Philosophy and the Developmental Concept of Thai Society

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Abstract

Study the methods and backgrounds of various philosophies. Entering Thai society and applying as well as understanding the development by using philosophy in Thailand, which has adopted the philosophy of the East and the West to develop the country's Eastern philosophies, for example, adopting the doctrines of Buddhism, Hinduism, Zen, Islam, and Christianity. including the economy, politics, education, language, and way of life of Western philosophy, such as science experiments, assumptions, research, modernization of materialism, technology, Scientifically understandable.

Key Words: Philosophy, Buddhism, Sufficiency Economy, Monastic.

Introduction:

In Thai society, there has been an understanding of philosophy for a long time. Because it is located in the ocean where ancient ships were transported, causing Thailand to receive both eastern and western philosophies to apply to the country's development. A Brief History of Western Philosophy from its Beginnings to the Present The reason why Thai people attach great importance to Western philosophy is that it has its roots in Western traditions. including the view that philosophy is a process of reasoning. This is not to say that the concept of Eastern philosophy has no such tradition. It's not hard to find such an idea. A good example is the argumentative and logical schools of Indian philosophy, such as Nayaya Mimansa or Buddhist schools of philosophy, such as Mathyika, for example. However, these traditions of Eastern philosophy are not mainstream. Western philosophers are often biassed towards rationalization. It is assumed that argument and argument are not the correct ways to approach the truth. As we know, Thai Buddhists often think that reasoning is simply an approximation of reality as they understand it. which is not the right way, and the right way must be the other way (Soraj).

Although there are certainly differences between Eastern and Western philiosophical systems, they both aim at the same goal of apprehending Truth and understanding the best

way to live one's life. Modern-day scholarship often makes a serious, and arbitrary, distinction between the two which is unnecessary and erects and artificial boundary between the two traditions (Emily Mark).

Definition

Philosophy is the use of reason in understanding such things as the nature of the real world and existence, the use and limits of knowledge, and the principles of moral judgment (Dictionary.Cambridge), the philosophy, a group of theories and ideas related to the understanding of a particular subject: the philosophy of education/religion/science, a particular system of beliefs, values, and principles: the Ancient Greek philosophy of Stoicism, the way that someone thinks about life and deals with it: (Dictionary.Cambridge). Philosophy is the study of the nature and meaning of the universe and of human life, philosophy of something the philosophy of science, a professor of philosophy, a degree in philosophy (Oxfordlearnersdictionaries), a particular set or system of beliefs resulting from the search for knowledge about life and the universe/Buddhist/Eastern/Hindu philosophy, the philosophy of Aristotle, the development of different philosophies (Oxfordlearnersdictionaries), a set of beliefs or an attitude to life that guides somebody's behavior, philosophy of something Her philosophy of life is to take every opportunity that presents itself (Oxfordlearnersdictionaries). The subject of the principles of knowledge and truth (Thai dictionary, Royal Institute edition). According to Buddhist traditions, these argue that Buddha's awakening consisted of overcoming ignorance and then attaining a fundamental insight into the nature of reality. The Buddha's teachings, then, were intended to help others achieve liberating insight (William Edelglass). While it would be inappropriate to categories Buddhist thought only in Western philosophical terms, the primary areas of Buddhist philosophical inquiry can be roughly distinguished along the following lines (William Edelglass): At last, a view into the fundamental nature of reality (metaphysics and ontology); understanding the nature of this insight and other knowledge (epistemology); the limits and possibilities for articulating knowledge linguistically (philosophy of language); understanding how to interpret written and oral teachings (hermeneutics); understanding intention, action, and the consequences of action and how we ought to live (ethics); and finally, a view into The nature of consciousness (William Edelglass).

Reviews literature

Christopher W. Gowans, (2022)An introduction to the philosophy of early Buddhism with comparisons to Western philosophy.

Stephen J. Laumakis, (2022)A revised edition of an earlier work that emphasizes early South Asian Buddhism but also includes material on East Asian Buddhist thought.

Mark. Siderits, (2007)More than any other introductory text, this one presents Buddhist philosophy in a way that will be familiar to analytic philosophers. It is an excellent entry to Buddhist philosophy for students of Western thought.

