



Analyze the Volunteer Spirit of Buddhist Friends Helping Friends of Villagers in Tao Lek

⁽¹⁾ Phra Prayoon Dhammavaro [Rassamee], ⁽²⁾ Phra Soponphattanabundit,
⁽³⁾ Phramaha Mit Thitapanyo*

^{(1),(2),(3)} Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand
E-mail: ⁽¹⁾ Prayoon@gmail.com, ⁽²⁾ sukanya.aru@mcu.ac.th, ⁽³⁾ mit.wan@mcu.ac.th

*Corresponding Author, E-mail: mit.wan@mcu.ac.th

Abstract

The objectives of this research were as follows: 1) to study the volunteer spirit in Theravada Buddhism; 2) to study the volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province; 3) to analyze the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province; 3) to analyze the volunteer spirit of Buddhist friends helping friends of villagers in Tao Lek, Phon District, Khon Kaen Province. This study was carried out by means of qualitative research by conducting an in-depth interview to collect data from 28 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: Volunteerism in Theravada Buddhism: helping each other benefits oneself and others. It is volunteering to help the public or those who are suffering with Mettā or to help each other with generosity. There is a sacrifice for the common good, focusing on individuals in society to realize the importance of helping others and be ready to offer help whenever possible. In addition, for social awareness, having a conscious behavior in using public things, and helping each other to solve problems with respect to the rights of others, without destroying individuals in society, the law, morals, morality, and ethics. The volunteer spirit of Buddhist friends helping friends in villagers in Tao Lek: the group of friends helping friends of Tao Lek villagers is to create benefits for society and groups of people in terms of creating welfare for the group and creating a balance between humans and humans to wake up awareness and take into account the public as the main ready to help others, to raise conscience and adhere to the moral and ethical system. It is to create a good quality of life for the people with the hope of solidarity for the group of people. Analysis of the volunteer spirit of Buddhist friends helping friends of villagers in Tao Lek, Phon District, Khon Kaen Province: there is a good relationship between groups of people when there is a relationship that can create a peaceful society, however, building capital in times of poverty is still considered a good way to provide welfare services in times of support for fellow adolescents.

Keyword: Volunteer Spirit, Buddhist Friends Helping Friends, Tao Lek Villagers

1. Introduction

In Thailand, the word “volunteer” or „public mind“ began to be mentioned after 1962, when the National Economic and Social Development Plan began to be implemented. But it became clearer after the incident on October 14, 1973. The previous volunteer activities were organized to support the state's relief work, done by religious institutions privately foundation, organized by private. It was established to help people of the same race or region. It is the nature of the giver to the receiver. After the incident on October 14, 1973, people with poor status began to realize their own power and the social consciousness of the middle class has been raised. Later, in the 8th National Economic and Social Development Plan (1997-2001), human development was emphasized. The mechanism that can cause human development is the education system, which mentioned being a volunteer spirit or

