

Buddhist Sociology at Khok Nong Na R-Model, Buriram Province in a Context of Prototype Area Management

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Abstract

This article is a study of Buddhist Sociology at Khok Nong Na, R-model, Buriram province using the method of studying from documents, research and observations and discussions, writing out an essay in the form of an academic article. Results of the study concluded that Khok Nong Na R-model, Buriram province which is a learning center that is a source of learning and food production according to the way of community agriculture knowledgeable agriculture mix which is consistent with the principles of Buddhism, “There is no other light equal to wisdom” by using the knowledge base as a tool to manage the community making it a source of food production that can be shared being supportive to the members around you. It causes interaction in a sociological relationship between each other according to the principle of ‘welfare’ according to the Buddhist concept or the renunciation of food sharing according to the principle of eating and Jāga (sacrificed and shared with each other (generosity) including the cow bank project that encourages livestock production, the cow no slaughter program, not for sale, born to be shared according to the principles of alms according to Buddhism which is interpreted as a Buddhist sociology on production consumption and sharing cause the coordination of community members as well.

Keywords: Buddhist Sociology, Khok Nong Na R-Model, Buriram province, Political Science

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Introduction

Reflections on the driving activities that have been carried out in the research process at Khok Nong Na R-model since the beginning of more than a year since the development of the heritage land as a source of agricultural learning under the research project “Developing a model area for area management with the King’s science integrated into learning Khok Nong Na R-Model in self-sufficiency of the community according to the way of sufficiency agriculture, Buriram province” including when starting the project, wrote a script study Khok Nong Na and the stability of the food chain according to the way of sufficiency agriculture and adaptation in life under the situation of the COVID-19 epidemic security of the food chain following Sufficiency Agriculture Practices with the Adaptation of Life in the Situation of the COVID-19 Epidemic (Lampong Klomkul, 2021).[1] It is a writing that reflects the concept of knowledge and understanding as if it were trial and error, bring about practical results empirical results were obtained as having rice. There are many kinds of vegetable gardens for subsistence

raising ducks, chickens, various kinds of fish, which can be shared with family members, brothers and sisters, even share it as a product distributed in the community as well. Therefore, in this study, the concept of being a learning center under social interaction will be reflected and resulted in the process and method of creating Buddhist sociology which will be studied and taken into account in the next study.

Buddhist Sociology

Academic Buddhism is a story that emphasizes the importance of the mind along with the importance of the body to contribute to the integrity of various academics. In a way that will help to integrate life, society and the environment more completely. It is good and valuable and will help solve social problems as well. Therefore, it is necessary, which helps to add value to those academic sciences, if they concentrate on presenting facts without regard for morality and social responsibility, will render them like a weapon of destruction to mankind. Buddhist science emphasizes both knowledge and virtue. Various academics should include the contents of responsibility or virtue as shown in the principles of Buddhism (Suthep Suweerangkun, 2011) that uses a systematic study of human behavior based on scientific processes being it behavior in terms of beliefs, values, education, careers, governance, etc. As for Buddhist sociology, it is a study of sociology that appears in Buddhist principles and applies Buddhist principles to solve problems and develop society to progress, especially Buddhist principles to strengthen stability can be classified as follows: 1) to strengthen the stability of life, such as Beṇṇasīla (the Five Precepts), Beṇṇadhamma (Dhammas V), Itthipāda IV, 2) To strengthen the stability of society, such as the direction, Saṅgahavutthu IV, and Brahmavihāra IV. 3) To strengthen economic security, such as the happiness of the householder. 4) To strengthen political and administrative stability, such as the monarchy system or the absolute monarchy system that must be governed by the principles of the Dasavidharajadhamma (Rajadhamma), the imperial rule and Rajasaṅgahavutthu with a republican system that must be governed by the Licchavī Aparihāniyadhamma VII (things leading never to decline but only to prosperity; conditions of welfare), and 5) to strengthen security in environmental conservation, such as the story in the Vanaropanasutra.

Buddhist science education is therefore a story that emphasizes the importance of the mind along with the importance of the body. This will contribute to the enrichment of various academic fields in a way that will help to integrate life, society and the environment more completely. It is good and valuable and will help solve social problems as well. The application of Buddhist academics to other academic disciplines is therefore essential, which helps to add value to that academic discipline more completely, make that academic. It's like a weapon that destroys humanity. Buddhist science emphasizes both knowledge and virtue. Various academics should include the contents of responsibility or virtue as shown in the principles of Buddhaddhamma (Chamnong Adiwattanasit, 2005) [3] or on issues related to Buddhist principles in the following issues. In other words, it proves the principles of Buddhism that lead to the benefits, happiness, and is truly helping the people of the world. Buddhaddhamma therefore benefits both the monks and the layman, or is it a principle that focuses on both the world and the public level is a life being related from the family to the nation. (Phra Mahapong Praphakorn Wisutthiyanmethee, 2016). [4]

