy" and Dawei ethnic people were called "Tavoyans". Tavoyan is the less well-known name in Myanmar. Therefore, Tavoy and Tavoyan are representative ancient name of Dawe. Dawei is a well-known name. Even if these ancient cities were in Dawei differently, they all were called Dawei due to Dawei ethnic people speaking Dawei dialect.⁴

In antiquity, the populace of a certain region, fortunate in their possession of distinct scripts separate from Burmese orthography, left behind ancient lead-coins as tangible evidence of their scriptural heritage. Regrettably, the annals of time witnessed their assimilation into the dominion of Burmese kings, resulting in the gradual abandonment of their indigenous scripts in favor of Burmese orthography over successive centuries. Consequently, the inscriptions on these ancient lead-coins, once decipherable, now confound contemporary scholars. Remarkably, contemporary records reveal the prevalent usage of the Dawei dialect transcribed in Burmese script among this populace in their daily discourse. In light of these historical and linguistic nuances, the forthcoming discussion will delineate the Dawei dialect in both Burmese and English for scholarly examination.

Dr. Preecha Kanetnog (2014) interpreted, "Linguistics is the science that describes and classifies languages. The linguist identifies and describes the units and patterns of the sound system, the words and morphemes, and the phrases and sentences, that are the structures of a language. In this article, the role of phrase of Dawei dialect is therefore discussed in the linguistics approaches.

According to Leech (2004), it is understood that the phrase is a part of a grammatical hierarchy. Contained one word or more than one word, fallen between clause and word and lacked the subject-predicate structure typical of clauses, phrase is a single element of structure typically. It can structurally be found that, in all of the phrases, there are kinds of a head: main noun, main verb and optional modifiers.

⁴ Yatanar, Documentary Note of Dawei, (Yangon: Shwe Naing Ngan, 2007), p. 12.

Also, in Dawei dialect, there are two kinds of main phrase: major phrases and minor phrases. The major phrases are divided into two types: a nominal phrase and a verb phrase. The minor phrases are divided into four types: a numeral phrase, an adverb phrase, a prepositional phrase and a temporal phrase. This article is presented with those phrases: the major phrases and minor phrases. In each of the types, the structural method of the phrases is also supported with examples.

Nominal Phrases

In major phrases of Dawei dialect, there are two types of phrases: nominal phrases and verb phrases. Of them nominal phrase is a phrase consisting of a noun or an indefinite pronoun. Nominal phrases were studied in three kinds of type: noun phrases, pronoun phrases and nominal phrase compound.

Noun phrases

Dr. Preecha Kanetnog (2016) said, “The noun phrase may be a noun alone or a noun being preceded by the determiner”.⁵ This is right. In Dawei dialect, it is found that there is such noun phrase. Furthermore, it is also found that the structure of a noun phrase consists of its head and optional modifiers containing words, phrases, or clauses. In modifiers and clauses, there are many types:

- 1) Adjectival modifiers
- 2) Nominal modifiers
- 3) Genitive modifiers
- 4) Demonstrative modifiers
- 5) Numeral phrase modifiers
- 6) Prepositional phrase modifiers
- 7) Relative clauses.

1) Adjectival Modifiers (Adj + HN)

Among them, adjectival modifiers consist of a head noun modified by an adjective that occurs before the head noun. There is a formula: (Adj + HN). Example is as follow.

မိ
နီ ဝေရာ့

⁵ Preecha Kanetnog, *Morphology and Syntax*, (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2016), p. 115.

_ni² _yü²
red colour
 Red colour

Sometimes adjectival modifiers consist of a head noun modified by an adjective that occurs after the head noun. There is a formula: (HN + Adj). Example is as follow.

လူ ချစ်
 _lu² `gü³
 man **good**
 Good man

2) Nominal Modifiers (N + HN)

Nominal modifiers consist of a head noun modified by a noun. Before the head noun, the modifying noun is placed as follow.

အင်္ဂလိပ် အိမ်
 `ä³g³l⁴i¹ _i²
English house
 English house

3) Genitive Modifiers (Gen + HN)

Genitive modifiers consist of a head noun may be modified by genitives. Before a head noun, nouns and pronouns occur indeed. There is a formula: (Gen + HN). Example is as follow.

ပုဂံ ဝါး
 `phaü³ `gi³ `bi¹
monk's alms bowl
 monk's alms bowl

4) Demonstrative Modifiers (Dem + HN)

Demonstrative modifiers consist of the head noun demonstrated by this and that. After the head noun, they may occur certainly. There is a formula: (Dem + HN). Examples are as follow.

အယု ဝေခနု
 _ε² _khe²·na[?]⁵
 this slipper
 This slipper

ဟို^၀ ဝေတံ
 ၊ho¹ _tū²
 that mountain
 That mountain

5) Numeral Phrase Modifiers

In numeral phrase modifiers, there are two kinds of numeral phrase modifiers: cardinal numeral phrase modifiers and ordinal numeral phrase modifiers.

5.1) Cardinal Numeral Phrase Modifiers (Num P + HN)

Cardinal numeral phrase modifiers (Num P + HN) consist of a head noun following cardinal numeral phrase. Before the head noun, cardinal number such as one, two, three, so on, occurs. There is a formula: (Num P + HN). Examples are as follow.

ဝေရှုတ် ဝေထံ
 ၊je¹ ၊thu[?]⁵
 eight corners
 Eight corners

ဝေလး ဝေဂံ
 `le³ _dʒⁱ²
 four times
 Four times

5.2) Ordinal Numeral Phrase Modifiers (Num P + HN)

Ordinal numeral phrase modifiers contain a head noun modified by ordinal numbers such as the first, second, third, etc. Before the head noun, ordinal numeral phrase occurs really. There is a formula: (Num P + HN). Example is given as follow.

တတိယ စာအောက်
 ၊ta¹·ti¹·ja¹ _sa²·au[?]⁵
 third book

Third + book

6) Prepositional Phrase Modifiers (PP + HN)

Prepositional phrase modifiers consist of a head noun modified by a prepositional phrase. Before the head noun, prepositional phrase occurs. There is a formula: (PP + HN). Examples are shown below.

အိမ်မှာ	ခြူး
_i²`thE³_ma²	`khwi³
in the house	dog
Dog in the house	

သစ်တော	ငှက်
·thI⁵_pā²·tha⁷_ma²	·hŋa⁷
on the tree	bird
bird on the tree	

7) Relative Clauses (Rel Clause + HN)

Relative clauses consist of a head noun modified by a relative clause. Main clause occurs before a relative clause. Also such relative clause appears before the head noun without any relative marker or subordinator. The subject of the relative clause is embedded in the head noun to form a noun phrase. There is a formula: (M Clause + Rel Clause + HN). Examples are as follow.

သူ့ခိုဝ်းလူ	ထိုင်းမှာ နေဖူးဟီး	ဆရာဝန်လေ
`thu³·no¹·ŋa¹	`thaI³_ma²_ne²`phu³_ŋo²	shə⁴_ya²_wū²_le²
those	that have been in Thailand	are the doctors

Those are the doctors that have been in Thailand.

အယွာဟွ	ငါ့ငယ်နား	လောကုလောကွား	
_E²_ma²·ŋa¹	·ŋa¹_ŋE²`d3I³	·laū⁵·laū⁵`ma³	
this	that is my friend	is the worker	Pronoun
This is the worker that is my friend.			Phrase

Dr.

Attasith Boonsawasd presumed, “A pronoun phrase normally consists of a pronoun only. The

full pronoun phrase structure is used infrequently.”⁶ In the same way a pronoun phrase in Dawei dialect consists of a head of pronoun. The numerals occur after a head of a pronoun phrase. There is a formula: (HP + Num). Examples are given below.

သူနဲ့သူတို့အား ဝေးသောဆုံးဝေးသော

`thu³·no¹ `θaū³·ju⁵

them three

Three of them

ဝါနဲ့သူတို့အား အားလုံးလုံးဝ

·no¹ `a³·laū³

us all

All of us

ဝါနဲ့သူတို့အား ဝေးဝေးလုံးဝ

·no¹ ·hne¹·ju⁵

us both

Both of us

Nominal Phrase Compound

Dr. Attasith Boonsawasd interpreted, “A sequence of two or more nominal phrases that together form a structure that itself acts like a nominal phrase is called nominal phrase compound.”⁷ Also a sequence of two or more nominal phrases can be called nominal phrase compound in Dawei dialect. Such nominal phrase can be linked with the other nominal phrases. It is classified into two types: an additive compounding nominal phrase and an alternative compounding nominal phrase.

1. Additive Compounding Nominal Phrase

Of them, the lexical linker နှစ် /·na²/ and is added to link two nominal phrases only.

There is a formula: (Nom P + And + Nom P). Examples are as follow.

ငါ့ဖခင် နှစ် ငါ့မိခင် ဝေးလှစွာ

·ŋa¹·pha¹ ·na¹ ·ŋa¹·mi¹·_ŋo² _bū²·_ŋe²

My father and my mother to see

⁶ Boonsawasd, Attasith, A Grammar of Bouyei, (Bangkok: Mahidol University, 2012), p. 154.

⁷ Ibid.

My father and my mother are seen.

The lexical linker နှ် /·na/ and is added linking nominal phrases. There is a formula:

(Nom P + And + Nom P+ And). Examples are as follow.

ငါ့ဖ	နှ်	ငါ့မိ	နှ်	အယုဒ္ဓိ	လာဂယုတ္တယု
·၇a ¹ ·pha ¹	·na ¹	·၇a ¹ ·mi ¹	·na ¹	_ε ² _ငo ²	_la ² ·gε ¹ _ငε ²
My father	and	my mother	and	here	to come

My father and my mother come here.

On the other hand, the linker နှ် /·na/ ‘and’ is sometime deleted in some additive phrases as follow.

သူ့မိ	သူ့ဖ	သယံဇာတ	မုစား	လာဂယုတ္တမယု
·θu ¹ ·mi ¹	·θu ¹ ·pha ¹	_ε ² _ငo ²	·θu ¹ ·sa ³	_sa ³ ·g ¹ _mε ²
his mother	his father	here	to have a snack	will come

His mother and father will come here to have a snack.

ပီးဟွာ /`pi_ငa/ and အယွီးဟွာ /_ε`bi_ငa/ are added to link three or more nominal phrases.

There is a formula: (Nom. P + Nom. P + And + Nom. P). Examples are:

ငါ့အိသားလဟွ	ငါ့မိန်း	ငါ့သား	ပီးဟွာ	ငါ့မီး
·၇a ¹ _i ² `θa ³ _le ² ·ငa ¹	·၇a ¹ `mya ³	·၇a ¹ `θa ³	`pi ³ _ငa ²	·၇a ¹ `mi ³
My family members are	my wife	my son	and	my daughter

My family members are my wife, my son and my daughter.

လိဆန့လဟွ	ခြီး	ေဟကော	အယွီးဟွာ	ကြမ့
·li ¹ _sa ² _le ² ·ငa ¹	`kwi ³	_kyũ ²	_ε ² `bi ³ _ငa ²	·kwa ³
The animals are	dog	cat	and	mouse

The animals are dog, cat and mouse.

2. Alternative Compounding Nominal Phrase

An alternative compounding nominal phrase consists of two phrases. မးဝဲနဟွာ /·hmu`wε_ne_ငa/ meaning ‘or’, is added to link such phrases together. There is a formula: (Nom. P + Nom. P + or + Nom. P). Examples are as follow.

နတ္တ	အိ	မးဝဲနဟ္မာ	ကား	ရွှေတံတွယု
·naʔ ⁵ _ma ² _i ²		·hmu ¹ `wɛ ³ _ne ² _ɕa ²	`ka ³	·ɕe ¹ _ɕɛ ²
You	a house	or	a car	to have

You have a house or a car.

သူ	မးဝဲနဟ္မာ	သူမိး	အယုဝို	လာလိုက္ကယု
_θu ²	·hmu ¹ `wɛ ³ _ne ² _ɕa ²	·θu ² `mya ³	_ɛ ² _ɕo ²	_la ² ·laIʔ ⁵ _mɛ ²
He	or	his wife	here	will come

He or his wife will come here.

Conclusion

Based on the extensive analysis of the topic and data, the researcher draws several essential conclusions from this study. The focus lies on nominal phrases, comprising noun phrases, pronoun phrases, and compound nominal phrases.

Regarding noun phrases, they can be categorized into several types:

- 1) Adjectival modifiers with a formula: (Adj + HN),
- 2) Nominal modifiers with a formula: (N + HN),
- 3) Genitive modifiers with a formula: (Gen + HN),
- 4) Demonstrative modifiers with a formula: (Dem + HN),
- 5) Numeral phrase modifiers with a formula: (Num P + HN),
- 6) Prepositional phrase modifiers (PP + HN) and
- 7) Relative clauses with a formula: (M Clause + Rel Clause + HN).

It's important to note that numeral phrase modifiers encompass two types: cardinal numeral phrase modifiers and ordinal numeral phrase modifiers.

- 1) Pronoun phrase is a simple pronoun in Dawei dialect.
- 2) Nominal pronoun compound also consists of two phrases: additive compounding nominal phrase with a formula: (Nom. P + Nom. P + or + Nom. P) and alternative compounding nominal phrase with a formula: (Nom. P + Nom. P + or + Nom. P).

The study concludes that the aforementioned nominal phrases in the Dawei dialect adhere to specific structural formulas. It emphasizes the necessity of expressing various roles and rules in grammatical perspectives, supported by examples from different angles. Several books, including "An Introduction to Linguistics," "Morphology and Syntax," and others, significantly contributed to the understanding and framing of phrases in this article. Recognizing the structural values of these phrases, as elucidated in the referenced books, is vital for comprehending and articulating Dawei dialect effectively. Although the data from these books provide broad accounts of nominal phrases, they offer valuable insights for further study. Additionally, phrases selected from field trips and informant interviews in Dawei provinces of the Tanintharyi region enrich the content of this article.

Suggestions for Research

In regard to nominal phrases in Dawei dialect, this research might be a good reference for students to study or research such phrases. It is acceptable for the learners to comprehend the types and functions of phrases in Dawei dialect.

The followings in this article may also be helpful suggestions.

- 1) Dawei learners having enough idea to learn Dawei dialect in any level, they should learn phrases in details.
- 2) The teachers of hotel and tourism respecting Dawei province in Myanmar should teach their students about not only Burmese language but also Dawei dialect in Myanmar.
- 3) Myanmar governments should observe good services for all students and upgrade the educational systems to learn Dawei dialect containing nominal phrases.
- 4) Myanmar governments should give chances for the teacher to teach students Dawei dialect to communicate Dawei native speakers.
- 5) Myanmar governments should establish language centers of Dawei people in the government educational and social system for the peaceful future Myanmar.
- 6) Myanmar government authorities and other Dawei leaders should cooperate together with mutual assistance for protection of Dawei dialect from violence and other enemies.

Furthermore, this research is the fruit of numerous different experiences and highlights many beneficial results. However, it does not cover all the points of nominal phrases in Dawei dialect. There is a need for further research of other interesting points about nominal phrases and how it may create more opportunities. Suggestions for research on the next challenges and best solutions for such phrases as follows:

- 1) A study of nominal phrases in Dawei dialect from other sources and data.
- 2) A study of other linguistic teachers of traditional grammar compared to modern grammar today.
- 3) A study of the other linguistic technological developments of Dawei dialect respecting nominal phrase for Dawei modern society.
- 4) A study of the opportunities and challenges of Dawei dialect for material and immaterial development.

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Comparative Studies on the Concept of Environment in Buddhism and Christianity

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ABSTRACT

Buddhism and Christianity are two major world religions with unique views on the concept of environment. In this paper, a comparative analysis of the two religions' views on the environment was undertaken. First, the Buddhist view from the Pāli canon was examined, which views the environment as an integral part of the interconnected web of life in which all living things are interrelated and interdependent. Buddhism emphasizes the importance of compassion, nonviolence, and ethical behavior toward all living beings, and encourages the practice of mindfulness and meditation to foster a deeper connection with the natural world. In contrast, Christianity views the environment in the Bible as a creation of God and emphasizes the role of humans as stewards of the earth. Christians believe that God created the world and gave humans the responsibility to care for it. This belief has led to the development of an environmental ethic and efforts to protect the environment in Christian communities. Despite these differences, both religions share some commonalities in their approach to the environment. Both Buddhism and Christianity recognize the interconnectedness of all living beings and emphasize the importance of responsible and ethical behavior toward the natural world. Both religions also emphasize the importance of

individual responsibility and personal action in caring for the environment. In summary, while there are significant differences in the way Buddhism and Christianity approach the concept of the environment, there are also some similarities. By understanding the similarities and differences between the two religions, we can gain a deeper understanding of the importance of environmental protection and develop a more holistic approach to environmental issues.

Keywords: Environment; Stewardship; Interconnected; Spirituality; Sustainability.

Introduction

Buddhism and Christianity are two major religions that have large followings worldwide, each with their own beliefs and practices. Buddhism originated in India around the 5th century BCE, and emphasizes the importance of meditation and mindfulness to achieve enlightenment and liberation from suffering.¹ Christianity, on the other hand, is based on the life and teachings of Jesus Christ and emphasizes belief in the one true God and the redemption of mankind through faith in Jesus Christ.² Despite their differences, both religions recognize the moral obligation to care for and protect the environment and advocate a responsible and sustainable approach to it.

The environment is an important part of the natural world, including all living and non-living things that make up the Earth's ecosystem. Environmental issues such as climate change, deforestation, pollution, and the loss of biodiversity have become more important in recent years because of their impact on the environment and human health.³ Many philosophical, religious, and cultural traditions view the environment as sacred and valuable and emphasize the moral and ethical obligation of humans to protect and preserve it for future generations.⁴

The purpose of this comparative study is to examine the concept of the environment in Buddhism and Christianity and to identify similarities and differences in their environmental ethics and the implications for contemporary environmental issues. By examining the beliefs and practices of these two traditions, the study will contribute to a better understanding of how religious and cultural traditions influence attitudes and behaviors toward the environment and how they can contribute to environmental sustainability and protection.

¹ Paul Demieville and Walpola Rahula, *What the Buddha Taught* (Motilal Banarsidass, 2017), 16.

² Alvin Plantinga, *Knowledge and Christian Belief* (Wm. B. Eerdmans Publishing, 2015), 57.

³ Ghozlane Fleury-Bahi, Enric Pol, and Oscar Navarro, *Handbook of Environmental Psychology and Quality of Life Research* (Springer, 2016), 232.

⁴ Robin Attfield, *Environmental Ethics: A Very Short Introduction* (Oxford University Press, 2018), 91.

Exploring the Notions of Environment in Buddhism and Christianity

1. Buddhist beliefs and practices related to the environment

Central to Buddhist beliefs and practices is the principle of interconnectedness and interdependence of all life, which underpins their approach to environmental issues. According to this principle, actions that harm the environment ultimately harm ourselves, since all living things are part of an interdependent web of existence.⁵ Buddhists advocate a mindful and compassionate approach to the environment, such as the Monastic Code or Vinaya. In the Vinaya, the Buddha advises that monks not cut down trees, leaves, and flowers and not disturb the forest. He laid down guidelines not to pollute grasses and rivers.⁶ They emphasize the importance of causing less harm to all living things, preserving natural resources, promoting sustainability, and cultivating a deep reverence for the natural world.⁷

Buddhism emphasizes the interdependent relationship between humans and the natural world and stresses the concept of the interconnectedness of all things. This means that everything in the natural world is interconnected and interdependent (Paticcasamuppāda)⁸, and that our actions can have profound effects on the environment and all living things.⁹ Buddhism encourages us to recognize our interconnectedness with the

⁵ Egerton C. Baptist, *Paticca Samuppāda: Or, the Buddhist Law of Dependent Origination* (Buddhist Cultural Foundation, 1978), 72.

⁶ David L. Gosling, *Religion and Ecology in India and Southeast Asia* (Routledge, 2013), 97.

⁷ Padmasiri De Silva, *Environmental Philosophy and Ethics in Buddhism* (New York: St. Martin's Press, 1998), 41.

⁸ *Patīccasamuppāda*, also known as dependent origination, is a fundamental concept in Buddhist philosophy that describes the interdependence of all phenomena, including the self. According to this concept, all phenomena arise in dependence on other phenomena, and there is no independent or permanent self. The twelve links of dependent origination illustrate the causal chain of samsaric existence, in which each link is dependent on the previous link and contributes to the origination of the next link. Understanding the dependent nature of all phenomena and the absence of a permanent self is essential to working toward the cessation of suffering and the attainment of enlightenment.

⁹ SN 12.1

environment, to cultivate a deep respect for the natural world, and to take responsibility for the impact of our actions on the environment and all living beings.¹⁰

The concept of karma, which plays a crucial role in Buddhist teachings, extends to our relationship with the environment.¹¹ Negative actions toward the environment can create negative karma that leads to harmful consequences both in this life and in future lives, continuing the cycle of rebirth (MN 38).¹² Therefore, Buddhist ethics and the teachings of compassion provide a framework for positive environmental behavior that can generate positive karma and reduce the negative effects of our actions.¹³

Buddhism also emphasizes the idea of impermanence (Anicca: SN 22.45)¹⁴ and change, meaning that the natural world is constantly evolving and in flux.¹⁵ Recognizing the impermanence of the natural world can help us develop a more sustainable relationship with the environment by taking action to reduce our impact on it and preserve its health and well-being for future generations. By cultivating mindfulness and compassion toward the environment and recognizing the interconnectedness of all living things, we can protect the environment and safeguard its health and well-being for future generations.¹⁶

¹⁰ Than Daing (U.), *Doctrine of Patīcasamuppāda (The Law of Dependent Origination): Exposition and Practical Application to Emancipate from the Round of Rebirths (Samsāra)* (Society of Propagation of Vipassana, 1967), 49.

¹¹ Thich Duc Thien and Thich Nhat Tu, *Buddhist Approach to Responsible Consumption and Sustainable Development* (Vietnam Buddhist University Publications, 2019), 133.