public mind against education in the aforementioned development plan and continued to the 9th Development Plan (2002-2006). It clearly mentioned the volunteer spirit that was a feature of the Thai people who relied on them. This would help in economic, social, and political development, addressed in the field of civil society and community involvement [Wipha Korkiat. 1996, 10] [1] The concept of volunteerism was seriously established and used until it was well known in Thailand from the Tsunami disaster on December 26, 2004. At that time, many volunteers from all over the country and around the world joined forces with the governments, private sectors, and civil society in order to mobilize assistance to victims, recover bodies, and clean the seaside area in 4 southern provinces. The beginning of this volunteer movement made Thai people appreciate the importance of unity, participation virtue, and the creation of benefits for society [Machita Champathet Rodsuthi, 2009, 20] [2] The 8th National Economic and Social Development Plan (1997-2001) places importance on the decentralization of political power, local administration, and human resource development. It is said that the mechanism for people to develop is the education system, so there are more mentions of the public mind or public consciousness. In particular, the United Nations has cooperated with other countries and established the year 2001 as the International Year of Volunteers, also known as "IYV 2001". It, therefore, causes awareness throughout the world, including in Thailand. It resulted in the 9th National Economic and Social Development Plan (2002-2006) mentioning a clear public awareness of the desirable characteristics of Thai people that will lead to economic and social development and politics getting better. This has been linked to the 10th National Economic and Social Development Plan (2006-2011). It is a map that determines the direction, guidelines, and strategy for National Development. Society is peaceful and happy together. Thai people have morality, bring knowledge and keep up with the world, a warm family, a strong community peaceful society, the economy is of high quality, stability, and fairness [Office of the National Economic and Social Development Board: 2006, 63] [3]. The volunteer spirit was a model that had occurred in the past 2600 years, that is after Prince Siddhartha had prayed for enlightenment to become a Buddha until attained Buddhahood. It, therefore, gave birth to a volunteer spirit starting from the creation of Buddhist disciples or religious persons to be an important mechanism for propagation and gave birth to Sangha or monks, disciplines in Buddhism until the end of the Triple Gem in a method known as Ehi Bhikkhu Upasampatha. The Buddha sent those Buddhist monks to preach the religion with the Buddha doctrine that "Bhikkhus, you go on a pilgrimage in order to benefit of many people to help the people of the world for the benefit and happiness of the Deva and humans". This Buddha doctrine is considered the beginning of the creation of Buddhist volunteerism until the present day [Vin. [Thai] 4/32/40] [4] giving without asking for reward, giving according to Buddhism, or what the Buddha taught is a useful truth. It can be used to solve suffering, leading to the destination. It should also mention the benefits and goals related to human relations. He has divided the benefits into 3 things, namely 1) Attattha: gain for oneself 2) Parattha: gain for others 3) Ubhayattha: gain both for oneself and for others. He brings 3 benefits according to the teachings of Buddhism, that is, after doing good deeds, you can allow yourself to increase your understanding of the Dhamma, get merit, and enjoy the mind. This is the object, this is number one. At the same time, it can help a person solve difficult problems, and inspire others, adjust bad habits. This is the Parattha, this is number 2. Both parts develop together, this is Ubhayattha, and this is number 3. In Western studies, the term egoism is often used to mean selfishness and use the word (altruism) to mean public benefit [Somdet Phra Buddhaghosacariya (P.A. Payutto), 1996, 1220] [5]. Therefore, the researchers have seen the importance of community development through Buddhist volunteerism in order to create harmony and unity in the community through various activities of a group of the volunteer spirit of Buddhist friends helping friends of villagers in Tao Lek, Chodnongkae Sub-district, Phon District, Khon Kaen Province. This research will be of great benefit to enhancing participatory and stable community development, society can continue to be happy in the future.

2) Research Questions

- 2.1) How is the volunteer spirit in Theravada Buddhism?
- 2.2) How is the volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province?
- 2.3) How is the analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province?

3) Research Objectives

- 3.1) To study the volunteer spirit in Theravada Buddhism
- 3.2) To study the volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province
- 3.3) To analyze the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province

4) Research Method

This research is qualitative research. The title of “Analyse the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province, the researchers define the research method as follows;

- 3.1) This study is a documentary study and collecting data is from relevant documents and evidence from Tripitaka, books, and research reports. The document associated the relationship with the concept, the analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province.
- 3.2) Data from in-depth interviews with 28 sets, and 28 persons, the targets derived from villagers in Tao Lek community, Phon District, Khon Kaen Province Fieldwork is from key informants.
- 3.3) Data is from observations participants with the key informants regarding the consideration of the tile of the analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province.

5) Research Result

- 5.1) To know the volunteer spirit in Theravada Buddhism
- 5.2) To know the volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province
- 5.3) To know the analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province

6) Results

The title of analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province. The researchers can summarize, discuss and suggest as follows;

6.1) The volunteer spirit in Theravada Buddhism: Volunteerism is a concept that is widely discussed in the present, society has reflected a clear picture of "Buddhism". Because it is the main mission of Buddhism, that is, the Buddha said to his disciples that Bhikkhus, you go on a pilgrimage to preach to Dhamma, helping each other to benefit each other, benefit yourself and others, and sacrifice for the common good, focusing on people in society to realize the importance of helping others who have the opportunity.