Buddhist philosophy originated from the concept of seeking knowledge based on external truths and inner truths in which the principles of searching for those truths must be directed with consciousness and wisdom. The aim of sociology is to explain human behavior in society so that we can understand human nature, behavior of oneself and others with scientific criteria, to understand the role and status of human beings in society, to help people in society adapt to various social conditions (Phramaha Khomkhai Siripanyo (Singthong), Nathanakon Thong Putthamon, 2022). [5] If you look at the whole picture, you will see the connection between the scientific connection that has occurred until it is an important part between Buddhism and life. Therefore, in studying Buddhist sociology in this article, we will use the Buddhist framework to study social behavior in order to see the interaction between Buddhism, life, society and life together continue to study together.

Buddhist Sociology and Knowledge Interaction and Community Networks

Development of heritage land to lead to the creation of community learning activities through agriculture and driving under the COVID situation that causes the community as a whole to suffer hardships until it became a panic career, income, mental and health. Instability is everywhere. When the center was born, it resulted in (1)

the creation of an interaction between a network of academics, interested people, and members who were interested in learning and co-developing, both in terms of sharing experience information of experienced people as complementary, co-developing, or information-sharing to learn together which were both friends, and teachers who were respected as there were faculty members, students, and networks joining in activities and exchanging information as shown both in the Faculty of Education, Faculty of Social Sciences, Faculty of Humanities, Faculty of Buddhism, Mahachulalongkornrajavidyalaya University who come to interact in person or a group of people to inquire exchange information for learning together, thus, causing the interaction of academic networks to occur together.



Figure 1 Social connection through the learning of those who are interested in learning centers under the wisdom culture framework (Source: Author's photo, January 2022)

(2) Community-based network interactions Cow Bank Project Activities “No Harassment” in conjunction with Wat Intharam Samut Songkhram getting cows through the Ko Krabue Life Redemption Project in Thai to be used as capital for sustenance and life under the principles of Buddhism, don't oppress, don't eat, don't share, don't kill, don't sell, die and bury. The goal is to promote community welfare cause learning and drive under the principles of Buddhism causing the members of the group to come and get the cows. Interaction between projects, centers and activities with Wat Intharam project owners outside the area but the center has become the center and central activity of activities in terms of knowledge, occupation, income, etc.



Figure 2 Cow Bank activity, no killing, no selling, no burial causing interaction with the community (Source: Author's photo, January 2022)

Buddhist sociology and knowledge related to agriculture

As a “child of a farmer”, he grew up with the way of a farmer but with a worldview industrial style. The traditional way of agriculture does not answer the question, so they become “farmer's children”, leaving their homeland to go to school. Along with the worldview of “higher education, good work” through education, “degree” is the ultimate goal, but as far as I have found, part of it is an advantage because education creates knowledge, understanding, can be seen in both depth and breadth. However, another part still doesn't answer the question towards life as a whole still have to buy rice, buy vegetables and fruits that are not in a process that can be controlled as well as being able to control the “food source” for sustenance under the research process and knowledge arises.



Figure 3 Money is an illusion, the fish rice is real.

(Source: Author's photo, January 2022)

Initiating the development of targeted heritage land as a food production base or source of food, the concept of development with the goal of creating stability, sustainable as a source of food to occur. The concept of Khok Nong Na model for sustainable development. As shown in the concept in the study of Phramaha Hansa Dhammasaso and others (2022) [6] in the issue of Khok Nong Na Model, Sustainable Development proposed as a concept that:

Khok Nong Na Model Concept Focus on dividing land, planting gardens, planting forests, digging ponds, doing rice fields, building residences. Ancient is considered to be a high-class job that has been passed down from generation to generation. Is a symbol of fertility, is an art, is an exercise that combines a variety of organic farming practices in the same area, including 1) Khok is a high area, planting "3 forests, 4 benefits", 2) Nong is the digging of swamps, canals, or water channels, called again that Klong Sai Kai, and 3) Na; rice fields are fields for growing organic rice, soil rehabilitation management sustainable organic farming, returning small lives to the land Must be diligent and diligent to do it, have leadership in agriculture have compassion for each other helping each other, both in the family and the farming group together and based on the search for ideas about new farming by exchanging knowledge and experience among farmers for the Sustainable Development Goals (SDGs), covering the physical development dimension helps to have a well-being and happiness. In the area there is fresh air, good environment encourage a healthy body, a good mind, an environment with peace and prosperity, and the community will be peaceful even when a disaster or crisis occurs. Rice, fish, food in the Khok Nong Na model area is also a source of food to help each other without selfish and create opportunities to create a life that is stable in family life. It's a dishonest profession, concretely responding to the Sustainable Development Goals (SDGs)