¹² Martin Reynolds, Christine Blackmore, and Mark J. Smith, *The Environmental Responsibility Reader* (Zed Books Ltd., 2009), 314.

¹³ M. G. Chitkara, *Buddhism and Environment* (A.P.H. Publishing Corporation, 2000), 324.

¹⁴ Impermanence, known in Buddhist philosophy as *anicca*, is the concept that all things are constantly changing and subject to arising and passing away. It is one of the three characteristics of existence and is considered the root of all suffering. However, understanding the nature of impermanence can also lead to liberation, as letting go of attachment and aversion can lead to peace and equanimity. Mindfulness of impermanence is cultivated through meditation and contemplation to develop a deeper understanding of the nature of reality and come closer to enlightenment.

¹⁵ De Silva, *Environmental Philosophy and Ethics in Buddhism*, 122.

¹⁶ Rayson K. Alex et al., *Ecocultural Ethics: Critical Essays* (Lexington Books, 2017), 47.

2. Christian beliefs and practices related to the environment

Christian beliefs and practices regarding the environment focus on the concept of stewardship, which involves responsible and sustainable use of the natural world. Christians believe that God created the earth and that it is our duty to protect and care for it, since all living things are part of God's creation and we are obligated to act as stewards,¹⁷ as stated in Genesis 2:15: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." The creation story in the Bible, particularly in the Book of Genesis (Genesis 1:25-28), serves as the basis for many of these beliefs and practices, the core of which is that God created everything and created man in the image of God. God also gave man the power to rule the world.¹⁸ It emphasizes the intrinsic value and beauty of the natural world and the responsibility of humans to preserve and protect it as part of God's creation. In addition, the creation story emphasizes the interconnectedness and interdependence of all living things, leading many Christians to advocate for ecological sustainability and environmental protection.

Stewardship is an important concept in Christianity, especially in relation to the environment. In Christian theology, stewardship refers to the responsibility God has given humans to care for the natural world and all its living things, and has its roots in the Bible's creation story.¹⁹ Stewardship means managing and conserving natural resources, promoting

¹⁷ E. M. Conradie, *Christianity and Ecological Theology: Resources for Further Research* (AFRICAN SUN MeDIA, 2006), 77.

¹⁸ Genesis 1:25-28 stated: "God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"

¹⁹ Alexander J. B. Hampton and Douglas Hedley, *The Cambridge Companion to Christianity and the Environment* (Cambridge University Press, 2022), 231.

biodiversity, and protecting the environment from pollution and other forms of degradation.²⁰ Christians recognize that the environment is a gift from God and that it is their responsibility to manage it responsibly and sustainably.²¹ This includes taking action to reduce their impact on the environment and supporting efforts to protect it.²²

In Christianity, humans are often referred to as stewards or custodians of the earth, entrusted with the task of caring for the natural world and all its living creatures.²³ However, the concept of human dominion over the earth is often misinterpreted. Responsible stewardship requires caring for the natural world, using natural resources wisely, and advocating policies that address environmental concerns, while recognizing that all living things are interconnected and that human actions can have an impact on the environment and other living things.²⁴ Ultimately, Christian beliefs and practices emphasize the need for responsible stewardship of the earth and its resources, including the development of policies and practices that promote environmental sustainability and conservation.²⁵

Comparative Analysis of the Concept of Environment in Buddhism and Christianity

The concept of the environment plays an important role in both Buddhism and Christianity, as both religions emphasize the importance of responsible stewardship of the natural world. Although these two religions differ in their beliefs and practices, they share a concern for the environment and its well-being. The similarities and differences between the Buddhist and Christian views of the environment are as follows:

²⁰ David R. Kinsley, *Ecology and Religion : Ecological Spirituality in Cross-Cultural Perspective* (Englewood Cliffs, N.J. : Prentice Hall, 1995), 103, <http://archive.org/details/ecologyreligione0000kins>.

²¹ Daniel K. Lagat, *Christian Faith and Environmental Stewardship: Theological Foundations for Creation Care* (Wipf and Stock Publishers, 2019), 43.

²² Robert S. White, *Creation in Crisis: Christian Perspectives on Sustainability* (SPCK, 2009), 8.

²³ Lagat, *Christian Faith and Environmental Stewardship*, 7.

²⁴ Sandra L. Richter, *Stewards of Eden: What Scripture Says About the Environment and Why It Matters* (InterVarsity Press, 2020), 29.

²⁵ Willis J. Jenkins, Mary Evelyn Tucker, and John Grim, *Routledge Handbook of Religion and Ecology* (Routledge, 2016), 70.

1. Similarities between the traditions of Buddhism and Christianity

Buddhism and Christianity may differ in their beliefs and practices, but they share some important commonalities when it comes to the environment. Both religions recognize the importance of the environment as a vital aspect of human existence. In Buddhism, the environment is seen as an integral part of the interconnected web of existence in which all living beings and natural phenomena are interdependent and interrelated.²⁶ Buddha himself is said to have spent much of his life in nature, seeking enlightenment under a tree.²⁷ Buddhist teachings emphasize the importance of protecting the natural environment to promote human well-being and reduce suffering. Similarly, Christianity views the environment as a gift from God entrusted to humans as stewards or custodians. Christian teachings emphasize the value of the environment and the need for humans to protect and preserve it for future generations.

The idea of interconnectedness is central to both Buddhism and Christianity and is closely linked to their respective views of the environment. In Buddhism, the concept of dependent origination underscores the idea that all living things and natural phenomena are interconnected and interdependent, each influencing and being influenced by the others.²⁸ Similarly, in Christianity, the natural world is seen as a gift from God entrusted to humans as stewards, and the well-being of all living things is seen as intimately connected to the well-being of the environment. The idea of interconnectedness in both religions has important implications for environmental stewardship. It underscores the need for humans to recognize their place in the larger natural world and to act with responsibility and care toward all living things and the environment as a whole. It also underscores the importance of promoting sustainability and reducing harm to ensure the long-term well-being of people and the natural world.

Both Buddhism and Christianity emphasize the importance of compassion and respect for all living beings as a fundamental aspect of environmental protection. In Buddhism, the concept of harmlessness or nonviolence toward all living beings (ahimsa) is central to the

²⁶ David E. Cooper and Simon P. James, *Buddhism, Virtue and Environment* (Taylor & Francis, 2017).

²⁷ Hans Wolfgang Schumann, *The Historical Buddha: The Times, Life, and Teachings of the Founder of Buddhism* (Motilal Banarsidass Publ., 2004), 58.

²⁸ SN 12.1, SN 12.2

idea of responsible environmental behavior.²⁹ Similarly, in Christianity, the concept of compassion toward all living beings is reflected in the belief in the inherent value of all life as God's creation. The need for compassion and respect for all living things in both religions reflects a shared recognition of the inherent value and interconnectedness of all life.³⁰ It underpins their shared commitment to promoting environmental sustainability and reducing damage to the natural world, and highlights the importance of mindfulness and responsibility in human interaction with the environment.

2. Differences between the traditions of Buddhism and Christianity

Buddhism and Christianity have some similarities in their approaches to environmental protection, but they also have notable differences in their concepts of the environment. One of the main differences is the role of humans in the environment. Buddhism sees humans as one of many living beings in the natural world and emphasizes living in harmony with nature and preventing harm to other living beings, including the natural world. Christianity, on the other hand, sees human beings as God's unique creation with a special responsibility to care for and interact with the natural world and calls for responsible stewardship of nature and sustainable use of natural resources. These different views reflect the different theological and philosophical perspectives of the two traditions and have important implications for how they approach environmental issues.

Another significant difference between the two traditions is their concept of a creator deity. Christianity assumes the existence of an omnipotent God who created the universe and everything in it, including human beings, whereas Buddhism has no concept of a creator deity or a single omnipotent God who created the universe. Instead, Buddhism holds that the natural world, including human beings, arose from complex, interdependent processes and causes. Christianity often emphasizes responsible stewardship of God's creation, while Buddhism focuses on compassionate and respectful coexistence with the natural world.

Another major difference between Buddhism and Christianity is their concept of rebirth. In Buddhism, rebirth refers to the continuation of the cycle of birth, death, and rebirth, and the ultimate goal is liberation from this cycle through the attainment of enlightenment.

²⁹ Bodo Balsys, *Ahimsā: Buddhism and the Vegetarian Ideal* (Munshiram Manoharlal Publishers, 2004), 14.

³⁰ Christopher P. Vogt, *Patience, Compassion, Hope, and the Christian Art of Dying Well* (Rowman & Littlefield, 2004), 4.

Christianity, on the other hand, has no concept of rebirth in the same sense as Buddhism, but teaches that man has only one life on earth and will be judged by God after death. These different views of rebirth reflect the different theological and philosophical perspectives of the two traditions and have implications for how they approach environmental issues. Buddhism often emphasizes the interconnectedness of all beings and the need for compassionate and respectful treatment of the natural world as part of the cycle of rebirth, while Christianity often emphasizes responsible stewardship of God's creation in preparation for life after death.

Implications and Applications of the Comparative Study

Comparing Buddhism's and Christianity's views on the environment is crucial because it offers insights into their attitudes toward nature and human responsibility. By identifying similarities and differences in beliefs and practices, we can develop better strategies for dealing with environmental issues in areas such as ethics, politics, and education. This knowledge can also foster interfaith dialog and collaboration to work toward a more sustainable and just future.

1. Implications for environmental ethics

Environmental ethics is a branch of philosophy that seeks to understand the moral and ethical implications of human interactions with the natural world. It raises questions about our obligations to the environment, the treatment of non-human beings, and the value of nature.³¹ Environmental ethics affects how we live our lives, how we make decisions about resource use and conservation, and influences policy, law, and governance at all levels. A shift in worldview is needed that recognizes the intrinsic value of nature and the interconnectedness of all living things. This change in perspective has implications for how we deal with climate change, biodiversity loss, and pollution, as we must consider the long-term consequences of our actions.

The concept of interconnectedness is crucial in environmental ethics because it recognizes the interdependence of all living things and the environment they inhabit. Recognizing that all living things and the environment are interconnected has important implications for how we treat the natural world. We must consider the impact of our actions on the entire ecosystem and strive to minimize harm to other species and the environment.

³¹ Michael Boylan, *Environmental Ethics* (John Wiley & Sons, 2013), 1.

The concept of interconnectedness challenges us to take a holistic approach to environmental issues and to recognize that environmental problems cannot be solved in isolation from one another.

Both Buddhism and Christianity emphasize compassion and respect for all living beings. For Buddhists, compassion is the key to overcoming suffering and achieving enlightenment. Respect for all living beings is also emphasized in Buddhism through the principle of ahimsa, non-harming. Similarly, Christianity teaches that all living beings are valued and loved by God, and respect for all living beings is emphasized through the concept of stewardship. Humans are called to be stewards of God's creation and to care for the environment. Both religions emphasize the importance of recognizing our interconnectedness with the environment and acting with compassion and responsibility toward the earth.

Both Buddhism and Christianity recognize the important role humans play in environmental conservation and sustainability. Buddhists recognize that human actions can have significant impacts on the environment and that it is our responsibility to act in ways that minimize harm and promote sustainability. Christians are called to use the earth's resources wisely, to avoid overconsumption and waste, and to care for all living things as part of God's creation. Both religions emphasize the importance of living in harmony with the natural world, promoting environmental protection and sustainability, and ensuring a healthy planet for future generations.

2. Applications for contemporary environmental issues

Buddhism and Christianity offer unique perspectives and applications for addressing today's environmental problems. Both religions emphasize the interconnectedness of all life and the importance of responsible and sustainable stewardship of the natural world. Through mindfulness, compassion, prayer, fasting, and compassionate action, individuals can develop a deeper understanding of their relationship with the environment and take more responsible and sustainable actions to address environmental issues such as climate change, deforestation, pollution, and habitat destruction. By prioritizing the well-being of all living beings and ecosystems, Buddhism and Christianity offer valuable insights and practices for promoting a more sustainable and just future.

Both Buddhism and Christianity recognize the urgent need to address climate change and its impact on the environment. They recognize that climate change disproportionately

affects the most vulnerable populations, including those most dependent on natural resources for their livelihoods. Therefore, Buddhists and Christians are called to take action to reduce their own carbon footprint and to advocate for policies and practices that promote environmental sustainability and social justice. They recognize that it is our responsibility to take action to protect and care for the earth and all living things.

Similarly, both Buddhism and Christianity recognize the destructive effects of deforestation and habitat destruction on the environment and all living beings. They recognize that deforestation and habitat destruction disproportionately affect vulnerable communities, including indigenous peoples and local communities that depend on forests for their livelihoods. Therefore, Buddhists and Christians are called to take action to reduce their own impact on the environment, to advocate for policies and practices that promote sustainable land use and forest conservation, and to care for the people most affected by deforestation and habitat destruction.

Both Buddhism and Christianity recognize the negative effects of pollution and poor waste management on the environment and all living beings. They recognize that pollution and poor waste management disproportionately affect vulnerable populations, including low-income and marginalized populations who are most likely to live in areas of high pollution. Therefore, Buddhists and Christians are called to take action to reduce their own impact on the environment, to advocate for policies and practices that promote sustainable waste management and pollution prevention, and to care for those most affected by pollution and poor waste management.

Conclusion and Suggestion

Buddhism and Christianity exhibit parallel beliefs and practices regarding the environment, acknowledging the interconnectedness of all life and the significance of responsible stewardship of nature. Both religions emphasize understanding the environmental impact of human actions and advocate a compassionate and mindful approach that prioritizes the well-being of living beings and ecosystems. While specific beliefs and practices may differ, they each provide distinctive perspectives on addressing environmental issues like climate change, deforestation, pollution, and habitat destruction.

Individuals can enhance their environmental responsibility and sustainability through practices such as compassion, mindfulness, prayer, fasting, and compassionate action. These efforts facilitate a deeper comprehension of one's connection with the environment and foster a sustainable and equitable future. Consequently, exploring the environmental concept in Buddhism and Christianity through a comparative lens yields beneficial insights and strategies for tackling contemporary environmental challenges.

The examination of these religions also holds significant implications for environmental ethics and current environmental concerns, emphasizing the recognition of the interconnectedness and interdependence of all life forms and ecosystems. It stresses the necessity of environmental management and protection, as well as the moral obligation to conserve the environment for future generations and take action against present environmental dilemmas. Furthermore, it highlights the importance of compassion, respect, and care towards all living entities, advocating for social justice and sustainability in environmental decision-making.

The examination of the concept of environment in Buddhism and Christianity presents various opportunities for future research. Several recommendations are provided:

1. **Comparative Analysis Across Religious Traditions:** Expanding the comparative analysis of environmental ethics to include Islam, Hinduism, Judaism, and indigenous spiritualities can offer insights into diverse approaches to environmental ethics in different religious contexts.

2. **Historical Examination of Environmental Ethics:** Investigating the historical development of environmental ethics in Buddhism and Christianity can reveal how these ethics have changed over time, including key events, influential figures, and important texts.

3. **Study of Contemporary Environmental Movements:** Examining current environmental movements in Buddhist and Christian communities can shed light on how these groups address modern environmental challenges and advocate for sustainability and justice.

4. **Cross-Cultural Exploration of Environmental Ethics:** Exploring how environmental ethics are perceived and practiced in various cultural contexts can help understand the influence of cultural values on environmental decision-making and activism.

5. Interdisciplinary Inquiry into Environmental Ethics: Promoting collaboration among scholars from disciplines like philosophy, theology, ecology, and anthropology can lead to new frameworks for comprehending and addressing environmental ethics and the complex relationships between humans and the environment.

Further research in the field of comparative environmental ethics can enhance our understanding of the intricate connections between humans, the environment, and spirituality. Such efforts have the potential to advance our awareness of ethical obligations towards the natural world within diverse cultural and religious settings.

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The Democratic Socialism Concept

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ABSTRACT

The discussion within the paper delves into the intricate concept of democratic socialism, elucidating its overarching objectives in establishing a socio-economic framework that is characterized by equity and justice. Democratic socialism, as expounded upon, endeavors to foster a more egalitarian distribution of the benefits derived from production among individuals actively involved in the production process, thereby mitigating disparities in income and wealth prevalent within the societal fabric. Moreover, it advocates for the extension of democratic principles beyond their conventional political spheres, encompassing domains such as the workplace and the broader economic landscape. Within this paradigm, proponents of democratic socialism endorse a diverse array of methodologies aimed at attaining social ownership, ranging from governmental control of industries and resources to the promotion of worker cooperatives. The fundamental aspiration underpinning democratic socialism is the diminution of economic disparities, the guarantee of universal access to fundamental services, and the establishment of a more participatory and equitable economic structure.

Keywords: Concept: Democracy; Democratic Socialism.

Introduction

Democracy is important for many reasons. It has been argued that there is a need for the development of LGBTQ human rights because it is a necessary, although not essential, factor in the process of advancing LGBTQ rights. In addition, democracy has a positive effect on environmental quality. This is because doubling the level of democracy in Latin America would reduce per capita carbon dioxide emissions by as much as 6%. Democracy is also linked to the fundamental values of the United Nations and the institutional goals of promoting peace, human rights, and human rights. ethnicity and development in terms of governance Democracy allows for the expression of political preferences. Guarantee the rule of law and guarantee civil liberties and human rights. Finally, democracy is recognized as the form of government that best facilitates decision-making. Resolve conflicts peacefully and provide conditions for social and economic development. poverty reduction and awareness of the human rights of citizens. (Álvarez, J.F. 2019; Callejas, D.G. 2015; Volpe, V. 2020; Kharel, A.B. 2019; Van Beuningen, C. 2007)

The evolution of democracy is influenced by various social, cultural, and political factors. Throughout history (Zhang Zh., Bykov A.Yu. 2023). The concept of democracy has its origins in ancient times and has gone through various stages. includes ancient China, feudal China, and the development of the Chinese political system under the People's Republic of China. (Nikitenko, L. 2023) Participatory democracy has its roots in ancient Greece and gained momentum after World War II (Rozhkova, Z.I. 2016). The term "democracy" has been used of late in political terminology. And the analysis reveals problems in modern democracies (Lindenfors et al., 2011). Most democratic transitions occur through rapid leaps and bounds rather than slow, gradual steps. (Carayannis et al., 2021) The Quadruple and Quintuple Helix innovation systems are based on Democracy and ecology with the understanding that democracy and knowledge democracy are important to the development of knowledge and innovation. The next step in the evolution of the innovation system may require "Climate Democracy" that promotes social, cultural, economic, and political "Climate for Democracy"

1. Direct democracy was practiced in ancient Greece. Especially in Athens, in this system all civic organizations formed a legislature and there was no representative system. The size of the ancient state was generally limited to cities and rural environments. This allows direct democracy to function effectively. (Adagbabiri & Chuks, 2015) The practice of direct

democracy in Athens was based on rational choice based on economic considerations. and it can be considered the implementation of a social contract. (Kyriazis, et al., 2012) Athens' direct democracy was founded on two pillars: public discourse and public ideology. Public discourse allows communication between citizens. Integrate diverse knowledge and coordinate joint operations public ideology provides a set of social values that reduce the diversity of thought and behavior. This allowed communities to solve problems through joint action. (Arvanitidis & Kyriazis, 2015) The absence of political parties in ancient Athens is directly linked to democracy. This is because deciding policy issues directly under majority rule reduces the intermediary function of political parties. Office holders are appointed by lottery. This ensures that individual preferences and rent distributions are accurately represented regardless of wealth (Tridimas, G. 2011; Tridimas, G. 2017)

2. Representative democracy is a political system in which citizens elect representatives to make decisions for themselves. It combines Greek concepts of direct rule by the people with Latin concepts of delegation and representation. In a representative democracy People express their sovereignty through the appointment of elected representatives who have a free agency relationship to act on behalf of citizens The electoral mechanism ensures a certain level of responsiveness to the people. and a universal franchise guarantees political equality. Electoral districts are defined according to territory. It emphasizes formal equality in the distribution of voting power among adult citizens. This system allows for the interaction between the will of the people expressed through rules and formal procedures. and the influence of public opinion through informal and indirect means. Representative democracy is seen as a legitimate form of democratic decision-making. It is based on the continuing influence and power that arises from political decisions. and the connection between society and representative institutions (Landa & Pevnick, 2020; Urbinati, 2011) Accetti, et al., 2016) Thus, representative democracy is a form of government in which citizens elect representatives to make decisions and make laws on their behalf. In this system, ordinary citizens do not directly decide on every issue or policy. Instead, they delegate this power to officials who were elected instead These representatives are selected through periodic elections. where eligible citizens vote for the candidate, they believe will best represent their interests and values. A central principle of representative democracy is that elected officials are accountable to the people who elected them. They are expected to act in the best interests of their stakeholders and make decisions consistent with the preferences

and needs of the majority. This system is often contrasted with direct democracy, where citizens are directly involved in the decision-making process, such as through referendums or town hall meetings. Representative democracy is a common practice in many countries around the world, and is designed to strike a balance between effective governance and the protection of individual rights and freedoms. This ensures that the voice of the people is heard through their elected representatives.

3. Participatory democracy refers to a form of decentralized decision-making. There is no hierarchy, and focus on consensus. This is in contrast to bureaucratic decision-making, which is centralized, hierarchical, and based on a formal division of labor. Participatory democratic organizations are prominent in various progressive movements. It includes radical pacifism, civil rights, feminism, and environmentalism. (Lupien, P. 2022) Participatory democracy is seen as a way to restore democracy and address democratic deficits in many parts of the world. It involves the institutional mechanisms that allow citizens to seek justification for the laws to which they are subject. It aims to instill a sense of greater political efficacy. (Elszasz, 2023) Participatory democracy also has an educational function. Because people develop their skills. Get better information and question traditional gender roles through their participation. (Polletta, F. 2013) Combining participatory and deliberative approaches known as participatory deliberative democracy can lead to meaningful decisions through citizen participation and deliberation. (Singh, 2015) Thus, Participatory democracy is a political system in which citizens are directly and actively involved in the decision-making process of their government. In this model, the emphasis is on the active participation of citizens in policy-making, law, and governance. This often involves mechanisms such as town hall meetings, public consultation, Civic initiatives and referendums in which people have the opportunity to express their opinions, propose ideas, and influence the direction of government action. Participatory democracy aims to empower citizens. Promote transparency and ensure that government decisions are more reflective of the diverse needs and wishes of the population. Promote a sense of ownership and shared responsibility for state operations.