6.2) The volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province: It is a group with a mind that aims to benefit the public, friend helping friends. It is a group that volunteers to help reduce problems of group members or codes (the year of birth) together, friends helping friends. The object is to create group relations by using (Kalayanamitra) to develop or help support society to achieve peace by using the principle (Dhamma harmony) to build capital in times of poverty with pictures of donating items and money when there is a disaster and provide welfare services in times of need (donation). The result of the group can be an appreciation for people of the same generation of the same code (the year of birth). It is a sacrifice to create virtue for those who live together in the Ban Tao Lek volunteer group. It is a sharing of kindness and sacrifice, creating benefits to hold the hearts of friends, a group of friends to help friends of Tao Lek villagers, creating benefits for the society in the group, adhering to the moral system and good ethics, creating a balance between humans and humans, having awareness and mainly taking into account the general public, ready to help others. It is also a good quality of life for the people which is seen as something that should be done and is socially responsible, but it is done with a heart that is generous to each other.

6.3) Analyse the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province: Relationship between groups: volunteerism among friends helps friends despite gender differences, there are both positive and negative views. These do not impede one's dedication to the good within the group or code of the same generation. Coordination with activities, therefore, creates a good relationship between groups. **Helping society to bring about peace:** helping each other is indeed a mutual aid that benefits both oneself and one's fellow society. Volunteer activities to help friends create awareness. Social welfare must occur in the mind. Therefore, the volunteer spirit of the friends helping friends of the villagers in Tao Lek has brought Dhamma principles as a link between the groups until making every life with different genders is mutually supportive. **Building capital in times of poverty.** Creating a group of friends to help friends causes the members to sacrifice both strength and strength that is beyond the agreed upon. It is a performance within groups and individuals. It can be built to create power in times of need. In addition, it is also a comforting aid in times of distress. Everyone has the willingness to do it with a feeling of wanting to do it with sincerity. It is an expression of generosity, and sympathy, showing kindness to each other the time they encounter problems. **Manage welfare services in times of need:** It is to create a comprehensive friends support group service system. It causes long-term social change, including the relationship of the same group. Finally, it encourages citizens to develop their society. It strengthens the person's ability to face problem images. It is to help each other between the family to the wider society in order to have a better welfare life in times of poverty. Therefore, it is the choice of the group to develop society as a whole.

7) Discussions

7.1) The volunteer spirit in Theravada Buddhism: Volunteerism is a concept that is widely discussed in the present, full of problems caused by human selfishness. Volunteerism is like medicine for human selfishness that has reflected a clear picture of "Buddhism". As the Buddha said to his disciples that Bhikkhus that "Bhikkhus, you go on a pilgrimage for the welfare of many people and for the compassion of the world, for the benefit of gods and humans beauty in the midst and there is beauty, in the end, declare Buddhist metaphysics along with completely pure. Bhikkhus, even though I go to Uruwela Senanikom Sub-district to preach, helping each other, benefit oneself and others. It's volunteering to help the community, and goodwill toward others. It is consistent with [Nathanicha

Sriboriboon, [abstract] [6] study “The Development of a causal model of volunteer mind of high school students in Schools under the Office of the Basic Education Commission“. It was found that volunteering has 7 components 1) helping to recommend the right things to others 2) facilitating others 3) sharing things with others 4) sacrificing money and effort for others and society 5) the sacrifice of time and free time for the benefit of society 6) an interest in problems and changes, as well as proposing ideas for social development 7) co-developing creative and diverse activities to promote volunteerism for society.

7.2) The volunteer spirit of the Buddhist peer support group of Tao Lek villagers, Phon District, Khon Kaen Province: It is a group that volunteers to help reduce problems of group members or codes (the year of birth) together, friends helping friends. The object is to create group relations by using (Kalayanamitra) to develop or help support society to achieve peace by using the principle (Dhamma harmony) to build capital in times of poverty with pictures of donating items and money when there is a disaster and provide welfare services in times of need (donation). The result of the group can be an appreciation for people of the same generation of the same code (the year of birth). It is a sacrifice to create virtue for those who live together. It is cultivating a person who is not selfish. It is done with a heart that is generous to each other. It is consistent with [Thitiphorn Phanthawong, 2001: 58-59] [7] studies “The effects of group activities to develop the public mind of Prathom Suksa 6 students“. The result was found that grade 6 students after participating in group activities to develop their public mind found that both overall and individual aspects were higher.

