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Asia Pacific Journal of Religions and Cultures is an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including religious studies, cultural studies, critical theory and Interdisciplinary of humanities and social sciences. Lying at the interface between the study of religion and other academic studies of culture. In particular, the journal will consider why cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which the discipline of religious studies needs to engage with other areas of contemporary critical and cultural.

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This Asia Pacific Journal of Religions and Cultures is an international online journal. It is the first volume and the first year 2017 with objectives to be an academic platform for scholars and persons of interested to expose their academic knowledge, researches and other creative performances constructive for the common good as in “*knowledge creation for global society*” and our contents in this journal present research papers, theses, dissertations and book reviews.

Pray this journal considerably informative for readers. Had readers wished to recommend perfecting this journal, the editorial team gratefully accepted them with gratification. Herewith, the editorial felt deep gratitude for all contributions.

Yota Chaiworamankul, Ph.D.

Chief Editor

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A Social and Cybernetic Psychological Model for the Social Entrepreneurship-driven Community-based Tourism (CBT) Development in Chiang Rai, Thailand*

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Abstract

Creative use of social entrepreneurship concept for community-based tourism (CBT), or vice versa, has been recognized as an approach to improve the quality of life of the community as well as to provide a sustained livelihood that can positively result in educational and tourism-oriented values to the tourists. Nevertheless, the existing body of knowledge has not, either theoretically or empirically, informed on a valid structure of framework that can guide the development of the social entrepreneurship-driven CBT. The concepts of social psychology and contemporary approach of the cybernetic psychology are used to help provide a theoretical structure to explain the community-based development, participation, human capitalization, community identity creation, tourism business model design and implementation, perceptions and attitudes towards CBT. Semi-structural interviews and observations provide the foundations for maximizing the effect size of the multiple regression analysis of the theoretical model and the hypotheses deduced, which enables the suitability of the sample size of 88 community member participations in the survey. Empirical validation confirms the proposed social psychological and cybernetic psychology theories for the use in social entrepreneurship-driven CBT development.

Keywords: Community-based tourism; Social entrepreneurship; Social Psychology, Social Identity theory.

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Introduction

Most research on social entrepreneurship, whether in tourism contexts or alternatively, have not exerted much efforts on theory generations. This research exploits a gestalt approach to value co-creation that takes a strong root in social-psychological theories, predominantly owed to the fact that tourism is a social phenomenon in which both social and psychological factors are essential in the process of change and innovation – in order to address social needs and catalyze for transformations to some extent. Social spaces provide the capitals, resources, cognition, structural synergies, affective relationships and agentic motivations of people (i.e. tourists, suppliers, the community) which may influence the scopes and scales of the social entrepreneurship efforts (Tan, 2016). Social entrepreneurship efforts can be typologically categorized, for instance, as local bricoleurs, social constructionists and social engineers (Zahra, Gedajlovic, Neubaum, & Shulman, 2009). Social entrepreneurship is, in many occasions, known as social innovation (Boschee, 2008), which exploits innovation-oriented initiatives to improve and transform social performances (cf. Martin & Osberg, 2007). For social entrepreneurship-oriented tourism to be sustainable, it would need to establish a strong advocating foundations of the attitude and belief systems of the community and the stakeholders, including market and industry players – one that is innovative, ethical and responsible (Tan, 2016). To this end, Tan (2016) discovers that for social enterprise to influence on larger scale of the communities, it would need the cognitive, emotional, agentic and behavioral engagements of the players involved in the design and implementation of social entrepreneurship-driven business models. This also aligns with the social innovation process advocated by Herrera (2015), which is consisted of assessment (active sensing, situation, capability and opportunity analysis), design (ideation, incubation and training), development (prototyping, evaluation, improvement and streamlining), systematizing (documentation, organization mapping, and process integration), and institutionalization (scaling up and embedding. Thus, social entrepreneurs strike to search for change, respond to it, and exploit it as an opportunity (Drucker, 1985).

To contribute towards building a theoretical base and structure to help building social entrepreneurship-driven community-based tourism industry in Chiang Rai, the following research objective is aimed:

The purpose of this research is to exploit a Gestalt approach, that integrate the themes of community-based development, stakeholder participation, tourism business model structure and sustainability impacts to the community, in suggesting a model that suits the creation, development and growth of social entrepreneurship (SE)-driven community-based tourism (CBT) in Chiang Rai,

Thailand. To accomplish this task, as there is a dearth of informed knowledge about the SE-driven nature of CBT, and also particularly in Thailand, the research objective will be attempted through mixed research method, which exploits both exploratory and explanatory nature of research. The former is aimed to identify and locate the detailed themes, variables and patterns of their relationship that help make the proposed theoretical model concrete, the latter uses the qualitative data to help develop the original sets of questionnaires and subject the questionnaire-based survey for statistical corroboration purposes. The research objective will be addressed in the context of entrepreneurship-driven community-based tea and coffee tourism.

Literature Review

To accomplish the research objective, cross disciplinary literature knowledge will be optimized by exploiting concept of social psychology, as it influences the perceptions and commitment of the community and other relevant stakeholders, as well as other theories such as an adapted cybernetic psychological theory.

Social Psychological Theories

In a social entrepreneurship context, the strategic players are often known as social entrepreneurs who are change agents that constantly explore, recognize, and exploit the emerging and conceiving opportunities within the socio-economics contexts, while adopting a mission to create and sustain social value (Kickul & Bacq, 2012). In addition, the strategic players involved are often multi-players and thus are more reflected by a community rather than an individual. This community-based platform dramatically differentiates from the individual orientation of entrepreneurship, which research would need to consider the cognitive, emotional, agentic and behavioral engagements and impact of the community members and other stakeholders such as beneficiaries. This is important because sustainability, being a central objective for community-based tourism and social entrepreneurship development, is in recognition for intercepting diverse views from diversity of memberships in the community and other stakeholders (Coghlan & Rigg, 2012). Towards this end, Perrini & Vurro (2012) suggest being transparent in the value creation, social change, or innovation process; and Bourner (2011) advocates a collaborative, multidisciplinary focus on a neighborhood. As such, social psychology as the theoretical background for social entrepreneurship in tea and coffee tourism is emphasized as it intercepts both social entrepreneurial and consumer behaviors within a community-social environment that aims to creatively solve social needs and catalyze some social-scale changes that affect quality of life and income levels of the community.

Social psychology exploits socially and psychologically embedded knowledge structures to activate the intentional behaviors of both the tourists and the participating stakeholders. The significant challenges involved in a community-based social entrepreneurial works in tea and coffee tourism would be, for instance, the “diffusion of responsibility” crowded mind effect, from the view of social psychology. According to Darley & Latane (1968), diffusion of responsibility accounts for “the notion that as the number of people present in a situation increases, each individual feels less compelled or responsible to help” (cited in Garcia, Weaver, Moskowitz & Darley, 2011: 154). Thus, the research needs to surface the potential challenges in this perspective, and identify ways to alleviate the potential challenges, such as by use of available theories within the discipline of social psychology. One pertaining theory that relates to both consumer and entrepreneurial behaviors could be the social identity theory, which attempts to study the identity formation of the community to build the necessary structural and relational strengths of the social enterprise. For instance, Tan (2016), by the use of social identity theory, studies the salience association factors that influence the consumer brand community and also the intergroup emotional and cognitive reactions.

To help form social cohesion and social identity in the social enterprise system, it is also important that active consideration is given towards the cognitive organization of social information, as it allows the participating stakeholders to form “personal gestalt,” which becomes fundamental to all work in person perceptions (Pryor & Ostrom, 2003). To some extent, having implied from the definition of cognitive organization from Mandler (1975: 17) – “organization is defined by stable relationships among elements. These elements may be sensations, perceptions, phonemes, words, action sequences, behaviors, syntactic units or elements themselves organized into groups, categories or concepts”, the suggested conceptual framework can be known as a cognitive organization model.

Another theory that would be particularly stressed in the field of social psychology is the theory of planned behavior, which aims to study how the participating players’ intentions in the efforts and the actual or potential behaviors in the social entrepreneurship contributions can be strengthened by improving the perceived behavior control of the enterprise, as well as other social-cognitive factors such as subjective norms and attitude toward the behaviors (Ajzen, 1991; Ajzen & Fishbein, 1980; Ajzen & Madden, 1986). The role of perceived behavioral control is obvious in the sense that “the resources and opportunities available to a person must to some extent dictate the likelihood of behavioral achievement” (Ajzen, 1991). The perceived behavioral control factor would be challenging as social entrepreneurship involves constant

evolution and transformation of approaches to react and adapt to emerging circumstances. Towards this end, this research deduces important variables namely perceived behavioral control of the community, residents and other stakeholders and attitude and beliefs towards CBT as key social psychological driving forces that make the CBT development behaviors possible.

As such, the following broad-based hypothesis is argued to be a realistic picture that aims to realize the effective development of CBT:

H1: Both the perceived behavioral control and attitude of the community, towards CBT, can significantly, positively explain the variance of the community-based tourism (CBT) development behaviors.

As to the detailed variables of this hypothetical structure, semi-structure interviews and field observations will be employed. The next section will address the key cybernetic psychological theory which is proposed for providing a policy-enabled and competitively sustainable structure for the CBT development in Chiang Rai, Thailand.

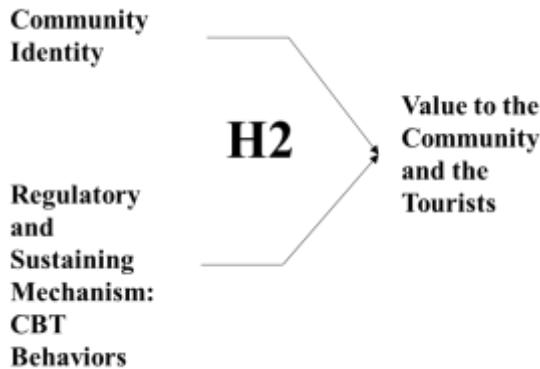
Cybernetic Psychological Theory

Cybernetic psychological theory is proposed here for this research work by taking a deductive argument which shares the similar works of cybernetic psychology rooted in Wiener (1948) – in that the regulatory and sustaining systems competencies or behaviors, and goal-oriented identity are two important criteria that can positively enable the commitment of the community. In similar line of thought, this research explicitly argues that community identity and resident attitude are the most significant directional driving force that provides the motivational regulatory thrust towards the creation and enjoyment of the experiences of both tourists and the community.

The cybernetic psychological framework, as depicted in Figure 1, delivers a significant contribution to the disciplines of social entrepreneurship and tourism. As a result, arguably, the next broad-based hypothesis is stated as follows:

H2: Both community identity and attitude, and the regulatory and sustaining mechanism, constituting of CBT behaviors, can significantly and positively explain the variance of the value to the community and the tourists.

Figure 1
Cybernetic Psychological Structure for CBT Development



From the view of cybernetic psychology, while community identity and attitude establish the autogenesis function of CBT system of social entrepreneurship, the regulatory and sustaining mechanism, represented by CBT behavior, is known as the autopoiesis function.

- “Autogenesis facilitates the ability to create, organize, and prioritize according to some cognitive interest associated with self-identification that permeates the cognitive system for a given operative context” (Yolles and Gerhard, 2014)
- “Autopoiesis which facilitates the ability to connect elaborated figurative (or strategic) schemas to a set of possible operative actions that conform to these schemas under the given context” (Yolles and Gerhard, 2014).

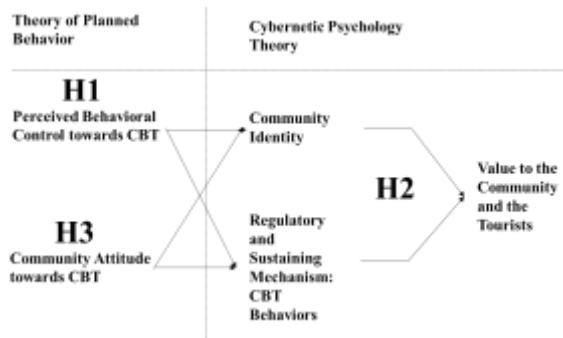
In short, Figure 1 describes a collective cognitive-operative cybernetic system that is assumed to exert significant strategic role to make the social entrepreneurship CBT successful, which involves a normative personality or image that is purposively designed as well as the operative experience system of the community members that is subjected to careful regulations (cf. Yolles, Fink & Dauber, 2011).

By combining H1 and H2, and with the additional hypothesis H3, as follows, the final conceptual model is derived which is shown in Figure 2. Figure 2 adapts the combined advantages of the theories of planned behavior and cybernetic psychology to put the social entrepreneurship CBT development and impact on a robust theoretical framework, which makes the explanatory insight parsimonious and strategically simplified. To be exact, the next hypothesis H3 is stated as follows:

H3: Both the perceived behavioral control and attitude of the community, towards CBT, can significantly and positively explain the variance of the community identity. This is practically important as community would exert

cognitive, emotional and affective, social engagements, through various manifestations of CBT behaviors, to actually influence the ways the community perceive in terms of identity, which shares the theory of anthropomorphism (Aggarwal & McGill, 2007), theory of "extended self" (Belk, 1988) and theory of brand profiling. The latter describes how the community identity can deliver a unique profile of attributes to establish positive impression to the customers, with identity-oriented impact. Due to lack of informed knowledge about how social entrepreneurship-driven CBT takes effective shape to create and sustain the values for the communities and the tourists, the final conceptual framework, stated in Figure 2, provides the needed theoretical protocol for guiding the implementation of a semi-structural approach in the interviews with the community heads and members, including field observations. The next section would address the procedural configuration of the research method.

Figure 2
A Social and Cybernetic Psychological Framework to CBT Development



Research Method

While the conceptual model provides a theoretical structure to describe the fundamental solution suggested in addressing the research objective, the detailed aspects of the nature or types of the variables involved are unknown. Thus, mixed method approach is assumed to take an effective role, constituting of qualitative data collection and questionnaire-based surveys. While the former involves semi-structure interviews and field observations which studies two CBT cases that are currently in the stages of implementation and continuous improvement (Huay Nam Guen Village, and Doi Chang Village), the latter surveys the community members and participants, which are totaled in 88. For this research, it aims solely to corroborate the theoretical model as proposed, and thus the descriptive and demographic details and relevancy of ANOVA and T-Test will be excluded. Dominant statistical tools used are exploratory factor analysis to confirm unitary or multi-dimensional nature of the constructs, the

reliability Cronbach Alpha analysis, correlations analysis and multiple regression analysis.

In particular, the mixed method approach stands on a relist position that maintains a value-aware epistemological attitude in the themes identification and patterns of relationships discovery process.

The questionnaires are very lengthy which require each community participating in the surveys with the highest commitment possible, constituting a total of 238 questionnaire items. The variables are synthesized from the qualitative data analysis.

Result Finding and Discussion

This section is arranged in three sequences. First, the significant themes of the two cases that share the cybernetic psychological structure as explained in the conceptual framework, are described, followed by concluding the types of constructs or variables incorporated in the questionnaires development. Lastly the statistical outcomes are presented and discussed.

Part I: Qualitative Data Finding and Discussion

Huai Nam Gruen Village, located in Amphor Wiang Par Poa, Chiang Rai

Theme 1: Authenticity and Identity

When asked about what is the key identity of the community-based development, it was told by both the head of the community and the development leader, in separate occasions, as “sustainability of the environment for agricultural development” and “the authenticity that takes roots in community’s unity in the ways of life and commercial development.” This conforms with Balogun & Floyd (2010) that development of new capabilities underpinned by changes to both technical and cultural aspects of organizations is an effective means to deliver a new competitive performance mandate, especially the community here is undergoing a series of continuing changes and new business programs and initiatives. By borrowing the concept of authenticity as something genuine, real and/or true, and Casteran & Roederer (2013) studied the visitor behaviors, such as tourist loyalty and purchase frequency during the event, that relate to the influence of the authenticity of the Strasbourg Christmas Market. In particular, Casteran & Roederer (2013) studies the fixed or semi-fixed elements and the non-fixed elements of authenticity embodied in the built environments, such a human made buildings that enjoy undisputable objective authenticity as fixed elements, the furniture, utensils and the lightings and Christmas decoration in Strasbourg streets as the semi-fixed elements, and finally the non-fixed elements which are described as composing of “the human

occupants or inhabitants of the setting which can be influenced in line with the societal values and activities and uses of a site" (Casteran & Roederer, 2013: 161). The latter is observed by the cultural dances and the CSR (Corporate Social Responsibility) focuses of the community, as shown in Figure 3, as an inseparable part of the community identity. By allowing non-fixed and semi-fixed elements of authenticity, authenticity thus allows the dynamic adaptation of the originality to merge with artificiality, in unity, to create existential sustainability for the community for continuity that has both cooperative advantages and competitive advantages.