4. Democratic Socialism Democratic socialism refers to a political ideology that seeks to combine democratic principles with socialist economic policies. It has evolved, with its meaning changing about social democracy and communism. In the early 20th century, social democracy was seen as less radical than democratic socialism. However, the collapse of the Soviet Union and the decline of post-World War II social democracy created space for a more

radical form of democratic socialism to emerge (McIntyre, 2022). Bernie Sanders, a prominent advocate of democratic socialism, aims to repair democracy through policy measures that address neoliberal violations of human rights. His platform includes policies such as Medicare for all, free post-secondary education, and progressive taxation, which aim to meet the democratically determined needs of the people (Gachon, 2021). Sanders clarifies that democratic socialism does not involve the government owning the means of production, but rather advocates for proactive state action to address economic inequality and social issues (Sanders, 2019). Thus, democratic socialism is a political philosophy that advocates for political democracy within a socially owned economy, with a particular emphasis on economic democracy, workplace democracy, and workers' self-management within a market socialist economy or an alternative form of a decentralized planned socialist economy. Democratic socialists reject most self-described socialist states and Marxism–Leninism.

The concept of democratic socialism emerged in the late 19th century as a response to the perceived problems of capitalism, such as inequality, exploitation, and environmental destruction. Democratic socialists argue that capitalism is inherently incompatible with the values of freedom, equality, and solidarity and that these ideals can only be achieved through the realization of a socialist society. However, democratic socialists also reject the authoritarian methods of traditional socialist states, such as the Soviet Union. Instead, they advocate for a gradual and peaceful transition to socialism through democratic means. This includes building a strong labor movement, electing socialist candidates to office, and campaigning for socialist policies.

Democratic socialism has a long and distinguished history, with prominent figures such as Karl Marx, Friedrich Engels, Rosa Luxemburg, and Eugene V. Debs all identifying as democratic socialists. In recent years, democratic socialism has experienced a resurgence in popularity, particularly among young people. This is due in part to the growing awareness of the problems of capitalism, as well as the success of democratic socialist parties in countries such as Sweden, Norway, and Finland.

Core Principles of Democratic Socialism

The core principles of democratic socialism encompass a political and economic ideology that attempts to combine the principles of democracy with the ideals of socialism. In essence, Democratic socialism advocates a society in which wealth and resources are

distributed equally among its citizens. At the same time, it preserves and strengthens democratic institutions and values. This approach emphasizes the importance of government intervention in the economy to provide essential services, industrial control and addressing income inequality. All of this falls within the framework of representative democracy. The voice of the people is the basis for determining policy decisions. Democratic socialism attempts to strike a balance between individual freedom and collective responsibility. We strive for a society where everyone has access to health care, education, and a good standard of living, and where economic power is shared more equally among citizens. The key principles of democratic socialism include: (Cockshott, 1997; Pateman, 1970; Roemer, 1994; Vanek, 1978)

1. Economic democracy: Democratic socialists believe that workers should have a democratic say in the running of their workplaces. This could be achieved through worker cooperatives, worker councils, or other forms of workplace democracy.

Economic democracy refers to the idea of giving workers and citizens control over the conditions of production in the economy as a whole. It involves controlling market mechanisms and organizational activities. Supporting social enterprises, Democratic money creation, collective recall, Distribution of income and capital assets and the diversity of scales and modes of production. (Jonsson & Lounsbury, 2016) The term "economic democracy" has gained attention as an alternative economic and social model to deal with the undemocratic nature of capitalism and the failure of Previous models such as the Soviet Union (Johanisová & Wolf, 2012) The concept of economic democracy is closely related to workplace democracy, which advocated for workers' right to control production conditions in their workplaces. (Rousselière, 2009) The principles and practices of economic democracy have been explored in contexts such as post-war Sweden, French cooperative and discussions about a deteriorating future (Panayotakis, 2014; Vrousalis, 2019).

“Economic democracy” is a core tenet of democratic socialism that focuses on ensuring that workers play a central role in the decision-making processes within their workplaces. The idea is to extend the principles of democracy from the political sphere to the economic sphere. Democratic socialists believe that in addition to participation in the political system through elections and representative democracy, Individuals should also be involved in the management and supervision of the facilities in which they work.

One way to achieve economic democracy is to form labor cooperatives. In worker cooperatives, employees will own and operate the business together. They decide on important aspects of the company, including policies, and production processes, and profit distribution. Worker cooperatives operate democratically. Each worker will have equal votes in making decisions, regardless of position within the organization.

Another approach to economic democracy is to establish works councils or similar structures within large corporations. These councils allow employees to participate in discussions and decisions about workplace policies, working conditions, wages, and other matters that directly affect them. These mechanisms give employees a voice in shaping the direction of their workplace and the broader economy.

The goal of economic democracy in democratic socialism is to create a more equitable and just economic system, whereby the benefits of production are shared more equally among those engaged in production; and where workers play a meaningful role in determining the terms of their employment. This principle is consistent with the broader goal of reducing income and wealth inequality within society.

2. Social ownership of the means of production: Democratic socialists believe that the major industries and resources of society should be owned and controlled by the people, either directly or through the state. This could be achieved through nationalization, expropriation, or other means.

The concept of "social ownership of the means of production" is a basic principle of democratic socialism. It refers to the idea that industries, businesses, and important resources within society should not be controlled by private individuals or corporations for profit. Rather, it should be collectively owned by the wider community.

Democratic socialists support different approaches. To achieve this social ownership, one common route is through the government, where these industries and resources are owned and managed by the state on behalf of the people. This can be achieved through nationalization. Where the government takes control of private enterprises in strategic sectors such as healthcare, energy, or transportation, it is a public entity that is accountable to citizens.

Alternatively, social ownership may involve worker cooperatives. Where employees collectively own and manage their workplaces, this ensures that the benefits of production

are shared more equitably among those participating. The ultimate goal of social ownership in democratic socialism is to reduce economic inequality. Guaranteed access to essential services and create a more democratic and fair economic system. where decision-making power is distributed more equally among the population.

3. Political democracy: Democratic socialists believe in the importance of political democracy, including free and fair elections, freedom of speech, and freedom of assembly. They also believe that democratic socialists should work within the existing political system to achieve their goals.

“Political democracy” is a basic principle for democratic socialists. It emphasizes the importance of democratic values and institutions in social governance. This principle reinforces the belief that people should have the right to participate in the political process through free and fair elections. They can choose their representatives and leaders. It also includes protecting civil liberties such as freedom of speech. Allowing people to express their opinions criticize the government and advocate for change without fear of persecution. Freedom of assembly also allows people to unite, organize, and peacefully mobilize for political and social purposes. Promote a pluralistic and open society.

Importantly, democratic socialists advocate working within the existing political system to achieve their goals. which means Instead of supporting a revolution that overthrows the existing government. They attempt to implement their policies and reforms through democratic means, such as running for elected office. Participation in political parties and participation in the legislative process This aims to align policy decisions and legislation with principles of social and economic justice. This approach reflects a commitment to democratic norms and a belief that change can be achieved through peaceful and democratic channels. while still addressing issues such as income inequality. access to health care and social welfare.

4. Democracy: Democratic socialists believe that democracy should be extended to all aspects of society, including the economy. This means that workers should have a say in the decisions that affect their workplaces and that the public should have a say in the decisions that affect their economy.

Democratic socialists support the expansion of democracy beyond traditional political and administrative boundaries. and enter the economic realm They believe that

democracy should not be limited to the voting booth. But it should also cover the workplace and the wider economy. This principle reflects their commitment to creating a more equal and just society. Where power and decision-making are distributed more equally.

In the workplace, democratic socialists argue that workers should have a say in decisions that affect their daily lives and livelihoods. This can be achieved by organizing worker cooperatives, where employees own and manage their businesses together or through worker councils and similar mechanisms that give workers a voice on matters such as wages, working conditions, and company policies. Democratic socialists aim to create a more democratic and just working environment. By involving workers in the decision-making process, whereby the benefits of labor are shared more equitably.

Moreover, in the wider economy, Democratic socialists encourage citizens to participate in decisions that affect policy and economic priorities. This may include setting fiscal policy, business regulations and determining how to allocate resources in society. Democratic socialists seek to reduce income inequality, provide essential services and promote a more inclusive and responsive economic system, which benefits the entire population. It ensures that economic decisions are made with public input and are consistent with the public welfare. Extending democracy into the economic sphere is a central tenet of the vision for a more democratic and socially just society.

5. Socialism: Democratic socialists believe that the means of production should be owned and controlled by the working class, not by a small elite of capitalists. This can be achieved through a variety of means, such as worker cooperatives, public ownership, and social wealth funds.

Democratic socialists argue for a fundamental change in the ownership and control of the means of production within society. They argued that it would instead be concentrated in the hands of a small group of capitalists or private owners. These means should be collectively owned and managed by the working class or the wider public. This view stems from the belief that economic power and wealth should be distributed more equitably. It is necessary to reduce income inequality, and ensuring that the benefits of production are shared more fairly.

To achieve this goal Democratic socialists, propose various methods. Including the establishment of worker cooperatives in worker cooperatives Employees will own and operate

the coworking space. This gives them a direct say in the decision-making process, and a share in the profits generated by their labor. Public ownership also involves government control of major industries and resources. To ensure that it is carried out in the best interests of society rather than for personal profit. A social wealth fund is another mechanism by which a portion of a country's wealth or resources are collectively owned and managed for the benefit of all citizens. It generates income for public services and social projects. These approaches aim to democratize the ownership and control of productive assets. This will reduce economic differences, and promote a more equitable and fair economic system, which is consistent with the principles of democratic socialism.

6. Equality: Democratic socialists believe in a more egalitarian society, where everyone has an equal opportunity to succeed. This means working to eliminate poverty, discrimination, and other forms of inequality.

Democratic socialists are deeply committed to the principles of creating a more equal society. Where everyone is given equal opportunities to succeed and live with dignity. This means organizing and actively working to eliminate various forms of inequality. That can hinder people's ability to thrive. One key point of their agenda is the eradication of poverty. They view it as a systemic problem that can be addressed through policies such as progressive taxation. Strong social safety net and equal access to education and health care, by reducing poverty Democratic socialists aim to ensure that everyone has the basic means to meet their essential needs and pursue their aspirations.

In addition, democratic socialists are strong advocates of the fight against all forms of discrimination. This includes racial, gender, and economic discrimination. They believe that systematic discrimination and structural inequality should be dismantled to create a more just and inclusive society. This involves supporting policies and practices that promote equal rights. Equal compensation and equal treatment for all persons regardless of their background or identity. With a commitment to eradicate poverty discrimination and other forms of inequality, Democratic socialists envision a society in which each person can reach his or her full potential, and where collective well-being takes precedence over the concentration of wealth and privilege.

7. Justice: Democratic socialists believe in a just society, where everyone is treated fairly and with respect. This means working to uphold human rights and civil liberties, and to ensure that everyone has access to essential goods and services.

Democratic socialists are strong proponents of a just society. It is characterized by fairness, respect, and protection of human rights and civil liberties. They emphasize the importance of upholding the basic rights and dignity of all people. This includes advocating for strong legal protections to protect freedoms of speech, assembly, and association and providing for equal treatment under the law, regardless of a person's background or identity. By supporting these principles Democratic socialists strive to create an environment where people can express themselves freely. Participate in the democratic process and live without fear of discrimination or persecution.

In pursuit of a just society Democratic socialists also support universal access to essential goods and services. This means working to create an equitable system that provides health care, education, housing, and other necessities, to all members of society regardless of their economic status. They argue that access to these vital resources should not be determined by wealth or privilege. But it should be guaranteed as a basic right. With a commitment to ensure that everyone has access to essential goods and services. Democratic socialists aim to create a more equal and compassionate society. Where the well-being of every citizen is of utmost importance.

Different Strands of Democratic Socialism

There are a variety of different strands of democratic socialism, each with its emphasis and priorities. Some of the most common strands include: (Cockshott, 1997; Pateman, 1970; Roemer, 1994; Vanek, 1978)

1. Market socialism: Market socialists advocate for a socialist economy in which the means of production are socially and collectively owned or controlled, but where markets are still used to allocate goods and services.

Market socialism is an economic and political ideology that attempts to combine elements of both socialism and market-based mechanisms for allocating goods and services. At its core, market socialists share the belief with traditional socialists that the means of production, such as factories and businesses, should be owned or controlled by the community or society as a whole, rather than by private individuals or organizations. However,

what makes market socialism different is that it recognizes the role of markets in the distribution of these goods and services.

In a market socialist system Governments or communities may own major industries or enterprises. This ensures that they operate in the best interests of society rather than solely for personal profit. Meanwhile, the market is used to set prices. Allocate resources and facilitate exchange Market socialists argue that this combination creates economic efficiency and innovation. At the same time, it addresses the problems of income inequality and wealth concentration that may be associated with pure capitalism. The ultimate goal of market socialism is to create an economic system that preserves the interests of market competition. At the same time, it alleviates the negative social and economic consequences often associated with capitalism, such as severe wealth inequality and labor exploitation.

2. Participatory socialism: Participatory socialists emphasize the importance of worker participation in the running of workplaces and the economy as a whole.

Participatory socialism is an ideology that emphasizes the active participation of workers in management and decision-making processes within the workplace and the wider economy. In essence, Participatory socialists believe that economic power and decision-making should be distributed equally among the working class. Instead of being concentrated in the hands of a small elite group or a hierarchical organizational structure.

In the context of participatory socialism, the concept of worker participation often takes the form of worker cooperatives. where employees own and operate a business together and have a direct say in decisions that affect their working lives. This approach gives employees a voice on issues such as company policy. Production process and profit-sharing. Participatory socialists also advocate democratic planning mechanisms in the economy, where workers, consumers, and other stakeholders Participate in economic decision-making at both the micro and macro levels. The goal is to create a more democratic and equitable economic system that is consistent with the principles and values of socialism at the same time, it actively engages with those involved in shaping economic outcomes.

3. Libertarian socialism: Libertarian socialists emphasize the importance of individual liberty and autonomy within a socialist society.

liberal socialism or as it is often called "Anarchism" in some contexts is a political and economic philosophy that combines socialist ideology with an emphasis on individual freedom and independence. There is a common socialist belief in ownership or collective control of the means of production. It aims to eliminate class differences and promote economic equality. However, what sets liberal socialism apart is its commitment to achieving these socialist goals without the need for a unitary state apparatus. Center high Instead, it supports a decentralized and grassroots governance model. where communities and employees have significant control over their affairs.

In a liberal socialist society, Personal freedom and personal autonomy are paramount. This means that even if the means of production are collectively owned or controlled, but individuals have a high degree of freedom to make work-related choices. living arrangement and their lifestyle by trying to eliminate hierarchy. Not only in the economic realm but also, in political and social relations. To create a society where power is decentralized horizontally rather than vertically. with emphasis on direct democracy voluntary cooperation and the principle that individuals should have ultimate say in decisions that affect their lives. In the end, Liberal socialism aims to reconcile socialist principles with a deep commitment to individual freedom and self-determination. This creates a society where both economic equality and personal freedom can coexist.

4. Ecosocialism: Ecosocialists combine democratic socialist principles with environmentalism.

Ecosocialism is a political and economic philosophy that attempts to combine the principles of democratic socialism with a strong commitment to environmental sustainability and ecological well-being. In essence, Ecosocialism recognizes the connection between social and environmental issues. and aims to address both problems simultaneously, emphasizing the need for a more equitable and just society. At the same time, we attach importance to responsible stewardship of the world's natural resources.

Ecosocialists argue that the pursuit of profit under capitalism often leads to environmental degradation. exhausted resources and social inequality They support the transformation of the economic system. Where the factors of production are shared or controlled to ensure that they are used sustainably and in a manner that benefits all members of society. This includes policies that promote renewable energy, reduce pollution, and

prioritize ecosystem protection. Social workers also advocate for a just transition for workers in environmentally harmful industries. This will ensure that they are not left behind in the transition to a more sustainable and green economy. Ecosocialism represents a combination of socialist values and environmental consciousness. By trying to create a society where both people and the world can thrive together.

Democratic socialist policies

Democratic socialists believe that these principles can be achieved through a gradual process of reform, rather than through revolution. They advocate for a variety of policies to achieve these goals, such as universal healthcare, free education, affordable housing, and a living wage. Here are some examples of democratic socialist policies: (Cockshott, 1997; Pateman, 1970; Roemer, 1994; Vanek, 1978)

1. Universal healthcare: Democratic socialists believe that everyone should have access to quality healthcare, regardless of their income or employment status. They support policies such as single-payer healthcare and Medicare for All.

Democratic socialists support universal health care. It is a system where every member of society has the right to access high-quality health care services, regardless of their income or job situation. They argue that health care is a basic human right. Nor should it depend on your ability to pay for medical care. To achieve this goal Democratic socialists often support policies such as single-payer health care or Medicare for All, which involve a government-funded and publicly managed health care system. These guidelines aim to provide comprehensive healthcare coverage to all citizens. Reduce the financial burden of medical expenses and ensure that healthcare decisions are based on medical needs rather than profit. Universal health care is a key component of a more equitable and compassionate society, where health outcomes are not determined by wealth or privilege.

2. Free education: Democratic socialists believe that everyone should have access to quality education, from kindergarten through college. They support policies such as free tuition at public colleges and universities.

Democratic socialists support free education as a basic right for all members of society. From early childhood education to higher education. They argue that education is the cornerstone of social mobility. And access to quality educational opportunities should not be limited by financial means. To achieve this goal Democratic socialists often support policies

such as free tuition at public colleges and universities. This will help reduce student debt, and ensuring that everyone has access to higher education, regardless of their socio-economic background. This approach aims to create a more equal and inclusive society by leveling the playing field and enabling individuals to pursue educational and career opportunities based on their abilities and aspirations, instead of financial constraints.

3. Affordable housing: Democratic socialists believe that everyone should have access to safe and affordable housing. They support policies such as rent control, public housing, and housing subsidies.

Democratic socialists support affordable housing as a basic human right. It emphasizes the importance of ensuring that everyone has access to safe and affordable housing. They argue that housing should not be treated merely as a commodity subject to market demand. But it is a basic necessity for all individuals and families. To achieve this goal Democratic socialists often support policies such as rent controls to prevent excessive rent increases. Expanding public housing initiatives to provide affordable options for low-income individuals and families, and housing subsidies to keep housing costs manageable for those who need them. These policies aim to address housing affordability, fight homelessness and create a stable and inclusive community, where people can live their lives with dignity and safety regardless of their financial situation.

4. Living wage: Democratic socialists believe that everyone should earn a living wage, which is enough to meet their basic needs. They support policies such as raising the minimum wage and expanding access to unions.

Democratic Socialism supports the establishment of a living wage. This means that all workers should be paid a wage that allows them to meet their essential needs, including food, housing, health care, and education, without having to struggle to make ends meet. They argued that work should provide individuals with a reasonable standard of living and financial security. No one should be forced to live in poverty or rely on public assistance even if they are employed. To achieve this goal Democratic socialists often support policies such as raising the minimum wage to a level that meets these basic standards, and expanding access to trade unions. This can help workers collectively negotiate for better wages and working conditions. These policies aim to reduce income inequality, create economic security

for workers and ensure that everyone has the opportunity to live a life of dignity through gainful employment.

Democratic socialism is a growing movement in the United States and around the world. It is a vision for a more just and equitable society, where everyone has the opportunity to thrive.

However, several countries around the world have implemented some form of democratic socialism. Some of the most notable examples include Sweden, Norway, Finland, Denmark, Iceland, New Zealand, Uruguay, Portugal, Spain, Greece, and Chile. In these countries, democratic socialists have been successful in implementing a range of policies that have improved the lives of their citizens, such as universal healthcare, affordable housing, and strong worker protections.

Conclusion

Democratic socialism is a vibrant and diverse political philosophy that offers a way to achieve a more just and equitable society. It is a philosophy that is based on the principles of democracy, solidarity, and equality. Democratic socialists believe that we can create a better world, and they are working to make that happen. However, the concept of democratic socialism is a political and economic ideology that combines the principles of democracy, socialism, and social justice. It aims to create a more equitable and compassionate society, where everyone has access to essential goods and services. This includes health care, education, housing, and living expenses, regardless of income or social status. Democratic socialists support the transformation of the economic system. It emphasizes social ownership in key industries, and production methods at the same time, it promotes individual freedom and participation through workplace democracy and political participation. In essence, Democratic socialism aims to strike a balance between economic equality and individual freedom. By striving for a society in which the well-being and dignity of every citizen is paramount.

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The Best Ways to Manage Anger in accordance with the Buddhist Perspective

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ABSTRACT

There exist three fundamental roots of issues within our existence. These roots are identified as greed, hatred, and delusion, which serve as the foundation of unwholesome kamma. Consequently, the emergence of these unfavorable actions and challenges can be directly attributed to the presence of greed, hatred, and delusion. The state of greed, along with that of hatred, is consistently accompanied by a veil of ignorance or delusion. The subject matter being addressed in this particular piece pertains to the effective Management of Anger. Accordingly, I shall delineate various strategies aimed at managing and diminishing feelings of anger. Within the realm of Buddhism, a plethora of methodologies exist for the purpose of managing and eradicating Dosa-anger, which constitutes one of the Cetasikas among the 14 unwholesome mental factors that are intricately linked with the 12 categories of unwholesome Cittas, serving the needs of both individuals and society at large who harbor a desire to evade problems, adversities, tensions, anxieties, and apprehensions. The article is structured into three distinct sections; namely the examination of the essence of anger, the exploration of its underlying causes, and the presentation of strategies for anger management, thereby encapsulating the primary objective of this article, which is to foster a comprehensive understanding of the intrinsic nature, causal factors, and effective management techniques related to anger, thereby prompting both individuals and society, regardless of religious

affiliation, to exercise a discerning eye towards achieving the desired quality of life. It has come to our attention that the strategies outlined within this article, in conjunction with those previously mentioned, are in alignment with the Buddhist teachings on anger management, notwithstanding our collective aspiration to manifest an existence reflective of an ideal state.