7.3) Analyse the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province: Relationship between groups: volunteerism among friends helps friends despite gender differences, there are both positive and negative views. These do not impede one’s dedication to the good within the group or code of the same generation. Coordination with activities, therefore, creates a good relationship between groups. **Helping society to bring about peace:** helping each other is indeed a mutual aid that benefits both oneself and one’s fellow society. Volunteer activities to help friends create awareness. Social welfare must occur in the mind. Therefore, the volunteer spirit of the friends helping friends of the villagers in Tao Lek has brought Dhamma principles as a link between the groups until making every life with different genders is mutually supportive. **Building capital in times of poverty.** Creating a group of friends to help friends causes the members to sacrifice both strength and strength that is beyond the agreed upon. It is a performance within groups and individuals. It can be built to create power in times of need. In addition, it is also a comforting aid in times of distress. Everyone has the willingness to do it with a feeling of wanting to do it with sincerity. It is an expression of generosity, and sympathy, showing kindness to each other the time they encounter problems. **Manage welfare services in times of need:** It is to create a comprehensive friends support group service system. It causes long-term social change, including the relationship of the same group. Finally, it encourages citizens to develop their society. It strengthens the person’s ability to face problem images. It is to help each other between the family to the wider society in order to have a better welfare life in times of poverty. Therefore, it is the choice of the group to develop society as a whole. It is consistent with [Chipheth Klachon [Morkhiew], 2015 [abstract] [8] studies “Buddhist medicine volunteer for humanity“. It was found that the model of volunteering to create a good society and environment on the issue of opinions on volunteering motivation, relying on oneself, and helping others to have good health according to the principles of Buddhist medicine. The first important thing is to practice Dhamma, to reduce, to stop sin, and to have a joyful mind without worries. And Intellectual welfare management model: It emphasized the knowledge and using technology in order to bring to life a better quality of life and more convenience. It created equality in society and

was given the opportunity to learn news and things in order to keep up. [Kanyarat Chuntabong and Phramaha Mit Thitapanyo. 2022; 6750]

8) New Explicit Knowledge

Helping each other able to benefit themselves and others, create a good quality of life for people. It is a good relationship between groups of people. It's hard to build capital and create welfare in times of need.

