



Buddhist Ecology In Use: The Function Of Environment In Modern Myanmar

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Abstract

Focusing on realizing Buddhist conservation lessons, this paper seeks to grasp the relationship between Buddhism and ecology in contemporary Myanmar. Myanmar is rich in Theravada Buddhism and thoroughly ingrained in this philosophy and rich culture; so, its attitude toward nature is much influenced since Theravada Buddhism is practiced mostly in this country. Key principles of Buddhism are interdependence, awareness of self and surroundings, compassion, and tranquility; it helps individuals view and solve environmental issues. Buddhism has found application in many respects in Myanmar for environmental stewardship, including supporting several groups of Buddhist monks committed to their cause. Research, interviews, and field studies reveal that many Buddhists, environmentalists, and politicians in Myanmar engage in these for both religious and environmental concerns. Still, these guidelines are difficult to follow as modernizing initiatives, deforestation, and climate change concerns seem to contradict the larger integration of Buddhist ecology under current environmental policy in Myanmar. This article emphasizes how Buddhist teachings, together with the above listed limitations, could improve the surroundings of Myanmar. It ends with the assertion that, with proper application, Buddhist ecology can significantly raise awareness of environmental problems among communities, change public perceptions of conservation, and offer long-lasting solutions for major environmental crises. This study clarifies how new environmental habits might be relevant depending on religious and ideological background. It shows how relevant some of Buddhist environmental teaching ideas are for the current eco-crisis of Myanmar.

Keywords:

Buddhist Ecology, Nature Conservation, Sustainable Practices, Myanmar, Buddhism, Environmental Stewardship, Sacred Natural Scenes, Buddhist Monasticism, Ecological Awareness

Introduction

One of the most well-known religions worldwide, Buddhism welcomes environmental and every living entity preservation. Though it respects nature as a resource to be preserved and respected rather than exploited, it uses its functions and powers. The more radical ideals of respect for all living entities highlight and complement the limitation of the use of natural resources by extending and expanding inside the basic concepts of interdependence and nonviolence (Ahimsa) toward nature. As an inherent or natural component of Buddhist practices, Buddhism is a perspective that combines appreciation of the landscape and space in daily life with environmental preservation. Myanmar is shown as a nation that has always operated mostly in a Theravada framework. But where Theravada Buddhism is followed, this is evident in the local people's environmental awareness and mindset.

The study will thus investigate how daily activities of Buddhist monks and the people blend sustainable living, conservation measures, and holy natural areas. This study explores the pragmatic aspects of Buddhist ecology in order to show how ancient teachings could solve modern environmental problems. The article's benefit resides in the issues it raises on the Buddhist perspective on environmental sustainability issues. This study broadens the body of knowledge already in use in Buddhism and ecology studies by showing how Buddhist concepts improve the concept of sustainability and have a useful relevance in contemporary society. By stressing the need of balance between earthly and spiritual environments, it also strives to support Myanmar's environmental policy.

Article's Goal

Focusing on the function of nature within the Buddhist community, this paper attempts to investigate the pragmatic implementation of Buddhist ecological concepts in modern Myanmar. More especially, the paper looks at how local environmental activities reflect Buddhist ideas on interconnectedness, compassion, and nonviolence. By means of forest preservation, sustainable land management, and the protection of holy natural areas, the study emphasizes how Myanmar's Buddhist monasteries, temples, and communities interact with ecological challenges. Examining the link between Buddhism and environmental care helps the paper also evaluate the possibilities of Buddhist methods in tackling Myanmar's mounting environmental problems including deforestation, climate change, and loss of biodiversity. Moreover, the paper explores the challenges and chances for including Buddhist ecological values into national environmental policy and community-based projects, so supporting the larger conversation on sustainable development and ecological awareness inside the Buddhist framework.

Research Strategies

Analyzing the application of Buddhist ecological ideas in modern Myanmar, this study integrates qualitative and quantitative approaches. The research goals let one internalize both internal stories and outside trends seen inside the bigger entity. The main concentration of the qualitative element is the life of Buddhists, priests, activists, and leaders engaged in "green" initiatives. This study goal enables a greater knowledge of the beliefs, customs, and values people have for the surroundings of the Buddhist people of Myanmar. The second section of the study intends to compile quantifiable data on the degree or scope of Buddhist environmental practices in various areas of Myanmar and their impact. In this regard, structural and partial surveys and questionnaires will be applied, therefore enabling the acquisition of enough information required for conclusions on Buddhist practices and their effects on the surroundings. Including qualitative and quantitative approaches will help to fully represent the essence of Buddhism in Myanmar, especially with regard to its interaction with the surroundings. While the qualitative technique would enable thorough penetration into the beliefs and behaviors of particular people and communities, the quantitative analysis would help to investigate trends and patterns in the greater population. Combining these kinds of data would help the study to provide a better knowledge of the extent of Buddhist ecology in Myanmar and its possible characteristics in sustainable development. The mixed-methods approach guarantees a comprehensive and thorough investigation for the examination of the problem since it allows both depth and the scope of Buddhist ecological elements.