Keywords: The Best Ways; Anger Management.

Introduction

Everybody in this world wants to live without having problems caused by greed, hatred, and delusion and wants to gain peaceful and happy life. It is important to know and understand these demeritorious actions caused by greed, hatred, and delusion if we are to make an end of suffering and attain true peace and happiness. In Buddhism, there are many ways to manage and remove anger for an individual and society that do not would like to live with any problems, troubles, stresses, fears, and worries. Although we want to live that ideal life, we seem to pay no attention to the way to practice in order to attain them at all. When most people confront with some kinds of problems in their daily life, they do not emphasize in search of the root of problems that “Where did they come from? Why did they come to us?”. And they do not wish to find the solution of problems. When most of the people confront the problem, they used to solve it with the ways they found out. Some of the ways they used are right and some are wrong because of solving problems with anger. That is why; the things we expect are beyond us. As we know, the whole world has been crying out for peace while we ourselves have been creating violence, conflicts and waging a war. If we want to live in peace, stop creating such kinds of evil things, stop getting angry.

The Nature of Anger

Anger has the nature of savageness. Its function is to spread or burn up its own support. It is manifested as persecuting. Its proximate cause is the grounds for annoyance¹. It should be regarded as being like state urine mixed with poison².

In Pāḷi term, Dosa can be translated as anger, hatred, resentment, defect, fault, blemish, dislike, disgust, grudge, ill-will, aversion, wrath, offence, guilt, sin, crime, fear, etc. Even though there are various translations, I will be intent to mention the meaning of Dosa here is Anger, Hatred, and Resentment.³ Dosa is one of Cetasikas in 14 unwholesome mental factors associated with 12 types of unwholesome Cittas. In 12 unwholesome Cittas, there are two hatred-rooted Cittas. According to 14 unwholesome Cetasikas, Dosa can be divided into four: anger, envy, jealousy and remorse. These four mental factors are concluded into hatred

¹. DhsA. 258; Doso caṇḍikkalakkhaṇo, visappanaraso vā attano nissayadaha-naraso, dussanapaccupaṭṭhāno, āghātavatthupadaṭṭhāo.

². Vsm. 478; Visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo.

³. Nyanaponika Thera, The Roots of Good and Evil, (Kandy, Sri Lanka: BPS, 1986), p. 21.

because they arise depending on two hatred-rooted consciousnesses. When we analyze the ten defilements, we can see only hatred instead of four. They have the same nature that ferocity. That's why, in ten kilesās, only dosa is taken as hatred defilement.⁴

What is anger? We all know what anger is, and we have all felt it: whether as a fleeting annoyance or full-fledged rage. Anger is a completely normal, usually, healthy, human emotion. But when it gets out of control and turns destructive, it can lead to problems at work, in our personal relationships, and in the overall quality of our life. And it can make us feel as though you are at the mercy of an unpredictable and powerful emotion. What is anger? Anger is an emotional state that varies in intensity from mild irritation to intense fury and rage. The mild state of anger is usually not harmful, as we all go through it almost every week. Anger becomes a problem when it is in a state of fury and rage. This is because it can cause physical harm, among other things. Anger can be caused by both external and internal events. You could be angry at a specific person or event or our anger could be caused by worrying about our personal problems. Memories of traumatic or enraging events can also trigger angry feelings.⁵

The Causes of Anger

The cause of anger is craving or grasping and our belief in a self. On the surface, this may not be very apparent. Most Buddhists are aware that intense craving leads to attachment and greed. However, intense craving also leads to ill-will, anger and hatred that can make killing or working against living beings.⁶

In Aṅguttara Nikāya, there are ten grounds for Resentment which is called Āghātavattthu that is proximate cause for annoyance or causes of anger. Here, ground means reason or cause therefore these are also the Causes of Anger. These ten grounds are “One acted for my harm” harbors resentment, “One is acting for my harm” harbors resentment, “One will act for my harm” harbors resentment, “One acted for the harm of one who is

⁴. Mahāthera Nārada, A Manual of Abhidhamma, 1st ed., (Kuala Lumpur: Buddhist Missionary Society, 1956), pp. 147, 161.

⁵. <http://utulsa.edu/wp-content/uploads/2014/12/Controlling-Anger.pdf>, https://betterme.world/articles/meditation-for-anger/#What_Is_Anger, (27, November, 2021).

⁶. Abeysekera, Radhika, Questions & Answers in Buddhism, Vol. II, (Canada: Dhammadenna.com, 2001), p. 116.

pleasing and agreeable to me” harbors resentment, One is acting for the harm of one who is pleasing and agreeable to me” harbors resentment, One will act for the harm of one who is pleasing and agreeable to me” harbors resentment, “One acted for the benefit of one who is displeasing and disagreeable to me” harbors resentment, One is acting for the benefit of one who is displeasing and disagreeable to me” harbors resentment, One will act for the benefit of one who is displeasing and disagreeable to me” harbors resentment, and one becomes angry without a reason.⁷

Here, even though there are many effects of Anger, because Cause and Effect always connect and everything always has Cause and Effect. So, I would like to mention a little bit. This Anger has been making us not only reborn into the cycle of existences again and again but also conducive to many kinds of trouble to suffer from mental and physical illnesses. This anger causes big problem between us and our environment.

In addition, according to teachings of the Buddha, it is exactly said that if we died with attaching on somebody or something, we would be reborn into the realm of the hungry ghosts (peta), if we died with getting angry, hell (niraya) would be as a result of dying with getting angry and if we died with ignorance, we would reap the animal realm (tiracchāna). Indeed, all defilements give rise to four woeful states to be reborn⁸. In addition, when we study the Buddha’s teachings connected with the concept of lobha, dosa and moha, it can be understood that when someone dies with attachment on somebody or something, attachment (lobha) makes him reborn into the hungry ghosts’ realm. When lobha is strong in human’s mind, famine or calamity of starvation (dubbhikkhantarakappa) appears toward the world. When lobha is the strongest, the world is destroyed by the fire. When anger (dosa) normally arises in our mind, it produces the hell after life. The calamity of weapons (satthantarakappa) is caused all over the world when dosa is strong in our mind. We can see that civil wars and world wars including political, religious, racial, and individual conflicts all over the world were created by dosa. When dosa is the strongest, the world is ruined by the water. Deluded-mind gives rise to animal realm after life because of delusion or ignorance or because of neglecting the good objects before he died. When moha becomes strong, the

⁷ A.V. 150.

⁸ DhsA. 129.

effect of it is of disaster of disease (Rogantara Kappa). The world is destroyed by the air is as a result of the strongest moha.⁹

It is true that angry people always create the problems themselves and others. Because of anger, during the world wars, over six million of Jewish people were killed in the Holocaust by Adolf Hitler. The main cause of all wars is nothing but anger associated with ignorance. Many people died and injured during the civil wars due to anger. More than half of them were civilians (non-military). Therefore, a war is a great evil, which killed peoples and destroyed social systems as well as international relations. Anger makes sentient beings (all beings) beyond awareness of mind and people blinded with anger dare to kill their own mother, father, own baby and so on. Even at the Buddha's time, some people such as Devadatta, had tried to kill the Buddha in various kinds of ways and create a split among the community of the Buddhist monks.

In Buddhism, there are five kinds of kamma (pancānantariya kamma) which are considered the most heinous crimes that definitely lead to hell. They are: Matricide (Mātughātaka), Patricide (Pitughātaka), Killing an Arahant (Arahantaghātaka), wounding the Buddha (Lohitu-ppātaka), and creating schism in the Sangha (Sanghabedaka).¹⁰ If one of these five kinds of kamma is committed by someone, there will never be other realm to escape but hell. There is no place to hide from these serious consequences. These kammās prevent us from the attainment of Nibbāna in this very life. However, we should try hard any insight meditation. In this present day, we can see bad results of anger so that some people commit suicide and cause big problem themselves and others. Even parents harm their beloved children without management their Anger. Therefore, in Kodhanasutta of Aṅguttara Nikaya, the Buddha said that an angry man does not know what is right and what is wrong or does not know what cause and effect is. (kuddho atthan ajanati) And an angry man does not see or understand the dhamma (kuddho dhamman apassati).¹¹

The Best Ways to Manage Anger

In the Buddha's teachings, we can find many ways which are called loving-kindness, compassion, sympathetic joy, and patience and so forth how to manage and remove Anger in

⁹. Vsm. 414.

¹⁰. DA.I. 238, DhA.I. 142.

¹¹. A.II. 97.

line with the Buddhist perspective. However, I would like to mention as the best ways that we need to cultivate in our mind. They are proper attention (Yoniso-manasikāra) and self-control (Attano rakkhaṇa).

Yonisomanasikāra is very useful for human beings and Devas as well in order to manage or reduce Anger. If we cultivate it in our mind, we will never suffer from any sufferings. This is also very important practice of people to attain the first path which is called sotāpattimagga.¹²

In punnovādasutta, we can find venerable Punna's proper attention. In this sutta, after venerable Punna took an advice of dhamma from the Buddha, he prepared to leave this country. The Buddha asked "Which country will you go, Punna?" "Venerable Sir, there is a country named Sunāparanta. I am going to live there." "Punna, the people in this country are very fierce and rough. If they abuse, scold, threaten and ridicule, what will you do?" "Venerable Sir, if the people of this country abuse, scold, threaten, and ridicule me, I will think that they do not hit me with their hands." "Punna, if they hit you with their hands, then what will you do?" "If they hit me with their hands, I will think that they do not hit me with a cold, Venerable Sir." "If they hit you with a clod, Punna, then what will you do?" "Venerable Sir, if they hit me with a clod, I will think that they do not hit me with a stick." "If they hit you with a stick, Punna, what will you do?" "Venerable Sir, if they hit me with a stick, I will think that they do not hit me with a knife." "If they will hit you with a knife, Punna, what will you do then?" "Venerable Sir, if they hit me with a knife, I will think that they do not take my life with a sharp knife." "If they will take your life with a sharp knife, Punna, what will you do?" "Venerable Sir, if they take my life with a sharp knife, I will think that there have been disciples of the Buddha who have being humiliated and disgusted by the body and by the life, sought by an assassin. But, I have had an assassin even without seeking for him".¹³

In Aṅguttara Nikāya, there are Ten Ways of the Management of Resentment or Anger taught by the Buddha. They are "One acted for my harm, but what can be done about it?" manages and removes resentment, "One is acting for my harm, but what can be done about it?" manages and removes resentment, "One will act for my harm, but what can be done about it?" manages and removes resentment, "One acted for the harm of one who is pleasing

¹². Ps. 17.

¹³. M.III. 268-9.

and agreeable to me, but what can be done about it?” manages and removes resentment, “One is acting for the harm of one who is pleasing and agreeable to me, but what can be done about it?” manages and removes resentment, “One will act for the harm of one who is pleasing and agreeable to me, but what can be done about it?” manages and removes resentment, “One acted for the benefit of one who is displeasing and disagreeable to me, but what can be done about it?” manages and removes resentment, “One is acting for the benefit of one who is displeasing and disagreeable to me, but what can be done about it?” manages and removes resentment, “One will act for the benefit of one who is displeasing and disagreeable to me, but what can be done about it?” manages and removes resentment, and One does not become angry without a reason.¹⁴

By following above mentioned the ways of examples, we can manage and reduce disagreeable objects. A person who does not have proper attention (Yonisomanasikāra), whatever he sees and hears, occur the evil deed through seeing and hearing. When he experiences the disagreeable object, he feels angry with that object and when desirable object, he feels greedy. Systematic attention is proximate cause to make wholesome stage and to reduce Anger.¹⁵

Next one is Attanorakkhana - self-control that is also very useful for human beings and Devas as well in order to manage Anger. In order to understand Pāḷi term, there are many terms which can be used about self-control: Attagutta, and Attasammāpaṇidhi. Attagutta¹⁶ means Self-guarded and Attasammāpaṇidhi¹⁷ means setting oneself up properly in life or directing oneself rightly. However, it will use the term ‘Attanorakkhana’. In fact, if each one has self-control, the problem will never come to us. The Buddha said in Sedakasutta with regard to the self-control “Attānaṃ bhikkhave rakkhanto paraṃ rakkhanti, paraṃ rakkhanto attānaṃ api rakkhati” meaning that one protects (controls) oneself, protect others. One protects others, protects oneself.¹⁸ But, we need to know how to protect and control. So, let’s see the story taught by the Buddha.

¹⁴. A.V. 151.

¹⁵. M.III. 268-9.

¹⁶. A.II. 6, Dh. 54.

¹⁷. R.L. Soni, Life’s Highest Blessings, Mahā Maṅgala Sutta, (Kandy, Sri Lanka: BPS, 1956), p. 51.

¹⁸. S.V. 169-170.

In the pācittiya pāli of Vinayapitaka, a female Deva could control his mind from getting angry and had benefitted from that. One day, a monk from Ālavi cut down the tree which has been belonged to one deva. When the monk was cutting down the tree, Deva living in that tree said to him that “Venerable, don’t cut down my celestial abode for your residence. The monk took no notice and continued cutting down. At that time, the arm of deva’s son was struck by the monk. It was occurred to that Deva; “It will be good if I kill this monk just here. But this won’t be suiting in me that if I kill this monk just here.” “(This monk has a teacher, the Buddha.) I will tell this matter to the Buddha”. Then this deva approached to the Buddha and having approached, she told that matter to the Buddha. The Buddha replied was; “Very good, Deva. It is very good that you, Deva, did not kill this monk. If you had killed this monk today, much of demerit would also have produced by you. Deva, there is a certain solitary tree that you go and live in it.¹⁹ In this story, we can see that Deva could control his mind from getting angry. By so doing, she produced not only her own benefit but also others’.

I would like to express next story as an example. In a little town, the father was very gentle and, loved his wife and son very much. He loved his car as well. He thought that if he has these tree things, wife, son and his car, there will be enough for him in his entire life. One evening, after finishing his work, he came back home. He was very exhausted by his work and felt unhappy. He had planned that after finishing dinner, he went to bed and rest without doing anything. When he went to the dining room to enjoy his meal, his wife in the kitchen called him and said: “Husband! There is something to hummer. Please! Take a hammer.” The husband took a hammer and went to the kitchen. At that time, he saw that his son was scrapping the car’s windscreen with a stone in front of the house. He was absolutely furious at his son’s behavior so that he could not control his mind. He quickly seized his son by the wrist and hit foolishly his child on the hand with a hammer. When he was aware of his mind, he understood that it was gone. His child’s hand has broken into many pieces. He immediately took his son and went to the hospital and saw the doctor. Not long afterwards, he asked the doctor whether his son’s condition was good or bad. The doctor said was “Your son never can write the letter in his entire life. I am so sorry. I have tried my best.” The father repented of his foolish behavior and weep inconsolably. He went near his son and hug closely and tightly. His son whispered; “Dad, what time will my hand recover from broking?” The father

¹⁹. Vin.II. 34.

kept silence and then went away from his son to the outside of the building. He kicked his car several times. While he saw the letter on the middle of the windscreen of the car written by his son, he stopped kicking. The letter said "I love my father so much". The facts mentioned above show that anger destroys beings' lives and expectations as well as their natural beauties and takes away our happiness, peacefulness and harmony. Anger and love have no limits – things are to be used and people are to be loved, but problem in today's world is that people are to be used and things are to be loved. Consequently, it separates beings from their families, relatives, friends and their environment because of without having proper attention and self-control. Indeed, as the Buddha's disciples, we need to try to manage an anger that has ever been giving rise to many problems and never has been causing any benefits of beings, by using the instructions of the Buddha. Over 2560 years before of today, the Buddha and most of his disciples managed anger and other defilements. Even if we cannot manage anger, we have to try to control our mind not to create the problems oneself to others getting angry.

Conclusion

All sentient beings are engaged in the pursuit of desires such as lust, hatred, pride, jealousy, and other similar emotions, which have been deeply ingrained in the collective consciousness over extended periods of existence. When viewed through the lens of Buddhist philosophy, the effective management of anger holds the key to resolving various challenges that may arise. Without mastering this emotion, navigating through difficulties becomes increasingly complex. It is a universal inclination to avoid problems, yet the manifestation of anger often leads to the destruction of expected outcomes. Therefore, a comprehensive comprehension and analysis of the origins and triggers of anger is crucial in order to preemptively address and mitigate the array of issues stemming from its diverse sources. The significance of learning techniques to regulate and eliminate anger cannot be overstated, as it serves as a pivotal strategy to prevent its recurrence in our mental landscape. By exerting control over our emotional responses and cultivating a mindset resistant to anger, the likelihood of conflicts, violence, and other adversities resulting from unchecked rage diminishes significantly. Through dedicated practice in nurturing qualities such as loving-kindness, compassion, joy, patience, and mindfulness, alongside the discipline of self-restraint, individuals can foster an environment of peace and contentment devoid of anger or the anticipated complications.

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The Development of Buddhist Peace Model for Non-Violence in Modern Society

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ABSTRACT

This objective-driven research endeavor has pursued three fundamental aims: 1) To comprehend the intricate dynamics, issues, and fundamental causes of violence, while delving into concepts and theories of peacebuilding to advocate non-violence within present-day society; 2) To scrutinize the role of Buddhist principles in nurturing non-violence amid contemporary societal dynamics; and 3) To craft a tailored Buddhist Peace Model geared towards advancing non-violence within modern societal landscapes. Methodologically, this study has harnessed a comprehensive approach, integrating documentary research encompassing academic Buddhist literature, textual commentaries, the Pali Dictionary, theses, articles, journals, and in-depth interviews.

The outcomes of this investigation into the formulation of a Buddhist peace model for non-violence in modern society offer valuable insights: (1) a thorough analysis of prevailing conditions, challenges, and root causes of violence, alongside the conceptual frameworks and strategies for peacebuilding conducive to fostering non-violence in contemporary society; (2) an exploration of Buddhist

methodologies and practices conducive to upholding non-violence in contemporary societal contexts; (3) the proposition of methodologies for constructing a Buddhist peace model aimed at propelling non-violence within contemporary societal realms; and (4) the identification and explication of various Buddhist Peace Models specifically tailored to address non-violence within the framework of modern society.

The research highlights the significance of studying the development of a Buddhist peace model in modern society, identifying two key sub-categories: practicing precepts and developing morality, and building a harmonious modern society through moral cultivation. These sub-categories are deemed crucial and are expected to play a pivotal role in the development of the Buddhist Peace Model for promoting non-violence in contemporary society. Thus, the article focuses on exploring the development of the Buddhist Peace Model for Non-Violence in Modern Society.

Keywords: Development; Buddhist Peace Model; Non-Violence, Modern Society

Introduction

The prime goal of Buddhism is to contribute to and develop peace in society, all around the world. The Buddha taught that the first step on the path to peace understands the causality of peace.

Buddhist peace is momentous for building happiness within human beings and societies. Without peace, our world will be permeated by both conflict and violence, until no one helps, understand or love anyone else.

The Buddha also taught the noble virtues of the religious leader needed to create and bring peace to everyone in the society or community, in the world. Developing Buddhist peace for non-violence in modern society can be done through the three ways of practicing Dhammas such as Dana (generosity) Sila (morality), and Bhavana (meditation). Therefore, practicing these three Dhammas can help to develop the Buddhist peace model for non-violence in modern society.

Buddhist peace in a general social sense is only the end consequence of the cultivation of a peaceful mind by the individuals who are the ultimate unit of the social community. Apparently, from the Buddhist point of view, the peace of community springs from individual peace, and this small scale can be extended to the large scale.

Particularly, the Buddhist peace model can play the mainstream of non-violence in society. Buddhism is essentially a peaceful tradition. So, there is nothing in Buddhist scripture that gives any support to the use of violence as a way to resolve conflict. Generally, the teaching of Buddha is also immensely playing a key vital role in the development of the Buddhist peace model for non-violence in modern society. The teaching of Buddha guides and shows on peaceful living enables a person to be at peace with oneself and with others. The world is rapidly developing in various sectors, besides that society of the people increasing demanding, high expectations and involving with several crimes, wars, etc. Therefore, the teaching of Buddha is subsidiary to the society of people by authentically and hardly practicing to create peace and non-violence.

Peace is not a stable, end state but a more interactive process of a series of changing and balancing acts, an on-going dialectic between our actions and the world. This contingent view of peace, as shared by many peace scholars and activists in the field, is similar to what Buddhist perceives peace to be. In fact, the complexity and the collectiveness in causes

leading to peace or war have long been recognized in the morphological construction of those words.¹

Buddhism may rightly be asserted as a religion of peace in that it ultimately aims to achieve ultimate bliss. Buddha laid emphasis on ways and means to lead a peaceful living both for individual and society. Buddhist literature is a concrete proof that peace is highly regarded as a cornerstone in the Buddhist system of thought. With the growing outbreak of terrorist attacks, violence, abuse, dispute, tension, conflicts and wars in the contemporary world, it is getting more demanding to take immediate steps to find solutions to these crises.²

In terms of creating peace, philosophy is reasonably said to have the method to create peace that is the method of dialogue and morality. As for dialogue, it might be considered as the initial step for creating the peace. Anyway, morality is one of those factors for creating peace because it separately involves training process, especially how to train mind. Regarding Buddhism there are certainly two kinds of peace, namely external peace and inner peace.³

My research focused on the Buddhist peace model for non-violence in modern society. To my understanding, it has never been studied by anyone before. I also want to do research more and more about this topic because it is tremendously interested. It will provide the huge benefits in order to develop Buddhist peace model for non-violence in modern society.

Objectives of Research

Based on this thesis, the main objective is to explore the Development of Buddhist peace model for non-violence in modern society. The objectives of this study are classified into four major parts as the following:

1. To study the situation, problems, causes of violences the concepts and theories of peacebuilding for non-violence in modern society in modern society.

