



Application Model for Buddhist Economics in Community of Thailand

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The purposes of this research were to study and to propose guidelines and forms application of Buddhist economics in the model community in Thai society.

Qualitative research was used for research design.





Buddhist principles that are consistent with the principles of practice in economics.

Prototype community in Thailand

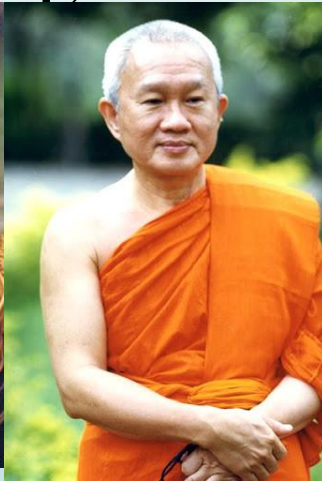
Application Model for Buddhist Economics in Community of Thailand

Research Framework



Research Results

1) Thai society has Buddhism as the foundation. Buddhism concepts were applied for interpreting and giving an explanation together with economic behavior. It is a mechanism in conjunction with the community way of life as shown in the sufficiency economy in community such as saving property (Sajjasasomsub Group) that was the sufficiency way in the community. There are monks who are leading the concept to the public such as Buddhadasa bhikkhu, P.A. Payutto, Santiasok Group, etc.





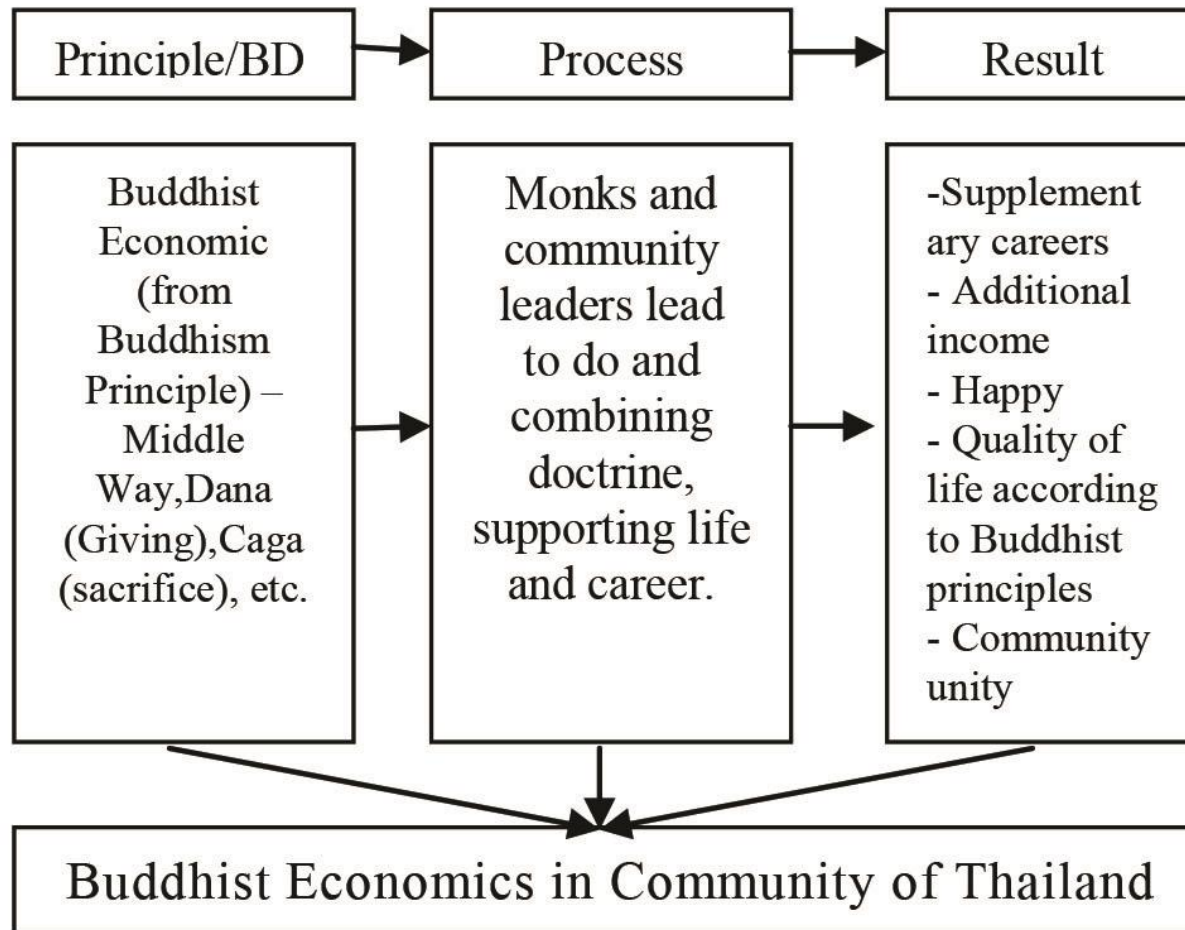
Research Results


2) Application of Buddhist Economics in the model community in Thai society of Ban Phai Nge community, and Wang Nam Yen Community, Suphan Buri Province (Central region), Ban Mae Kwak Community, Village, Ban On Subdistrict, Lampang Province (Northern region),. Application of Buddhist economics management within the community was the concept of "Fit, Sufficiency, Balance, Wisdom, Unity, and Happiness" until receiving the award "Yu Dee Mee Suk-Live for Happiness" at the provincial level that received the royal award from HRH Princess Maha Chakri Sirindhorn. Emphasizing on self-reliance (Atta-nat) and promoting the production of products were used within the community, and service delivery (Fellowship) included groups to supplement their occupations after farming. The model was applied with the principles of Buddhism through the way of religious beliefs and the way of life. Monks were the community leaders and led people to do the activities with the temple that was important support and management combined with the **culture in the community as well.**