Figure 3
Cultural Dance and CSR Activities of the Community



Sustainability of the environment for agricultural development is evidenced by the community not using any sorts of fertilizers and waters for commercial plantation purposes. This is made possible by the sustainable treatments and capacities of the forests, and the ways in which tea or coffee plantations are shadow grown in nature. As a result, the costs and uncertainties induced by environmental resource factors such as water supply and intensity of sun are eliminated, and this also brings about economic benefit (higher price possible and lower costs in the production and operations), as well as ensuring consistency in the quality of the agricultural products such as teas, coffees, and Cymbidium flowers. To be exact, the community's sustainability measures lead to the so-called "ecological health", which supports the "goal of living within the environment's ability to support life over the long run and contribute to cultural diversity and economic development" (Worley & Lawler, 2010: 25-26). In short, the social entrepreneurship strategies built around the productive use of natural resources solve not only environmental problems (Hawken et al. 2008) but also provides sustainable means for income generation, as indicated in this community. The ecological health of the environment, as shown in Figure 4, as resources for livelihood and CBT and the quality of life of the community thus form parts of the value propositions for both the tourists and the community, spiritually and educationally.

Figure 4
Ecological Health of the Environment



Another obvious sustainability driver is team and the community-based learning, as shown in Figure 5, such as in solving productivity issues with tea leaves production and packaging, as well as quality control in Cymbidium flowers planting and delivery. By involving with constant dialogue and reflections over the issues that occur, it produces knowledge that can be used to benefit the operations. In addition, it is also shown that such team and community based learning further facilitates relational understanding which provide the foundation for trust development, essentially sharing Inkpen & Currall's (2004) finding.

Figure 5
Community-based Learning



Apart from the ecological and functional perspectives to sustainability, another interesting factor of sustainability that has been missed by most studies in the extant literature is the happiness of the community. That is, the community feels the sustainable thrust when all the changes that actually happen or to arise have positive impact to them psychologically and physiologically. This shares the change success recipe that in a change initiative, people are generally positively receptive to change when the change initiative is beneficial for them (Morgan & Zeffane, 2003) and is seen as an important stimulating or enabling force for ideas generation. That is, when a trusting environment is robustly developed within the community, it fosters positive cognitive, emotional, agentic and behavioral responses of the community members towards the change measures (cf. Piderit, 2000), which is evidenced in the new homestays project that the community installed a year ago, as shown in Figure 6.

Figure 6
Homestays in the Community



Theme 2: Development Orientation and Learning Culture and Competence

This research also reveals a very important characteristic of the community-based tourism and social entrepreneurship development – that is, they rely on the ability to continue to invest on “development” in order to “develop.” The “development oriented” competence and spirit is the essential internal identity of the community. It is also this “development oriented” competence and spirit that continues to earn them the supports of the governmental funds, around 500,000 Baht per year. Based on this competence and spirit, the community continues to develop and improve tea and coffee cultivation and productivity, and products, and expand into Cymbidium flowers and café (shown in Figure 7), shops, souvenir products for tourists, and community-based homestays. When asked about the dominant characteristics of the community and its development, whether in tourism or agricultural products, the chief of the community stated the following enabling forces driving the positive development of the community in tourism and agricultural products:

“Being brotherhood is an important stimulating force for our success – it provides shared understanding of how the community is to be developed in various aspects, such as tourism, new agricultural products or value-adding of existing products and services. When the community is absorbed in brotherhood, the community can establish collective awareness of eventual economic, social and environmental impacts easily.”

Figure 7
Cymbidium Flower and Café Projects of the Community



The collective awareness is a necessary driving force in developing favorable attitude of the community towards CBT development. In addition, the community stays alert and vigilant in resolving any emerging problems, such as the quality or productivity status of the agricultural cultivation, for example, the length of Cymbidium flowers and tea leaves production. The community relies on shared understanding and team learning to improve productivity, problem solving and new project development:

“We use team learning clustering into different zones to share knowledge and any emerging problems faced by different zones. The knowledge shared would turn into standard practices and methods for improving the performances of other zones. This is easier as the community shares common understanding, respects the generational knowledge of the founders or originators of ideas, such as the Royal projects, and focuses on learning from experiences in systematic manner. Separating into different zones allows easier management, communication and also fosters intra-competitive spirit for the benefits of the overall community”

Essentially, the hereditary (i.e. the roles played by previous knowledge and the ideas originators) and experiential types of community-based learning (cf. Dawes, 2003) form the essential philosophy of the development of the community, and the knowledge creation, internalization, externalization and sharing form the essential enabler of community-based learning (cf. Nonaka & Takuchi, 1995). In addition, the experiential learning is centralized on resolving obstacles and problems occurred in the day-to-day operations (Argyris & Schon, 1978), being adaptive and practical, i.e. working on real issues (cf. adaptive learning, Marquardt, 2002) and yet, simultaneously, forward-looking in learning and development (Marquardt, 2002).

In essence, the community-based tourism and social entrepreneurship reflect the characteristics of a “Learning Tourism Destination (LTD),” which is centralized in “creating tourism organizations within a destination which are adaptive to change and capable of learning how to improve sustainability continuously” (Schianetz, Kavanagh, & Lockington, 2007). The LTD theme skews more towards the drivers of development rather than the broad-based theme such as “achieving sustainable tourism destinations.”

Theme 3: Homestay Service, Challenges and Stimulating Drivers

Homestays and relevant service activities, as shown in Figure 8, were added, a year ago, as an extended business opportunity on top of the original tea cultivation. The community-based homestay shares common features such as every household has gardens of vegetables and planting of flowers as self-sufficiency sources of food and income, and standards of infrastructure. Most importantly, each household shows a consistently friendly and good hospitality service attitude towards the tourists.

Figure 8
Homestays Project and the Service Activities Offered by the Community



Community-based homestays, according to Kunjuraman, Hussin & Yasir (2015) and Tosun (2000), often face some forms of challenges. Those particular challenges faced by the community of Huai Nam Gruen include the following:

- Lack of basic infrastructure – such as electricity supply and lacking of telecommunication facilities, safety issues and muddy road which makes it inaccessible to tourists during raining season, and schools for the children. Nevertheless, as the community has clear goals and performance progress in development, the community has gained the

positive supports of the government and the public organizations to help establish telecommunication network facilities. In year 2015, the community started enjoying the 24-hour electricity facility provided by the government and in year 2016, the community had its mobile signal stations installed by TRUE corporation. The accommodation has the basic and adequate facilities to cater to the fundamental needs of the tourists such as hot showers, hot pot for boiling waters, amenities, mosquito nets, and clean blankets and pillows. Although the road quality inside the community has gained significant improvements, but the roads accessing to the community and to tea and other plantations up on the mountains are still not easily accessible, particularly during the raining season. Thus, there remain safety threats.

- Data and information, and marketing and promotional activities – Data and information relating to the community and its business and tourism activities and attractions are still not easily available, both from the Internet, advertising channels, tourist agents, and from within the community. Tourists interviewed at the time of the fieldtrip observation indicate lack of information: “There are no information available telling us the tourist sites and whereabouts to enjoy in this community, and thus, the activities are left to the community hosts. If we have these information, it would help us to better interact with the hosts and to adjust our time in more flexible manner.”
- The materialistic influence of the community cultures especially for the younger generations – An interview with the chief of the community and the field observation indicates the younger generations seem to be influenced by the availability of convenience provided by the recently installed mobile signal station by the TRUE corporation, and thus the youths can easily access the Internet and this has shown some distractions to the traditions. Educational training facility should be invested so that the younger generations can acquire the knowledge to differentiate and make informed decisions.
- Educational facility – is lacking and thus the community has to transport the children for both primary and secondary education to far-away schools on daily basis, with one hour or additional distance. The accessibility is made more challenging during raining season.

Intermingled with the challenges are the stimulating drivers that tourists feel as the strengths of the community and its development and tourism activities. Those significant ones are shown as follows:

- Leadership and synergy of the community members in common project development in areas of agricultural products and production processes, and tourism activities and services.

- Team-based problem solving in which the community exploits to help them improve agricultural productivity and improving tourist satisfactions.
- Homestays provides the spaces and time for hosts-guests interactions, and thus allow the tourists to not only enjoy a trip but most importantly to gain educational value and benefits, such as relating to the lifestyles, nostalgia values of the rustic life of villages, the social entrepreneurship benefits that the tourists can treasure and apply in their careers and future business development ideas.

Doi Chang

There are various spectacular and unique cultural and natural resources (i.e. the knowledge and skills of cultural knowledge about herbal use for medicinal benefits, village handicrafts, tribal cultures, authentic cultural food) and attractive destinations (i.e. beautiful eco-tourism tracks, agritourism of various fruits like peaches, the best strawberries in Thailand, cherries, macadamia and coffee plantations, forest herbal plants) in the Doi Chang villages, consisted of diversified tribes, Lisu and Akha, that have the potential to support the development of a tourist area in this village. Cultural resources provide the opportunities for the tourists to learn about the lifestyles of different tribes, in areas of cultural culinary food and herbal uses for medicinal purposes, the community-based enterprising capability and evidences, and the natural beauties of the nature located in the perimeters of Doi Chang. The successful community-based Macadamia plantations and 80%-20% of exports and domestic commerce of macadamia and the learning of potentialities from other places in tourism, coffee and tea related businesses, have recently motivated the communities and the different tribes to start explore opportunities for developing community-based tourism. During the development process, of course, they have to overcome many weaknesses, especially dealing with the attitudes of the families, tribes and their members relating to development into tourism areas, the common and tourist-usage infrastructures, substandard drainage issues, development of information and promotion materials and signposts to use as illustrative means that benefits both the community and the tourists, as well as knowledge relating to services and their design, creativity, and management, and the most important area, leadership needed for the community development. Among these key community based tourism development elements, leadership is important, as it is shared by one of the community-based tourism leaders, shown in the left-hand side of Figure 9, as follows:

“Lisu tribe has started to focus on community-based tourism for about ten years now, and the tourism attraction areas such as resorts (Figure 10), coffee-roasting and plantations, including macadamia cultivation and exporting (Figure 11), you see are the result of five families as a group. In

fact, our development pace is far behind from another Lisu group which they focus on macadamia planting and various scopes of value adding to produce different types of macadamia products such as oils and cosmetics made possibly from the macadamia meat fragments, the charcoal-like fuel blocks from the shells of macadamia, and macadamia products. Their development owes to the vision and the transformative capability of their community leaders, who devote not only on businesses but also on infrastructure i.e. road and schools, the networks with the externals, the livelihood of the community. The leadership gives the community the confidence and trust as the foundation to chart into unfamiliar territories. Thus, for us, we also learn from their leaders and devote ourselves to give the best to our community members, and try equip them with the awareness of the different opportunities and feasibilities of tourism opportunities. We are grateful to also the leadership training opportunity provided to us by the USA in areas of coffee entrepreneurship. Overall, Lisu is 40-50 family members, and leadership has the potential to reach out to every family and brings up the livelihood quality of life.”

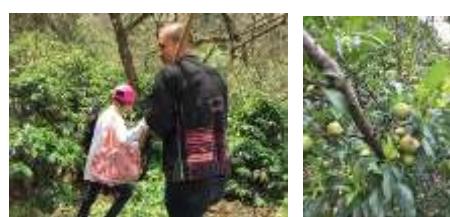
The significant theme of the community-based tourism development is to develop a sustainable neighborhood and community that serves as livelihood (for instance, shown in Figure 12, the local handicrafts) and villages as the tourist attraction sites, shown for instance in Figure 13. The latter will provide a more stable sustainable source of income to the community through tourisms that centralize on tourist experiential learning of the different cultures and the ways of life of the communities, and how the communities use natural or man-made resources for the benefits of both the community livelihood as well as for tourism purposes. The key attraction of CBT destination thus deals with not only the unique quality of resources and tourism product or service design within the physical, geographical space, but most importantly the experiential features provided for the tourists embedded within the space, for instance, as shown in Figure 14. The latter, the experiential quality of CBT, has so far been relatively undiscussed in the extant literature, and can be realized by undertaking a systemic approach to meet not only customer expectations but to arouse their experience-based learning desires by engaging the tourists within the spatial boundaries. For systemic advantages in CBT, the Porter’s diamond model can be adapted which exploits the integrative design and uses of economic (i.e. funds), social (i.e. community unity, human capital) and environmental capital factors and destination attractors (for instance, as shown in Figure 15, the biodiversity richness of the environment and the opportunity as eco-tourism tracks) and support services to help realize CBT.

The Akha group, which includes also a broad diversified tribe, has shown a lot of potential development opportunities waiting to be systematically explored and developed. The ethno-observation shows there are rich cultural resources which CBT can take advantages to capitalize to help promote and develop economic and community development. There are wide spectrums of cultural resources, in particularly dealing with the unique uses of herbal resources available in the community environment for medicinal benefits (Figure 16), the cultural handicrafts (Figure 17), the lifestyles, and the culinary specialty dishes. Currently Akha group in Doi Chang has started to offer community-based homestays as shown in Figure 18, as well as coffee and fruit plantation tracking and learning for the tourists. Shown in Figure 9.

Figure 9
Akha Community-based Homestays



Figure 10
Akha Coffee and Fruit Farms



Similar to what Inta et al. (2008) have found, the Akha communities have maintained medicinal knowledge from generations to generations, and have benefited not only the within-community but also outside the community. The Akha communities exploit the diverse use of herbal plant parts which include infructescences, exudates, bark and stem, and leaves, and their traditional botanical knowledge of these medicinal plants, for medicinal benefits which include blood system disorder, skin and subcutaneous cellular tissue disorders, digestive system disorder and injuries, and for metabolic system disorders. The Akha group, as shown in the Figure, usually prepares these medicinal herbal elements through pounding, hot infusion, and decoction, which are usually used through intakes or skin-surface usage.

Part II: Variables/Constructs Identified

As a result of the research findings presented in Part I, a total of 238 questionnaire items was developed, consisting of the following variables or constructs:

- CBT Community identity, towards
- CBT Attitude and beliefs towards
- Development: community leadership (human capital), community organization, CBT management, tour guide development (human capital), community development (human capital), community development to CBT (human capital)
- Participation: participation in decision making and planning (human capital), participation in implementation of CBT, participation in benefits received as of CBT, participation in the evaluation of CBT performances and implementation quality.
- Governmental role
- Infrastructure and auxiliary services i.e. sufficient quality in the logistical infrastructure leading to the community.
- Stakeholder supports
- Budgeting and funding
- Tourism business model – Tourism management, tourism resources, tourism activities and products, tourism resource management, market demand identification and

marketing strategy development, value to tourists, innovation, performance monitoring, perceptions of positive impacts of CBT, and values to the community: economic, cultural, environmental, and social.

The diversity of items are just different manifestations of the CBT behaviors, perceived behavioral controls towards CBT community identity and attitude.

Part III: Quantitative Finding and Discussion

A total of 43 community members from Huay Nam Guen community and 45 from Doi Chang community participated in the questionnaire-based surveys, which lasted for a duration of one week in each community.

Having extracted only the significantly correlated variables, to $p = 0.001$ significant levels, multiple regression analysis is employed, which supports the three broad-based hypotheses, as well as the theoretical structure which underpins on social psychological and cybernetic psychology theories. Figure 20 presents the overall social entrepreneurship-driven CBT perceptions and attitudinal configuration of Huay Nam Guen community. Figure 21 presents that of Doi Chang Community, and Figure 22 shows the configuration for the two combined cases. Many variables are positively correlated, but are not revealed to significantly able to explain the variance of the relevant dependent variables shown in Figures 11-13.