Williams, Paul., (1989)An accessible introduction to the most important Mahayana philosophical views in India, Tibet, and East Asia.

Williams, Paul, and Anthony Tribe, (2000)A sophisticated introduction to Indian Buddhist thought that draws on scholarship from numerous disciplines in Buddhist studies and provides analysis of many important texts.

William Edelglass J. G., (2009)The Buddhist philosophical tradition is vast, internally diverse, and comprises texts written in a variety of canonical languages. It is hence often difficult for those with training in Western philosophy who wish to approach this tradition for the first time to know where to start, and difficult for those who wish to introduce and teach courses in Buddhist philosophy to find suitable textbooks that adequately represent the diversity of the tradition, expose students to important primary texts in reliable translations, that contextualize those texts, and that foreground specifically philosophical issues. Buddhist Philosophy fills that lacuna. It collects important philosophical texts from each major Buddhist tradition. Each text is translated and introduced by a recognized authority in Buddhist studies. Each introduction sets the text in context and introduces the philosophical issues it addresses and arguments it presents, providing a useful and authoritative guide to reading and to teaching the text. The volume is organized into topical sections that reflect the way that Western philosophers think about the structure of the discipline, and each section is introduced by an essay explaining Buddhist approaches to that subject matter, and the place of the texts collected in that section in the enterprise. This volume is an ideal single text for an intermediate or advanced course in Buddhist philosophy, and makes this tradition immediately accessible to the philosopher or student versed in Western philosophy coming to Buddhism for the first time. It is also ideal for the scholar or student of Buddhist studies who is interested specifically in the philosophical dimensions of the Buddhist tradition.

P. A. Payutto, (2012) Buddhism in Thailand reached the modern period under the warm support of the king and the people, without any interruption of colonial persecution or suppression. Side by side with the people, the monks came into encounter with Western civilization. Hand in hand with the secular government, the monkhood started on modernization. Under King Chulalongkorn, the structure of the secular government was changed to adopt a new pattern, and a modern Western system of public education was introduced. With the assistance of the King's halfbrother, the Monk-prince Vajirananavarorasa, who later became a supreme patriarch, an important role in public education was assigned to the monks, a new form of ecclesiastical government was established, and a foundation was laid for the modernization of ecclesiastical education. Thailand was credited with the publication of the first complete set of the Pali Canon, known

as the Royal Siamese Tripitaka. A royal library was erected for the preservation of Buddhist sacred books and rare scriptures. Two royal Buddhist academies, Mahamakuta and Mahachulalongkorn, were founded with a plan to function in due course as Sangha colleges or universities providing for monks and novices advanced Buddhiststudies along with modern higher education.

Arunya Tuicomepee,John L. Romano,Soree Pokaeo, (2012)The authors present historical and current accounts of the counseling profession in Thailand. In addition to the influences of Buddhism on counselor training and practices, professional issues such as licensure, professional organizations, and the relationship between counselors and other mental health professionals are summarized. The role of counselors in recent political and natural disasters is highlighted, along with the importance of adapting Western counselor training and service practices to better meet the needs of the Thai population.

The Objectives of the Study

To study the early history of philosophy in Thailand.

To comparative study of various philosophies in Thailand.

To study the philosophy used in development in Thailand.

Various philosophies in Thailand.

A Brief History of Western Philosophy from its Beginnings to the Present The reason why Thai people attach great importance to Western philosophy is that it has its roots in Western traditions. including the view that philosophy is a process of reasoning. This is not to say that the concept of Eastern philosophy has no such tradition. It's not hard to find such an idea. A good example is the argumentative and logical schools of Indian philosophy, such as Nayaya Mimansa or Buddhist schools of philosophy, such as Mathyika, for example. However, these traditions of Eastern philosophy are not mainstream. Western philosophers are often biassed towards rationalization. It is assumed that argument and argument are not the correct ways to approach the truth. As we know, Thai Buddhists often think that reasoning is simply an approximation of reality as they understand it. which is not the right way, and the right way must be the other way (Soraj).

Although there are certainly differences between Eastern and Western philiosophical systems, they both aim at the same goal of apprehending Truth and understanding the best way to live one's life. Modern-day scholarship often makes a serious, and arbitrary, distinction between the two which is unnecessary and erects and artificial boundary between the two traditions.