In the study of Marisa Srisakaew, Sathaporn Wichairam, Sakol promsathit (2020) King's Philosophy: New Theory of Agriculture in the form of "Kok Nong Na Model" [7]

Khok Nong Na Model is the principle of maximizing the utilization of the area by focusing on retaining enough water and the production of livelihoods at the individual and household levels. Components of Khok Nong Na consist of (1) Khok (high area) is the use of soil obtained from the swamp excavation as a hump. or a large kanna grow crops and fruit trees To generate food and income for the household. (2) Nong (water storage) is the digging of a swamp. with a depth of about 6-8 meters to store water for use throughout the year Including the excavation of the Sai Kai Canal Distributing water to different parts of the area, creating moisture in the area. (3) Na (rice growing area) is growing rice organically for safe consumption. This will be a self-reliant use of local resources. reduce external dependency Build stability in households and communities. leading to strength in the development of the country

In the study of Natthavipa Jampasi Sukhumvit Saiyasophon (2021) [8] on the results of implementing water management policies according to the Khok Nong Na model in Udon Thani province has studied and presented as a conclusion that:

Guidelines for driving water management according to Khok Nong Na model in Udon Thani province, the budget used in the operation is lacking continuity, the farmers still have no products to sell and the model farmers are not well known as they should be. As for the guidelines for developing water management according to the Khok Nong Na model in Udon Thani province, it is necessary to go to the area to explore the problems and needs of the people in the area, to plan a clear operation, integrate operations with relevant departments. This will solve the problem at the local level and lead to self-reliance of farmers in the future.

In the study of Rujikan Sanon Nitiphat Kittiraksakun (2021) the application of the Khok Nong Na model for sustainable urban agriculture management [9].

The application model of the Khok Nong Na model for sustainable urban agriculture management can be applied in various urban areas according to their needs and environmental factors that must be considered before considering urban agriculture management are: Physical and environmental factors, social cultural factors and economic factors which resulted in strengthening the economic power of the family and the community to a stable economy and strengthening the family to the community and society.

In the study of Phra Athikarnpornnarai Kittikuno (Panbutr) (2022) [10] Khok Nong Na Model and Buddhist Sustainable Development that concluded the study that:

Khok Nong Na Model, is it a theory that can lead to sustainable development in accordance with international conditions and Thai context? by applying the principle of human development which is a Buddhist approach, let's analyze together, and to be used as a guideline for integrating with the sufficiency economy theory covering all issues. Khok Nong Na Model, a project born from the introduction of the King's science. The Sufficiency Economy theory is extended to solve the problem of water shortage for farming and there is a limited amount of land to cover all problems, resulting in a balanced well-being, having to eat, use, sell, rotate throughout the year. After analyzing it, it was found that it was a theory that could answer the question of sustainable development in the context of agriculture. Moreover, then the principles of human development according to Buddhism are integrated together, the problem can be solved more comprehensively and sustainably.

Conclusion of the theoretical idea or the practice of each area will be similar. It is an area designed to develop an agricultural way of life with the fact that Thai society is an agricultural society. Land development at Khok Nong Na R-model has a similar base of thinking and gained knowledge as a guideline for land development agricultural land design in order to support water and keep it available all year round through closed and open groundwater banks, soil characterization. The study of water characteristics, plant species, rice species, fish species or other types of livestock such as open chickens, cows are tons, but all require learning processes to adapt to the area with the aim of developing it as a source of food that is conducive. Enthusiasm, sharing, giving and learning are the common wisdom that led to further improvement of the quality of life in food production.

Buddhist Sociology and Product Development and Botanical Studies

Fruit development or product is considered a process that is driven by a learning center, in food production, products are consumed, including eggs, meat, fish, vegetables, plants, fruits, etc., but all are produced for consumption in the traditional way. The idea of developing a product in a simple food preservation form was born. Center for learning through research projects has produced Khok Nong Na drinking water to serve as a drink to support visitors, and banana products. It is a crispy banana that has been tried, made, packaged and has an appetizing taste (someone told me about it). development since the beginning On the one hand, it is a model to make the product both valued and valuable. On the other hand, the product will be promoted. Dispersion is like a commodity, so bananas are passed on as a food product, although initially it may not have a real value. But it can make the product clearer and can be used as a model for other communities.



Figure 4 Product development Crispy bananas cause product interaction and product distribution to other community members from Buriram bananas to MCU Ayutthaya (Source: Author's photo July 2022)

Therefore, in the product development process, it causes product development learning until it becomes part of the knowledge drive in various fields until it is developed into a product or results from this learning center.