Figure 11
Huay Nam Guen Community

Social Entrepreneurship-driven Community-based Tourism in Huay Nam Guen Community

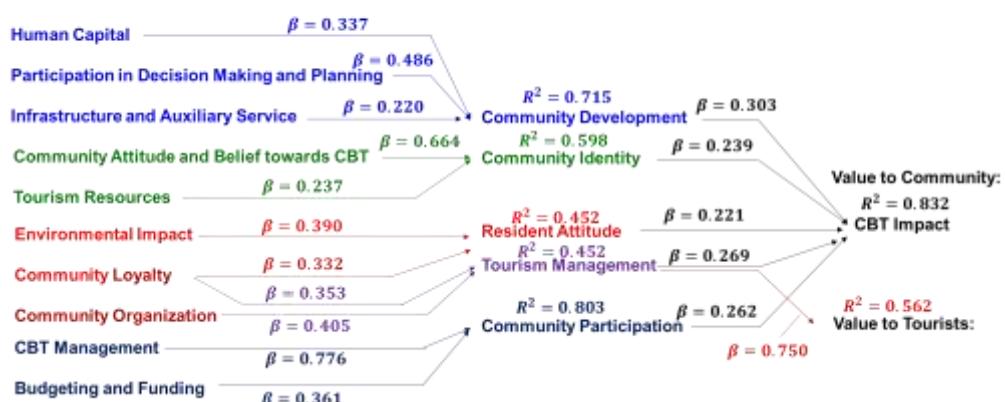


Figure 12
Doi Chang Community

Social Entrepreneurship-driven Community-based Tourism in Doi Chang Community

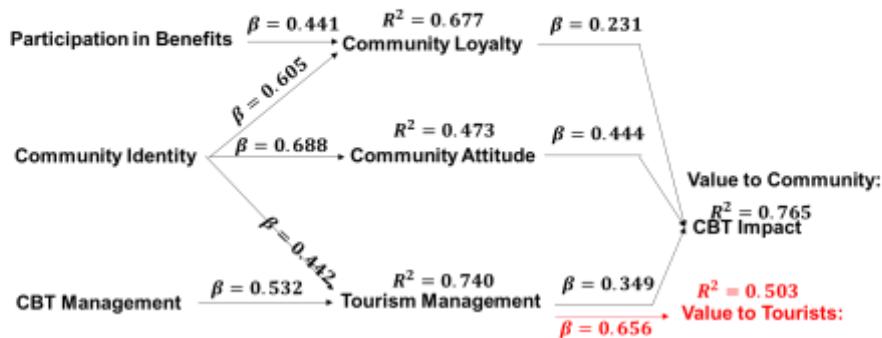
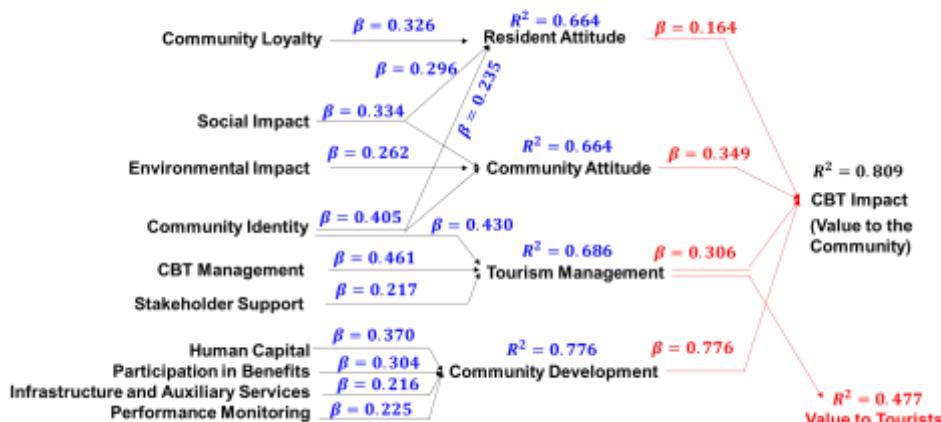


Figure 13
Combined Huay Nam Guen and Doi Chang Communities

Social Entrepreneurship- and Civil-driven Community-based Tourism Model



Specifically, for Huay Nam Guen community, which is coffee-tourism based, as the qualitative data revealed, community identity, which is strongly enabled by tourism resources that exploit the natural and environmental advantages of the resources, and the leadership-enabled community attitude harmony (supporting the hypothesis H3), plays a significant role in explaining the variance of the value to the community, represented by CBT impact, at $R^2 = 0.832$ (That is, 83.2% of the variance explainable to the significant independent variables,

which supports H2). Apart from community identity, CBT behaviors represented by community development (with standardized coefficient weight of 0.303), resident attitude (with Beta of 0.221), tourism management (with Beta 0.452), and community participation (with Beta of 0.262), can collectively significantly explain the variance of the CBT impact, for 83.2%. That is, H1 is supported. In addition, tourism management effort, which is a key element in tourism business model structure, also can solely, positively, and significantly explain the variance to the value to tourists, at 56.2%. Key perceived behavioral control variables, identified to play significant role, include human capital, participation in decision making and planning, infrastructure and auxiliary service, tourism resources, perceived environmental impact, the loyalty state of the community, efforts for community development and CBT management, and budgeting and funding. These variables are shown to significantly impact on the cybernetic psychological mechanisms of autopoiesis and autogenesis that support hypothesis H1.

For Doi Chang, in Figure 21, which is tea-tourism based, the multiple regression model shows the significant role of community attitude rather than community identity. The identity has taken a facilitation role as the attitudinal formation driver, which is in accordance with the Theory of Planned Behavior, as in the subjective norm domain. Perceived behavioral control variables are participation of the community in areas of benefits and CBT management, which indicate a more practical atmosphere of the social entrepreneurship CBT in Doi Chang. In terms of impact, the cybernetic regulatory behaviors, through community loyalty and tourism management efforts, are significantly vital in explaining the variance of CBT impact: culturally, environmentally, economically and socially. Value to tourist, for Doi Chang community, can instead be explained by tourism management, which plays a significant role in structuralizing the concept of business model for tourist advantages.

Overall, in Figure 22, when community identity has not taken a strong position, attitudinal positioning for social entrepreneurship CBT development is significantly advantageous. Also, resident attitude is another element which has to be taken into account, as residents are key stakeholders for CBT development. To enable the social entrepreneurship and CBT formations, both community and tourism management must be invested. The former provides human capitalization investment and the latter ensures value oriented CBT is developed that can delight and sustain tourist satisfaction, intention to revisit and loyalty. Social psychological wise, the overall model shows that it is vital to commit to cultivate positive perceptions of sustainability oriented impacts (i.e. social and environmental impacts), community identity creation and continuous development, different stakeholder supports, business performance monitoring,

the active participation and loyalty of the community, and human capitalization strategies.

Conclusion

The purpose of this research is to exploit a Gestalt approach, that integrate the themes of community-based development, stakeholder participation, tourism business model structure and sustainability impacts to the community, in suggesting a model that suits the creation, development and growth of social entrepreneurship (SE)-driven community-based tourism (CBT) in Chiang Rai, Thailand. Through cross-disciplinary knowledge intercepts of the social psychological and cybernetic psychological theories and knowledge of the disciplines, the Gestalt shape has formed, which highlights that the success of CBT has to rely on cultivating the positive perceptions of the different values brought for the CBT, in changing the attitudes of the community and the residents, and an active pursuit of community identity development, and ensuring the community has gripped confidently on the community-based and tourism-model related perceived behavioral controls. When perceived behavioral controls, attitudes and community identity take roots and shape, they can significantly drive the positive development of the autogenesis and autopoiesis functions of the social entrepreneurship CBT formations. The autogenesis is predominated by community identity but is replaced by community attitude when the identity is still in the process of development and continuous adjustment. The autopoiesis functions of CBT is dominated significantly by community development, and tourism management, community participation. Thus, for social entrepreneurship-driven CBT to be successful, human capitalization investment is a necessary enabling force, simply for the fact that when it is aimed to develop into tourist attraction sites, the tourism management aspect of business model must be strategically and operationally emphasized.

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Tourism Development in Goa: Trends, Importance and Challenges*

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Abstract

The paper focuses on the growth of tourism in Goa since it became free as a Portuguese colony i.e. 1961 till 2014. Contribution of tourism sector to the growth of the state economy, in terms of income, employment, foreign exchange earnings and linkages with other sectors has been growing. Though Goa's economy is driven by tourism sector today, the rapid growth of domestic tourism and foreign tourism in the state has posed various environment problems and challenges which are faced by the stakeholders and state. Relevant policy recommendations are suggested for the balanced growth of this vital sector of Goa's economy.

Keywords: Tourism; Sectoral Shares; Employment; Foreign Exchange; Pollution.

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Introduction

Goa an internationally famous tourist destination is more popularly known among foreign tourists; as “Rome of The East or Pearl of the Orient”. Goa was constituted as the twenty fifth state of the Indian Union on May 30, 1987, prior to which it was a part of the Union Territory of Goa, Daman and Dui, since December 1961, when these areas were liberated from the Portuguese rule. The state of Goa is located on the southern coast of India in the coastal belt of Konkan. The State is situated between the coastal borders of Maharashtra and Karnataka states. Its total area is 3702 square kilometers. It is a small state compared to the other states in India. The state has two distinct types of terrains, the hilly tract and the coastal plains. Goa’s coastal line is about 100 kms long and is endowed with lovely beaches and idyllic beauty spots, making domestic as well as foreign tourism a flourishing major economic activity in the state.

The magnificent and picturesque beaches, the sun and sand, the architectural splendors of Goan temples, churches and Old Portuguese architectural houses have made Goa a firm and favorite tourist destination among travellors across the world. Goa’s isolation from the rest of India, for more than four centuries under the Portuguese rule, its geographical borders in the form of Sahyadri ranges and the tidal rivers have managed to give the people of Goa a unique and separate identity. Having been the meeting point of races, religions and cultures of East and West over the centuries, Goa has a multi-hued and distinctive lifestyle where people of all religions live in peace and harmony with each other. Goan people are very hospitable and warm hearted and the Goan cuisine, which is a blend of different Portuguese and Roman influences is mouthwatering and delicious.

Goa’s natural beauty, its confluence of eastern and western culture and very friendly and hospitable people has earned it a place on the tourism map of the world. Lavishly gifted by nature, it has become a tourist paradise for both domestic and foreign tourists. Today tourism, is the major economic activity in the state and trade, hotel and tourism have a multiplier effect which percolates to the local population. Tourism has contributed substantially to the service sector driven growth in the economy, in terms of income, output, employment and foreign exchange generation. The tourism industry contributes to 18 percent to Goa’s Net State Domestic Product and 14 percent of the total foreign exchange earned in the country.

Objectives of the present study:

1. To analyse trends in the growth of tourism in Goa post 1961 till 2014.
2. To examine the contribution of tourism sector to the state economy in 2004-2014 period.

3. To evaluate the challenges and costs of tourism to the local population.
4. To suggest policy measures to improve the quality of tourism services in Goa.

Methodology and Data Sources:

The growth of tourism is analyzed in terms of domestic and foreign tourist arrivals of various nations and growth in hotels, restaurants etc. in the state. Contribution of the tourism sector is measured in terms of its share in the economy's income, output, and employment and foreign exchange earnings as also links with other related sectors. Average shares and average annual growth rates have been used for analyses. Secondary data from 2004 to 2014 period has been used and for tourism growth analysis data after 1961 till 2014 has been used from various government reports of Directorate of Planning Statistics & Evaluation (DPSE) Porvorim, Goa and employment data from Census and National Sample Survey Organization reports for relevant years have been utilized.

Growth in Domestic and Foreign Tourist Arrivals:

Tourist arrivals in Goa have shown a continuously rising trend since 1961. In 1964 the total number of tourists, which visited Goa, were 50,000 most of them were domestic tourists. However, the tourist influx into Goa increased in ten years, to 2 lakhs in 1974-75. In 70s began the inflow of foreign tourists or hippies as they were called; in the coastal belt of Baga and Anjuna. The total number of tourist arrivals was 3.84 lakhs in 1980, this figure jumped to 7.75 lakhs in 1985, further to 8.78 lakhs in 1995, 20.8 lakhs in 2004. The year, 1985 was crucial for Goa, from the point of view of foreign tourism, as charter flights from abroad started in 1985, which marked the onset of high-end tourism. Until then the tourism activity was not gaining much in terms of foreign exchange earnings. The decade of 1990s, saw a rise in the growth rate of tourism, with tourist arrivals of 10.59 lakhs. By 2004 the number of tourists visiting Goa has reached almost 21 lakhs. Tourist arrivals into the coastal Indian state of Goa crossed the five million mark in 2015. Of the 5.30 million tourists, 541,000 were foreigners, the state government said in a statement. The numbers mark a 30 percent increase over the previous year, the statement added. Foreign tourist arrivals (FTAs) into Goa remained unaffected in 2015, notwithstanding the slowdown in many source destinations in Europe and Russia.

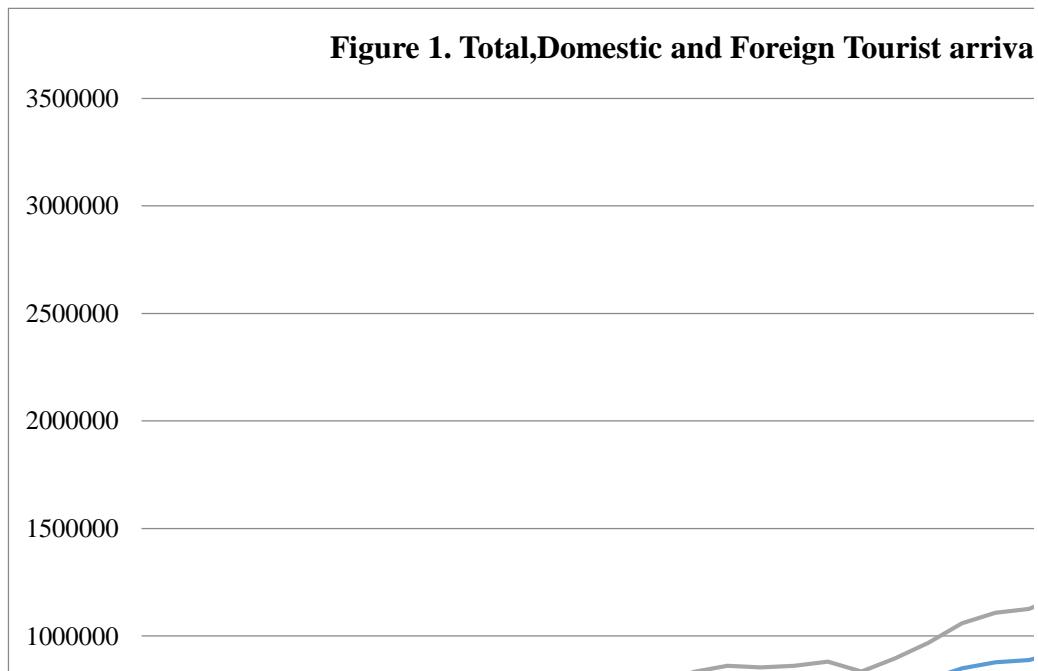


Table 1.1 Average Annual Growth rates of Tourist Arrivals in Goa (in percent)

Period	Domestic Tourists	Foreign Tourists	Total Tourists
1970-2014	7.31***	10.83***	7.71***

Source: Various issues of Statistical Pocket Books, DPSE, Panaji and Tourist Statistics Government of Goa, Department of Tourism, Panaji. Statistically significant at 1% level.

From table 1.1 it can be observed that total tourist arrivals in Goa are growing at an annual average rate of 7.71 percent over the long term period 1970-2014, with foreign tourism growing at a higher rate of 10.83 percent compared to domestic tourism at 7.31 percent. Charter tourists were merely 4 percent of total foreign tourist arrivals in 1985 but by 2015 they formed 53 percent of the total foreign tourists who visited Goa.

If the foreign tourists are considered by their country of origin, there has been a change in the countries from where foreign tourists come. For instance, in the

early 1970s, Goa received most of the foreign tourists from U.S.A, U.K, and Germany with the maximum number of tourists from USA until the year 1974-75. Thereafter the largest number of tourists has been coming from U.K. except, during 1979 up to 1982, when Germany topped in the category of foreign tourist arrivals. During the period from 1994 to 2004, Goa has been receiving the largest number of tourists from U.K, mostly charter tourists with an average annual arrival of 1.14 lakhs, followed by Germany with an average annual arrival of 24.4 thousand tourists. Though Goa is a former Portuguese colony, the tourists' arrivals from Portugal are on the decline over the long term. In the recent past tourists from Russia, Finland, and Germany are increasing in number. However, Goa continues to receive the large number of foreign tourists from U.K, every year.

Table 1.2 Foreign Tourist Arrivals in Goa by Country of Origin (in percent)

Countries	1994-95	2004	2014
U.K.	74.00	41.00	28
Finland	-	9.66	5
Germany	14.90	7.29	10.89
Russia	-	7.05	29.14
U.S.A	1.50	1.68	1.94
Sweden	-	2.66	3.67
France.	1.88	2.22	6.83
Switzerland.	3.64	2.60	2.65
Portugal	-	1.05	0.65
Others	4.08	24.79	11.23

Source: same as in table 1.1. - Negligible.

Table 1.2 shows that in 1994-95, 74 percent of the foreign tourists were from U.K followed by tourists from Germany with a share of 15 percent. In 2004-05, though U.K topped the list of foreign tourist arrivals there was a decline in their share to 41 percent in 2004-05. Similarly, the share of German tourists dropped to half of its share a decade ago. This was due to the rise in the share of foreigners from France and Russia. In 2014, too Russian tourists had a

share of 29.14 percent in the total foreign tourist arrivals, followed by U.K with 28 percent share and Germany with 10.89 percent of the total foreign tourists which visited Goa. Thus, one finds foreign tourists from U.K predominate; yet new destination tourists have also started visiting Goa. This goes to point out that Goa is becoming known as a good tourist destination across the globe.

"Foreign tourist arrivals from UK, Russia, France, UAE, and many others have shown an increase in arrivals to the State despite continued recession and crises' that hit the European regions," the state's tourism department said in an official statement. The state has been one of the big beneficiaries of the e-tourist visa concept introduced by the government in November 2014. Over a 12-month period ended December 2015, 49,626 foreign tourists visited Goa on e-tourist visas, the Goan tourism ministry said. The state contributed 13.4 percent to the total FTAs on e-tourist visa in February 2016, 19.1 percent in January and 16.5 percent in December 2015. The e-tourist visa facility is now available to citizens of 150 countries.