Since the 'discovery' of eastern philosophy by western explorers and scholars in the 18th and 19th centuries CE, there has been an arbitrary division maintained, especially in

colleges and universities, between 'western philosophy' and 'eastern philosophy' as though these two systems present radically different views of the world. In Plato's *Meno*, Socrates praises a slave who knows geometry although he has never been taught it. Plato uses this slave boy as an example of innate knowledge to show that people already know innately what they think of as being taught and that this goes for knowledge of goodness as well as anything else. Just as a child knows when it is hungry, a person knows how to be good. Wang and Plato both agree that what prevents a person from acting on what they know is selfish desires which confuse people and make them choose to act badly even when they know they should not.

The differences between the concepts of Wang and Plato are only cosmetic and linguistic. There is no difference in their fundamental ideas. Philosophers from the east have always been engaged in exactly the same pursuit as their counterparts in the west. There is no 'eastern' or 'western' philosophy; there is only philosophy. The love of wisdom knows no separate region; philosophy defies all boundaries and every kind of petty regional definition (Emily Mark).

Buddhism in Thai kingdoms

Thailand has had four historical periods: Sukhothai Ayudhya); Thonburi and Ratnakosin). The history of Buddhism in Thailand and the his-tory of Thailand as a nation are closely aligned. Before accepting Buddhism, the Thai people practiced a kind of animism, believing in the spirits of trees, mountains, and other natural phenomena. An important stone inscription dating from the Sukhothai period provides evidence that Thais venerated Pra KhaP'ung P'i, the spirit of a mountain, as the greatest spirit in the landand made sacrifices to him in order to gain favor and protection. Later, Buddhism and Indian social values became the norm (kabilsingh).

Sukhothai period

The earliest evidence of a strong and unified Thai kingdom, with it scapital at Sukhothai, dates from the year 1253. By the end of the thirteenth century, the new kingdom had succeeded in driving out the Khmer and Mon peoples and had established control over a vast area in north-central Thailand. For nearly a century, this kingdom began the development of Thai civilization, adopting and synthesizing elements from neighboring cultures and forging its own traditions and customs. Many scholars consider the Sukhothai period the cradle of Thai culture. The Thai alphabet was developed out of Pali and Sanskrit sources and rendered through Khmer (Cambodian) culture during this period. Khmer aesthetic forms in art and architecture were also adopted (kabilsingh).

Ayudhya period

This period, spanning 139 years, began in the reign of King Ramadhipati I and ended with that of King BaromTrai Lokanath. Hence the conglomeration in Ayutthaya of religious

beliefs and practices made up ofBrahmanism, Mahayana Buddhism, Khmer style, and the Sukhothai Ceylonese Theravada, each of which seemed to be inseparably associated with the rites, ceremonies and traditions. This resulted from the adaptation of the latter to the conditions of Ayutthaya and the modification of the former to suit the circumstances. But King BoromTrailokanath must have been greatly impressed by the Buddhism of his northern state of Sukhothai, for he was known to have been ordained in the Culamani monasteryin Phitsanulok for eight months, and it has since become a tradition for every young Thai to be ordained once in their lifetime. This tradition was immediately followedby the young members of his own family and also by his courtiers, with consequent replacement of the Lop Buri (The World Buddhist University).

Rattanakosin period

The Ratanakosin period, ruled by the present Chakri Dynasty, began in the year B.E. 2325, His Majesty King Bhumibol being the ninth in succession. The first three reigns were marked by the energetic rehabilitation of home affairs as well as the bitter and incessant struggles against outside aggression. Construction work was untiringly carried on and administration procedure adopted inthe style of Ayutthaya as much as possible. At the same time the armed forces were no less active in their responsibility of fighting for and safeguarding the independence of the country. Many wars were waged and every time the aggressors' forces were driven back with great losses. It was not until about a century later, that is in the reign of King Rama IV, also known as King Monkut, that the general situation changed and the country entered a newera of development. The courses of buddhist study roughly divided into two categories, viz. the course of study in the vernacular and that in the Pali language, the former being called Nak Dham and the latter Pali, or Parien, course (The World Buddhist University).

Economic: Philosophy of Sufficiency Economy.