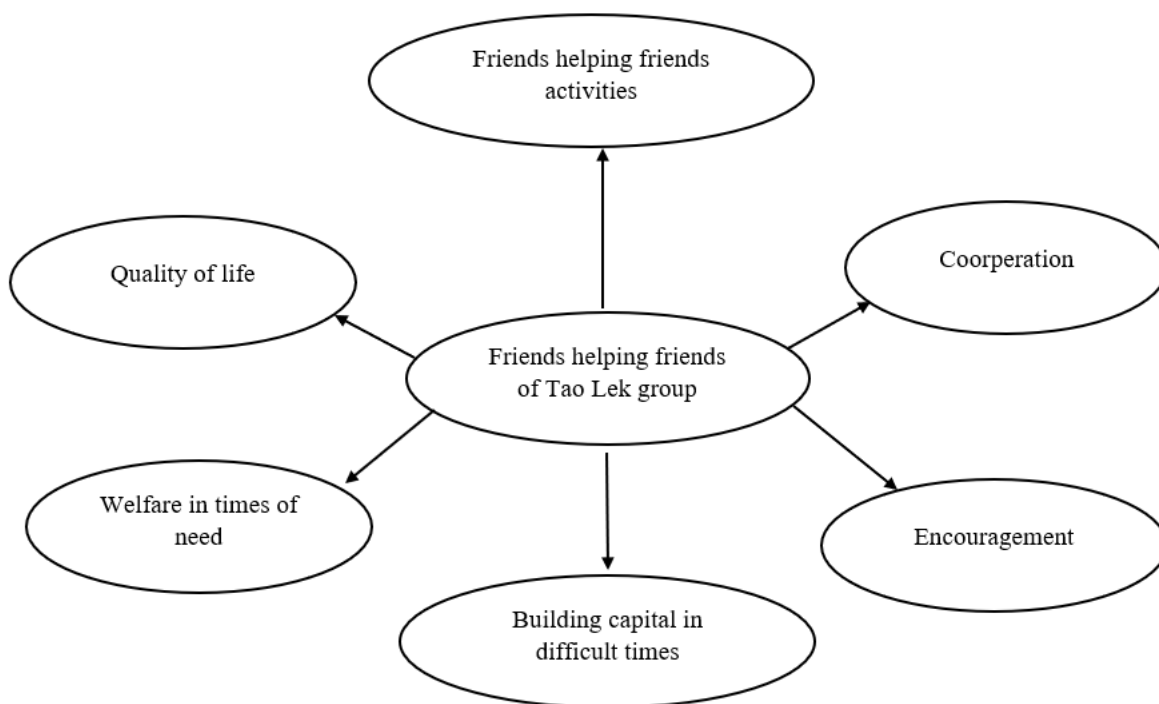


Figure 1 New Explicit Knowledge

9) Conclusion

Friends helping friends is a group volunteer activity that harmonizes the relationship between friends and friends groups. It is a peaceful society, help each other by being kind to each other. It is an activity that benefits the public. It is the creation of morality and ethics for society. It is a mutual benefit between groups and society. This assistance does not only include material things but also spiritual assistance.

10) Recommendations

10.1) Recommendations for Policy

-It should manage documents about the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province to be more concrete for the education of people in the community.

- It should prepare a document collecting the analysis of the volunteer spirit of Buddhist friends helping friends Buddhist of villagers in Tao Lek, Phon District, Khon Kaen Province to be more concrete for the education of people in the community.

10.2) Recommendations for Applying the research results

- There should be training for volunteer groups for friends to help friends in a Buddhist way as a guideline for studying and preparing book-collecting methods and principles, describing the work of Buddhist friends volunteer group in terms of academic documents

10.3) Recommendations for Implication

- There should be a study and development in organizing a Buddhist volunteer group with monks involved in the principles of assistance in order for lay people to understand the principles of assistance in form of Buddhism.

11) Bibliography

- [1] Wipha Korkiat. (1996). Situation Summary of Thai Society 1996: Perspectives and suggestions from Networks NGO. Bangkok: Publication and development promotion committee.
- [2] Machita Champathet Rodsuthi. (2009). Volunteerism work. Bangkok: Pimluk Co, Ltd.
- [3] Office of the National Economic and Social Development Board. [2006]. Tracking report assessment of the economic and social development of the country during the 9th National Development Plan, 2002-2006. Bangkok: Pimluk Co, Ltd.
- [4] Vin. [Thai] 4/32/40, cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press
- [5] Somdet Phra Buddhagosacariya [P.A. Payutto]. (1996). Buddhadhamma, revised and expanded version.
- [6] Nathanicha Sriboriboon. (2007). The Development of a causal model of volunteer mind of high school students in Schools under the Office of the Basic Education Commission. Master of Education, Faculty of Education, Chulalongkorn University.
- [7] Thitiphorn Phanthawong. (2001). The effects of group activities to develop the public mind of Prathom Suksa 6 students. Master of Education in Guidance and Counseling Psychology, Graduate School, Srinakharinwirot University.
- [8] Chipheth Klachon [Morkhiew]. (2015). Buddhist medicine volunteer for humanity. Doctoral of Philosophy (Regional Development Strategies) (Community Public Health Group), Graduate School, Rajabhat Surindra University.
- [9] Kanyarat Chuntabong, Phramaha Mit Thitapanyo, and Phrakhru Sudhikhambhirayana. The Buddhist Elderly Welfare Model of the Khon Kaen Elderly Social Welfare Development Center. INTERNATIONAL JOURNAL OF SPECIAL EDUCATION Vol.37.