Growth of Hotels and Restaurants in Goa:

The growth of the tourist inflows to Goa has directly influenced the growth of the hotel industry. The number of hotels increased from 49 in 1964 to 138 in 1975-76 i.e. an average annual growth rate of 16.51 percent. The number of starred hotels increased marginally from four in 1965-66 to seven in 1975-76. The beds in all hotels also increased from 1048 in 1964 to 3671 in 1975-76 (Government of Goa, Daman and Dui, 1978). By 1980, the number of hotels went up to 196, of which 12 were star hotels and 184 were non-star hotels, with 6587 bed capacity. According to 1988 data, 11,140 beds were in operation distributed across 281 hotels and lodges in Goa. In 1993, the total number of beds in hotels in Goa were estimated to be 15,100 and the total number of rooms were around 7500, of these 1686 (22.48%) were in the Star Category hotels and the remaining, 55 percent were in the approved ABC category hotels and the remaining were in the unapproved category. The status of accommodation of domestic and foreign tourists, talukewise, from the Tourism Master Plan 2011, shows that in the year 1994, there were 400 hotels with 17500 beds, with 16.90 beds per 1000 tourists.

In 1996, the hotels increased to 436, with a bed capacity of 18,391 with 16.0 beds per 1000 tourists. Tiswadi has the highest number of hotels, followed by Salcete and Bardez talukas. Since Goa has been projected essentially as a

beach leisure resort, 77 percent of the hotels and resorts have come up along the coastal belt with 73 percent of the total bed strength. In fact, statistics reveal that 77 percent of the domestic tourists and 95 percent of the foreign tourists prefer to stay in coastal areas (Kamat, 1997). The total number of hotels (including star category hotels)/paying guest houses with rooms/beds capacity in the state of Goa as on 2005, show that the number of hotels has risen to 2156, an almost 10 fold rise from the time of statehood. The number of rooms is 19,312 and the number of beds is 36,618. Of the total number of hotels in Goa, 78 are in the star category with 5836 rooms and 11,441 beds. And in 2015 the number of hotels has risen to 3358 with 31,767 rooms and the number of beds is 56,595. Of the total number of hotels in Goa, 63 are in the star category with over 5362 rooms and 10001 beds. It is worth noting that along with the star and good category hotels there has been a mushrooming of hotels, joints and restaurants in the informal sector too.

Contribution of Tourism in the Economy's NSDP:

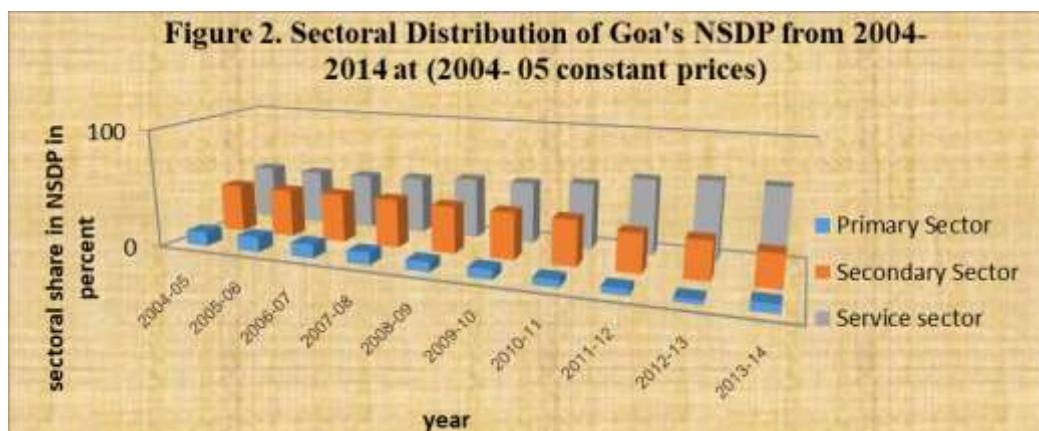
It is very evident that in the last decade, Goa's economic growth has been propelled by growth in its service sector. The share of primary sector was 11.96 percent in 2004-05 and this share has shown a declining trend especially in 2012-13 when the primary sector's share fell to merely 3.40 percent due to the ban or closure of mining activity virtually paralyzing one of the major economic activities of Goa's state economy.

Table 1. 3 Sectoral Shares of Goa's NSDP (at 2004-05 constant prices) (in percent)

Sectoral Share	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14
Primary Sector	11.96	12.88	11.72	10.40	8.37	8.10	5.95	5.27	3.40	7.03
Secondary Sector	40.98	40.62	41.32	41.06	39.97	39.51	38.43	32.46	32.13	27.43
Service sector	47.06	46.50	46.95	48.54	51.66	52.39	55.63	63.45	66.47	65.54

Source: Economic Survey of various years.

The share of the secondary sector was around 41 percent till 2007-08 after which this sector's share has also declined to 27.43 percent in 2013-14. The service sector is the only sector which is continuously showing a rising trend. The tertiary sector's share in the NSDP was 47 percent in 2004-05 but by 2013-14 it shot up to 65.54 percent driving the economic growth of the state. From this one can conclude that Goa's service sector is the dominant sector contributing above 60 secondary sector and the primary sector has the least share in the total income and output.



To analyze further the sources of growth of the service sector, the sub-services under the service sector are examined. From the table 1.4 it can be seen that Transport, Storage & Communication services has registered the highest average share of 44.18 percent in the service sector output in 2004-2014 period. This sub-service has also shown the highest average annual growth rate of 23.00 percent. Banking, Insurance & Real Estate had the second highest share under the service sector of 24.28 percent followed by Trade, Hotels & restaurants with a share of 17.58 percent in the above mentioned period.

Based on the average annual growth rates the sub-services which have emerged as the drivers of the service sector growth in 2004-2014, are transport, storage & communication at 23 percent, Other Services at 18.66 percent, banking and insurance services at 13.37 percent and real estate growing at 11.22 percent. One can observe that it's not only hotel services but transport storage, banking insurance and real estate services which are growing rapidly. Thus services that are linked with tourism activities have benefitted the most. For instance, the Credit-Deposit Report 2010-11, stated that 374 (63%) major bank

branches in Goa were concentrated in the three talukas of Salcete, Bardez and Tiswadi, the latter are major coastal tourist attraction talukas.

Table 1.4 Average Share of Sub-services under Goa's Service Sector and Average Annual Growth Rates of sub-services (2004-14):

Sub-service	Percentage share in total service sector	Average annual growth rates
1. Trade, Hotels & Restaurants	17.58	4.52**
2. Transport, storage & communication	44.18	23.00***
3. Finance, Real Estate, banking	24.28	12.36***
a. Banking, insurance	13.46	13.37***
b. Real Estate	10.82	11.22***
4. Community ,social services	14.41	14.38***
a. Public Administrative services	4.67	6.31***
b. other services	9.74	18.66***
Total service Sector(1+2+3+4)	100.	15.97***

Source: same as in table 2.1. ** significant at 5% level.*** significant at 1% level.

Also, more than three fourth of the total credit is accounted for by the talukas of Tiswadi, Salcete and Mormugao. Taluka wise, credit advanced by all the banks, indicates that Tiswadi taluka, famous for tourism ranked highest, and followed by Salcete, which is an important centre for industrial as well as tourism activity. Mormugao, a busy export port and Bardez, a tourist attraction were ranked third and fourth respectively. (Government of Goa 2009). Thus it is clear that banking services in Goa are growing mainly due to the demand for credit from the tourism sector. The share of tourism and service sector in the total employment of the state economy also shows a similar trend.

Table 1.5 Workforce by Industry of Origin in Goa (1991- 2012) (in percent)

Workforce by industry of origin	1991(main workers)	1999-2000	2011-12
Culti	13.7		
AL		8.55 26.03	16.08 3.70
LS	3.78		
MQ	3.98	3.54	10.58
Manu.	14.36	10.00	15.87
EGW	--	---	--
Cons.	6.07	12.75	9.84
THR	13.98	18.56	24.25
TSC	7.78	11.94	10.47
BRE	--	5.81	3.00
CPS	20.7	21.31	22.3
Total	92.9(+7.10marginal workers)=100	100	100

Source: Census of India (1991) and NSSO (2000,2011). Culti-Cultivators, AL-

Agricultural labor, LS-Livestock, MQ-Mining Quarrying, Manu – Manufacturing, EGW- Electricity, Water supply & Gas, Cons- Construction, THR- Trade & Commerce, TSC- Transport, Storage & Communication, BRE- Banking & Real estate.CPS - Community, Personal & Social Services.- -not available.

Thus tourism services have emerged as an important driver of economic growth both in terms of output and employment in the state. Thus, Goa's economy has witnessed a structural change in its workforce distribution where

the employment share of service sector has grown over a period. This testifies how service sector has been the major employer in the economy and the importance of the tourism services in the total employment cannot be ignored.

Foreign Exchange Earnings from Tourism:

Around 50 lakh foreign tourists visit this India every year, of which around 6 to 10 percent visit Goa. The estimated foreign exchange earnings to the country is 10,543 million US\$ in 2008-09. That means foreign exchange earnings from Goa alone will be about 700 million US\$ per year. The foreign tourist arrivals and foreign exchange earnings are given in table 1.6. In 2014-15, foreign exchange earnings from foreign tourism in Goa crossed 1400 million US \$.

Thus it can be concluded that tourism based services in Goa contribute nearly 18 percent of the state NSDP, around 25 percent of the total employment and 1451 million US \$ to the exchequer by way of foreign exchange earnings. Thus tourism industry has been making substantial contribution to the economic development of Goa by way of foreign exchange earnings, local employment and the state income and output.

Table 1.6 Foreign Tourist Arrivals in India & Foreign Exchange earnings in India, Goa:

Year	Foreign tourist arrivals (in lakh)	Estimated Foreign Exchange Earnings (in million US\$)	Estimated Foreign Exchange Earnings from Goa (in million US\$)
1	2	3	4
2004-05	36.03	6666	672
2005-06	41.00	7853	645
2006-07	46.70	9123	742
2007-08	51.70	11666	876

2008-09	50.70	10543	730
2009-10 (upto Dec.'09)	37.20	8663	912
2014-15	53.00	19670	1451

Source: same as in table 1.2

Costs and Challenges of Tourism in Goa

Economic benefits and costs of tourism reach virtually everyone in the region in one way or another. Tourism activity also involves economic costs, including the direct costs incurred by tourism businesses, government costs for infrastructure to better serve tourists, as well as congestion and related costs borne by individuals in the community. Tourism's economic costs are therefore an important consideration in state tourism development.

Tourism can create both benefits and costs to the local society and its members in any given economy and Goa is no exception to this. If tourism in the state is not planned and controlled, Goa will lose its charm and magnificence as a peaceful and safe tourist destination of the country. Some of the economic and socio- cultural problems which have resulted due to mass tourism have been discussed below.

Marginalization of Agriculture

Over the last 50 years, the importance of agriculture in the State income as well as employment has been continuously declining directly or indirectly due to tourism. Some of the major reasons cited for this decline are high literacy rates, availability of clerical and white collared jobs in the government services, tourism sector and hotel industry, creating scarcity of agricultural labor, attracting migrant labor and resultant high costs in the sector.

Due to tourism and rapid urbanization, there has been a tremendous pressure to convert land for non-agricultural use. As a result, land available for cultivation has declined as can be seen from the land utilization pattern over

time and hence the same limited cultivated land is used for sowing more than once. Table 1.7 reveals that the land not available for cultivation has almost doubled from 5.5 percent in 1961 to 10.28 in 2013-14. Similarly, cultivable waste land which can be potentially cultivated has declined from 25 percent in 1960-61 to 14.5 percent in 2004-05 and increased to 18.67 percent in 2013-14. This has been mainly due to the practice adopted by some farmers not to cultivate their plots and turn them into fallow land, which are later sold for real estate purposes at attractive prices.

Table 1.7 Land Utilization Pattern in Goa (1960-61 to 2013-14).

Year	1960-61	1989-90	1998-99	2000-01	2004-05	2013-14
1.total geog area sq kms	370672.3 (100)	361113 (100)	361113 (100)	361113 (100)	361113 (100)	361113 (100)
2.area under forest	105295.4 (28.4)	105294.0 (29.16)	125473 (34.75)	125473 (34.75)	125473 (34.75)	125473 (34.75)
3.land not available for cultivation	36609.0 (5.5)	33137.0 (9.18)	37137 (10.28)	37137 (10.28)	37137 (10.28)	37137 (10.28)
4.other uncultivated land	95193 (25.80)	79341.0 (21.97)	56690 (15.70)	57302 (15.87)	64892 (17.97)	64892 (17.97)
i) permanent pastures	1305.0 (0.4)	1305. (0.36)	1305 (0.36)	1305 (0.36)	1305 (0.36)	1305 (0.36)
ii)land under trees	595.2 (0.2)	580 (0.16)	580 (0.16)	580 (0.16)	580 (0.16)	580 (0.16)
iii)Cultivable waste	93,292.8 (25.2)	77456 (21.45)	54805 (15.18)	55417 (15.35)	52275 (14.5)	67412 (18.67)
5.net area sown	133574.8	143341	141813.0	141201	133611	129206

	(36)	(39.69)	(39.27)	(39.10)	(37.0)	(35.78)
area sown more than once in ha	5602.4	12249	29355	30155	35589	28646
gross cropped area in hectares	139177.3	155590	171168	171356	168634	157852
Cropping intensity *	104	108.5	121	121	126.65	122.17

Source: Directorate of Agriculture, Government of Goa and Government of Goa, (2004) * author's calculation.

The total surface land in 1960-61, it increased to 39.69 percent in 1989-90 and thereafter it declined to 35.78 percent in 2013-14. Due to this, the area sown more than once has gone up. The cropping intensity also has increased from 104 in 1960 to 108 in 1989-90 to 122.17 in 2013-14. Thus agriculture is on the decline in Goa mainly due to real estate and tourism related activities.

Higher Cost of Living

A consequence of a relative decline in agricultural growth as also agriculture

and allied activities is that the economy of Goa has become excessively dependent on its neighboring states of Maharashtra and Karnataka for many of its food stocks, dairy and poultry products, consumer goods and garments. This has no doubt boosted the transportation and distribution services, but has led to increase the final value of a good paid by the local consumers. Tourism has also been responsible for a general higher cost of living for the local population. The rising trend in prices can easily be gauged from the movements in Consumer Price Index (CPI) for the urban white collared employees.

Taking 1982 as the base year index, the CPI for middle class workers in 1991-92 was 245 and it rose to 554 in 2004-05, further to 1182 in 2014-15 (Government of Goa, 2015) . And food is the major item of expenditure in the 1990s and it continues to be even in 2014. Though the economy has one of the highest growth rates of real per capita income in the country, yet the inflation rate seems to have overtaken the income growth rate.

Socio-Cultural problems

During peak tourist's season, the roads, markets, beaches and other recreational places are packed and over crowded with tourists that locals develop a sense of hostility towards tourists. Local people pointed out social problems of drug abuse, excessive alcoholism, crime and prostitution have become common today in Goa and this is misleading today's local youth. Foreign tourism has resulted in many social problems and vices like drug peddling, rise of floating casinos and gambling, rising crimes and suicides by foreign visitors, illegal stay by foreigners in Goa, illegal purchases of Goan land by foreign tourists in violation with the FEMA guidelines and many such issues which are creating unrest among the local NGOs of Goa.

Miserable State of Beaches

Today the virgin white beaches of North Goa have turned into overcrowded places lined up with shacks, hotels and motels. The beaches of Goa are facing multifarious problems of pollution. Firstly due to the haphazard and rapid growths of shacks and hotels, along the beach side, violating existing Coastal Zonal Regulation. Also the increasing influx of tourists generating huge quantities of solid and liquid wastes without proper disposal have led to environmental degradation. Marine pollution caused by movement of oil tankers and barges pollute the beach eco-system considerably. Similarly Candolim beach and Coco beach at Nerul are fast losing their coastline due to sand erosion. Tourism Infrastructure at Calangute and Vagator beaches, some of the most beautiful beaches of Goas are lacking in standard quality infrastructure. Calangute beach has heaps of garbage causing stinking smell during peak tourist seasons. There are no proper changing rooms, toilets, urinals, no garbage treatment plant, improper maintenance of benches with some broken ones, no proper police patrolling and no proper illumination. The situation at Vagator beach is worse. The 70 non- conventional energy lamps fitted on the helipad have not been repaired till date. There are no urinals, no drinking water facility, no changing rooms, no proper dustbins and no proper security personnel. The tourist police booth is rusted and lying crumbled on the ground (Navhind Times September, 2010) Lack of planning, coordination and execution of policies at the right time by various stakeholders in the tourism sector have resulted in the present state of affairs.

Suggestions to Improve the Standard and Quality of Tourism in Goa:

Based on the findings the study recommends the following measures which should be taken up on a priority basis by the concerned authorities:

Tourism Product Diversification:

Beach tourism is the main stream of tourism activity in Goa. But it has been over exploited. Diversion of tourists towards hinterland from beaches for controlling excessive concentration of tourists in the beaches is the need of the hour. It is time for the stakeholders to diversify tourism into the following other areas:

- a) Eco- tourism with a focus on Goa's Western Ghat hill areas, wild life sanctuaries, natural forest areas.
- b) Adventure Tourism: tourism with activities like parasailing, surfing, yachting, river rafting and trekking in hilly areas of hinterland talukas of Sanguem, Satteri and Canacona will boost tourism in the rural and backward areas of Goa.
- c) Business Tourism is another viable form of tourism in Goa. The state should improve the quality of existing transport and infrastructure facilities for this. Business cum convention centres, Golf courses, world class shopping centers, recreational facilities need to be created for this with the help of the private sector to attract high end foreign tourists to Goa.
- d) Health tourism – Goa is fast emerging as a hub for good quality health services. Health resorts can be planned. Botanical Gardens, Yoga centers ayurvedic clinics can be encouraged by the government by giving incentives to private investors.