Economic development must be done step by step. It should begin with the strengthening of our economic foundation, by assuring that the majority of our population has enough to live on…Once reasonable progress has been achieved, we should then embark on the next steps, by pursuing more advanced levels of economic development. "Being a tiger is not important. The important thing is for us to have a sufficient economy. A sufficient economy means to have enough to support ourselves…we have to take a careful step backward…each village or district must be relative self-sufficient (Adulyadej)."

Modern development has caused changes in all aspects of Thai society. The positive impacts of the development are economic growth, progress of material and public utilities, modern communication systems, and improvement and expansion of education. However, few of these results have reached rural areas or the underprivileged in the society.

On the other hand, rapid economic growth and the rise of consumerism has led to a state of economic dependence and deterioration of natural resources as well as the dissolution of existing kinship and traditional groups to manage them. The traditional knowledge and wisdom that have been employed to solve problems and accumulated in the past are forgotten and have started to disappear.

Significantly, what has dissipated is the people's ability to rely on themselves and conduct their lives and pursue their destiny with dignity. For Thailand, the 1997 economic crisis served as a costly lesson of unbalanced and unstable growth, partly due to the improper economic and social development process, in which the economy relied heavily on foreign capital inflows and external markets.

The Royal Initiative of the 'Philosophy of Sufficiency Economy'.

Although His Majesty has been promoting self-reliant or sustainable farming since the 1950s, it is generally accepted that the idea of Sufficiency Economy had been brought up in the 1970s during in His Majesty's speeches.

Sufficiency Economy is a philosophy based on the fundamental principle of Thai culture. It is a method of development based on moderation, prudence, and social immunity, one that uses knowledge and virtue as guidelines in living. Significantly, there must be intelligence and perseverance which will lead to real happiness in leading one's life.

In this royal statement, His Majesty concerned that modern development which emphasized only the economic expansion might eventually lead the country to crisis. Therefore, he stressed the importance of building a 'good and stable foundation' before further progress could be developed. This means that instead of putting the emphasis on the expansion of the industrial sector prior to development, the stability of the basic economy should be established first, that is, assuring that the majority of rural people have enough to subsist first. This is a method of development that stresses the distribution of income to build the overall economic foundation and stability of the country before going on to a higher level of development. On a personal level, the Philosophy of Sufficiency Economy can be adopted by all people simply by adhering to the *middle path*. The awareness of virtue and honesty is also essential for people as well as public officials.

The Philosophy of Sufficiency Economy and its Three Pillars.

- Moderation: Sufficiency at a level of not doing something too little or too much at the expense of oneself or others, for example, producing and consuming at a moderate level.
- Reasonableness: The decision concerning the level of sufficiency must be made rationally with consideration of the factors involved and careful anticipation of the outcomes that may be expected from such action.

- Risk Management: The preparation to cope with the likely impact and changes in various aspects by considering the probability of future situations.

Decisions and activities must be carried out at a sufficient level depending on two conditions:

Knowledge, comprising all-round knowledge in the relevant fields and prudence in bringing this knowledge into consideration to understand the relationship among the field so as to use them to aid in the planning and ensure carefulness in the operation.

Virtue to be promoted, comprising the awareness of honesty, patience, perseverance, and intelligence in leading one's life.

The Philosophy of Sufficiency Economy and National Development.

His Majesty's Philosophy of Sufficiency Economy emphasizes that the producers or consumers try to produce or consume within the limit or limitation of existing income or resources first. This is the principle in decreasing the dependence and increasing the ability to control the production themselves, thus deceasing the risk from not being able to efficiently control the market system.

Sufficiency Economy does not mean that one must constantly be frugal. A person can indulge himself in luxury once in a while, provided that it is within his capacity to do so. But the majority of the country's population often overspends beyond their means. Sufficiency Economy (Chaipattana Foundation) can lead to the goal of establishing economic stability. Fundamentally, Thailand is an agricultural country; therefore, the country's economy should be keyed towards agro-economy and food stability in order to establish a stable economic system to a certain degree. This is an economic system that can help lessen the risk or economic instability in the long run (Chaipattana Foundation).

Education: Buddhist philosophy in Thailand.