¹ Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (Oslo: International Peace Research Institute, 1996), p.23.

² Yuzana Nyani, *Buddhist Cardinal Principles for Peace and Harmony* (Journal of MCU Buddhapanya Vol. 3 No. 1 January - April 2018) P.21.

³ Adarasupally Nataraju, *Philosophy of Creating Peace in Buddhism*, Mahachula Academic Journals, vol.4 No 2, (2017):13.

2. To study Buddhist peacekeeping process for non-violence in modern Society.
3. To study develop Buddhist Peace Model for non-violence in modern society.

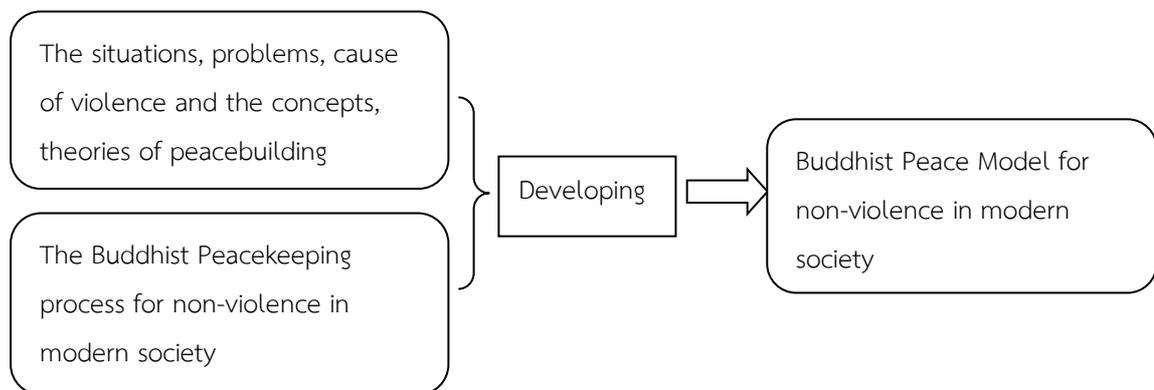
Research Methodology

The main parts of this thesis are based on content analysis documentary research. The research methodology will be divided into three stages as follow;

1. Collecting data from academic Buddhist books, Buddhist textual Commentaries, Pali Dictionary, Thesis, articles, journals, and In-depth interviews.
2. Systematically and critically analysing the collected data to show the way to the development of the Buddhist Peace Model for non-violence in modern society.
3. The data were summarized, discussed the results, and suggested recommendations for areas of further research.

Conceptual Frameworks

The conceptual Frameworks of the development Buddhist peace models for modern society it has highlighted under the below;



The situations, problems, cause of violence and the concepts, theories of peacebuilding

Situations

Currently, the situation is very complicated due to a lack of knowledge of the development of Buddhist peace models in modern society. So, it will be hard to develop Buddhist peace for non-violence in modern society. But to overcome from back neck situation extremely need to find out the proper solution by working together with helping hands.

In modern times, Buddhism is facing new challenges and facilities that cut across the regional religious and cultural model that divided the Buddhist world. As we well know that

many Buddhist countries were influenced by Western rule and culture that some countries felt huge pressure from Western religious, political, economic, and cultural influences. The modern rationalistic and modern notions of liberal democracy and socialism were introduced and became an important part of the thought and life of Buddhists and non-Buddhists all across Asia.

Buddhism returned to areas where it had previously been important, and it spread very rapidly into the West, where new developments took place that in turn influenced Buddhism in Asia.

Moreover, Buddhists responded to this intricate situation in various ways. In many cases, they associated Buddhism with the religious and cultural identity that they sought to preserve in the face of Western domination. Buddhists used different measures to meet the challenge posed by the presence of Western Christian missionaries, often adopting modern Christian practices such as the establishment of Sunday schools, the distribution of tracts, and the arrangement of worship areas to resemble churches and meeting houses. They also attempted to strengthen the Buddhist cause by promoting missionary activity in Asia and the West. In the West, they also adopted Christian forms of religious organization and practice, particularly in the United States. For example, the U.S. branch of Japanese Pure Land (Jōdo Shinshū) Buddhism adopted the word church in its official name (Buddhist Churches of America) and established temples with worship areas resembling Protestant congregations. Several societies were established to promote cooperation between Buddhists from all countries and denominations, including the Maha Bodhi Society to win back Buddhist control of the pilgrimage site associated with the enlightenment of the Buddha, the World Fellowship of Buddhists and the World Buddhist Sangha Council.

In some situations, Buddhists introduced reforms designed to make Buddhism a more appealing and effective force in the modern world. This interpretation represents, according to its proponents, a recovery of the true Buddhism of the Buddha.

Problems

The modern world is facing many problems of thriving and growing violence, greed, hatred, suffering, self-centeredness, and agony. In Buddhist views, greed, hatred, and ignorance have an impact on the inner lives of individuals, families, and nation's exorbitant increases in self-centeredness will lead to the destruction of all living beings. If efforts are made to

eradicate the causes, the problems will automatically destroy and then it will be helpful for people of society and change the world.

Cause of violence and the concepts

The cause of Violence in modern society and has classified into seven kinds; sexual assault, neglect, verbal attacks, insults, threats, harassment, and psychological abuses. These seven kinds of the cause of violence in modern society that the researcher has explained and highlighted the below;

Sexual Assault

Nowadays, sexual assault is a very common problem in modern society. Sexual assault is normally envisaged as a personal problem something that happens between two or more people. It is also considered includes child sexual abuse, rape, and the torture of the person in a sexual manner. Sexual violence is a difficult social problem to understand because it is recognized as a social problem that is hugely controversial.

But the sexual assault is a “normal” sexual behavior between men and women. Sexual assault is hotly contested no two states have an identical explanation of sexual assault laws that are constantly evolving. We usually consider sexual assault to be any loss of physical autonomy through unwanted actions of a sexual nature.

According to Buddhism, about sexual consent, at least not as we understand the concept. Nowadays, sexual assault is everywhere on college campuses, roads, transportation, office etc.

Early Buddhist suttas (discourses) of the Pali canon did not ascertain ethical sex between adults. The general expression of sexual desire is not considered conformable with the higher goals of the Buddhist path. Covetousness, lust, and sensual enjoyment direction and lead to craving, smash and disrupt concentration, and the consequence of result occurs in many unwholesome actions.

Prosecutors manage sexual assault victims during complaint filing interviews. Using ethnographic data from the post-rape-law-reform period and the micro politics of trouble framework, I identify three strategies prosecutors use to manage complainants: displays of concern, specifying downstream possibilities, and shifting paradigms. I argue that prosecutor's access to legal resources and remedies, as well as their insider's knowledge of the system severely constrain victim's power.

Two approaches to understanding the sources of sexual assault in their examination of how the college party environment both encourages sexual violence perpetration and exacerbates the risk of victimization. Central to each of these articles is an underlying theme that sexual violence can be addressed through changing social structures that perpetuate gender inequality and its intersections with other oppressions, such as race, class, sexual orientation, and disability status

Neglect

In general, neglect is not giving enough care or attention to people or things that are your responsibility. Neglect is also considered a social problem because people always think first negatively and we may Neglect is failing to pay enough attention to someone or something or not doing enough to properly care for someone or something. But a Buddhist cannot neglect it because Buddhism is the basis of human nature, human habits, and human traits which are controlled by Buddhist ideology. When a person has a neglected mind and thoughts always, it will be hard to succeed him/her self due to over neglecting things. Therefore, we should avoid neglecting others or avoiding negative thinking to succeed.

Verbal attacks

Verbal attacks mean to attack a person, their belief, idea, or act and criticize them strongly. We often see it in our daily basic life that some people verbally attack anyone. We use verbal to indicate that something is expressed in speech rather than in writing or action. Verbal action (Kamma) which can be performed either directly through speech or else indirectly through writing or other means of communication.

Let me quote from the Buddhist text the discourse on wholesome speech (subhasita sutta) in addressing a group of monks, the Buddha said Speech which has four characteristics Verbal action is preceded by volitional formations related to speech, the vacisankaras which the Culavedalla sutta defines to be the initial and sustained application of the mind. A discourse in the Samyuttaya Nikaya sutta clarifies that volitional formations related to speech could be generated on one's initiative by others. Verbal action, according to the Buddhist view of things, is a social practice that underlines commonalities of usage, consensus and mutuality. At the same time, verbal communication is understood within an amoral space that imparts a sense of gravitas to the communicative events speech well spoken, blameless and not censured by the wise; namely, the speech of a monk who speaks only what is wholesome

and not what is unwholesome, who speaks only what is worthy and not that is unworthy, who speaks only what is pleasant and not what is unpleasant, who speaks only what is truthful and not what is untruthful.

Insults

Insults are very familiar with social and personal problems people always insult others knowingly and unintentionally which is extremely not good for a person's attitude. Insult is the cause of some kind of physical or mental injury. Insults may also be considered genetic. Some insults, notably in cases of blasphemy, may result without an intention on the part of the perpetrator, who finds himself/ herself unwittingly to have broken a taboo or violated a deep sensitivity. If insult can occur where none was intended, it can, more paradoxically, also occur where none was properly experienced.

In addition, insults are not good for our health and mind because when we insult at that time, we lost our emotional energy. Insults cause powerful emotions and enter our personal histories. They cause us feelings of shame, guilt, and anger, all injurious to our health. The emotions that result from insults are wounded pride, shame, humiliation, embarrassment, guilt, and anger.

Insults can be verbal, consisting of mocking invective, cutting remarks, negative stereotypes, rudeness, or straight swearing. They can also be performed in deed, as when valued objects are defamed, symbols are desecrated, gifts are returned, or invitations are refused. They can be subtle, residing in verbal innuendo or the facial expression of the aggressor, leaving room for a face-saving retreat or an affected disregard by the aggrieved party. Alternatively, they can be brutal,

It is suggested that insults involve a perpetrator, a target and, often, an audience. The intention to insult is not necessary, as some insults are the result of misunderstanding or accident. However, the experience of being gratuitously offended and the corresponding feelings of shame, guilt, and anger are fundamental to insults.

Nevertheless, insults are built on top of an initial one. For instance, when an individual is genuinely and deeply insulted, the perpetrator may offer the excuse that no insult was intended or that the target has misinterpreted the incident. In this way, the perpetrator may compound the insult by insinuating that the insulted party is over-sensitive,

paranoid, or lacks a sense of humor. In some instances, the perpetrator may then present him or her as the target of a constructed insult.

Threats

In general terms, threats mean a suggestion that something unpleasant and violent will happen, especially if you do not do or do not follow what you want. The possibility that something unwanted will happen, or a person or thing that is likely to cause something unwanted to happen. A threat is an expression of intent to do harm or act out violently against someone or something. Threats can be in different categories; direct, indirect, veiled, and conditional. So, people should stop threats to have peaceful life and society. A threat to a person or thing is a danger that something unpleasant might happen to them. A threat is also the cause of this danger.

In the third sutta of Digha Nikaya arguing with young Ambattha, who places Brahmanas above ksatriyas, the Buddha threatens his opponent: “If you do not give a clear reply, or go off upon another issue, or remain silent, or go away, then your head will split into pieces on the spot” (sattadha muddha phalissati). Ambattha is unable to give explanations (regarding his own family) and the Buddha repeats his question, together with the threat, adding that such is the punishment for those who do not “answer a reasonable question put by a Tathagata” thrice. Hereupon, as an embodiment of this threat, a godly spirit, yakkha, appears in the sky bearing a thunderbolt and ready to split the youth’s head; and Ambauha, “terrified, startled and agitated,” seek protection from the Buddha, acknowledging him to be right.

The subsequent repetition and justification of this threat by the Buddha, together with the apparition of the menacing yakkha, evidently makes this idiom not so harmless. The unprejudiced reader gets an impression that Ambattha does not perish only because he repents at the right time.

There are many common types of threats forbidden by law are those made with the intent to obtain a monetary advantage or to compel a person to act against their will. In some countries, it is an offense to threaten to use a deadly weapon on another person; injure another person or property; or injure another’s reputation.

Harassment

Terms of harassment are any unwanted behavior, physical or verbal that makes a reasonable person feel uncomfortable or humiliated. It is illegal behavior toward a person that causes mental or emotional suffering, which includes repeated unwanted contact without a reasonable purpose, insults, threats, touching, or offensive language. Harassment is a word that describes any kind of ongoing torment. Harassment is often known as bullying someone. In the workplace, employees need to be careful about sexual harassment. Buddhism always is aware of it because Buddha taught that to avoid wrongdoing.

To overcome this situation an accusation of harassment should be taken seriously regardless of whether it immediately appears to be reasonable. The person concerned should take into account how the offended person may have perceived the behavior in question. If faced with an accusation of harassment, the person concerned may wish to discuss the matter with an objective third party. In this connection, it is important to bear in mind that the officials responsible for conflict resolution are equally available to those who are accused of harassment as they are to those who feel harassed.

Psychological Abuse

The term “psychological abuse” seems to have become the term of choice when referring to non-physical aggressive interchangeably. interactions in intimate adult relationships, but historically other terms have been used fairly. Psychological abuse involves the deliberate use of a range of words that hurt a person mentally and emotionally; thoughts and actions within their everyday lives, changing their sense of self and harming their well-being. Psychological abuse is considered emotional abuse. Psychological abuse can occur before physical, sexual, or other abuse. However, it can also happen at the same time. Even when it occurs by itself, it is thought to cause long-term damage to the victim’s mental health. To overcome these problems people, need to learn Dharma and follow the teaching of Lord Buddha.

All these causes lead to violent social problems. Social violence can lead to the community having to face the social impact. This type of violent acts takes various forms across countries, including armed conflicts, gang violence, parent-to-child physical aggression, terrorism, forced displacement and segregation. Exposure to violence can be direct or indirect.

Concepts of Peace

“Peace”: in Buddhism, is explained as the attainment of a state of “Peace” or Santi, which is a characteristic of Nibbāna”. The concept of ‘peace’ is indicated and understood in various ways. Peace encompasses happiness and harmony among living beings. Peace also is the nature and goal of every sentient being. In the Buddhism would like to highlight the main two kinds the concepts of peace such as inner and outer peace.

1. Inner peace

Inner peace of mind it resulting from practicing meditation from the first stage of jhana to the last. Buddhism envisions peace as inner state of Mental tranquility that spreads outward. Attaining a state of inner peace could be an inspiration to all. Every statue of Buddha sitting in meditation inspires harmony and peace. The lord Buddha attained inner peace by practicing meditation. In most of his teaching, Buddha has emphasized that the practice of Vipassana uproots mental defilements, which are according to him the cause of suffering and restlessness. Once a person overcomes suffering, he realizes inner peace. Buddha became a source of inspiration to all humanity as he attained peace of mind.

According to Buddha the “only way” to attain inner peace is the practice of samatha and vipassana (tranquility and insight) meditation. “This is the only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the cessation of physical and mental pain, for attainment of the Noble paths, and for the realization of Nibbana. That (only way) is the four satipatthanas.⁴”

2. Outer peace

Outer peace means the state of having no disputing, quarreling, harming, or waging wars; it is the state of being harmonious, and co-existing; it is the state of having morality so that there is no harming of one another and there are no evils in society, thus leading to happiness and peace. “Santi” or “peace” in this sense can be understood from the fact that Buddhism does not accept any kind of disputing, quarreling, harming, or waging wars. Buddhism teaches loving-kindness, harmony, other virtues, morality, and ethics for becoming good people and for creating together a good society for peaceful coexistence.

⁴ The Buddha’s Original Teachings on Mindfulness (Tipitaka) Translation and introduction by [Thanissaro Bhikkhu](#), MAR 05, 2018.p.37

In Buddhism, peace is connected to a Buddhist traditions of peace seeking, violence and oppression cannot be responded to in kind, but must be met with compassion, loving-kindness, and sympathy. This non-violent backwash takes creativity and a confession of personal duty and vulnerability.

Furthermore, Buddhists cultivate an inner-peace, which enables an outer-peace, of a loving-kindness (*mettā*) based ethic. So, Buddhism considers and recognizes that whatever we do or have done the personal actions person of faith's metaphysical understanding of the world in which humans inhabit. This differs quite substantially from a modern, Enlightenment approach to peace. Doctrinally, the world religions uphold ideals of peace and non-violence, but historically they have been instrumental cause of intolerance and discrimination. In the face of the complicated connection between religion and conflict, the call on religious and spiritual leaders to commit to mitigating violence and transforming it into contrastive behavior in ways that involve rethinking the formation of the religious life, re-examining scared symbols, and reallocating resources. While not ignoring contemporary instances of Buddhist intolerance and even violence, are there exemplary Buddhists who are responding in positive and creative ways to the challenge.⁵ The Buddhist approach from inner peace to outer peace has yet to be explored in its overall dimensions in academic research. It is worth exploring from where peace emerges and how this happens inside a person and how it ultimately reflects to the outer world. In the west, this concept is emerging in the writings of a few authors. "A philosophical theory of 'outer' peace and a depth psychological comprehension of 'inner' peacefulness seems as desirable today as they did thousands of years ago"⁶

Theories of peace building

According to Buddhist teaching, the best pathway for peacebuilding practices can be acquired through the righteous way of living. It contributes practical guidelines for progressing and should need focus on cultivating causes of peace and preventing causes of violence that will bring the desired peace into society. The process of peacebuilding must ensure various issues improving moral standards and good conduct, as well as the material welfare of society.

⁵ Swearer DK. Religion, world order, and peace: Buddhist responses, (Blackwell September 2010), p.314-318.

⁶ Webel, Charles and Galtung, John, Handbook of Peace and Conflict Studies. (USA, Routledge, 2007), p.25.

The process of peacebuilding acquires interrelations among all entities existing in the world. It like promoting positive interpersonal relations, human rights and environmental justice, etc.

Buddhist teachings emphasize that peace is dependent on the physical, social, mental, and spiritual well-being of individuals living in any society. Thus; it signifies a state of harmony and also freedom from war and violence.

It is the Buddhist standpoint that after making a devastation desert, one cannot call it peace because peace signifies while in excitant differences cultural, economic, social, political differences, if no disharmony is found it is peace.

Hence, on the whole Buddhism supports to creating the Peacebuilding such; physical well-being, social well-being, mental well-being and spiritual well-being. These are much emphasized Buddhist foundations of peacebuilding.

Peacebuilding is a complex endeavor and relies on a multitude of actor sand organizations coming together in an effort to build a sustainable peace that makes sense not only in international, regional, and local frameworks but also on the individual level. The actor- and relation-based approach to peacebuilding, with which this book deals, necessitates an analysis of ideas beyond conventional politics, namely that of identity politics.

Nonviolence:

Non-violence is not the absence of physical violence but also the rejection of form harm, violence whether it be verbal, mental or emotional. According to Oxford Dictionary nonviolence means peaceful, not force, to bring about political or social change. Non-violence is the principle or practice of abstain from the use of physical force especially in situations where it is deemed unnecessary and unjust.

In Buddhist scripture holy Tipitaka Nonviolence or ahimsa is highest virtues. It is recognized as essential to the path of spiritual Nobel classic enlightenment and is seen as a mean of cultivating pure mind, loving-kindness compassion and breaking the cycle of harm, avoid evil mind. The practice nonviolence in Buddhism extends to all living beings and includes abstaining from any action that could cause harm and suffering, whether physical or emotional. In Dhammapada buddha verse all tremble at violence; all fear death. Putting yourself in the place of another, one should not kill or cause another to kill.

Overall, Non-violence is a powerful tool for individuals and modern society to effect positive change and promote peace. Buddha taught that true nature of existence is non-dualistic and that all beings are interdependent and fundamentally interconnected making non-violence a natural expression of truth, wisdom and compassion. Non-violence is rooted in the concept *ahimsa* which translates to no-harm or non-injury. The Buddhist peace model for nonviolence reminds us non-violence approaches to conflict resolution and to cultivate inner peace and spiritual awareness in our daily lives. By embracing this principle, we can build a more harmonious and peaceful modern society and world.

Buddhist Peace Keeping Process

The Buddhist important fundamental purpose is the peacekeeping process. As we have well known that the teaching of Buddha is hugely essential to achieving or acquiring peace, through ambient comprehensive and a wide range of complicated faith methods, and it has begun with the Buddha giving the first sermon about the Four Noble Truths (*Catura ariyasacca*). The first and two noble truths are perceived as the Causes of violence, conflict, and suffering that occurred thereby: First noble truth is (*dukkha-sacca*) suffering, incapable of satisfying, painful is an innate characteristic of existence in the realm of *samsara*, and second the noble truth (*samudaya-sacca*) is the cessation of suffering occurs from the desires. The third and the fourth described how to cure and look for the reason for the unpleasant way of living, and can consequence of result, how to flourish and develop a peaceful way of living and seeking for ultimate truth live in peaceful life. The path leading to the cessation of suffering will halt if all desires cease (*nirodha-sacca*), and the fourth noble truth is the final state by Noble Eightfold Path (*Magga Sacca*) is the path leading to the cessation of *tanha* and cessation of suffering or end of suffering.

Therefore, the entire Buddhist followers should practice and follow the teaching of Buddha to enrich them by following the Four Noble Truths; because it helps to enable people to eradicate suffering and to realize a peaceful state of existence. In this particular fact, all Buddhists should have access to peace and it can be in some dimensions in the integrated Buddhist peace process in the field of peace studies of interpersonal, in-group, and society. The researcher also would like to highlight the sub-categories into four parts has given the explanation the below;

1. Conflict management from Buddhist perspective

The term, “Conflict” refers to the incompatibility of positions. Not losing sight of the initial reasons why the dispute arose or came to violence as well as what are the ways to end the dispute are the most important aspects of conflict management. We need to find a solution to manage and resolve conflicts to reduce violence; and its impact on human, economic, social, and political losses. At this point, conflict management has become a broad and fast-growing academic field. In the Pali literature, the word “conflict” is used as a synonym with *virodha*, *viggaha*, *vivāda*. In describing ideological conflicts, that were prevalent among various religious groups, three terms *kalaha* (contention), *viggaha* (dispute), and *vivāda* (debate) have been used quite often.