Beach Cleanliness:

- a. Maintaining a new beach cleanliness task force that will be responsible for keeping the beaches clean and banning hawkers, vendors on the beaches, and also banning use of plastic bags on the beaches should be introduced.
- b. Beautification of the beaches with proper sitting arrangements, proper illumination should be taken up. State should install properly designed utility systems of water supply, electric power, sewage and solid waste disposal and drainage for tourist facilities, which may be given to private contractors to operate. Thus, Beach maintenance management could be given to a private contractor. User fees can be charged from tourists who use these public utilities and fines should be imposed on users if they damage public properties.
- c. Removal of shacks and hotels constructed violating existing Coastal Zone Regulations.
- d. Plantation of coconut trees, at 50m from high tide line and beyond to prevent sand erosion.
- e. Each Hotel or other structure facing the beach as also elsewhere should have adequate sewage treatment system and preferably biological treatment plants should be strictly enforced for such beach side hotels. Recently the Goa State Pollution Control Board has taken a step in the right direction by

charging hotels with rooms of 25 and above with pollution NOC fee of 1 percent of the total value of the hotel property.

f. Police patrolling on the beaches especially during late evenings for the safety of tourists and to monitor drug trade in coastal areas is required.

g. State Government, Municipalities and panchayats should build good sign boards, direction boards and direction maps within their jurisdiction to facilitate the foreign tourists during their travel in Goa.

Transportation & Transport Infrastructure:

a. Improve the quality of roads. A North- South four lane high way corridor should be developed for speedy movement.

b. Augmentation of existing airport with 24 hours charter flights landing facility. And expediting the process of construction of the International Airport at Mopa, Goa.

c. Extending local bus services till late nights and improving connectivity of buses on long routes.

d. Introducing metering system for all the local taxis and hired vehicle services and strictly monitoring them with the help of Regional Transport Office Police.

e. Setting up an Information Centre with Touch screen computerized information facilities network system. Such facilities should be made available at, railway stations major bus stands and at important tourist places.

The above mentioned suggestions can go a long way in attracting more foreign tourists to Goa in the long run and improving the image of Goa as a Clean and Green Tourist destination. Though Goa is facing tough competition from not just other Indian states such as Kerala and Rajasthan, but also from neighboring states of Sri Lanka, Maldives and the far east countries like Singapore, Thailand, Malaysia etc. it still tops the chart as a cool and chilling place to rest. It surely has carved a niche for itself on the foreign traveler's map but maintaining the image of Goa as an irresistible tourist destination is the responsibility of each and every stakeholder of the tourism industry.

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The Development of English Skills of English Major Students to Communicate with Tourists about Buddhism and Culture at Mahachulalongkornrajavidyalaya University, Chiang Mai Campus

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Abstract

The objectives of this research were to study the problems of the English major students communicating in English with foreign tourists, the ways they solved the problems and the guidelines to develop their English competency; and how they developed the English competency about Buddhism and Culture of selected English major students. The experimental instruments were questionnaires; five learning activity plans (Fish bone diagram; PRA; Study-trips at Suandok temple, Phrasingh temple, and Chiang Man temple; Attendance of Monk Chat activity; and focus group discussion) and tests about Buddhism and Culture. The results showed that; 1) English major students had problems using English with foreign tourists in all four skills: listening, speaking, writing and reading at the medium level ($\bar{X} = 3.13$) as relatively follows: listening (3.19), speaking (3.16), writing (3.10), and reading (3.09); when students had problems in English communication, they seek other people with competency in English for help, and most English major students would like to develop their English competency by attending the training courses provided by the university.; 2) The result of English learning activity about Buddhism and Culture of English major students was higher than before participating in the activities with statistic significance at 0.01. The average scores of English major students before participating in the activities were at 23.70 and at 41.75 after participating in the activities, so their English competency about Buddhism and Culture increased to 18.05. All of the students were satisfied with the teaching plans provided by their researcher at the highest level ($X = 4.30$). In conclusion, the organizing of the participatory learning process could develop English competency about Buddhism and Culture of the selected English major students, especially their listening and speaking skills.

Keywords: Development of English skills; Tourists; English major students;

Tour about Buddhism and Culture.

Introduction

The tourism industry is one of Thailand's most important sources of incomes. In the national master plan of the tourism industry 2001-2010, the government planned that Thailand should become the leader of tourism in Asia and to set as the final goal in becoming the world class destination for tourism. Therefore, the government tried to promote the communities to have their own Substantial Tourism (Triwicha, 2011). The municipality administrations, village leaders and people in each community have to be ready to give services and preserve the natural resources and their own identities (Tourism Authority of Thailand, 2001). One of the most interesting destinations for foreign tourists are Buddhist temples. Buddhist temples are the center of architectural arts, mural painting, and tradition and cultural learning (The Report of Tourist Statistics in Thailand 2001). Tourists can learn many things from the Buddhist temples such as the Buddhist arts and mural painting in the ordination hall (Ubosot), the assembly hall (Vihan), Buddha images, pagoda (Chedi) etc., so Buddhist temples are considered to be worthy of visiting.

Mahachulalongkornrajavidyalaya University (MCU) is a Buddhist institution, founded by His Majesty King Rama V (King Chulalongkorn, the Great) with the purpose of providing higher education to Buddhist monks and laity. MCU has its four missions as follows: 1) to produce and develop its graduates; 2) to conduct research that develops the body of knowledge and Buddhist academics; 3) to promote Buddhism and academic services for society; and 4) to promote and develop learning resources for preserving arts and culture suitable for studying (MCU, Chiang Mai Campus, 2012). Both monks and lay students who study in English major at MCU need to know and understand in depth about Buddhism and Culture. Whenever foreign tourists visit the temples, English major students should be good hosts to explain the main teaching of the

Buddha and/or the important Buddha's teachings and to answer the tourists' questions correctly. Then the tourists can understand about Buddhism and culture clearly. This is another way to support and to propagate Buddhism. Moreover, English major students can improve their English skills (listening, speaking, reading, and writing) to communicate with foreign tourists. Furthermore, it helps to promote the Buddhist and cultural aspects of Thai tourism which the foreigners are so interested in. However, some of the monks and lay students who study in English major at MCU, Chiang Mai campus still have problems to communicate with foreign tourists about Buddhism and Culture, for example, the details about Buddhism, the ordination hall (Ubosot), the assembly hall (Vihan), and the colour of the monks' robes etc. It is a great shame that the students at the Buddhist universities cannot answer these questions satisfactorily. In addition, students cannot answer the questions of foreign tourists clearly and effectively. The researcher, therefore, has studied the development of English skills to communicate with tourists about Buddhism and Culture: a case study of English major students, MCU, Chiang Mai campus.

The objectives of this research were 1) to study the problems of the English major students communicating in English to foreign tourists, the ways they solved the problems and the guidelines to develop their English competency; and 2) to develop the English competency about Buddhism and Culture of selected English major students.

Research Hypothesis

Students' English skills development to communicate with tourists about Buddhism and Culture will be higher than before they will attend the Buddhist and cultural training activities.

Methods

This research employed both quantitative and qualitative methodologies. The population of this study was 250 English major students (1st-4th year) in the academic year 2013 at Mahachulalongkornrajavidyalaya University, Chiang Mai campus. The research tools that were used in data collection were 1) questionnaires, 2) Buddhist and cultural test, and 3) five teaching plans which were checked and approved by three experts. The researcher followed the methodologies:

- 1) The researcher distributed 250 questionnaires to study the problems of the English major students communicating English to foreign tourists, the ways that they solved the problems, and the guidelines to develop their English competency.
- 2) The researcher chose 40 samples of English major students (1st-4th year) based on their lack of Buddhist and cultural knowledge. They were tested (pre-test) with the Buddhist and cultural test (50 questions and 50 scores).
- 3) The 40 students were trained about Buddhism and Culture with five teaching plans namely: 1) Fish bone diagram: students knew the exact problems of English usage to communicate with foreign tourists about Buddhism and Culture and the ways in which they solved the problems.; 2) PRA (Participatory Rural Appraisal): students understood and reviewed the English usage to communicate with foreign tourists about Buddhism and Culture.; 3) Study-trip: students learned about the history and architectural styles of the assembly halls (Vihan), pagodas (Chedi), ordination halls (Ubosot), Buddhist scripture halls (Hortrai) and reliquary of Northern family at Suandok, Phrasingh, and Chiang Man temples from the resource persons and their own direct experiences (Experiential Learning).; 4) Monk Chat: students attended the Monk Chat

programme for three days to talk and share their knowledge about Buddhism and Culture with foreign tourists.; 5) Focus Group Discussion: students showed, shared, and summarised what they had learnt and trained from the teaching plans provided by their researcher relating to Buddhist and cultural aspects when communicating in English to foreign tourists. Finally, 40 students were retested (post-test) with the same Buddhist and cultural test (50 questions and 50 scores).

Data Analysis: the demographic information was analyzed and descriptive statistic of frequencies, percentage, mean, and standard deviation were used to measure the problems of the English major students communicating in English to foreign tourists, the ways that they solved the problems, and the guidelines to develop their English competency. The paired-samples t-Test were used to compare the Buddhist and cultural test.

Results

Information about the Respondents:

The findings showed that the majority of respondents were monks and most of them aged between 20-24 years old. The majority of the respondents were Thai followed by Myanmar, Vietnamese, Lao, Cambodian, Bangladeshi, and others. Most of them lived in Muang Chiang Mai and they were in the 1st year, 2nd year, 3rd year, and 4th year students respectively. They reported that they used to communicate with foreign tourists, but 8.0% of respondents never had.

Responses to the problems, ways students solved the problems, and needs for English Skills Development of English Major Students, MCU Chiang Mai campus

In the first part, the respondents reported that they could not sum up what the foreign tourists spoke to them about. This was most difficult aspect for them relating to listening problems. They could not interview and discuss the given topics with the foreign tourists due to their lack of speaking ability. This was the most difficult aspect for them relating to their speaking problem. They could not read and give related examples to discuss with the foreign tourists. This was the most difficult aspect for them relating to reading. They could not write 100-150 words on the Buddhist and cultural articles. This was the most difficult aspect in relation to their writing.

In the second part, the respondents suggested the ways students often solved the problems when they communicated with the foreign tourists. In the listening problem, they requested the foreign tourists to repeat the sentences and to speak slowly. In the speaking problem, they asked their seniors and teachers to answer the questions instead of them. In the reading problem, they requested the others who already had competency in reading English to help and sometimes to check the unknown words in the dictionary. In the writing problem, they asked the others who can write the short answers to help.

In the third part, the respondents suggested their needs for English skills development that 1) the English major should provide students with the English training courses 2) the students should attend the Monk Chat activity and 3) the students should often practice their English with foreigners.

Result of Hypothesis Testing

The average post-test scores on the Buddhist and cultural test of the selected students was higher than the pre-test scores after they had attended the Buddhist and cultural training activities, so the hypothesis was found to be significant at $p \leq 0.01$.

Discussions

The discussions were based on the objectives of this study as follows.

1. The problems of English major students, MCU Chiang Mai campus to communicate with the foreign tourists: They reported that they have four English skill problems at the medium level (3.13) as follows: listening (3.19), speaking (3.16), writing (3.10), and reading (3.09) respectively. Some of the students reported that they still could not understand and communicate with the foreign tourists well. Some said that many foreign tourists spoke English so fast, so they could not understand it well. Some also said that they could not talk with the foreign tourists well because of their lack of vocabulary and they could not speak complete, long or complex sentences. Moreover, some reported that they could read only some words and they could not translate the complete sentences. They also needed to read some sentences again and again. In addition, some of the students reported that they could not write some of the vocabulary and they were not sure about spelling some words. They could not write complete sentences or correct grammatical sentences. Therefore, the researcher created the teaching plans to develop the English skills of students which focused on listening and speaking. Consequently, the researcher found that the students improved their English because they paid more attention to practice. If they had

any problems while they were talking with the foreign tourists, they noted the problems down. Then, they consulted with the researcher immediately, so the researcher knew their problems and helped to resolve them. Moreover, the researcher always assigned the students to recite and pronounce the Buddhist and cultural vocabularies. Students also must practice to pronounce examples of Buddhist and cultural sentences. These findings were supported by Phra Yutthaphong's research (2006) which revealed that student monks still had English problems when communicating with tourists. Most of the student monks could communicate with tourists because they learnt English. However, they still used the wrong sentences or incorrect grammar structure because this was a live and continued conversation, they could understand each other well.

2. The English skill development of English major students to communicate with the foreign tourists: they suggested that MCU Chiang Mai campus can help them to improve their English skill by providing English training activities and they themselves must regularly attend the Monk Chat program, so the researcher provided students with five English teaching plans about Buddhism and Culture (Fish bone diagram, PRA, Study-trip, Monk Chat, and Focus Group Discussion). Consequently, the students could learn English about Buddhism and Culture both through implicit and explicit learning. To reaffirm this, Bialystok (Bialystok, 1981) states that the second language can be learnt by both the implicit and explicit learning. She believes that through learning by doing or practicing can make learners can absorb the explicit knowledge which is automatically developed into implicit knowledge. The implicit knowledge can be also learnt by the informal learning, so learners can learn the second language through their experiences. Therefore, the researcher tried to create the teaching plans to encourage and support the English major students to improve their English about Buddhism and Culture. They can learn by practicing English from direct experience, and they have more confidence in

speaking English and telling their opinions to the foreign tourists. They also have more motivation to communicate with the foreign tourists. As the result, the English major students can improve their English about Buddhism and Culture well than before. It is in accordance with Dulay and Burt as cited in research (Rueangmanee, 2006) which mentioned that the affective filter hypothesis can promote learners to improve the second language learning quickly. Moreover, if learners have a good self-confidence and self-image, they will learn the second language with greater ease.

Conclusion

In conclusion, the organizing of the participatory learning process could develop English competency about Buddhism and Culture of the selected English major students, especially their listening and speaking skills. Consequently, students have English competency about Buddhism and Culture to communicate with tourists that was higher than before they had attended the Buddhist and cultural training activities. In addition, these training activities provided students to learn English about Buddhism and Culture through their interest, motivation, and direct experience, so students have opportunity to speak English and to explain what they have learned with tourists effectively and with confidence. Moreover, they can apply what they have learned about Buddhism and Culture in their daily life. Therefore, the findings will be as a guideline for teachers and students in developing and improving their English skills about Buddhism and Culture to communicate with tourists.

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The Amuletic Small Buddha Images: Concepts, History and Cultural Development

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Abstract

These topics on “The Small Buddha Images: ideas, history, and the cultural development” have three purposes; namely, (1) to study the ideas, history of these images’ construction by Thai societies, (2) to study the procedure of meaningful expression and their values in Thai civilization and culture, 3) to analyze the Buddha images in terms of the societal and cultural dynamic. Especially for the research methodology, this is the qualitative techniques by the data retrieval or recovery related to the historical configuration, analytical processes in an attempt to convey their meanings and values. In addition, the arrangements of focus groups have been prepared, comprised of the archaeological and historical expert groups of Buddhism and Buddha Images in Thai societies amounting to 15-20 monks/men. Subsequently, those data have been analyzed, summarized in consistent with these objectives for the completion of the research.

As a result, it has been revealed that the ideas and history of creations were as follows: - they had been supported Buddhism, announced the Buddhism Dharma, acted for gifts (or giving aims/ making of merits for the dead people, called “an intercessional expiratory offering”; otherwise, “donation given to a Holy Persons”, worshiped/offered sacrifice to Buddha grace. According to the history of Buddha images creation; they had been influenced or affected by the formation of Buddha images as Human figures/designs for the first time for 300 – 400 years after the Buddha lifetime. For the social and cultural dynamic sensibleness, the Buddha images had originated the sacred stimulant for Thai societies, as sub consciousness led to the (Dhammadhiññhàna) exposition in terms of ideas, subject to the sorrow/suffering extinctions. Finally, people had possessed and enjoyed their high morale and strength of mind by Buddha

sacrosanct grace. These were the procedural changes of fine and glowing culture and societies so far.