The relationship between temple education and Thai society is organic and adaptive, creatively responding to changing political environments.1 Education has been an important component of the vital, ongoing relationship between lay Buddhists and the monastic institution within Thailand.

This changed in the late nineteenth century in Thailand when King Chulalongkorn, or Rama V, began to initiate the creation of a public education system. This idea was conceived in 1875 but only began to be implemented in 1898, when Rama V's half-brother, Prince Wachirayan, who was a Buddhist monk and prominent figure of monastic education reform, was asked to lead the introduction of primary school education in the provinces. Because of the long-term connection between Buddhism and schooling, the first step in creating educational institutions open to the public was to use the preexisting monastic structures. This

attempt to merge the state's educational interests with the Buddhist temple structure functioned well at first. The goals of the state and monastic schools aligned when Prince Wachirayan gave monastic leaders in the Thai provinces government textbooks and autonomy over how they should be used. The wide-ranging knowledge in the textbooks themselves was an incentive for many monastic schools to join the government program. Tis merger of government and temple worked, as the state did not have the resources to support a new educational infrastructure, and it made sense to utilize the support of the Buddhist temple school facilities (Brooke Schedneck,Samran Khansamrong,Steve Epstein).

Two monastic universities.

1.Mahamakut Buddhist University (MBU) can trace back its history over a century. In 1893, His Majesty King Chulalongkorn granted the Royal Permission to set up a college in commemoration of his royal father, King Mongkut, as Mahamakut Royal Academy. Its objectives according to the royal wish were (1) to set up an educational locus for Buddhist monks and novices, to set up an educational institution of national and international level, and to set up as a locale for propagation of Buddhism. On 26 October 1893, His Majesty visited and administered the academic activities of the institution. From its inception, the operation of Mahamakut Royal Academy proved to be very satisfactory. On 31 December 1945, His Holiness Krom Luang Vajiranyanavong in the capacity of President of Mahamakut Royal Academy together with senior monks announced the inauguration of a Buddhist university. It was the unprecedented effort to establish the first Buddhist University in Thailand which was officially named ‘Mahamakut Royal Academy Educational Council, the Buddhist University of Thailand.' It is well known as the first university in Thailand catered for Buddhist monks and novices (IATBU).

2. Mahachulalongkornrajavidyalaya University: In 1902, His Majesty the King Rama V issued the Sangha Administration Act of B.E. 2445 to systemize Sangha administration across the country. According to the Act, the Sangha Supreme Council was granted authority to settle all the disputes and conflicts, and was divided into hierarchical levels: Regional, provincial, district and sub-districts respectively. Besides, the Sangha Administration Act shows the King's vision in equal opportunity for all in education: both laymen and monks. The Act states that abbots and higher-ranking monks are responsible for supporting education. This also synchronizes with the announcement of the formal education for children in up-country in 1898. It requires that education be started at various temples and monks were to be in charge of teaching. School textbooks were also printed on Dhamma and subjects.

The Chronology of Mahachulalongkornrajavidyalaya University.

On September 13, 1896, His Majesty King Chulalongkorn the great, raised the status of Mahathat Witthahayalai to that of a royal college, under the title of Mahachulalongkornrajavidyalaya, aimed at providing Tipitaka studies, and higher education, not only for monks and novices, but also for laypeople. On September 21, 1997, the National Assembly of Thailand enacted a royal Act of Mahachulalongkornrajavidyalaya University to the effect that the University should become a legal entity under the supervision of the state (Mahachulalongkornrajavidyalaya University).

Politics: Buddhist philosophy in Thailand.

Buddhism in Thailand has been characterized as a 'revolutionary' force, since rationalist Buddhist teachings offer considerable support for progressive and democratic political ideas. The reality, however, is that Thai Buddhism has been captured by the state, and its latent radicalism neutralized. The symbiotic relationship between the state and *sangha* has effectively limited Buddhism to the role of legitimating state power, and the universalistic teachings of Buddhism have been subordinated to nationalist ideology. While there is some interest in progressive ideas, overall numbers of monks are falling, and commercialized folk Buddhism has gained the upper hand. Monastic sexual and financial misdeeds are widespread. Thai Buddhism is also highly intolerant of those who deviate from mainstream teachings, making a mockery of ideas of freedom of religion (Martin Seeger). The Thai state strongly supports a conservative, orthodox and authoritarian mode of Buddhism. Insofar as Thailand has experienced processes of democratic transition and consolidation in recent decades, it has been in spite of the role of Buddhism (Duncan McCargo).