Aggañña Sutta, the peacefulness on this earth in the very beginning was broken by a dispute over the delicious edible earth. The tendency towards conflict in the human psyche which started then has become the norm, ubiquitous and unavoidable to all beings till now and will continue into the future. It is difficult to conceive of a situation which is conflict-free as an inherent feature of human existence.⁷

There are several ways to conflict management. In a true sense, peace comes not from the absence of conflict in life but from the ability to cope with it. To cope with conflicts by way of avoiding conflicts and living free from the mist of defilements is a sixfold method as taught by the Buddha in the *Araṇavibhaṅga Sutta*.⁸

1. Living following the middle way, avoiding the two extremes.
2. Teaching the Dhamma through understanding the concept of praise and blame
3. Pursuing joy within.
4. Not uttering covert and overt speech.
5. Speaking without hurry.
6. Not rejecting conventional language.

Therefore, if a person follows the above-mentioned sixfold method of Buddha teaching, it can eradicate conflict.

⁷ DN III 83

⁸ MN139

Peace through non-violence in modern society

Buddhism approaches peace from faith traditions. The researcher eagerly focused on faith traditions that can be witnessed in the Buddhism faith's emphasis on non-violence and the disciplines that maintain and preserve the pledge to non-violence. Peace in the Buddhist tradition is interconnected to a metaphysical hermeneutic, one that unable be differentiated from how Buddhist followers exhibit their faith through their care for other human beings. In this manner, an emphasis is placed on dignity and respect for human life that comes from keeping up with a person of faith's pledge and undertaking to her or his religious exercise and contemplation, along with love, reconciliation, and benevolence.

Non-violence is at the heart of Buddhist thinking and behavior. The first of the five precepts that all Buddhists should follow is "Avoid killing, or harming any living thing." Buddhism is essentially a peaceful tradition.

Buddhist religions approach peace primly in how the Buddhist traditions ascertain the source of peace and the spiritual connection with said source. Buddhist peace is related to both personal discipline and good governance. Peace is connected to restraint and self-control, living with pure ethics, practicing nonviolence, and being at peace with the universe. Ahimsā is enabled through mettā, lovingkindness. Peace and mettā are intrinsically related as mettā allows a person to let go of conflict through the meditative practice of purifying the mind of delusions that distort a human's worldview.

This is intrinsically connected to 'moral imagination,' which argues enables non-violence and peace to flourish through the letting go of rigid dogmas and doctrines. He argues that the moral imagination rises with the capacity to imagine ourselves in relationship, the willingness to embrace complexity without reliance on dualistic polarity, and belief in the creative act, and acceptance of the inherent risk required to break violence and to venture on unknown paths that build constructive change.

The Buddha's teaching of non-violence rests upon three cardinal premises-first, that emancipation can be only personal and individual; Secondly, that the feeling of compassion is the source of spiritual transcendence which means sympathetic participation in the suffering of others; thirdly, that any active interest even in ethical action would lead to formation of the "will to live" and thereby multiply misery and suffering. Therefore, the

principle of life-negation should be the guiding ethics of life. The emphasis in Buddhism is thus on a subjective recognition of the ethics of non-violence which could lead to an inner transcendence of human beings and their final deliverance

To develop of Buddhist Peace model in modern society

As we all know that violence or in Pāli called *hiṃsā* is a momentous and significant matter for modern society. Nowadays, if we look at close society people commit violence every day in their daily practical life, because they do not solve conflict constructively and do not practice the precepts and morality deeply. Therefore, it is very important to study and develop of Buddhist peace model in modern society. This topic is the purpose to assess the effectiveness of developing and cultivating the Buddhist Peace Model in modern society through peaceful competencies.

In terms of developing Buddhist peace needs to practice precepts and morality. It can be considered the basic and prime step for the development of the Buddhist peace model in modern society. The Buddhist precepts are indispensable to the path of liberation; we follow precepts to develop compassion toward ourselves and others. In the Buddhist view of point, to keep cultivating the precepts seems like “seeing the light of a fire in a dark place”. The precepts are not regulations that we must follow for all time; rather, they are treasured as the foundation of an ethical lifestyle because precepts encourage us to reflect and gleam our behavior and its influence on others.

Buddhism, precepts, concentration, and insight always go together. It is impossible to speak of one without the other two. This is called threefold training *silā*, the practice of the precepts; *Samadhi*, the practice of concentration; and *prajāna*, the practice of insight.

The first step is morality (*Silā*). Morality is simply suitable behavior, behavior that conforms with the generally accepted standards and causes no distress to other people or to oneself. It is moral coded in the form of five precepts, eight, or ten, and monks 227. It is conducted by way of body and speech aimed at peace, convenience and freedom from undesirable effects at the most basic level. It has to do with the members of a social group and the various pieces of property essential to living.

The second aspect of the threefold training is concentration (*Samadhi*). This consists in constraining the mind to remain in the condition most conducive to success in whatever he wishes to achieve. The basis for this statement is an utterance of the Buddha. He described

the concentrated mind as fit for work (*kammaniya*), in a suitable condition for doing its job. Fit for work is the very best way to describe the properly concentrated mind.

The third aspect is the training in insight (*Panna*), the practice and drill that gives rise to the full measure of right knowledge and understanding of the true nature of all things. Normally we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all. It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and insight into the true nature of things.

Jealousy in Buddhism calls “disturbing our emotions and attitudes.” They are defined as states of mind or heart that cause us to lose our peace of mind and incapacitate us so that we lose self-control. Jealousy has many faces: competitiveness, envy, resentment, insecurity and fear of exclusion. Buddhist psychology teaches that leaning into the experience of jealousy and not trying to cover it up is the key to transforming it and creating compassion and connection.

To develop Buddhist peace through practicing non-violence

Terms of developing Buddhist peace through practicing non-violence (*ahiṃsā*) can play a key vital role in modern society. The true meaning of Non-violence (*ahiṃsā*) means a refusal of violence as a consummation of the task for acquiring any ideological aim or purpose. This refusal of violence as a pragmatic tool means by its nature, that a person or a community of villagers, a society of people who adheres to the strategy of nonviolence may confront violence in their lives, and their loved ones live, etc.

Buddhism is well founded on non-harming and the development of compassion and loving-kindness. In a census, two thousand five hundred years ago the Buddha taught, do good as much as possible, avoid harm, and purify one mind. Thus, Buddhism teaches people to the commitment to non-violence and help others. In a particular way, cultivating non-violence can create Buddhist peace in modern society.

Buddhism and non-violence were unable to divide because Buddhism is concerned all about Non-violence. So, non-violence is a way of life, born of the unification of spiritual insight and practical action. Buddhism contributes to non-violence and it emphasizes the importance of spiritual training to develop the self-knowledge and awareness that creates

skillful responses in a violent world. Therefore, cultivating non-violence can help Buddhist peace in modern society.

Discussions

The main purpose of this study was to explore the development of Buddhist peace for non-violence in modern society. The researcher collected some of the most important information regarding the teaching of Buddha and has figured out and applied it the way how to build a peaceful modern society. The research has explained very authentically and deeply methods of teaching of Lord Buddha that helps Buddhist followers to understand more how much important it is to have Buddhist peace in this crucial world. So, it is much appreciated for Buddhist followers to know and get into deep knowledge of Buddha's teaching that is extremely for themselves and the society.

Conclusions

As mentioned above, the key purpose of the study is to study the development of the Buddhist peace model for non-violence in modern society. The researcher has collected precious information and evidence from academic Buddhist books, Buddhist textual commentaries, the Pali dictionary, theses, articles, journals, and in-depth interviews. Then, all the valuable information the researcher has explained in very authentic ways that the reader can take advantage of as well as non-Buddhist followers. The researcher has highlighted and explained the development of the Buddhist peace model for non-violence in modern society. The researcher also attached important in-depth interview responses in the appendix.

The outcome of the study the researcher has found that it is difficult to develop a Buddhist peace model for non-violence in modern society due to a lack of knowledge of basic Buddhism and general people are also not aware of following the Buddha's teaching strictly. Within this chapter, the researcher has mainly focused on the Situations, Problems, Causes of Violence, and the Concepts, Theories of Peacebuilding in Modern Society. It has been divided into five main categories; Situations, Problems, Causes of Violence, and the Concepts, Theories of Peacebuilding in Modern Society. The researcher also has picked up some important points and has contributed to the explanation. It is mainly concerned about the current situation, problems, and causes of violence that modern society is facing now. The current situation is very complicated due to a lack of knowledge of the development of Buddhist peace models in modern society. The researcher also clarifies that Buddhism is facing new challenges and

facilities that cut across the regional religious and cultural model that divided the Buddhist world. As we well know that many Buddhist countries were influenced by Western rule and culture that some countries felt huge pressure from Western religious, political, economic, and cultural influences. And also the modern world is facing many problems of thriving and growing violence, greed, hatred, suffering, self-centeredness, and agony.

In addition, the cause of Violence in modern society and has classified into seven kinds; sexual assault, neglect, verbal attacks, insults, threats, harassment, and psychological abuses.

The researcher also highlighted the concept of 'peace' is indicated and understood in various ways. Peace encompasses happiness and harmony among living beings. Peace also is the nature and goal of every sentient being. Peace has divided into main two kinds the concepts of peace such as inner and outer peace.

Furthermore, the Buddhist peacekeeping process for non-violence in modern society is immensely essential. It shows the practice and following the right path to the peacekeeping process for non-violence in modern society. Based on this topic the researcher has focused on the main significant and momentous points essential for the Buddhist peacekeeping process for non-violence in modern society. It has mainly divided into two major categories and different sub-categories. The two main parts are as follows; the Buddhist peacekeeping process and Peace through non-violence in modern society.

In last, to study develop of Buddhist Peace Model for non-violence in modern society. This chapter consists as the following parts: To study develop of Buddhist peace model in modern society, to develop Buddhist peace through practicing non-violence. But it has also classified into sub-different categories such as; Practicing precepts and develop the morality, Building Harmonious modern society through cultivating morality. These two sub-categories are more important and can play key role to study develop of Buddhist Peace Model for non-violence in modern society.

Suggestions

In researcher opinion, Buddha's teachings are potential and benefits to development of Buddhist peace for non-violence in modern society. Society of the people needs to practice and apply the teaching of Buddha to enhance morality and their daily practical life. It will be huge beneficial for the modern society because Buddha teaching always give advice to follow

the right path and provide direction to walk righteous way and to build a better person and society.

To overcome current horrible situation and problems that society of people should keep practicing basic teaching of Lord Buddha. But the researcher also likes to suggest that religious leader needs to dedicate and contribute proper and authentic guidelines to society of people to practice the Dharma strictly.

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Human Nature and Human Destiny in Existentialism

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ABSTRACT

Existentialism begins with contemplation on philosophy to solve the problems of life and society of the Danish European Soren Aabye Kierkegaard, in the 19th century, proposed a philosophical approach to the study of the human being, which he called the existentialism of man, and was the first to study this philosophy. It is thus recognized as the father of Existentialism. Then, in the 20th century, a French philosopher, Jean-Paul Sartre, proposed an existential philosophy and emphatically accepted it as a philosopher of Existentialism. Since then, Existential philosophy has been a philosophy that accurately places great importance on the direct study of nature and human fate. Philosophers in this field devoted their intellect to studies, spreading the concept of humanity. The aim of man should be in the present life where each human being is equal, intellectual, conscious, has the right to choose, has the freedom to do, to be according to his or her desires, along with responsibility. Human nature in Existential philosophy means the existence of human beings before anything later. Each human being can be sure of each person's existence first, and then seek and be sure of the

otherness that follows. Human existence is not restricted, that is to say, there is freedom, ready to be, to be anything, as personal self would choose. This philosophy aims to promote the existential awakening of human beings to face life and societal problems with humans themselves in a self-conscious manner in a world where each person has to live together.

Keyword: Existentialism, Human Nature, Human Destiny, Freedom, Authenticity

Introduction

What is a human? Where do they come from? What are their characteristics? Did someone create them or not? What is the purpose of human life? These questions have received answers from religion and philosophy for thousands of years. However, because every human shares one inevitable aspect of their nature, which is that they are born, live, and ultimately must die, those who have believed in the answers to these questions eventually pass away with their beliefs. New generations of humans are born and experience a world with new contexts, which leads to new questions and dissatisfaction with the old answers. Consequently, in this world, there are diverse and differing answers to questions about the nature and destiny of humans, and just as there are similarities, there are also continuous new sets of answers emerging.

Here are some examples of how different religious and philosophical traditions answer the questions about the nature and destiny of human life: Hinduism: In Hinduism, it is believed that the essence of human life is the "Atman," which is the eternal and unchanging soul. The physical body is considered temporary, and when a person dies, the Atman is reborn into a different existence in a cycle known as reincarnation. The Atman is said to come from the ultimate divine reality, often referred to as "Brahman." The purpose of human life is to live following the teachings of the religion, such as the pursuit of dharma (duty), karma (action and its consequences), and moksha (liberation from the cycle of rebirth). Buddhism: In Buddhism, human life is characterized by the "Five Aggregates," which include form, sensation, perception, mental formations, and consciousness. These elements are impermanent, and Buddhism has no unchanging essence (Atman). Human nature is good or bad depending on their intentional action which is good or bad. The ultimate goal is to attain Nirvana, which is the cessation of suffering and the end of the cycle of rebirth. The path to Nirvana involves practicing ethical conduct, meditation, and wisdom. Western Philosophy (Plato): In Plato's philosophy, he proposed the idea of "Forms" or "Ideals." According to Plato, everything in the physical world is an imperfect copy of a perfect Form in the realm of the divine. For humans, the highest Form is the "Form of the Good," and the purpose of life is to pursue knowledge and wisdom to come closer to understanding and aligning with this ultimate truth. Western Philosophy (Aristotle): Aristotle believed that the essence of human life is found in the development of reason and the pursuit of eudaimonia, often translated as "happiness" or

"flourishing." He argued that humans have a unique capacity for rational thought, and living a virtuous life by reason is the key to fulfilling one's purpose.

These are just a few examples, and there are many more philosophical and religious perspectives on the nature and purpose of human life. Each tradition provides its insights and answers to these fundamental questions, shaping the beliefs and values of its followers. Hence, this paper will try to interpret what is human nature and human destiny in Existentialism from the author's understanding which has limitations of space and time as well as the culture of Existentialism in Europe.

Short Introduction to Existentialism

Existentialism originated in Europe and gained significant attention during the aftermath of World War II. It has its roots in the works of philosophers like Søren Kierkegaard, a Danish philosopher who lived from 1813 to 1855. Kierkegaard is often considered a precursor to existentialism due to his exploration of individuality, subjectivity, and the human experience. However, existentialism became most prominent in the mid-20th century, particularly through the writings of Jean-Paul Sartre, a French philosopher born in 1905 and died in 1980. Sartre played a crucial role in popularizing existentialist ideas, especially through literature. He expressed existentialist concepts in his works and integrated them with a sense of disillusionment with the developments in science, technology, business, and industry. Existentialism resonated with the younger generation at the time, who sought freedom and individuality.

The website Britannica.com (2020) defines Existentialism as a diverse philosophical movement that had the greatest influence in Europe during the mid-20th century, around the 1930s. Philosophers of this school of thought interpreted the human condition in a world that emphasized individuality and the various challenges of contemporary life.

Philosophy Encyclopedia (Online) (2022) notes that defining Existentialism can be challenging because many philosophers commonly referred to as existentialists often reject the label and the existentialist philosophy altogether. However, the encyclopedia attempts to provide a summarized meaning of Existentialism as follows: "Existentialist philosophy emphasizes the explanation of 'human existence,' as opposed to 'essence,' as seen in the history of Western philosophy before. This means that we cannot explain human beings through a substance or essence but rather in terms of their existence."

In essence, Existentialism focuses on the lived experience and individual existence of human beings, emphasizing the idea that we cannot define humans solely through their inherent nature or essence. Instead, it is about understanding humans through their existence and their life choices. Existentialism is a philosophy that focuses on the study of human beings through "human existence" itself, rather than emphasizing the "essence" of humans. Existentialism directs its attention to the "existence" of humans and values it above contemplating philosophical questions, such as who created humans, the origin of the world, when it will end, and what the true nature of humanity is. These questions have been studied extensively in the history of philosophy but often remain unresolved and may not directly address the real-life challenges individuals face. Existentialism places importance on the individual as a human being who lives in the present moment. It emphasizes that individuals have emotions, feelings, and consciousness. It seeks to spread awareness among individuals about their own existence, encouraging them to understand themselves clearly. Existentialism asserts that individuals possess freedom and responsibility, and through self-awareness and taking responsibility for their actions, both on a personal and societal level, they can contribute to making themselves and society better. Existentialism ultimately encourages individuals to be more aware of their own humanity and take positive action.

Nature and Destiny of Human Beings in Existentialism

In Existentialism, various philosophers have presented their views on the nature and destiny of humans, summarized as follows:

Humans possess a nature where each individual has inherent freedom from birth. Each person also bears responsibility for their actions, which they decide upon and cannot avoid. The decisions and choices made by each individual define who they are and how much they have developed themselves. In existentialism, this philosophy urges humans to recognize that life in the present moment is of utmost importance. Subsequently, living to seek one's own essence becomes a priority. Humans spend their time transforming themselves and seeking meaning. This essence is something that is given to oneself through one's own choices, responsibilities, and intentions for freedom. It is through these choices and responsibilities that humans shape their destinies and become what they choose to be. (Pantip Suphanakorn, 2000)

In Existentialism, the nature of humans is their existence. Existentialism, as a whole, holds that existence is more important than the essence of humans. For example, being a student or being a teacher is essence, while being human is existence. (Pantip Suphanakorn, 2000) Existence refers to the individual existence of each person and the existence of "I." The existence of "I" for each person is the most certain reality. From this certainty in oneself, it leads to the question of what one exists as (essence). For example, the essence of being a teacher cannot exist without existence which means being human. Each individual must start from their own "I" and then seek their essence from there.

The existence of humans is not limited (freedom). Human existence is unrestricted in the sense that it can accommodate any essence or whatness based on the individual's choices and responsibilities. This is in contrast to other things like a table or a rock, which have fixed essences and limitations. For example, a table will always be a table. This is because a table lacks existence. While, humans are the only ones with self-awareness, freedom, decision-making, choice, and responsibility; this is existence.

The existence (Existence) of each human is unique (Unique). Each person has their own "I" (self) that cannot be substituted for another. The uniqueness of each person's "I" (existence) means that every individual is equally important and should be equally valued. The existence of each human contains inner paradoxes. Each person is unique but ultimately ceases to exist (through death), leading to an inherent conflict within humans - the fear of losing one's existence, resulting in anxiety or dread. (Pantip Suphanakorn, 2000)

Human existence must confront the tension between being oneself and losing oneself. Humans are born without a predefined essence, allowing them to be themselves by self-awareness, using their freedom, making choices, and creating themselves as they wish. Conversely, humans also face the possibility of losing their selfhood, subject to environmental influences that determine their destiny, similar to how a rock can erode over time due to the elements until it turns into dust. (Pantip Suphanakorn, 2000) Humans have a nature that includes inherent freedom from birth, and each person carries the responsibility for their own choices and actions. The decisions and choices made by each individual define who they are to varying degrees. Existentialism serves as a reminder to humans that life in the present moment is of utmost importance. Subsequently, individuals embark on a journey to transform

themselves and seek meaning. This process involves using their freedom to make choices and take responsibility for their actions, all to pursue an authentic existence.

In summary, in Existentialism, the nature of humans is defined by existence, which is the primary concern before considering what one becomes. Each individual can be most certain of their existence, and from there, they seek and become certain of their essence or what they become later on. Human existence is not restricted but rather holds freedom, allowing one to become anything by the choices made by their selves. This state of existence is characterized by floating, wavering, and freedom. Every individual possesses a unique essence that cannot be replaced by others, and they should receive equal importance. Humans experience inner conflicts due to their dual nature - the fear of losing their existence and the awareness of their unique significance. They must confront the tension between being themselves and the possibility of losing themselves. Human existence is not predetermined, and individuals have the freedom to shape themselves by realizing, choosing, acting freely, and taking responsibility to create the destiny they desire.

To expand a detailed understanding of how the nature and destiny of humans are perceived in Existentialism, it is essential to examine the perspectives of two renowned philosophers within this philosophical tradition. We will focus on 1) Søren Aabye Kierkegaard acknowledged as the father of existentialism, and 2) Jean-Paul Sartre, a prominent figure in existentialism, widely recognized as one of its leading proponents.

Nature and Destiny of Human Beings in Existentialism of Søren Aabye Kierkegaard

Søren Aabye Kierkegaard, a Danish philosopher who lived from 1813 to 1855, had a profound impact on philosophical thought during and beyond his 42 years of life. Despite his relatively short lifespan, Kierkegaard made significant contributions to intellectual advancement that continue to influence people today. He started as a lecturer and was deeply interested in philosophy. Throughout his life, he produced over 30 works, many of which have left a lasting imprint on philosophical thinking in the 20th century, particularly in the realm of Existentialism.

