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BUDDHIST PARADIGM ON DEEP ECOLOGY

KOSON CHOPAKA : A BUDDHIST PARADIGM ON DEEP ECOLOGY. THESIS

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The crises in various aspects in today's world can be categorized into three dimensional crises : the crises of man, of society and of environment or nature. The core of problems is derived from human paradigm. As a human's interrelatedness and connection with others, with society and with the environment or nature is determined by the so-called paradigm. Therefor, problems must be solved in a very radical means to regulate the conventional paradigm.

This theiss aims at presenting the newly-integrated paradigm, the Buddhist paradigm on Deep Ecology, derived from the thorough study of Buddhist paradigm and of Deep Ecology. According to the reseanal, the newty-integralid paradigm mainly embodies two dimensions : the methaphysical and epistemo logical dimensions. To apply the newly-integrated paradigm, is to add more in ethical perspective for the criteria of ethical norms and praxis. In conclusion, the structure and content of paradigms, according to this research, categouzed into 3 dimensions : the dimension of methephysies, of epistemology, and of ethics.

In the coparative study of Buddhist paradigm and of Deep Ecology paradigm, it finds they both have completeness in three dimensional paradigms. To Buddhist paradigm, it is well and clearly systematic. Nonetheless, much more hermeneutics, interpretations and applications need added in spite of concerted attempts done from thinkers and scholars. To Deep Ecology paradigm, it finds self eroplanation in methaphysical and epistemological respecchues through other sources of knowledge, of philosophy and of new sciences in different branches. Although it has no been well-clarified, it has given distinctive and up to-date e larification in dimension of ethics. For the newly-integralid paradigm, the Buddhist paradigm an Deep Ecology, it is in well-integrated on 3 dimensions. For the methaphysical dimension, all is true in two truths. The first are is the absolute truth, the state of emptiness or the element of Nibbāna. The other are is the relative truth. For the epistemological dimension, it mainly focus an logical inference, intuition called ecosophy and the meditation. For the ethical dehension, its contents coprises its norm and acceptance practive in diverse dimensions which are the dimension of man, of society and of enviroment or nature

This work is the reseacher's effort to present the outline of new or alternative paradigm to the academy. Despite it is yet imperfect, the seseach de hape deeper and further research will be carried on.