In addition, the center has also been driven in the sections of Buddhist sociology and botanical studies which focuses on using the process of education as goals and guidelines for development as it appears in the story of the study of rice varieties, plant species, animal breeds through learning and experimentation from not knowing, knowing from superficial knowledge and is empirical knowledge tested both wrong and right, but all have knowledge as a goal. Therefore, it may be called a researcher, a farmer, a practitioner or agricultural trial work. Everything is gone because the framework of action is research, seeking knowledge. It's an experience of doing or do it with plants, animals, so it's about education plants and knowledge with the preparation of a talking tree that can scan QR-code then create knowledge or a set of knowledge leading to the quest for empirical knowledge about plant species, etc.

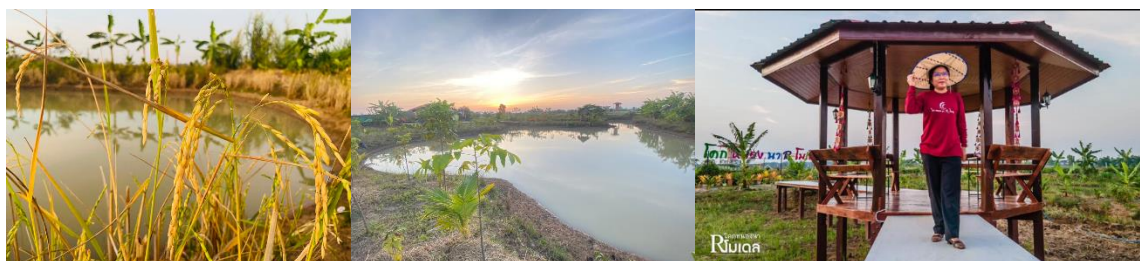


Figure 5 Rice, Soil, Water and Plant Varieties of plants are the promise of ecological learning. Environment and Botany that must be related to each other until the balance in the way of agriculture (Source: Author's photo, May 2022)

Buddhist sociology, problems leading to wisdom

There may be a question, Buddhist sociology at Khok Nok Nang R-Model, Buriram province, we have to answer that Buddhism teaches about suffering or problems (Dukkha), then develops a cycle to seek knowledge called seeking the cause of the problem (Samudaya) in order to seek wisdom or the method or suffering called the way or the way (Magga) and use that way or that way to solve the problem until the result is the answer, the conclusion or the answer (Nirodha). Therefore, from the crisis that arises from the crisis from COVID-19, it was found that food is an important factor of sustenance. Food is one of human security. The learning and research center therefore comes with creating readiness to accommodate risks in an agricultural way of life with food, rice, vegetables, and subsistence factors in a balanced way and in accordance with traditional ways and existing fundamentals inherited 'land' from parents.

The problem is facts from the context of the crisis caused by the COVID-19 pandemic that causes or affects the global community in a wider. The cessation of everything happened suffering (Dukkha), the production of some parts was stopped, some consumption stopped but consumption does not stop with it (Samudaya), seeking ways to create production and promote consumption under the principle of consumption for production to occur way-method (Magga) to lead to solving the initial and ultimate problem (Nirodha). Therefore, it is the development of food production sources by using the problem base as a tool for management to drive in a holistic way.



Figure 6 Development of Khok Nong Na learning resources R model aiming to develop ecological learning (Source: Author's photo May 2022)

Conclusion

The Buddhist model of sociology is the construction of a social model and its connection with society through knowledge, thus, making it consistent with the Buddhist concept of “Intellectual society” that uses the pursuit of knowledge as a tool according to Buddhism as in the case of Khok Nong Na Learning Center, the “problem” that came with the spread of COVID-19 caused some people to lose their jobs, food shortages, and people returning to their hometowns. The writer returned to his hometown more often has come up with the idea of developing a food supply when you can’t go out and buy it at the market out of fear or fear of the spread of disease resulting in knowledge of the development of land, plants, rice, fish, and other types of livestock. However, the implications are about food production according to the 4 factors, creating food security under careless thinking being vigilant against the risks arising from disasters or when it becomes zero and causes learning according to the framework of wisdom cause interaction between people and the surrounding communities through giving and distributing excess food produced cause community economics concerning production, consumption and management of surpluses sales trade takes place as well as to know about social values and symbols as shown in the local flowers Dok Supanniga (Dok Fai Kham) that is planted is blooming at Khok Nong Na which blooms in the sun, is a native flower of the province, although later learned. All of them are sociology of man and society eating, sleeping beliefs, values to knowledge, develop into knowledge. Therefore, for more than 1 year, Khok Nong Na is both an experience, understanding both understanding the way of agriculture that the ancestors have done and understand themselves in terms of emotions, feelings and continuous learning. It was an impressive and beautiful memory from that day until today.

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