Kierkegaard was a pioneer in advocating the idea that each individual must draw upon their personal experiences to construct their philosophical perspectives. He emphasized that every person possesses a unique philosophy, distinct from others. Studying the philosophical ideas of others served as a means to better understand how different individuals encountered

philosophy. This practice allowed individuals to sharpen their intellectual acumen and gain a deeper grasp of their thought processes. For these reasons, Kierkegaard is widely recognized by scholars as the father of Existentialism. His innovative approach to philosophy, which emphasized the importance of personal experiences and individualistic philosophical development, has left an enduring legacy in the field of philosophy. (Kirti Bunchua, 1978)

Kierkegaard's philosophy of Existentialism rejects the notion that there exists a systematic truth capable of explaining all events through a unified set of rules, as well as a perpetually true reality of that nature. The belief in a systematic and immutable truth provides warmth and assurance to those who adhere to it, allowing them to lead a meaningful life in this world. It also enables them to set goals for their existence, rather than living in a purposeless. However, dissatisfied with such a systematized mode of thinking, Kierkegaard challenges Hegel's philosophy, which proposed a systematic philosophy of absolute reality. By rejecting Hegel's ideas, Kierkegaard argues that truth is a situational experience, occurring in each moment when individuals confront different situations. Humans bear the responsibility of making decisions within those specific situations, and there is no universal guideline or global method to explain each unique circumstance. Individuals cannot evade the necessity of making choices. Human misery, according to Kierkegaard, arises from attempts to avoid decision-making. This perspective captures Kierkegaard's viewpoint on the nature and destiny of humanity within his existential framework. (Kirti Bunchua, 1978)

According to Kierkegaard's philosophy, the nature of humans is their existence, and existence itself is what truly defines a person. It encompasses life, consciousness, emotions, knowledge, feelings, freedom, the right to choose, dignity, and responsibility for one's choices. Kierkegaard doesn't imply a predetermined state of humanity as some other thinkers attempt to construct or imagine, such as a human condition or essence. He fundamentally disagrees with such notions. Kierkegaard acknowledges that human subjectivity, one's individuality, and self-assurance are the essential foundations of each person. In other words, one's uniqueness and self-affirmation are what can unequivocally confirm their existence. Therefore, individuals must embark on a journey of self-discovery to establish the genuine essence of being human. (Kirti Bunchua, 1978)

Each individual engages in various activities to truly experience human existence. These activities encompass personal daily life routines, social interactions, and various

everyday tasks. However, despite participating in these activities, humans often fail to fully appreciate and become conscious of them. In other words, their inner spirit has not yet connected with these activities. They have not engaged in these activities with a genuine and passionate desire. For Kierkegaard, desire is a significant symbol for becoming aware of one's humanity, as he stated, "It is impossible for a human being to live without desire unless we understand the word 'existence' in a lower sense." He eloquently compared our lives to a journey towards the future, akin to a horse with wings. To steer our lives towards a better future, we must harness that winged horse ourselves, with our very existence. There is no external force that can help us discover human existence, except through the conscious living of one's own life or one's true humanity. This entails choices, decisions, freedom, responsibility, despair, and various feelings. All of these are crucial components that signify human existence, and they play a pivotal role in pointing toward genuine humanhood. (Kirti Bunchua, 1978)

When Kierkegaard speaks of the individual existence of each person, he refers to it from a unique and specific perspective. He means that a human being is not merely a biological, psychological, or sociological entity. Rather, a human being is the state of being human and possesses an authentic mode of existence. What we call a "human being" is a living, constantly evolving entity that experiences wonder in every moment of life. It is more marvelous than the mechanical workings of the physical body. Human beings, or individuals, aspire to reach the unique essence of their own being. This is achieved through freedom, hope, and various actions. The individual's selfhood is motivated by an inner driving force that ignites desires and aspirations. It compels individuals to be masters of their own lives, creators of their values, and the architects of their existence. (Kirti Bunchua, 1978)

To sum up, according to Kierkegaard the nature of humanity is this existence. It is not defined by qualities like intelligence or specific abilities, but rather, it is the presence of existence itself. This existence manifests in various moments, even in moments of despair, and hopelessness, and when all motivation seems lost. Existence is not something simple; it is a struggle to overcome obstacles, turn despair into hope, ignite desires, and find the strength to persevere in moments of discouragement. Therefore, understanding and accessing one's existence involves detaching from societal pressures and expectations. Even after enduring battles and reaching moments of despair, humans often return to the fight and find new life. Humans must awaken their inner selves to continue the struggle, infuse life with the fire of

desire, and push themselves to become the architects of their existence. This is why humans are often referred to as having an essence or existence. In essence, the significance of existence lies in how humans manage their lives, embracing freedom and autonomy through determined actions and a sense of responsibility.

The Nature and Destiny of Human Beings in Jean-Paul Sartre's Existentialist Philosophy

Jean-Paul Sartre was an existentialist philosopher who emphasized the utmost importance of human freedom, considering it the most significant aspect of an individual's existence in the world. While Sartre was not the originator of existentialist philosophy, he was the first to openly embrace and publicly declare his commitment to this philosophy, providing detailed explanations and justifications for his philosophical standpoint. (Kirti Bunchua, 1978)

Existentialism, as championed by Sartre, became synonymous with the concepts of existential freedom and human autonomy. Sartre played a pivotal role in popularizing these ideas and spreading them to the general public. He articulated his thoughts with depth and precision, establishing himself as a leading figure at the forefront of this philosophical movement worldwide. In the context of Thailand, Sartre remains the most widely recognized existentialist philosopher. His influence extends not only to philosophers and intellectuals but also to writers, social activists, and politicians who have invoked his ideas in advocating for freedom from authoritarian regimes. Sartre's philosophy has left an indelible mark on Thai literature and various forms of media, with his ideas continuing to influence the intellectual discourse and social movements in the country. (Pinit Ratanakul,1998)

Jean-Paul Sartre was born on June 21, 1905, in Paris, France, and passed away on April 15, 1980, in Paris. Sartre lost his father at a young age, just when he was two years old. He was then raised by his maternal grandparents. Later, Sartre's mother remarried, and his stepfather, Carl Schweitzer (uncle of the famous Albert Schweitzer), was a professor of German at the Sorbonne. Sartre had a passion for reading and writing from a very young age, and by the age of nine, he aspired to become a writer. He pursued higher education at the École Normale Supérieure, where he completed his doctoral studies in philosophy in 1929. After his studies, he worked as a philosophy professor in Le Havre from 1931 to 1945. (Pinit Ratanakul,1998)

Sartre's philosophy emphasizes confronting the problems of the present moment, solving them, and taking responsibility for one's actions in specific situations. He encouraged

individuals to find satisfaction and pride in exercising their freedom and embracing their sense of responsibility. Sartre's philosophy essentially teaches that humans should accept the fact that this life is all there is, and they should not dream of anything more than what exists. By doing so, they can find contentment and lead a happy and peaceful life until death. Sartre's philosophy is often referred to as the philosophy of freedom, as you mentioned earlier.

Sartre believed that the nature, meaning, and value of all things depend entirely on human perception. Humans are the ones who define the nature, usage, and value of everything. If we remove these suppositions, then things still exist, but they lack any inherent meaning; they exist but are empty. This is because all things are a form of being, either being-in-itself or being-for-itself, as outlined in the field of ontology.

According to Sartre, Being-in-itself refers to entities that lack consciousness or self-awareness. They exist but are unaware of their existence, meaning they cannot define relationships or attributes. For example, a rock is a being-in-itself. It exists as a physical entity but is unaware of its existence or any meaning attributed to it. Being-for-itself, on the other hand, refers to beings that possess consciousness and self-awareness. Humans fall into this category. Being-for-itself can define meaning, purpose, and attributes. For instance, when a person decides to use a table for dining, the table takes on the meaning of a dining surface. When the same person decides to use the table for writing, it transforms into a writing surface. Humans, being-for-itself, can create their worlds based on their intentions. (Pantip Suphanakorn, 2000)

In Sartre's view, humans are unique because they have consciousness and the ability to attribute meaning and purpose to the world around them. This concept underscores the idea that humans are not passive observers of reality; instead, they actively engage with the world, imbuing it with meaning based on their intentions and perceptions. Sartre's philosophy highlights the existential responsibility of humans to create and define their existence, emphasizing the significance of individual freedom and choice in shaping their lives and the meaning they find in the world. Therefore, in Jean-Paul Sartre's philosophy of Existentialism, human beings are synonymous with existence. Existence is consciousness; it is the act of questioning, denying, feeling, and imagining. Existence (Being-for-itself) is thus uncertain, with various contradictory states compared to things (being) that are in themselves (Being-in-itself),

which remain constant in the face of actions by existence. In other words, consciousness is at the core. (Pantip Suphanakorn, 2000)

This consciousness, according to Sartre, is synonymous with knowledge. To know is to be conscious, and consciousness is not an object of knowledge. Sartre sees that consciousness of belief is belief, and belief is consciousness of belief. Therefore, consciousness is nothingness, as it is not an object. Hence, it chooses to be anything, and choice means freedom.

One thing, humans cannot avoid is choosing. Choosing is not arbitrary but is guided by freedom and responsibility. Thus, people must choose what is better, both for themselves and for others, based on the freedom they possess. Consequently, freedom is the essence of Existence or Being-for-itself or Consciousness. Because of this, Sartre famously states that "man is condemned to be free." Since humans have freedom, they can wonder and choose to be whatever they want, to live or die. While they cannot change their past, they can choose whether the past influences them. The environment does not limit human freedom but offers opportunities for humans to use their freedom to select their surroundings. Humans and freedom are inseparable, no matter the circumstances, and even though humans may not fully understand why they must have freedom, they are condemned to be free. (Kirti Bunchua, 1978)

In summary, in Sartre's perspective, the essence of human nature is existence, and the fate of individuals depends on their choices and responsibilities. Sartre's philosophy revolves around the concepts of Existence, Consciousness, Being-for-itself, Choice, Freedom, and Responsibility, all of which define the human condition. Sartre argues that humans are fundamentally free and responsible for their choices. He emphasizes that human beings are conscious (Being-for-itself), which means they are aware and capable of questioning, rejecting, feeling, and imagining. This consciousness is what sets humans apart from other things. Sartre also introduces the concept of Being-in-itself, which represents entities like rocks or material objects in the world that lack consciousness, choice, and freedom. These entities simply exist without awareness or the capacity to make choices. The central idea in Sartre's philosophy is that humans are condemned to be free. This means that they must make choices and take responsibility for those choices. Failure to do so would reduce humans to the level of mere material objects, like rocks or metals. Therefore, Sartre encourages individuals and society to

awaken to their freedom and take responsibility for their actions. He believes that without the conscious exercise of freedom and responsibility, humans are no different from inanimate objects. In essence, Sartre's philosophy highlights the importance of recognizing one's freedom, making authentic choices, and accepting the responsibility that comes with it. Failure to do so results in a life devoid of meaning and purpose, akin to the lifelessness of an inanimate object.

Conclusion

Existentialism is a philosophy that seeks to answer questions about the nature and destiny of humanity. Existentialist philosophers assert that humans are fundamentally free beings. They presented philosophies rooted in freedom because they aimed to address the societal issues of their time, where people were often alienated, lacked purpose, and felt disconnected from themselves and society. These existentialist philosophers believed in the importance of individual freedom and responsibility as a means to combat the sense of despair and aimlessness that prevailed in society. They encouraged people to take charge of their own lives, become aware of their freedom, and accept responsibility for their choices. By doing so, they hoped to instill a sense of vitality, hope, and collective responsibility in society. In comparison with Buddhist philosophy. It can be argued that the progress and prosperity in Western societies today are, in part, a result of the philosophy that recognizes human nature as inherently free. This recognition has empowered individuals to actively participate, take initiative, and contribute to the betterment of society. It is possible to say that Existentialism, with its emphasis on freedom and responsibility, has played a role in shaping these advancements and innovations.

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The Way to Practice Applied Mindfulness in the tradition of Thich Nhat Hanh

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ABSTRACT

The objectives of this research are: (1) to study the concept of applied mindfulness according to Thich Nhat Hanh Tradition, (2) to understand the application of applied mindfulness in the daily lives of monks and nuns from Thich Nhat Hanh's tradition, and (3) to support the practice of applied mindfulness of each individual and society. The research focuses on Thich Nhat Hanh's tradition of monks and nuns' daily mindfulness practice, focusing on mindful breathing as a key activity, forming associative learning similar to classical conditioning theory in psychology, and enhancing daily life experiences. The study explores monks' and nuns' lived experiences and consciousness using phenomenological analysis, simple sampling, and NVivo to synthesize themes and understand the experience phenomena. The applied mindfulness, essence, and integration into daily activities form the three core themes, exploring their profound effect on emotion regulation and interpersonal connections. The findings of this study serve as a cornerstone

for embarking on a spiritual journey and inspiring both the monastic community and individuals to navigate their daily struggles. Stemming from Thich Nhat Hanh's suggested approach of seamlessly blending into everyday life, this practice holds potential for application in a myriad of settings including households, educational institutions, workplaces, and other receptive communities.

Keywords: applied mindfulness; mindful breathing; classical conditioning; live experience.

Introduction

The disruptive era has increased consumption, loneliness, and communication difficulties. Mindfulness, an ancient practice, has been used to achieve liberation, peace, and joy. The interconnectedness between psychology and Buddhism is growing, with research exploring the relationship between mindfulness and classical conditioning. Mindfulness practice has benefited generations, and its benefits have been proven in various fields, including neurology. However, the practice must be ethically applied in a secular manner.

Thích Nhất Hạnh (TNH), a Vietnamese Zen master, introduced mindfulness to daily life through Engaged Buddhism, later adapted into Applied Buddhism. He is one of the prominent masters, which Irish Times named him "The Father of Mindfulness".¹ TNH, a Zen school monk, has revised its mindfulness practice approach, similar to classical conditioning theory. This collaboration between Buddhism and psychology aims to help more people, promoting the teachings of the Buddha and contributing to societal direction.

Thich Nhat Hanh's monastic life in Vietnam was closely related to his teaching and practice of mindfulness in daily life. TNH coined the term "Engaged Buddhism" at a time when North and South Vietnam were divided and at war. TNH decided to practice meditation while aiding war victims.

When the chance presented itself, he traveled to the United States to urge an end to the war in Vietnam. He ultimately lost his ability to visit Vietnam. TNH used the 14 Mindfulness Trainings as the foundation for their community of practice, The Order of Interbeing. He uses the term "applied ethics" for the 5 Mindfulness Trainings to promote a general strategy he wants to suggest as a global ethics while fostering a community of practice.

The Concept of Applied Mindfulness

The foundation of applied mindfulness is applied ethics. The theory of classical conditioning, connected to Ivan Pavlov's research, has been linked to mindfulness. Later, the research gave rise to an associative learning theory. A systematic approach to explaining and comprehending human and animal behavior is called behaviorism. All behaviors, including verbal and nonverbal ones that can be seen, heard, and felt, should be observable. However,

¹ Sylvia Thompson, The Irish Times: The Father of Mindfulness, online, <https://www.irishtimes.com/news/health/the-father-of-mindfulness-1.498724> (accessed October 05, 2023).

mental processes are an exception because they are connected to intangible emotions, thoughts, and motivations.²

Russian physiologist Ivan Petrovich Pavlov (1849–1936), also known as Ivan Pavlov, is best known for his ground-breaking work on Classical Conditioning, a branch of behaviorism. He trained a hungry dog to salivate in response to the sound of a bell, whistles, tuning forks, metronome, and electric shocks connected to the sight of food.³ using classical conditioning, a conditioned reflex.

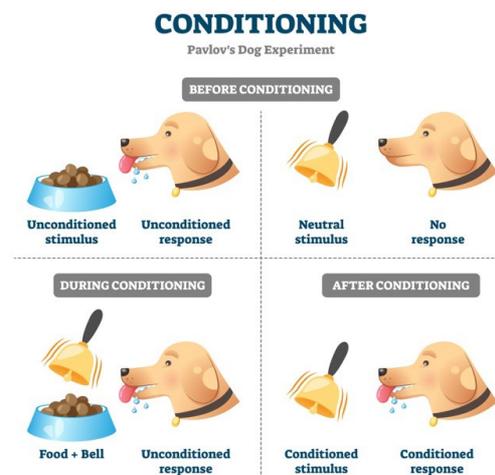


Figure 1: Pavlov's dog conditioning (Source: <https://www.simplypsychology.org/>)

Mindfulness is a fundamental meditation practice in Buddhist traditions. Mindfulness is a type of energy that a human being poses, the capacity to be awake to the present moment. Practicing mindfulness is bringing attention to the present moment, in the here and now, through daily activities (Thich 2009).

Mindful Breathing

Breathing is the main gate; the breath is the path to awakening and liberation. The past is already gone, and the future has not yet arrived, so dwelling in the present moment is key for practicing mindfulness based on Anapanasati Sutta⁴ and Satipathana Sutta.⁵

² John W. Santrock, Educational Psychology 5th ed., (New York: McGraw Hill, 2001), p. 218.

³ W. Horsley Gantt, Ivan Pavlov: Russian Physiologist, The Encyclopedia Britannica, on online, <https://www.britannica.com/biography/Ivan-Pavlov> (accessed August 14, 2020).

⁴ MN(E^o) 3.79.

⁵ MN (E^o) I 55.



Figure 2: Breathing in general daily life



Figure 3: Breathing with a wareness in and out.

According to Anapanasati Sutta, mindful breathing is to be aware of the air coming in and going out, identified correctly which one is in breath and which one is out breath. When a person stays in this state, the mind returns to the present moment because every in-breath and every out-breath are always in the present moment.

Breathing involves the exchange of air within the lungs to exchange gases with the internal environment, primarily to eliminate carbon dioxide and introduce oxygen. This is a general happening to all beings; they breathe in order to sustain their life. The air coming in and out is considered a natural phenomenon that occurs in human beings.

The breathing process is vital for the human brain; during the process, the energy exchange happens, especially between the molecules of carbon dioxide and oxygen molecules. The brain would undergo irreversible damage if the process of breathing were interrupted (Kabat-Zinn 2005, 47).

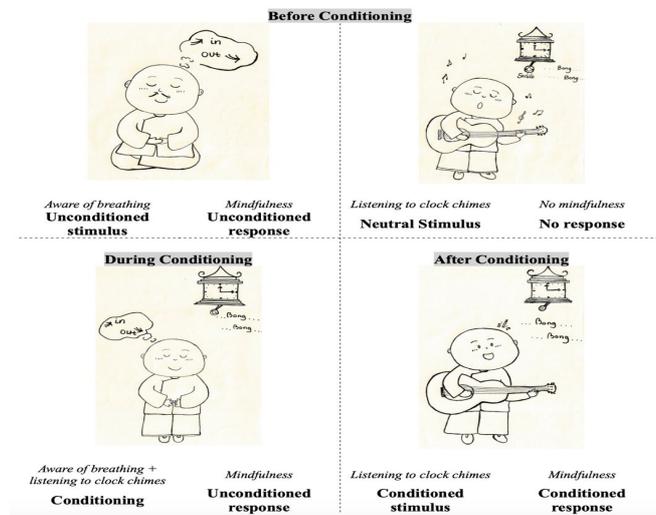


Figure 4: Listening in general daily lives.

Before Conditioning

The upper left Figure 4 is a condition that gives rise to mindfulness by observing in-breaths and out-breaths. The upper right figure is a portrait of a little friend playing guitar while there is the sound of clock chimes. He can listen to all the sounds but not fully give attention to the sound of the chimes clock. Humans hear all kinds of sounds daily, but most are unaware of what they are listening to.

The ear can receive all kinds of sounds from the surroundings; whether the person pays attention or is aware of the sound will determine whether mindfulness has risen.

During and After Conditioning

The applied mindfulness in Thich Nhat Hanh's tradition combines daily activities with mindful breathing. The lower left Figure 4 is an example of combining listening to the sound of a chime clock with conscious breathing, also called associative learning. So, listening becomes a practice to bring the mind to the present moment, and listening becomes a method to practice mindfulness.

For example, it has associated the awareness of breathing (unconditioned stimulus) with listening to the clock chimes (conditioned stimulus) to create a new mindfulness habit. When one repeats this associative learning, it is possible to generate mindfulness by just listening to the bell. The bell can become a sound that produces mindfulness, so they call it the bell of mindfulness. It is the same applied to other activities in daily life.

A person's behavior is mainly influenced by habit, a repetitive action. In Buddhism, it is called *Vāsanā* (熏習 or 習氣); the term covers broader senses such as thinking, speaking, and acting. In *Vatthugāthā*⁶, the term is rendered as predisposition or patterned. Habit is closely related to karmic imprint, either wholesome (*kusala*) or unwholesome (*akusala*).

The lower right figure 4 portrays the capacity to listen to the clock chimes, give rise to awareness of the sound, and then the mind return to the present moment. The practitioner repeating the practice again and again slowly will become a habit of mindfulness.

This is applied to all practices of applied mindfulness taught by TNH. The method of sitting, walking, eating, reading mindfulness verses (*gatha*), touching the earth (prostration), and

⁶ Sn 190-197.

total relaxation (lying down meditation); all these actions in daily life combine with mindful breathing to create a habit of mindfulness.

Theoretical and Conceptual Framework

A conceptual framework explains the relationship between variables, often using visuals to illustrate cause-and-effect relationships, focusing on the practice of applied mindfulness and its impact.

The practice of applied mindfulness includes mindful breathing, the bell of mindfulness, sitting meditation, walking meditation, eating meditation, gatha, touching the earth, and total relaxation.

The quality of applied mindfulness practice is influenced by understanding its essence, frequency of practice, and the maturity of Dharma teachers, with the control variable remaining constant for all monastics.