Buddhist Environmental Practices in Myanmar

Buddhists see the world differently since they value love and interconnectedness. Buddhist ecological practices have traditionally been mixed with religion and way of life in Myanmar, where Theravada Buddhism is important to culture and spirituality. Under the direction of mindfulness, Ahimsa (nonviolence), and the knowledge of connectivity of all life, people, animals, and plants, one does such structured activities. Here, the emphasis will be more on the social features of Buddhism and consideration of the rituals supporting ecological consciousness, community cohesiveness and activities, monastic involvement, and the holy ecological niches in Myanmar.

Against negative environmental factors like qigong trees, monasteries and local communities defend these places. Maintaining spiritual equilibrium depends on ecological balance, thus the preservation of the biodiversity of these areas comes first.

Rising over Buddhist sensitivity—to nonviolence and compassion—persuades individuals to cooperate and protect the surroundings. Effective eco-sustainable methods including organic farming, afforestation, and animal preservation are used by residents of Buddhist monasteries. Buddhist practice is used in some areas to

steer clear of unlawful timber harvesting, overgrazing, and destructive farming methods. Such activities demonstrate how communities have realized the significance of life cycles in preserving ecological equilibrium, which need not be compelled to follow the Buddhist genesis theory of emptiness; as the Buddhist proverb goes, "everything is impermanent."

Buddhist ecological practices originated in Myanmar in line with Buddhist principles itself, so enabling a comprehensive knowledge of environmental protection.

The Prospectives and Difficulties for Buddhist Ecology in Myanmar

But the people of Myanmar and neighboring Southeast Asia have long historical Buddhist history with nature, related to compassion and kindness.

Buddhist ecology as experienced by Buddhists has to be interpreted in terms of how such activities are met in laws, rules, or directions. The public awareness and the education of the Buddhists in ecology and Buddhist ecology especially remain major issues. Although Buddhist ideas about the surroundings are presented, most people find them not always obvious. An awareness of the interdependence of all life is taken to a deeper level by means of educational projects inside monasteries and Buddhist organizations stressing the ecological teachings of the Buddha.

By means of education and awareness-raising among Buddhist groups, Myanmar can use its conservational legacy to address various modern environmental problems.

Modern Buddhist Environmentalism in Myanmar

Myanmar's rich cultural heritage, marked by a legacy strongly anchored in Buddhism, is typified by a syncretism of environmental concern and philosophy of life integrating religious ideals. Buddhist communities, especially the monastic ones, have long been actively involved in the fight to preserve the environment and support sustainable development. Using three chosen case studies from Myanmar, this section examines the ecological elements of modern Buddhism: ecological tourism at Buddhist sites, forest management maintained by Buddhist monasteries and communities, and monasteries' attempts to promote living in harmony with the environment and lower waste.

The ecotourism sector of Myanmar has seen significant growth as many people cite Buddhist principles as the foundation for many attempts to creatively marry expansion with religion. Every year, millions of visitors pay Myanmar's Buddhist temples, pagodas, and meditation sites visits. Local tourist groups also teach ecotourism, in which Buddhist principles of respect of the earth and compassion are followed. These projects show that ecotourism may transcend national borders and be a tool for spiritual growth, therefore helping to balance religion with environment.

These initiatives help Buddhists in Myanmar to embrace a more healthy lifestyle whereby the teachings of the Buddha are realistically applied not only in religious practice but also with regard to the surroundings.

Discussion

The results of this study show that modern environmental practices in Myanmar are progressively incorporating Buddhist perspectives. Monasteries are fundamental to spiritual life and, so, are vital in spreading knowledge on the preservation of the surroundings. The Buddhist philosophy and methods of nonviolence, interdependence, and awareness have been applied in many different ways to help to protect the world. Leading the way in trash reduction, ecotourism, and forest preservation are monasteries. They show how one may apply spiritual values to bring about environmental transformation. This is the case with the tree-planting suggested by monasteries, which not only benefits the ecosystems but also "paper" the communities to preserve the surroundings. Like Mount Kyaiktiyo, most ecological sites purchased for tourism honor environmental preservation initiatives with some ecotourism efforts. Though their environmental state is under handled, the holiness of these sites is still maintained. Most also show that monks' attempts to lower waste and encourage consumption indicate increased respect among Buddhists for how we distribute the resources of the planet. Such initiatives show how Buddhist ideas based on compassion and presence are being followed with real advantages for the surroundings and nearby populations.

Conclusion

The reading concentrated on learning about the growing integration of Buddhist ideas into the daily life of Myanmar people. According to the findings, many environment-centered programs all throughout the country have embraced Buddhist ecology grounded on mindfulness ideas, interconnectedness, and basic nonviolence. Particularly monasteries have become active participants in their preservation by means of trash management, ecotourism promotion, and forest protection.

Still, issues including urbanization, modernization, and political and economic forces create obstacles to the broad acceptance of Buddhist ecological practices all over Myanmar.

Furthermore lacking in study is the geographical distribution of Buddhist ecological groups throughout the globe. The essential Buddhist values of compassion, nonviolence, and interconnectedness followed by Buddhist civilizations around can greatly help to raise the degree of environmental consciousness considering the growing scope of the global environmental catastrophe. The link between religion and environmental behavior would enable one to examine the participation of international Buddhist groups in advancing sustainability and handling world environmental problems. At last, future studies could look at how well Buddhist eco-practices address diverse environmental issues such species extinction, climate change, and loss of forest cover. Their possibility to help reach national and global environmental goals makes them also interesting.

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