Keywords: Small Buddha mages; Concepts, History; Cultural Development

Introduction

The creation of Small Buddha Images had been developed from the configuration of imaginary design of Buddha around 6-7 B.E. for the reverence and worship similar to the monument, the Four districts of Holy Places of Buddhism. Due mainly to anyone unable to travel into the real places for paying respect and adulation habitually reproduced a variety of holy & auspicious things for reverence, they have customarily created the Buddha sculptures or figurines instead. In the beginning, the constructions with metallic clanging, carving had been absolutely difficulty, owing to the rareness of the skilled craftsmanship and budget requirement for construction. Consequently, only the kings were favorable to construct; for instance, King Ganesha, King Alexander. Owing to the construction merely focusing on (Buddhānussati) recollection of the Buddha, everybody perceived Buddha images would recall for the Buddha only, that is – the creation had been made unsimilar to the Buddha figure. In those days, the poor people desirable for the advancement or improvement of making merit into the next future lives had been unable to construct the metal Buddha sculptures; subsequently, they had built the respectful Buddha appearance by the soil under the belief of the meritorious approaches without using any properties or highly intellectual. Afterward, whenever their wishes would have come true, a number of reverent Buddha images made with soil had tremendously occurred. Some people had enormously made for 84,000 Buddha images, In addition, the discovery had been found or exposed the soil-made Buddha images within various caves in the

Malaya peninsula. For such ideas, the creation of Small Buddha images had occurred for loading into the most important places and locations. Later, the permanent structures in Buddhism had been elevated; for instance, PhraThat, pagodas, plaster bases (of a Buddha), (Mahàpañimà-patiññhàna) base (for the principal Buddha image), then, the underground hiding places containing the Small Buddha Images were built, instead of being kept into many caves. Most of the Small Buddha Images, found in the underground hiding places had been built by the baked-clay material, found of Chin, and some lead materials.

As a result, the researchers were interested in studying concepts of Small Buddha Images invention, history of construction, and procedure of meaningful conveying the Buddha Images made throughout the social and cultural development occurred by the Small Buddha Images, concomitantly beneficial both of the studying and developing related to the Small Buddha Images creation in the future..

Objectives of Research

1. To study the concepts and history of the Small Buddha Images creation in Thai society.
2. To study the procedure of meaningful expression and their values in Thai civilization and culture.
3. To analyze the Buddha images in terms of the societal and cultural dynamic.

Research Methodology

The research procedure comprised of the significant steps as follows:-

1. Type of research was the qualitative interview, together with a focus group

2. Studying information from the teaching of Buddhism Concerning to the Small Buddha Images in Tipitaka and the related researches. Field research had conducted by the interviewing academicians, who had possessed in the Small Buddha Images creation, so as to compose into the material substances as follows:-

(2.1) Collection of data & information from documents and related researches of primary & secondary sources

(2.2) Interview from the Small Buddha Images academicians, arrangement on focus group as the data & information collection

(2.3) Preparation of report for the completed research submitted to the Institute of Buddhism Research

Research' Results

This research was the mixed methodology as the documentary research, comprising of the canon of Tipitaka, various documents, academic texts, research reports, theses concerning to the topics of the Small Buddha Images, together with the data of the qualitative interview. This was an analytical study on documents with an interview by focus group so as to find out the depth of information in terms of the Gnostic knowledge bases from the genuine experiences of researchers for this topic. Many of academicians and experts amounting to 20 persons had been requested by an invitation, as well as distributed questionnaires to the omniscient persons around 60 monks/men. The interview had been performed concerning to the procedure of creation, history of construction, history of the building, meaningful conveying of the Small Buddha Images, including many issues related to the social and cultural aspects for the achievement of this research performances/presentation. The research had been summarized as follows:-

I. Concepts and history of the Small Buddha Images creation, these actions had been conducted for the Buddha representatives/ delegates. These were tremendously convenient for especially taking with oneself in various places. For the prior purposes, the researchers had considered or thought that these manners had come from the respect and reverence in the Buddha. Every time, respected/faithful people had installed the Symbols of Buddha Images with themselves whether they would like to take a journey of traveling around or not. It had been inconvenient, whenever people would have large Buddha Images with them; therefore, the Buddha Images had been condensed into the smaller ones, becoming the votive tablets called “The Small Buddha Images” currently. Having been recognized, the prior concepts of the Condensed or Small Buddha Images existence had mutually related to the supernatural power or miracle no more. For the Small Buddha Images creation in Thai society, it had been influenced or controlled by the King Milin, Yonok ancestor, preceded after the 300-400 B.E. when the Buddha Image creation had been built in form of the human being appearance for the first time. King Milin had been a philosopher, warrior, who was exceptionally faithful and extremely believed in Buddhism, and ingenious to construct the Buddha Images as the Buddha representatives for reverence and worship, accustomed to the Greek Deities offering sacrifice.

II. The meaningful conveying of the Small Buddha Images. According to the research and archaeological evidence appeared in each of era or period, it had not been apparent in any Tipitaka Cannons. However, the evidence of construction had been continually found since the Greek epoch, appreciably conveying the expansively meaningful representatives for the Buddha, Dharma, and Holy Buddhist Saints. In conclusion,

- (a) Approaching to (Ratanattaya) the Triple Gem
- (b) Conveying meaningful substances to Dharma

- (c) Recalling materials called (Buddhànussati) recollection of the Buddha
- (d) Inheriting the Buddhism Ages/ time by using material substances

III. For the social and cultural dynamic, Thai intellect had greatly affected by the creation of the Small Buddha Images for better changing to Thai society. The conclusion can be summarized as follows:-

- a) Thai society had obtained the Sacred reverent materials, not concentrating on the malignance.
- b). All Thai people had trusted in reverential substances as the subconsciousness led to the (Dhammàdhiññhàna) exposition in terms of ideas;
- c). Sustainability Buddhism for the next generations
- d). The way leading to the extinguishing of suffering by the power/influence of Buddha's Grace.
- e). Causing any persons to be grateful to their parents of lineages and ancestries.
- f). Institute of the Monarchy had been paid tribute to, praised and esteemed extensively.
- g). The oriental Kings of Thailand had scrupulously come closet to the inhabitants or Thai people meticulously.
- h). At wartime, the highest morale and strength of mind had been fully sheltered by the consecrated Buddha's grace

Research Conclusion

From the past till the currently present time, the creation of Small Buddha Images had the major principles; namely, the approach through the (Ratanattaya) Triple Gems by applying the material substances as the strategy realizing the Dharma principles or teachings of Lord Buddha. As long as being

unable to reach through the Nirvana, all Buddhists would have been coped with a blessed medium for reliance in their mind, practicing their mind for purification and refinement. Consequently, mind development and the meritorious performances in Buddhism have been built-up; namely,

1) (Pariññā) accurate or exact knowledge or specified the (Dukkha Ariyasacca) the Noble Truth of Suffering, 2) (Pahàna) giving up, abandoning; eradication, or removal of the (Samudaya) the Cause of Suffering, 3) (Sacchikàtabbadhamma) that which is to be realized, i.e. the Cessation of Suffering or Nibbàna, or clarify the (Nirodha) the Cessation or Extinction of suffering, 4). Bhàvanà) development, mental culture, meditation or developing the occurrence of (Magga) the Noble Path, the Noble Eightfold Path. Having already been done, ones had been developed by applying the Small Buddha Images as the medium throughout the extrication completely. When having been already done, ones would develop one's selves by applying the Small Buddha Images as a medium throughout the extrication absolutely. Major significant principles occurred from these Small Buddha Images creation had made Thai society and culture drastically changed beyond the deviation from Buddha Dharma concepts. As a consequence, the current Thai societies have emphasized on the conviction or belief in the magical power of the Small Buddha Images more than the Triple Gems. Those beliefs had been incorrect from the principles of Buddhism. Provided that Buddhism.

The kindness for 9 positive discriminations, comprising of – Dharma enlightenment, good legislative code of monastic disciplines, the leader broadcasting that the well-trained human being accessing through the ultimate Dharma plane of consciousness, being purified by extrication or liberation as the symbol or portrayal of Buddha. Contrarily, beliefs in supernatural power and miracles have been absolutely deviated from Buddha Dharma, because one had been absorbed or crazy oneself in other control. This anticipation had been

opposed and reversed the Law of Kamma since they would request for other superiority supported them leading to the success or achievement. Having recognized in other best aspects, it had been perceived that faith or belief concealed in Buddhism still trusted in those magical power influential from Buddhism; for instance, the meaning of the word “Buddha’s grace” pointed to the sacred influences from Buddhism mantra. Therefore, it had silently been able to bring the sacred of Small Buddha Images into the principles of Buddhism. As having mentioned by Phra Phromkunabhorn (P. Payudhoto),” If it had been faithful in “Buddha’s grace”, it would point to the choice of rightfulness”, meant the Three of Triple Gems.

Discussion

These topics of research can be argumentative instruction as follows:-

1. Specify the way of Small Buddha Images creation by focusing on the ceremonial ritual and steps so as to allow the participants’ minds increasingly tending towards the (Ratanattaya) Triple Gems, not focusing on the supernatural power and miracle demonstration. Due mainly to lead those Buddhist to the misunderstanding, such performances would have not been done on the creation of amuletic Small Buddha Images.

2. The quality development for the public should have been done, especially for the next generation. The studies on the Small Buddha Images creation for the youth would have been supported or carried on in order to realize the significance and necessity in such forms as the Buddha arts. The customs and cultural affection or protectiveness would have been carried out in research studies straightforward to religious knowledge, as well as the ability for the development and sustainability of Thai societies effectively.

3. The social and legal measures would have been made use of, owing to the groups and network’s expansion for the Buddha commerce. Accordingly,

the conscious encouragement would have been raised for the realization and proper value fulfillment in the amuletic Small Buddha Images correctly. The local people would have been promoted and participated in the amuletic Small Buddha Images conservation as a kind of pagoda in Buddhism. All people would have mutually taken care of and maintained as the restraint or self-control of the mind. In addition, the government agencies, the local administrative organizations would be responsible for protecting, guarding in the Small Buddha Images creation absolutely, according to the Buddhists' principles for highest advantages.

4. Policies and the government directions would have been decisively determined in terms of the Small Buddha Images conservation and protection as the principles for the related government agencies and their official held on and taken for practices, including the publication of conventional arts and culture information. For any Buddha sculptures and arts, the activities for the developmental activities would have been established by utilizing the Small Buddha Images as a medium for the international spread and propagation. Furthermore, the governmental agencies with the communities' leaders would have arranged for any activities, promoted and stimulated most citizens in communities reciprocally participating or safeguarding in the preservation on the Buddha arts of the amuletic Small Buddha Images.

5. The government would have cooperated with monks and local people, properly entitled by looking after and well managing the Small Buddha Images creation appropriately. These activities would have forced, pushed forward and driven Thai societies, custom & Tradition, and Culture prominently in values and worth of mind, as well as the access in Dharma practices supported by the government budget.

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A BUDDHIST MODERN SCIENCE: MEASUREMENT OF ADMINISTRATORS

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Abstract

A state and country are the same meaning, by meaning that the land has the certain boundary, living people, administrators, sovereignty in self-administration but the word “country” emphasizes the structure of the geography. Whereas the word “state” focuses on the politics and administration and uses the power in administration, management of administration order of the state or management of system in applying the power to govern the state by depending on one kind of science, that is, “the political science”. When the orderly management of state and the administrators are created, how the management within the state will be, this item must depend on one kind of science, that is, the public administration.

It can be seen that in the public policy, Buddhism teaches clearly, if ones who concern with designation of public policy bring the mentioned teachings to be used in designating the policy, it will cause the public policy to be good and efficiency and result in the people’s happiness and peace of society and cause the stability and progression of the nation that is the goal of the public administration.

Keywords: Buddhist; Modern science; Administration

Introduction

The word “Measurement of administration” the scholars have explained in various aspects for instance the Measurement of administration means the subject of the administration and the government of the nation in order to accomplish in accordance with the policy of the state with efficient and economy. In accordance with this meaning, the scope of the public administration includes the administration and the government of the nation and the item of the policy of the state or the public policy. Some scholars explain that the public administration means the body of knowledge by looking after the public activities and practicing the assigned activities in compliance with the politicians’ policy such as the human resource management, the financial management and the budget (Parashayapuet, 1992), with this meaning, the public administration will cover the contexts concerning the public management, the politicians’ policy, organizational management and human resources. In addition, some ones again explain that to the public administration means knowledge, activities, or the administration of the state. The organization of the state and/or the officials of the state such as legislative branch, administrative branch, and judicial branch in every step including the central, regional and local administration depends on the knowledge, activities or the mentioned administration related to the works or the public activities or the public services (Viruchvipawan, 2008). From this meaning, the public administration will have the region covering the state administration including the state organizations and the state officials also.

From the meanings of the Measurement of administration as mentioned will be included as follows:

1. The features of public administration will be both the principle of subject or the science and both the activities or practice. In short brief, they are both science and arts.
2. The scope of the public administration covers the items of management and administration and public policy.
3. The scope of the public administration aims at the burdens of the state and the organization of the state or the public services.

In the academic aspect, the public administration is the related science with administering the nation, that is, the duties of the politics and administration must be participated to carry out in order to comply with the academic public administration by aiming at the happiness of people, social

peace, stable nation and progress. The mentioned goals will be accomplished. They must be defined in step to work, that is, beginning from defining the public policy, administration in order to comply with the public policy and the administration for the sake of social happiness. So the principles of public administration are related to the public policy, administration and government.

In Buddhism, the Lord Buddha taught the principles of public policy, the principle of administration and the principle of government completely. Those principles have been excess of 2000 years. This article aims at presenting the Lord Buddha's teachings related to the scope of public administration in the aspect of public policy in order that the Lord Buddha taught what those teachings were concerning the public administration.

The meaning of public policy

The word "public policy" and the word "policy" are likely in the same meaning, but the word "public policy" is wider region than the policy. The majority meaning will be the policy of the nation that effects on the general people. Whereas the policy has the narrow region such as the Ministry's policy, the Department's policy or the Provincial policy that covers the areas and works of the Ministry, Department and Province with which they concern.

The public policy means whatever the government selects to do or not to do (Dye, 1978), the public policy is the guidance that the government or the organization of the state designates by intending to solve problems (Anderson, 1994). The majority of public administration appears in the forms of the declaration, various laws descending from the Acts to the working-plans, various projects as designated by the government for the benefit of the public.

The purposes of designation of public policy

The public policy is designated by the state as the guidance in order to make people happy, social peace, nation stability and progress in designating the public policy. So it aims at the happiness of people, social peace and stability and progress of the nation as the great principle. While the little bit of details in the purposes of the public policy may be different in the period of time of policy.

In Buddhism, the training rules in Tipitaka are comparable with the public policy because they are the Buddhist monks' practical rules and general societies as seen from the purposes in prescription of the training rules as appeared in the Discipline Basket, Version 8, named Parivana (the epitome of

Vinaya) topic 9 Atthavasepakarana that says about the Lord Buddha prescribing the training rules for the ten benefits, that is, (1) For the goodness of the Orders of Sangha (2) For the happiness of the Orders of Sangha (3) For suppression of stubborn (4) For the comfortable of the Orders of Sangha who are practiced with morality (5) For the protection of defilement (6) For protection of defilement in the future (7) For the faith of person who does not have faith (8) For more faith of person who have faith (9) For the stability of the Buddha's teachings (10) For assistance of Vinaya (Discipline). (Mahamakutrajavadyalaya, 2011)

From the context of Pi-titaka as said, the nutshell of the teaching related with the purposes in the designation of public policy is said that In the designation of public policy, the purposes emphasize the goodness and happiness of people and for suppression of stubborn , for protection of problems originated in the present and the future, for creating the faith in the policy and for the discipline in order to carry out the work of persons who are related.

The principle of designating the public policy

The principle of designating the public policy must be suitable for the era including the suitable era in the future and the social problems as seen that one upon the time, the Lord Buddha taught Ven. Phrasaributara that:

“Sariputta! As in the Orders of Sangha, there have many people becoming to be ordained, the state that results in the defilement does not appears in the Orders of Sangha... as there have not many people becoming to be ordained, so the state that results in the defilement does not appears in the Orders of Sangha... as the Orders of Sangha do not have acquisitions, so the state that results in the defilement does not appear in the Orders of Sangha but in the Orders of Sangha, there have many people becoming the Buddhist monks for a long time. The Orders of Sangha increase, the state that results in the defilement appears in the Orders of Sangha and at that time I, Tathagata, prescribed the training rules and demonstrated the fundamental rules to get rid of the state that causes those defilements (Malivan, 1985).

From the mentioned teachings, it is found that whenever the society changes, people increase. The requirement of the requisites for living increases, the defilement of human beings increases various problems increase, faulty practice increases, the troublesome and confusions increase, so it is necessary for people to find the way to protect, prohibit, and suppress in order to undo the offence and punish person who has done in according to the equivalent with those offences (Sinthunok, 1992). So the public policy as designated must be compliance with the society to protect and solve the social problems.

One principle for designating the public policy is the public policy as designated. It must not obstruct the primitive public policy and not to destroy the primitive public policy that this principle appeared in the Vajji Dhamma, item 3 as seen the contents in Ti-Pitaka, section 10 Tikanikaya Mahavak, Item 3 Mahaparinibbana Stutta indicates that the Lord Buddha stayed at Kijjakuta mountain near Rajjakue City, the King Ajatsattu, the king of Makatha state wanted to suppress Vajji city and sent Vassakara Bhramana to visit the Buddha telling Him what the Buddha thought and the Buddha said as follows:

Vassakara Bhramana went to visit the Lord Buddha and told Him the situation, the Lord Buddha asked Ananta with 7 Dhamma for each item that Vajji people practicing, and the progressive Dhamma. Did Ananta use to listen that Dhamma? Phra Ananta answered the Buddha that he used to hear those 7 Dhamma, that is, Vajji:

1. To hold regular and frequent meeting.
2. To meet together in harmony, disperse in harmony, and do the business and duties of Vajji.
3. To introduce no revolutionary ordinance break up no established ordinance but train oneself in accordance with the prescribed training rules.
4. To honor and respect those elder Vajji.