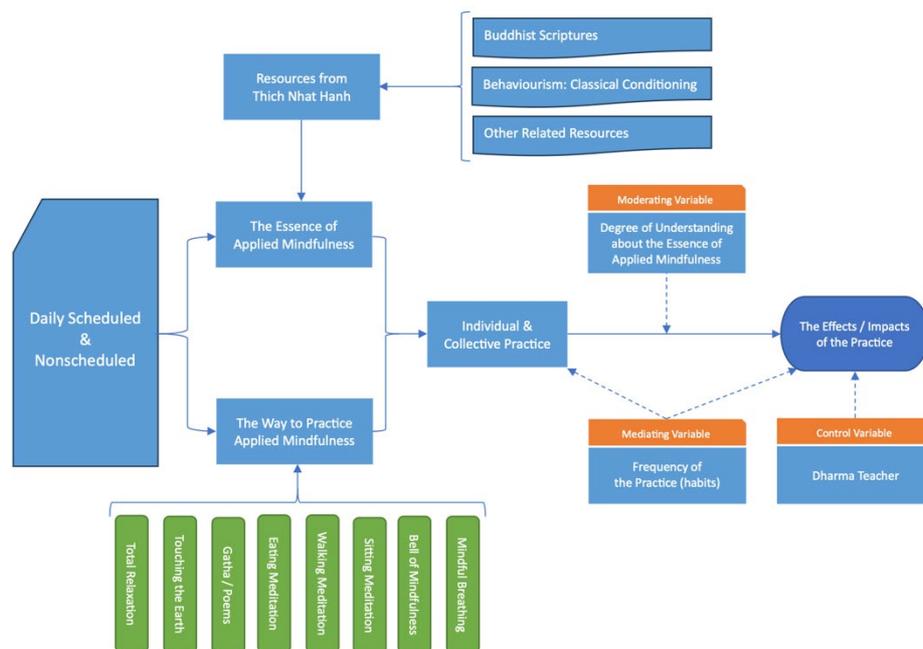


Figure 5: Theoretical and conceptual framework

The benefits of mindfulness practice relevant to psychotherapy are divided into three dimensions: The affective, interpersonal, and other intrapersonal benefits of mindfulness. The categorization of psychotherapy is based on the research evidence concerning the positive outcome of mindfulness practice (Davis and Hayes 2011).

The Affective benefits correlated with emotion regulation. Interpersonal is related to social connections between two or more people. Intrapersonal benefits of mindfulness practice can alter the brain's physical structure and function; this is the neuroplasticity, the rewiring that happens in the brain.

The Application of Applied Mindfulness in Daily Lives

Breathing, sitting, walking, eating, reading mindfulness verses (gatha), touching the earth (prostration), total relaxation (lying down meditation). Short description of each method.

Breathing

The main entrance is breathing, a way to keep your attention focused so you can see the true nature of everything. The breath is the way to liberation and awakening. Simply inhaling and exhaling can help you practice happiness and peace, especially since you can still breathe normally while doing so. (Thich 2008) – breathe you alive

Mindfulness, a practice that can lead to happiness, is rooted in paying attention to the breath. Mastering breathing is crucial for other mindfulness practices, allowing the mind to dwell in the present moment, like sitting, walking, lying down, eating, and cooking. (Thich 2009)

TNH emphasizes the importance of mindful breathing for maintaining mindfulness, preventing dispersion, uniting body and mind, promoting concentration, and achieving awakening by paying long-term attention to breathing. (Thich 1987)

Mindfulness Bell

TNH uses various bells to generate mindfulness, including activity in the temple, meditation, and dining hall bells. The chimes clock chimes every 15 minutes, ensuring a consistent practice environment. TNH suggests that the practice of listening to the bell can be broadened into other sounds from the surroundings, such as the bell from a church, the siren of an ambulance, the sound of a ringtone from a mobile phone, or the sound from nature such as birds chirping, etc.

Mindful Sitting

Sitting meditation involves using a mattress and cushion to straighten the back and protect two knees. Cross-legged positions can be done with half lotus, full lotus, or simple cross-legged legs. Chairs can also be used, but feet should be flat on the floor.

Maintaining concentration and changing postures is essential. The body should relax without fighting or struggling to avoid pain. Breathing in and out is crucial to recognize the body's existence and make friends with it.

Mindful Meditation

Thich Nhat Hanh mentioned⁷ when walking along a path leading into a village, one can practice mindfulness of walking. Practicing mindfulness can help one experience the path, keeping in thought alive: "I am walking along the path leading to the village." repeat it repeatedly. People consider walking on thin air to be a miracle, but the real miracle is walking on the earth.

There are several ways to practice walking meditation outside the meditation hall. First of all, by using the phrase "I have arrived, I am home," say silently each word for each step, or sometimes it can be a different phrase such as "The Pureland is here and now" or "present moment wonderful moment." Each step and phrase can be accompanied by in-breath and out-breath.

Mindful Eating

In modern times, there are so many pressures from the internet age and the high pressure of living. The pressure drove the way of our eating; then, it became autopilot eating. Human beings pay less attention to how the food arrives in front of them. They even fail to recognize how much food is appropriate to eat; this is the symptom of "portion distortion" (Thich and Cheung 2010, chap. 1).

The monks and nuns will eat in silence for twenty minutes and remain seated during the silent meal to support the peaceful atmosphere. Each time one spoon and chewing at least thirty times, accompanied by the in-breath and out-breath. At the end of twenty minutes, two sounds of the bell will be invited to announce the end of the silent meal; everybody can have a small conversation while the others begin to get up to wash their dishes.

Mindfulness Verses (Gāthā)

Mindfulness verses, also known as *gāthā*, in a short poem to practice mindfulness in daily activities. The *gāthā* is usually composed of 4 lines: the first line is for in-breath, the second line for out-breath, and the same applies to the third and fourth lines.

⁷ Thich, Nhat Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation*, (Massachusetts: Beacon Press, 1987), p. 12.

The gāthā is always combined with breathing. It can be designed for many activities, such as waking up in the morning, entering the meditation hall, having a silent meal, turning on the water faucet, washing dishes, brushing teeth, listening to the bell, driving a car, etc.

Touching the Earth

Prostration, an ancient Indian practice, symbolizes humility and repentance. The term "touching the earth" (Bhūmisparśa) has gained Western society acceptance. It involves returning to the earth and our roots and acknowledging our interconnectedness with our spiritual and blood ancestors. By practicing touching the earth, we let go of the idea of separation and recognize that the earth is part of human life. This practice is significant in Western society.

Practicing touching the earth helps increase the sense of humility and simplicity; it is like an ancient tree sending its roots deep into the earth, drinking from all water sources. When touching the earth, one should combine with breathing in all the earth's strength and stability, breathing out all suffering, tension, fear, anxiety, anger, hatred, fear, grief, etc. The earth has the capacity to absorb those negativities without judgment and transform them all.⁸

Total Relaxation

Total relaxation, also known as deep relaxation, is a new method of lying-down meditation that focuses on restoring energy and healing the body. It involves body scanning and focusing on specific body parts, like the legs, hands, shoulders, head, eyes, ears, nose, and mouth. This technique can be self-guided or guided by someone familiar with the method.

The main intention is not to get to sleep but to rest, relax, heal, and nourish the body. The practice can be guided by focusing on internal organs like the digestive system and pelvis, using mindful breathing and love to care for each part.

Research Methodology

The researcher employs phenomenology to delve deeper into the daily experiences of monks and nuns practicing mindfulness, as proposed by TNH. Edmund Husserl, the founder of phenomenology, introduced the concept of lifeworld, a shared world of meaning that

⁸ Thich, Nhat Hanh, *Touching the Earth: Guided Meditation for Mindfulness Practice*, (Berkeley: Parallax Press, 2008), loc. 99 Kindle book.

involved two or more separate conscious minds related to their lives and experiencing significant phenomena.⁹

The study will use phenomenology to understand life experiences through purposive and snowball sampling, interviewing the abbot of Plum Village International Practice Center and mindfulness-practicing monastic Dharma teachers.

The research also includes a literature review, a non-probability sampling technique where the researcher purposively selects samples based on subjective judgment combined with snowball sampling. The research methodology and steps can be divided into stages as follows:

- 1) Collecting relevant data mainly from Pali Canon dan Taishō Tripiṭaka's.
- 2) Exploring books, articles, and instructions given by TNH.
- 3) Examination and categorization of the data and how the practices related to the theory of classical conditioning.
- 4) The purposive sampling method is by choosing a key informant.
- 5) Using the snowball and homogeneous sampling method to conduct a semi-structured interview.
- 6) Open-ended questions will make the data collection with the attitude of a stranger, known as 'bracketing,'.
- 7) Analysis of data by using NVivo by coding.
- 8) Horizontalization by listing all the emergent themes, validating the emergent themes, and composing textural and structural descriptions. The final step synthesizes the textural and structural description into a meaningful expression.
- 9) Formulation of conclusion, identification of significant results, and further suggestion for future research.

⁹ Svend Brinkmann, "The Interview", *The SAGE Handbook of Qualitative Research*, ed., Norman K. Denzin, Yvonna S. Lincoln (Thousand Oaks: SAGE Publications, Inc.): 1003.

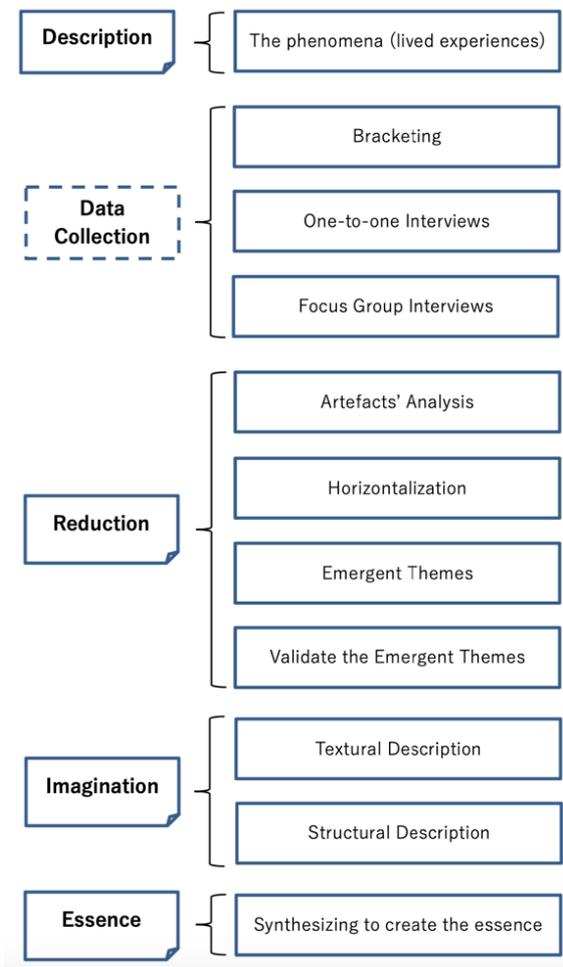


Figure 6: The Steps of Data Collection and Analysis

The detailed steps working flow in the NVivo included import, explore, codes, query, reflect, visualize, and memo. Import is to put all the transcription of interview documents into the Nvivo to make them ready to be analyzed. Explore means to read the content of those documents thoroughly. Codes represent explained situations and are assigned by researchers based on descriptive or inferential information. The coding process involves two steps: first-cycle coding, which summarizes data segments, and second cycle coding, pattern coding, which groups summaries.

NVivo's query function offers a quick fix to existing coding, executing commands like Text Search, Word Frequency, Coding Comparison, and Crosstab. It helps researchers identify connections and emergent themes. The result from the query can be reviewed repeatedly in the step of reflection, usually by trying many times to query the data already being coded, which will help the researcher to see the connection and emergent themes better.

Visualization of data using NVivo generates charts, graphs, and diagrams, aiding in understanding and communicating the main research point. It offers flexibility in moving items, changing specifications, and modifying visual screens.

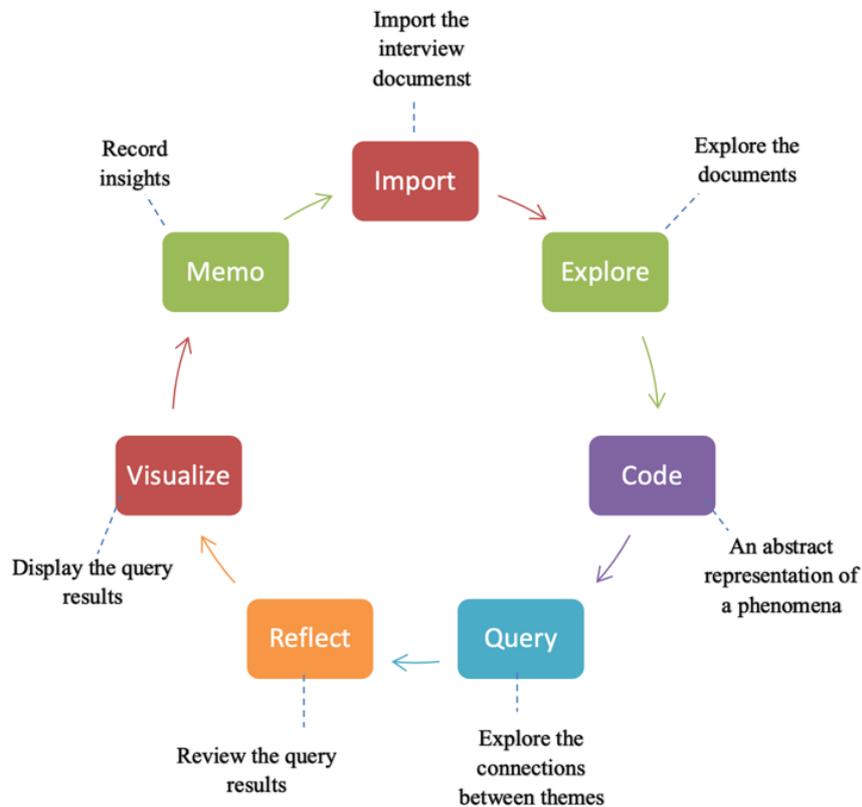


Figure 7: Qualitative Research Iterative Process¹⁰

The ethical issues need to be addressed clearly, especially regarding research guidelines. It is necessary to identify a few guidelines concerning ethical practices and then review specific topics that will likely arise during the data collection.

The research began with a purposive sampling method by choosing Ven. Thích Chân Pháp Anh is the abbot of Clear Sky Hamlet of the Thai PV International Practice Center. The key informants included monks and nuns, as described in the table below:

¹⁰ _____, Qualitative research as an iterative process, https://help-nv11mac.qsrinternational.com/desktop/concepts/using_NVivo_for_qualitative_research.htm (accessed October 05, 2023).

Table 1: Dharma Name, Vassa, Position

No.	Dharma Name	Vassa	Position
1.	Br. Thích Chân Pháp Anh	15	Abbot, Dharma Teacher
2.	Br. Thích Chân Pháp Niệm	26	Senior Dharma Teacher
3.	Br. Thích Chân Pháp Thừa	14	Dharma Teacher
4.	Br. Thích Chân Trời Kỳ Ngộ	8	Dharma Teacher
5.	Sr. Thích Nữ Chân Trang Nghiêm	16	Senior Dharma Teacher
6.	Sr. Thích Nữ Chân Tạng Nghiêm	13	Dharma Teacher
7.	Sr. Thích Nữ Chân Tiếp Nghiêm	10	Dharma Teacher

Horizontalization

Horizontalization is a data coding process in NVivo, listing relevant expressions and assigning symbolic labels. The first cycle involves reading interview transcriptions and using relevant keywords to create a code stored in "Nodes" in NVivo. This process results in displayed keywords to create codes stored in "Nodes."

The second cycle coding is also known as "Pattern Codes". This cycle is considered a state of revisiting and revising ideas which involves many changes, such as deleting certain codes that were redundant, or uncoded, adding new codes that were more suitable, merging coding, and then rearranging the pattern into parent and child nodes (hierarchy). The figure below is the result of the second cycle coding:

Table 2: Second Cycle of Coding

Applied-Mindfulness						
Name	Files	References	Created On	Created...	Modified On	
Applied Mindfulness	0	0	22 Mar 2023 21.41	NBJ	Today, 19.30	
Bell of Mindfulness	7	22	22 Mar 2023 21.16	NBJ	Today, 19.30	
Eating Meditation	5	10	22 Mar 2023 21.25	NBJ	Today, 19.30	
Gatha	7	27	22 Mar 2023 21.15	NBJ	Today, 19.30	
Mindful Breathing	7	63	22 Mar 2023 21.42	NBJ	Today, 19.31	
Sitting Meditation	7	27	23 Mar 2023 06.15	NBJ	Today, 19.31	
Total Relaxation	7	26	22 Mar 2023 21.23	NBJ	Today, 19.31	
Touching the Earth	6	20	23 Mar 2023 06.49	NBJ	Today, 19.31	
Walking Meditation	7	41	23 Mar 2023 06.23	NBJ	Today, 19.32	
Becoming Monastic	6	13	22 Mar 2023 21.39	NBJ	Today, 19.32	
Benefits	7	65	22 Mar 2023 21.26	NBJ	Today, 19.32	
Community	6	18	22 Mar 2023 09.50	NBJ	Today, 19.33	
Difficulties	7	30	22 Mar 2023 21.20	NBJ	Today, 19.33	
Essence of Applied Mindf...	7	30	Today, 10.49	NBJ	Today, 19.33	
History	0	0	21 Mar 2023 09.05	NBJ	Today, 10.44	
Practice	0	0	22 Mar 2023 21.11	NBJ	Today, 19.34	
Compassion	3	9	23 Mar 2023 06.47	NBJ	Today, 19.35	
Condition of Happiness	6	13	22 Mar 2023 21.27	NBJ	Today, 19.35	
Habits	7	18	22 Mar 2023 21.22	NBJ	Today, 19.35	
Healing	5	16	23 Mar 2023 06.29	NBJ	Today, 19.36	
Joy	4	12	23 Mar 2023 06.26	NBJ	Today, 19.36	
Letting Go	6	16	22 Mar 2023 21.23	NBJ	Today, 19.36	
Loving Kindness	3	5	23 Mar 2023 07.01	NBJ	Today, 19.36	
Non-fear	4	5	23 Mar 2023 07.08	NBJ	Today, 19.36	
Peace	5	13	23 Mar 2023 06.20	NBJ	Today, 19.38	
Present Moment	5	17	22 Mar 2023 21.50	NBJ	Today, 19.37	
Relax	6	16	23 Mar 2023 06.57	NBJ	Today, 19.37	
Three Practices	7	8	Yesterday, 06.12	NBJ	Today, 19.37	

Emergent Themes

Emergent themes in NVivo are created through a Query Process, a step-by-step method that compares informants' opinions to develop categories and concepts. After everything is finished, the researcher will begin to construct a web of knowledge and the foundation of the theory.

It is a step-by-step work with one node at a time to describe the finding in the concept or category. Then, compare how distinct each opinion of informants is and why they respond differently.

Geertz¹¹ (1973) created the "Thick Description" technique, which can be used in ethnographic writing to convey a deep understanding of an experience. Richer descriptions that go beyond the spoken word can be used in a broader analysis.

¹¹ Morse, J. (2018). Reframing Rigor in Qualitative Inquiry (N. K. Denzin & Y. S. Lincoln (eds.); 5th ed.). SAGE Publications, Inc.

2. How do the monks and nuns from Thich Nhat Hanh's tradition practice apply mindfulness?
3. How can the practice of applied mindfulness influence each individual and society?

Q1 What constitutes the essence of applied mindfulness in the tradition of Thich Nhat Hanh? The spirit of the practice is the core of applied mindfulness. The fundamental theory is the cornerstone of TNH's tradition. The goal of applied mindfulness is to focus on the present moment in various ways while performing daily tasks.

Q2 How do the monks and nuns from Thich Nhat Hanh's tradition practice apply mindfulness? The practice is within the daily schedule and outside the schedule. Some activities are being scheduled, and the rest are not. All the practices are connected with mindful breathing, the essence of applied mindfulness to dwell in the present moment by performing daily activities.

The approaches included the return to the present moment by observing mindful breathing, listening to the bell of mindfulness, reciting gatha, sitting meditation, walking meditation, total relaxation, touching the earth, and eating meditation.

Q3 How can applied mindfulness practice affect each person and society as a whole? The practitioners themselves are the first to gain from the practice. The second is the people in their immediate vicinity, starting with the community at large and moving on to the blood family.

(1) The benefits are divided into three. First, the affective benefits are that they have become more peaceful, and the capacity to calm down and regulate emotions has increased. They become less reactive and do not easily fall into arguments, so they respond with more compassion and understanding. The interpersonal benefits are that they have a higher capacity to listen and understand others, and their appreciation of life has improved. The other intrapersonal benefits are not applicable.

(2) The collective energy of togetherness influences the practice as an antidote to individualism and strengthens the practice. (3) Internal difficulties have decreased slowly, such as loneliness, fear of losing family members, etc. (4) The practices that support them the most

are the practice of gatha, mindful breathing, listening to the bell of mindfulness, walking meditation, and total relaxation.

Recommendation

Given the large amount of data and respondents, the researcher suggests further research to address potential biases in casual association estimates.

1. Consider Replicating studies with Plum Village Mindfulness Practice Center in France, Germany, and the United States could provide a comprehensive understanding of the findings.
2. The research focused on Dharma teachers from monks and nuns, but future studies could include lay Dharma teachers.
3. The study could be more engaging by dividing the experiment into two groups, comparing theories like Classical Conditioning phases and phenomena to synthesize a new theory.
4. Explore NVivo's features for evaluating, interpreting, and explaining social phenomena, providing a researcher space and framework for organizing and managing data and enabling efficient data questioning.

Conclusion and Discussion

The exploration delves deep into unraveling the profound essence of applied mindfulness, shedding light on its intricate practice among monks and nuns within TNH's tradition and meticulously examining its profound effects on both individuals and society as a whole. The research intricately dissects the correlation between applied mindfulness and behaviorism theory, particularly honing in on the principles of classical conditioning and associative learning, eloquently showcasing the myriad benefits that integrating these concepts into daily life can bring, especially when intertwined with mundane activities and responsibilities.

The outcomes of this study, though insightful, are somewhat constrained due to the limited sample size comprising solely of monks and nuns affiliated with the Thai Plum Village Practice Center, drawing data primarily from in-depth interviews which, while providing valuable qualitative insights, lack a comprehensive and meticulous analysis of how associative learning intertwines with classical conditioning through the practice of applied mindfulness, thereby casting a shadow of doubt on the reliability and generalizability of the findings.

In light of these limitations, the researcher propounds the idea of replicating similar studies across diverse geographical locations such as France, Germany, and the United States, thereby broadening the horizon of available information and enriching the depth of understanding. By engaging in comparative analyses of various psychological theories including classical conditioning, phenomena, and vicarious learning, the study's robustness could be significantly bolstered, offering a more comprehensive and nuanced perspective. Furthermore, delving into additional themes such as the intricacies of monastic life, virtues, and the rich historical tapestry of the Thai Plum Village could potentially unveil new layers of insights and understanding.

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