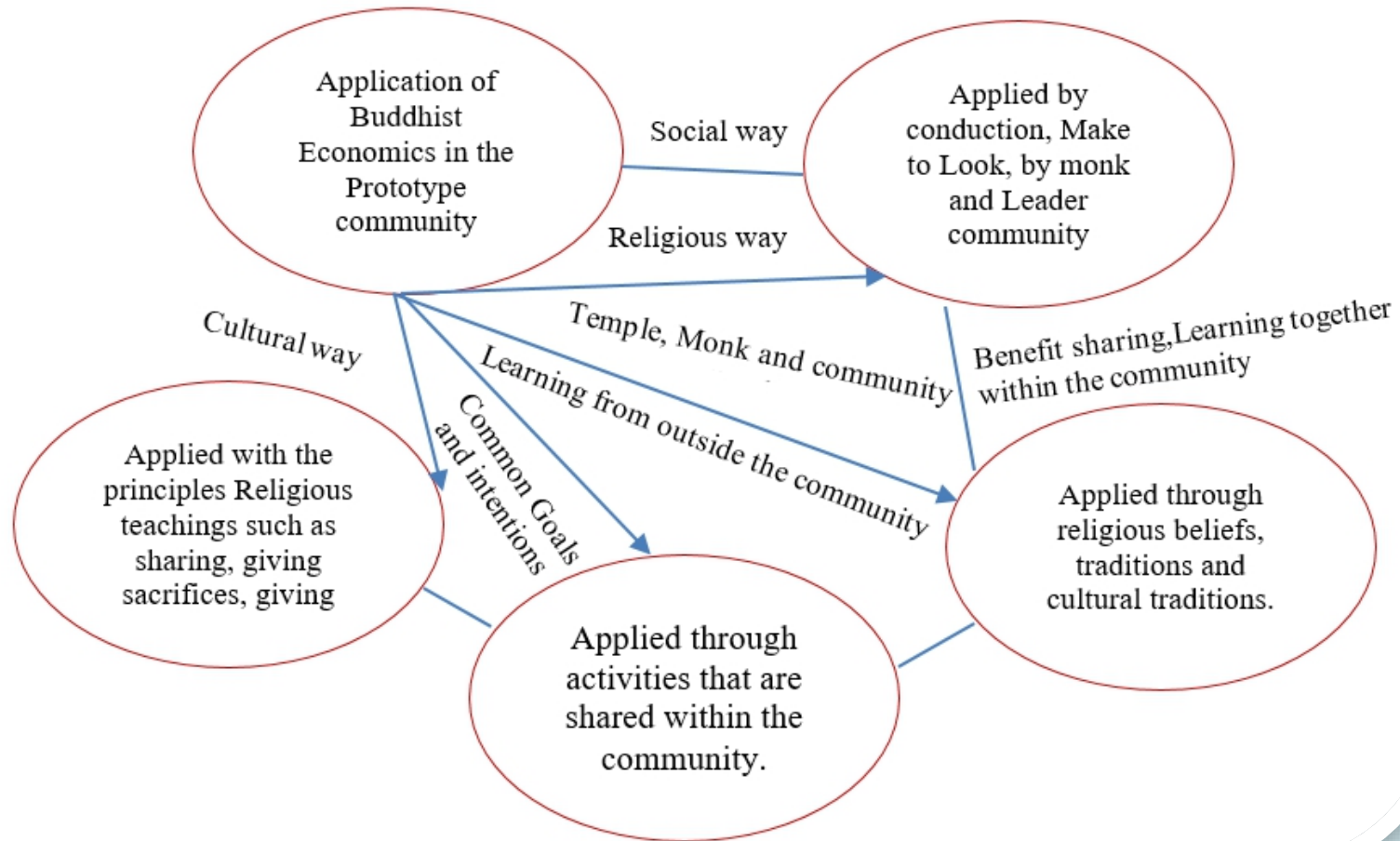
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In this picture, it shows the Pototype community and the activities that the community collaborates with and follows the Buddhist Economic.



A dark grey arrow points to the right from the top left corner. Several thin, light blue lines curve downwards from the left side of the slide, creating a decorative border.

From the diagram, explain that step 1 brings Buddhist concepts such as concepts of sufficiency, balance, fit, not greedy, environmentally friendly careers to integrate with life in the community with monks and community leaders as leaders. As a result, people have a good quality of life, have good health from non-toxic food production, increase income with unity occurred in the community and become a creative community. In this study, the sample communities in Suphanburi Province in the central region and Lampang province in northern Thailand.





In This Figure. it can be explained that the introduction of Buddhist doctrine such as the middle way (Pali: Matchimapatipada), Buddhist harmonious (Pali : Samakkii Dhamma), Sacrifice principle (Pali: Cāga), Principle of sharing (Pali: Dana), Buddhist teachings to integrate with community activities. Monks and community leaders can lead the way to promote activities and result of following the Buddhist economy are made people having more professional and income to gain better quality of life and happy as appropriately that according to Buddhist way.



Conclusion

Application of Buddhist Economics in Thailand is the integration of Buddhist doctrine into the mechanism of practice. Communities have an agricultural way of life with monks and community leaders using temples as the base for their operations. Integration with religion, traditions, beliefs, careers, and lifestyle. Resulting in happiness and the quality of life of people in the community with the goal of improving the quality of life of community members are expected. The guidelines are (1) implemented by the monks and community leaders, (2) learning, alertness and compliance, (3) promoting the driving to various processes that can occur, (4) resulting in an additional income, (5) improved quality of life, and (6) sufficiency in the community in the form of Buddhist economics.



Thank
you