5 The women and the girls of the families are to dwell without being forced or abducted.

6. To honour and worship the Vajjian shrines monuments, and objects of worship both central and provincial and do not neglect those righteous ceremonies held before.

7. To provide the rightful protection, shelter and support for the Arahants and wish that Arahants who have not come may enter the realm and those who have entered may dwell pleasantly therein. (Sinthunok, 1992)

Those teachings must be considered that in designation of public policy beside the designating content, item 3 of Vajji, the individuals who designate the public policy must consider how to designate the public policy, they practise the 7 Vajjian Dhamma as said

One principle of designating the public policy is that it must designate the right thing and suitability by assistance of 4 Great Authorities (Mahapadesa) as the principle of designating the public policies as follows:

1. Whatever has not been objected to as not allowable, it fits in with what is allowable and go against what is not allowable, allowable.
2. Whatever has been objected to as not allowable, if it fits with what is not allowable and goes against what is not allowable is allowable.
3. Whatever has not been permitted as allowable, if it fits with what is not allowable and goes against what is allowable is not allowable.

4. Whatever has been permitted as allowable, if it fits in with what is allowable and goes against what is not allowable, is allowable. (P.A. Payutto, 2014)

From the principle of Great Authorities (Mahapadesa) as above mentioned, it shows that the designation of public policy must be thought of the rightness of Dhamma by considering the benefits of people and nation as the principle. Whatever has not been permitted before, but it is against in with the rightness, so it is not allowable to designate as the policy. Whatever has not been designated before, but it fits in with the rightness, it should be designated as the policy. Whatever has been allowable, after this, that thing is lack of the rightness, it should not designated as the policy any more. Whatever has been, it fits in with the rightness, it should be designated as the policy.

The guidance of designating the public policy

The way to designate the public policy must be emphasized on the economy in beginning because people live well. The other problem will be destroyed as the teaching in Tipitaka Volume 9 named Dighanikaya, Silakhantavaka, Discourse 5, Kutadanta Suta saying that the Lord Buddha talked about Phramaha Vishita in the past, full of property and defeated the great land and wanted to perform to the rituals for the sake of happiness. He invited Bhrammana Purohita (the king's advisor) to teach him the way to perform the sacrifice.

The King's advisor advised him to suppress the thieves before, not to kill or put them in the jails because those left from killing will persecute the people in country later on. In fact, the thieves should be destroyed by the way of economic management in accordance with good way, that is, to distribute the plants to the famers in the country sides who are industrious to perform their occupation, to give funds to the merchants who are diligent to run their business and to distribute food and wages to the officials. The properties are increased. The country sides will be trouble and human beings will be enjoy taking child on their chests, not to shut down the doors.

From the teachings as mentioned, it indicates that the economy is important. The rulers who govern the state should pay attention to the public policy in the aspect of economy. The majority of public policy in the aspect of economy is in the form of policy in the aspect of budgets or the Act of fiscal year. The designation of the public policy in Buddhism was designated in the teaching of Buddhism that is, Bhogavibhaga or the Fourfold Division of Money as follows:

1. On one part he should live and his duties towards the others.
2. With two parts he should expand his business.
3. And he should save the fourth for rainy day.

The principle of the Fourfold Division of Money as mentioned teaches about the division of budget of state into 4 parts, that is, part 1 to provide for

payment in various parts of state, 2 parts for investments in various parts and the final part for the budget of state. To divide the properties into 4 parts is to progress and to be stability of the state especially, for the necessary payment and invest for income and to have the budget for necessary payment.

On the other hand, the payment of budget in according to the principle of Akena Bhoge Bhunjueya. Buddhism teaches that when the budget is provided in accordance with the principle of the Fourfold division of Money by dividing the budgets in to 4 parts as mentioned in the payment of property in Part 1 (Akena Bhoge Bhunjeyya), that is, the parts are provided for oneself, others who should be taken care of, and to do benefits in accordance with the Fivefold divisions of money in payment in various parts as follow: (P.A. Payutto, 2014)

1. To make oneself, one's parents, children, wife, servants and workmen happy and live in comfort.
2. To share this happiness and comfort with one's friends.
3. To make oneself secure against all misfortunes.
4. To make fivefold offering, that is,
 - To relatives by giving help to the
 - To guests by receiving them
 - To the departed by dedicating merit to them
 - To the king i.e. to the government by paying taxes and duties and so on
 - To the deities i.e. those beings who are worshipped according to one's faith
5. To support those monks and spirituals teachers who lead a pure and diligent life.

The principles of Fivefold Divisions of money teaches the state paying the budget and the state must pay. It may reflect in running the duties of the state. The things the state must pay are as follows:

1. To pay salary to the officials and workmen of state and pay assistant money in various forms to aging people, youths, lames including individuals who should be supported in each case.
2. To pay for helping and assistance to friendships of the nation as suitable.
3. To pay for protecting and preserving the security of the nation such as supporting the troops and the police organizations.
4. To pay for assistance to the friendship countries, to pay for welcoming the guests, to pay for making merit, or to pay for performing the various rituals and pay for maintaining and supporting the international organization.
5. To pay for supporting the monks including the diversities of ascetics, that is, to pay for the religious activities.

The way to designate the public policy

The public policy can be designated in 3 methods according to the three principles of sovereignty as follows: (P.A. Payutto, 2014)

1. Attadhipateyya: supremacy of self, self-dependent

2. Lokadhipateyya: supremacy of the world or public opinion.

3. Dhammadhipateyya: supremacy of the Dhamma or the righteousness, rule of Dhamma, rule of the true law.

Ones who are Attadhipok should apply the mindfulness, ones who are Lokadhipok should have the wisdom for protecting oneself and ones who are Dhammadhipok should practice according the principles of Dhamma and the leaders should hold the Dhammadhipateyya.

From the principle of Dhamma as mentioned, it can be seen that the public policy designates 3 methods, that is, to designate the authorities or the rulers designating in accordance with most people's needs and designating according to the righteousness, to the principle and theory that those teachings as mentioned do not prohibit to designate by whatever method existing. That indicates that the method to designate the public policy can designate 3 methods but the condition is that if designated by the method of Attadhipateyya, the designators of the policy must use the mindfulness, not to have the prejudices, that is, the Fourfold Prejudices to designate the policy, i.e. the prejudice caused by love or desire, prejudices caused by hatred or enemy, prejudices caused by delusion or stupidity and prejudices caused by fear. If the lack of mindfulness, the designation of public policy may be wrong and unsuitable and if designation of public policy by the method of Lokadhipateyya, that is, to hold people's needs, the designators must have the wisdom and use the wisdom to consider. If without wisdom, it may be partiality to designate the policy. If the people's needs are hold by lack of usage of wisdom, it may make the policy wrongness and harmfulness because some people's needs may cause the trouble to the others. If the public policy will be designated by using Dhammadhipateyya, the designators must practice Dhamma also, because the designators do not practice Dhamma. They cannot realize of Dhamma and they cannot separate the goodness, benefits, worth, offence, real value, and artificial value of various things. It can effect and make the designation of policy wrongness and although there have no prohibition in designation of public policy, but the Buddha's teaching supports the public policy with the method of Dhammadhiteyya.

Conclusion

The public administration is the science with administrating the country in order to make people happy, peace, stability of the nation, and progression. The scope of the public administration covers three great themes, i.e. the public policy, administration and governing. In three themes as said consists of the

teaching in Buddhism as the principle for practice for 2600 years as seen from the public policy appeared in Vinaya Pitakam Volume 8, named Parivan, Item 9, Athapakon, Ti-Pitaka, Volume 10, named Diganikaya, Silakhandhavaka, Sutta 5, Kuttatansutta concludes that to designate the public policy must do for the sake of people's happiness, to suppress the evil person, to solve the problem in the present and protect the problems occurring in the future. In the principle of designating the public policy, the public policy must be suitable with period of time, suitable with state and social problem. The public policy as designated must not be against the primitive public policy and not to cancel the public policy and must be the public policy for the economy in the beginning for the sake of people's happiness. If people live well, the society will be peace without the thieves.

In the designation of the economic policy, the state must divide the budget of the state in 4 parts, that is, the first part of the state's payment must be provided, two parts are provided for investment of the state in order to make good public service and suitability of people and support people to live well and in the final to provide the reserving fund to pay in the rainy day and for the guarantee the faith of state.

In paying the fund, the first part is provided for payment of state, the teaching of Buddhism teaches how to pay as follows, i.e. to pay the salary and wage for the officials and workmen for assistant payment in various forms for individuals who are in need and payment for helping the friends, to protect and to maintain stability of the nation, to assist the neighbors, to preserve and support the international organization and payment for preserving the religious activities.

The methods to designate the public policy can designate the three formats, that is, Attadhipateyya, and Dhammadhipateyya by designating the public policy as that format of Attadhipateyya. The designators must use the mindfulness as much as possible in designating the policy. Or else the partiality will occur in designating the policy. Finally the policy as designated, it will result in the wrongness. Designating the policy as the format of Lokadhipateyya, the designators should use the mindfulness to consider clearly or else the small groups will face the difficulty and obtain the Troublesomeness from the designated policy. While the designation of policy as the format of Dhammadhipateyya, the designators must have the rightfulness, they can designate the right policy according to Dhamma and the right way according the theory.

It can be seen that in the public policy, Buddhism teaches clearly, if ones who concern with designation of public policy bring the mentioned teachings to be used in designating the policy, it will cause the public policy to be good and efficiency and result in the people's happiness and peace of society and cause the stability and progression of the nation that is the goal of the public administration.

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WOMEN EMPOWERMENT IN EARLY BUDDHISM*

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Abstract

Buddhism about twenty-five centuries ago inculcated the values of equality, justice and moral strength and spiritual energy by making woman empowered. The concept of women's empowerment has gained more and more significance in the present times. The present study about women's empowerment in the Buddhist period carries a contemporary significance. It offers the right path to remove ignorance and powerlessness among women. The right path is that of empowerment. Empowerment brings enlightenment. Enlightenment in the individual – both female and male – and social life enables humanity as a whole to tread the path of righteousness, truth, peace, progress, prosperity and justice. Empowerment of women mean empowerment of the entire mankind as in the present times, women are at the center of the world inside home and also hold the nucleus of the world outside home. Women have become the center that holds all the parts together and does not allow any disintegration to happen. The ceremony of innocence is celebrated by women, the flag of fair dealing is held by women, the march of non-violence is continued by women and therefore women have become the path finders of latest advances and record-breaking performance. Women have really proved themselves to be the solace for all the ills, all the pains, all the sorrows, all the sufferings and all the woes of men. In the woman lies the womb of progress, in her lies the cradle of prosperity, in her lies the hearth of peace and in her lies the throne of saintliness and she holds the key to happiness all over the world, peace in all the continents, brotherhood among all races and religious and woman will certainly in her reign of empowerment bring on this planet the Kingdom of Heaven.

Keywords: Women; Empowerment; Buddhism

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Introduction

It is universally accepted that like all human beings, women too have a right to freedom from want, freedom from fear and freedom to live in dignity as their male counterparts do, all over the world. Yet the position of women has all along been a subordinate one. Despite protests, movements, agitations and other means of resistance, there has been no respite from this social evil. Gender discrimination continues even in the present times.

Health care, education, literacy rate, income ratio and social status are the different parameters by which the position of women is gauged to be lower than that of men. In every walk of life, women were and are still marginalised and of lower than status than men because women all along have been subjugated to subordinate status by men. This problem of subordination and marginalisation of women needs a solution.

The empowerment of women is one of the solutions to the problems of inequality, subordination and marginalisation that women face in the society. However this kind of empowerment is only partial for though they have economic and political power, they are kept out of decision making as they are dependent on their husband, father or brother for crucial decisions. Hence, in order to change this situation, it is necessary that women have to realise their own nature and understand the value of their own existence.

Hence in order to make woman empowered it is necessary that woman as well as society both have to change their mentality. The problem is: how will such realization of the woman and the man in the society become possible? What type of philosophy is necessary to adopt in order to change the mentality of the women about herself and that of the society about women? There are different schools of philosophy that will help to solve these issues. Buddhism is not an exception to this. It enables us to solve these issues. Many attempts have been made to discuss and bring out the Buddhist perspective on woman, as well as status of woman in Buddhism. Review of literature on women in Buddhism: - A brief review of Buddhist perspectives on women's status, many prominent scholars have studied Buddhism with a specific reference to the problem of the position of woman in the social framework.

1) Dhammananda K. Sri has explained that women's position in Buddhism is unique. The Buddha gave women full freedom to participate in a religious life. The Buddha was the first religious Teacher who gave this religious freedom to women. Before the Buddha, women's duties had been restricted to the kitchen; women were not even allowed to enter any temple or to recite any religious scripture. During the Buddha's time, women's position in society was very low. The Buddha was criticized by the prevailing establishment

when He gave this freedom to women. He moved to allow women to enter the Holy Order was extremely radical for the times. Yet the Buddha allowed to prove themselves and to show that they too had the capacity like men to attain the highest position in the religious way of life by attaining Arahantahood. (Dhammananda, 1993)

2) Dewaraja Lorna has pointed out that the Buddhist doctrine of salvation through an individual's own efforts presupposes the spiritual equality of all beings, male and female. This assertion of women's spiritual equality, explicitly enunciated in the texts, has had a significant impact on social structures and how women are viewed in the world. Women and men alike are able to attain the Buddhist goal by following the prescribed path. No external assistance in the form of a priestly intermediary or veneration of a husband is necessary. In domestic life in ancient India, religious observances and sacrifices were performed jointly by husband and wife. In Buddhism, however, all religious activities, whether meditation or worship, are acts of self-discipline created by individuals, independent of one's partner or outside assistance. (Dewaraja, 1999)

3) Gross Rita M. has pointed out that the position of femaleness is no barrier to the achievement of the Buddhist human ideals takes two forms in Buddhist texts. The much more common variation on this theme essentially proclaims that "the dharma is neither male nor female, that gender is irrelevant or even not-existent when one truly understands the Buddhist teachings. One also finds infrequent claims that in fact, for those with good motivation, femaleness is actually an advantage. Thought that assessment is not by any means common or well-known, its very existence is important for gathering the fullness of an accurate record of Buddhist attitudes toward gender. (Gross, 1993)

4) Blackstone Kathryn R. mentions that the life of renunciation is intrinsic to the quest for liberation. There are rare occasions in PÈLÈ texts in which a person attains liberation prior to renouncing, but, overall, renunciation is viewed as a prerequisite to liberation. Doctrinally, the rationale for this insistence on renunciation is clear: the secular world of family, kinship, occupation, and possessions is seductively attractive. In order to realize the deceptiveness and futility of that attractiveness, women and men must separate themselves from it. It is simply too difficult to 'see things as they really are' while one is immersed in secular life. The process of attaining liberation itself can be viewed as the successive renunciation of the assumptions, attitudes, and evaluations that characterize the human condition. In attaining liberation, one must disentangle oneself from the emotional, intellectual, and social habits of mind that perpetuate one's continuing existence in the cycle of sa°sÈra. The first step in this process is the physical act of renunciation. One must initiate the process by transforming one's life-style and behavior. The transformation of

one's consciousness first comes the external changes, then the internal (Blackstorn, 2000).

5) Narasu P. Lakshmi has pointed that Buddhism being a matter of self-control and self-culture, it regards every individual, whether man or woman, as a complete whole. Accordingly the Dhamma does not concern itself with those relations between man and woman in which one sex is regarded as completing the other. But in all Buddhist countries the influence of Buddhism has been such that woman has always had fair play. She is given perfect freedom and is bound by no rigid ties (Narasu, 2005).

In other words, Buddhism gives importance to morality and accepts equality of mankind by preaching that everyone can attain the highest position after training and control of the spirit. It implies that not only man but woman also attains Nibbāna. It is the statement of the evaluation of women's value in Buddhist religion. It is the result of human body and human mind and its development or self-training, not restricted to the sexuality. The highest place is the place for the noble human nature to exist in its appropriate status. So women keep their authority, showing full potentiality and ability in the Buddhist concept through self-training and self-development of themselves.

It is held in the Buddhist thought that women and men are different on biological and physical backgrounds but they have same capabilities. The Buddhist view accepts that every human being is composed of five elements. The Buddhist view has advocated the equality between man and women and thus it has transcended their gender difference. It treats man and woman on par with each other.