Political reform and religious freedom.

A landmark in modern Thai politics was the new constitution of 1997, widely hailed as a 'peoples' constitution', and said by some to have laid the basis for long term emergence of Thai liberalism'.32 An important feature of the 1997 constitution was its emphasis on rights-including the creation of a human rights commission, an entirely new innovation. Prawase Wasi, one of the architects of the constitution, came under considerable pressure from Buddhist groups to make Buddhism the national religion, pressures which were ultimately resisted.33 Like previous Thai constitutions, the 1997 constitution stated that all Thais have the right to religious freedom. Indeed, it goes further than its two predecessors in stating that a person shall enjoy full liberty to observe religious precepts'.34 This covered activities related to religious belief, but not amounting to acts of worship. But as Streckfuss and Templeton note, the provisions of the 1997 constitution offer less protection than those suggested by the International Covenant on Civil and Political Rights; in particular, they do not explicitly protect the freedom to adopt a different religion (Duncan McCargo).

Langguage: Buddhist philosophy in Thailand:

Pali Studies in Thai History,

Sukhothai period was the inflowing time of Buddhist literary works from foreign countries to Thailand because of many factors. King Ramkhamhaeng the Great played two key roles at the same time: ruling the country and teaching the Buddha's Dhamma. King Lithai of Sukhothai also invited monks to come and study the Tipiíaka scriptures along with various arts inside the Royal Palace. Some passages in the book entitled "Tao-Sichulalak" tell us that some monks were well-versed in one, or two, or four, or five books of the Vinaya Piíaka, some monks were well-versed in forty, or one hundred, or many more Suttas in the Suttanta Piíaka, some monks were well-versed in ten, or many more Bhanavaras in the Abhidhamma Piíaka.

In Lan-na, the arrival of Buddhist literary works from foreign countries resulted in Buddhist scholar monks in Chiang Mai and surrounding area. Those scholars wrote many Buddhist literary works; for instance, Phra Sirimangalajarn wrote Maàgalatthadîpani, Vessantaradîpani and other works. In Rattanakosin period, the method of Pali study was copied from that of Ayutthya period. But it might be changed a little. In the reign of King Rama II, His Holiness the Supreme Patriarch Mi of Wat Ratchaburana gave advice to the King to change the system of Pali study and examination. The grade of study was divided into nine, i.e. grades I to IX. The teachers were called "Royal scholars". The teaching and examination activity were run inside Wat Phrasirattanasatsadaram.

Apart from this, the new section of ecclesiastical education, i.e. Dhamma Study has been established and the grade of study has been divided into three, namely Grade I, Grade II, and Grade III. Along with this, each grade has been fixed as the prerequisite of Pali Studies. Later on, in the reign of King Rama VII, the method of examination has been changed from oral to paper writing examination and the curriculum of Pali Studies was fixed for grades I-IX (Dr. Phramaha Somjin Sammapanno).

Conclusion

The concept of Thai social development mentioned above, the concepts that are used to develop Thai society are Western philosophy and Eastern philosophy. which is different, such as western philosophy's emphasis on science experiments. I hypothesise research is a process. Technological materialism, etc. Eastern philosophy includes Buddhism, Hinduism, Taoism, Zen, and Christianity, but the most powerful in Thai society is Buddhist philosophy. It has been involved in economic, political, educational, and language development from the past to the present. Bringing Buddhism to integrate to lead to wealth, stability, and sustainability is the principle of coexistence in society with consideration of love and warmth. Life, safety and property, which is a natural or fundamental need of living beings in the Buddhist dimension, by cultivating love and respect for each other, the love and respect for each It is the result that will arise from showing kindness, that is, caring and caring when there

is love and respect for each other. Giving mutual support There will be no quarrels with each other. The unity which is the result of the desire of the group, It will happen in any era. Then unity is the unity of activities, educational interests, and behaviours that follow. These are the reasons for being together. But at the same time, these good things are the sum of each other. By creating a specific cause here.

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