Further, the Buddha recognizes the fact that these duties do not constitute the whole of her life, but to serve as a complement to the good life already enjoined in his religion to all his followers, irrespective of their sex. With regard to the spiritual potentialities, the capacity to attain the religious goal is not inferior to man. For instance, the place of woman is significantly given in terms of spiritual attainment. Here is the statement in the Buddhist scripture:

Essentially, Buddha did not teach empowerment as a concept but rather, his ideologies enabled women to have control over their own life. The effects of Buddhist teachings of non-violence, tolerance and sympathy towards all beings transcended into daily life, thereby also helping the position of women in society. Hence it could be said that the Buddhist ways of empowerment of human rights could be one of the solutions for solving the problems that come in the way of the total empowerment of women.

Concept of Empowerment

The Concept of Empowerment is central to the ideal of sustainable development. This concept has assumed greater significance in the present times in order to liberate all human beings from the dictates of the external forces.

Empowerment enables an individual to become capable of attaining freedom from want, freedom from fear and the right to lead life in a dignified manner (Hajira Kumar and Jaimon Varghese, 2005). Liberation from want and fear and attainment of essential human dignity are the desired outcomes of empowerment of each and every individual irrespective of gender, race and religion. Empowerment is a process that enables an individual to gain confidence to attain, control over resources and to set agenda of one's own life. It enables an individual to know about himself or herself, what she or he wants, and to try attain what she or he wants.

Empowerment involves the enhancement of an individual's capacity to know, to act and to enjoy. Empowerment brings confidence, awareness, mobility, ability to choose and capacity to control all types of resources and above all to possess decision-making power (R.Venkata Ravi, 2004). Empowerment can be achieved through developing positive role models. The need for empowering individuals is vital in order to identify the real and appropriate needs, encourage commitment, ensure sustainability and personal development, and inculcate self-esteem and equal opportunity to share power. The aim of empowerment is to transform the society though the transformation of individuals. When an individual is empowered, he can transform the society in different ways.

Empowerment is manifestation of redistribution of power (Ashok Humar Jha, 2004). It is the change of self-perception through knowledge. It is multi-dimensional social process. It is enhancing the position in the power structure of the society. It is the capacity to regulate the day-to-day lives in the social, political and economic terms. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Empowerment means moving from a position of enforced powerlessness to one of power'.

Kinds of Empowerment

There are different kinds of Empowerment namely; 1) individual empowerment, 2) family empowerment, 3) organization empowerment and 4) community empowerment.

The concept of empowerment at the individual level is an enhancement of an individual's capacity.

At the family level, we are concerned with the inter-relationships among the members of the family unit such as the husband, the wife and their children. The family empowerment of women is the enhancement of the management, arrangement and betterment of the family life through enhancing abilities.

At the institution level, the empowerment means creation of new structures and possibilities, as institution is a larger group of individuals working for attaining some common good.

At the community level, the empowerment is collective in its nature. Individuals are encouraged to play a role in the process of integration in society. It is linked with the psychological empowerment of individuals.

Thus, the four levels of empowerment range from a single unit to a collective group. The individual, family, institution and community are expanding groups of certain positive interests. Empowerment and its levels enable the individual as well as groups to enhance their capacities, potentialities and opportunities.

In this way, we have seen different aspects of empowerment and the role that it plays in the formation of individual's personality as a rational, confident, independent human being. Empowerment as it deals with different aspects of human life also plays an important role while evaluating the status of an individual in the society. It tells us that an individual is empowered means he or she is independent, confident, and this is possible because he or she has realised himself or herself as well as society also has realised his or her nature. Hence, it can be said that an empowerment is a criterion for deciding the status of an individual.

Glorification of Women in Pre-Buddhist Era

When we consider the glorification of woman in Pre-Buddhist era, we find that such glorification was with reference to religion as woman was considered as goddess. Hence we will study such glorification of women from religious perspective.

The religious aspect of life in the Vedic period is closely linked with the social aspect on one hand and the ethical aspect on the other hand. The very invocation of the Atharvaveda addresses divinity as a Devī – the goddess – who while present in the waters fulfills all our desires and hopes.

The most venerating regard for women is found in the Vedic culture. The Vedic tradition held a very high regard for the qualities of women and has retained the greatest respect within its tradition as seen in the honor it gives for the goddess. The Goddess is portrayed as the feminine embodiment of important qualities and powers. These forms include those of Lakshmi (the goddess of fortune and queen of Vishnu), Sarasvatī (the goddess of learning), Subhadra (Krishna's sister and auspiciousness personified), Durgā (the goddess of strength and power), KÈlī (the goddess of time), and other Vedic goddesses that exemplify inner strength and divine attributes – even divine power in the form of Shakti is considered feminine.

In the Vedic culture, women have always been given the highest respect and freedom, but also protection and safety. Parvatī even known as Uma, is the beloved wife of Lord Shiva, and who is the Great mother of the universe. She is the power that creates and destroys, the womb from which all things precede and to which all return. The entire universe is created and sustained by the dual

powers of the divine couple. Together they represent the unitary cosmic principle and imbalance, they disturb the microcosmic equilibrium, since she represents the dynamic energy which is of the nature of the mind, and she is inseparable and non-different from the Lord himself. It is the goddess in the form of dynamic energy that is the cause of all things being seen or experienced. This dynamic energy of consciousness is known as *ShivÈ*. Thus *Parvatî* and *ShivÈ* (*Uma-Mahesh*) are two names for the same Supreme Being who is the source of all creation. Therefore, the prayer starts with “*Tvameva mata cha pita tvameva*” – You alone are mother and are also our father”. The Holy Trinity of Divinity in India of *Brahma* (The Creator), *Vishnu* (the preserver) and *ShivÈ* (the destroyer) is accompanied by the corresponding complementary feminine counterparts as *Saraswatî* (the Goddess of Learning), *Lakshmî* (the goddess of wealth) and *Parvatî* (the goddess of strength). These goddesses are worshipped all over India, in particular during the festive occasions of *Navratrî* (Nine Nights) and *Diwalî* (the festival of lights) during the harvesting season.

In the Vedic tradition it is common to see the pairing of the Vedic male Gods with a female counterpart, thus combining both sets of powers and qualities that each would have. This is noticed in the pairs of *RÈdhÈ* – *Krishna*, *SÎtÈ* – *Rama*, *Laxmî* – *Vishnu*, *Durgâ* – *ShivÈ*, *Saraswatî* – *Brahma*, *Indrani* – *Indra* and others. The combination of male and female divinities makes the complete balance in the divine spiritual powers. Through the medium of pure affection, the feminine divinities have been able to break down the most powerful citadels known to creation, especially those of evil.

It is strongly believed that in addition to feminine aspect of the Divinity, women from the Vedic time have kept religion alive through various religious rites. There is no domestic ritual in which women cannot participate. *Aitareya Brahmana* confirms that the sacred rituals bear fruit only if men and women perform it as a pair (*Aitareya Brahmana.VII. 10.*). It is for this reason the housewife is to conduct her household affairs like a *Samrajni* – an empress. She is indeed *Lakshmi* of her universe – the home-gruha and is a queen commanding respect from all the members of her family. In the Vedic period, religion played a pivotal role in social life. Religion was an inseparable part of every aspect of life. The feminine principle too is inseparable from the masculine principle. Its supremacy in divinity, in nature, in divine couples, in honoring rivers and places, in respecting mothers and in performing religious rituals is accepted from the Vedic times to this day. In the religious aspect of life in the Vedic period the equality to women is guaranteed but even superiority is admitted and her supremacy is never challenged. According equality, accepting superiority and obeying the supreme sway of women was practised in the Vedic period in respect of wife in whatever stage they were. In this way, in Vedic culture, woman is glorified by treating her as goddess. However this glorification is illusory, it is because the feminist understanding and interpretation of social and

moral thoughts exposes the patriarchal power politics and proves that such glorification is not real glorification but illusory glorification.

Women's Nature through the Buddhist Perspective

Buddhism, in its origins, was a pragmatic soteriology, a theory of liberation that sought to free humanity from suffering, first by thoroughly analyzing the fundamental human predicament and then by offering a practical method or path for eliminating the afflictions, cognitive and dispositional, that are perpetuated as greed, hatred, and delusion (Cabezón, 1992). Human suffering and liberation, the Buddha was frequently critical of conventional views, including those carrying the authority of Brahmanic tradition. In marked contrast to the sacerdotal ritualism of the Brahmins, he offered a path that was open to all. The first canonical attitude to consider, soteriological inclusiveness, thus arguably is the most basic and also the most distinctively Buddhist attitude regarding the status of women that one can find in the vast literature of the 2500 year old tradition. The earliest Buddhists clearly held that one's sex, like one's caste or class (varÓa), presents no barrier to attaining the Buddhist goal of liberation from suffering. Women can, affirmed by the Buddhist tradition, pursue the path. Moreover, they can become arhats, Buddhist saints who had broken completely the cycle of the suffering of death and rebirth (sa°sÈra) (Gross, nd.).

In fact, the position that femaleness is no barrier to the achievement of the Buddhist human ideals takes two forms in Buddhist texts. The more common variation on this theme essentially proclaims that “the dhamma is neither male nor female,” that gender is irrelevant or even non-existent when one truly understands the Buddhist teachings. One also finds infrequent claim that in fact, for those with good motivation, femaleness is actually an advantage. Though that assessment is not by any means common or well-known, its very existence is important for gathering the fullness of an accurate record of Buddhist attitude toward gender.

In addition, the Buddha's main argument against this was that no man or woman could be superior or inferior in society merely by reason of his birth (K. T. S. Sarao, 2010). He clearly pointed out that position of man and woman depended on his or her conduct. This meant that it was a person's attitude and behaviour (kamma) which made a man superior or inferior (Shailini, 2008). It will be shown that these are not all that the race of woman needs; not all that her human nature requires. She has the same human nature which man has, and of course, the same natural human rights. Woman's natural right for its rightfulness does not depend on the bodily or mental power to assert and to maintain it – on the great arm or on the great head; it depends only on human nature itself, which God made the same in the frailest woman as in the biggest

giant. Further he told to Ajñatashatry do not become unhappy at the birth of the daughter.

The Buddhist View about woman's nature pointed out that despite the fact that the Buddha elevated the status of women; he was practical in his observations and advice given from time to time. He realized the social and biological differences between men and women. The reality of the fact of the nature of women was brought out by the Buddha who had pointed out not only their weaknesses, but also their abilities and potential.

Buddhist Concept of Empowerment and Its Reflection in Buddhist Society

Empowerment of women in the religious and ethical aspects is absolute in the Buddhist ages. There was economic independence, social equality but in political arena and in household tasks the traditional conditions continued. As a whole, woman in Buddhism enjoyed higher status, greater freedom, more equality and an enhanced liberal environment than in the preceding ages. Women were more empowered in the Buddhist Period.

Both PÈrsva NÈtha of Jainism and Gautama the Buddha as non-Brahminic protestant leaders totally rejected the position of inequality and subservience imposed on woman in the Post-Vedic periods. Both of them opened the doors of their monastic communities of course with strict rules and regulations for the admission of women, Hundreds and hundreds of women perfected their spiritual pursuit under the Buddha. The Psalms of the Sisters (TherÈgathÈ) alone provides much evidence in this respect. Widows, bereaved mothers grieving over infant mortalities, victims of sexual assaults and exploited women of many other sorts found solace in the religion of the Buddha. The glory of the vast segment of the community of India's women was restored through the religion of the Buddha and his teachings. Around the sixth century B.C., the protestant movements of Jainism and Buddhism appeared to do quite a bit of violent clean up and restored lost rights for many social groups, in terms of gender class and caste (Varna and JÈti).

Buddhist women, young as well as old, were emboldened through their own religious convictions and awakening to challenge the existing Indian social and religious conventions on these matters. The BhikkhunÈ SomÈ had fired back at a challenger, who told her that as a woman with her only two fingers wisdom, she could never aspire to get anywhere hear true sainthood. She bravely answered him: "What does it matter our being man or woman, when our minds are perfectly under our command? Our wisdom and judgment are wholly mature and the truth of the norm (Dhamma), we clearly see." In the Indian context, SomÈ's reply in the sixth century B.C. indeed would be the highest point of emancipation in the ladder of the women's liberation. Spiritual emancipation was one of the major hurdles to clear and SomÈ's reply amply provides a substantial evidence of the same aspect of woman's empowerment.

Buddhism's contribution to the liberation and uplift of the Indian woman in the social sector was equally immense. In this respect, the elevation of the woman in the Buddhist set up was conceptually much nobler, it was much more than a question of 'rights' and 'duties'. The Buddhists seriously respect interpersonal relationships and therefore do not desire to tear away any portion of society and isolate it. To the Buddhist, it is an achievement in the total integration the woman into the social fabric of the human community. The family in this respect is the smallest unit. In Buddhist thinking the male's respect for the female had to be so high that the Buddhists knew what was meant by the courteous behavior to women. The ladies therefore had to be treated with due courtesy and consideration.

These beliefs and practices regarding the woman's position in her spiritual aspect, in her family life the social aspect and the religious aspect in the days of Buddhism prevailing in India bring out the accurate picture of the knowledge of the triple views. What is the woman's view of herself, what is the woman's attitude towards society and what is the society's attitude towards women – are the three aspects of the perspectives of the views towards mutual understanding. The first perspective is – What is the woman's attitude towards herself? In this connection it is worth remembering Some's reply to the challenger and MahepajapatÈ GotamÈ's pleas to secure admission to the female monastic order. Some is conscious of the fact that woman who is in possession of both wisdom and virtue is equal to any other virtuous and wise individual irrespective of the gender, class or caste distinctions. MahÈpajÈpatÈ GotamÈ continued to appeal for the spiritual emancipation of herself and the other female disciples of hers. This shows that SomÈ as well as MahÈpajÈpatÈ GotamÈ is conscious of the woman's attitude to herself. This consciousness leads them to know that there is no difference as such between a man and a woman. SomÈ refuses to be discriminated on account of the differences in gender. MahÈpajÈpatÈ GotamÈ seeks to find out whether women are entitled to spiritual emancipation or not as men are. This knowledge leads them to self-realization. This self-realization is what is essential for empowerment. Women in the days of Buddhism were aware of their spiritual empowerment. This empowerment emphasized their individual identity as distinct yet integrated in community.

The second aspect of woman's self-realisation is related to the query concerning woman's attitude towards society. Woman's attitude towards society is noticed in the domestic roles that a woman was required to play during her career. Of course the major concern was about the duties a woman performed as a housewife. The period of growing up as a daughter was marked by the absence of any discrimination and the welcome absence of the feelings of disappointment of having a girl-child. It is found that such discrimination and such a puny of displeasure were experienced in the post-Vedic periods in

Hinduism. In the Buddhist period this picture changed. Woman's attitude to society too changed accordingly. This change in the attitude has led the woman to have a greater awareness of domestic obligations. In those days, the pattern of domestic life was more or less the same as in the Vedic periods. Sēmēvatē was orphaned by the outbreak of the plaque but she was adopted by Mitrē. Similarly, a certain King took Kana and made her as his own daughter (Dhm.82). This adoption of daughters is certainly an innovation in the Indian society.

In Buddhism the ceremonial need for having a son was done away with. No age is prescribed as the correct marriageable age but girls probably married as a rule between sixteen and twenty e.g. Visēkhē, Bhaddē Kunēalakesa. The arrangement of the marriage was strictly family affair and the majority of wives devoted themselves entirely to their husband's service. In view of the available evidence it can be concluded that the position of women in Buddhist India was more enviable and more honorable than it had been in Pre-Buddhist days. Daughters and widows were no longer regarded with such undisguised despair and contempt. On the contrary, both daughters and widows along with the wives commanded respect and ranked as individuals. They enjoyed more independence a wider liberty to guide and follow their own lives. This status is attained by women through their attitudes to the society which are enlightened by their self-realization. The empowerment of women in the social and domestic domains is self-evident.

The empowerment is based on self-realization and self-realization is ultimately possible through the society's attitude to women. The social framework changed drastically as the Four Class-Caste Groups Structure was done away with in the days of Buddhism. The subordination of women and the slavish degradation of woman through the displeasure at the birth of a daughter, child-marriage, prevalent general practice of monogamy, the discontinuation of discrimination towards widows and other practices were no more approved and were discontinued. The social acceptance of the equality of women, the acceptance of the spiritual empowerment of women, the discontinuation of discrimination against women bring out the fact that the social attitude towards woman was quite different from what it was in the Pre-Buddhist periods. This has led to the improved empowerment of women in spheres of religious, social and spiritual aspects. It is noticed that empowerment in the economic and political spheres for men and women was not still in sight as agro-economy and monarchy were still the watch-words of these areas of life. The Buddhist period has empowered women to attain spiritual liberation and enter in spiritual bliss.

This shows that women's view towards herself underwent changes, the woman's attitude towards society improved and the society's attitude to woman too changed to accommodate woman in religious and spiritual aspects. In spite of these changes, the situation in other spheres of life remained as it was in the Pre-Buddhist days. Empowerment through self-realization through the triple

awareness and possession of enlightenment is a remarkable feature of the position of woman in the days of Buddhism in India for a period of about one thousand and five hundred years from the sixth century B.C. to the ninth century A.D. self-realisation and empowerment are thus inseparably linked.

Conclusion

The ideology of Buddhism in the ancient times and the ideal concept of empowerment of the contemporary times are combined to blend both the ancient and modern ideologies. Buddhism was the first ideology to make women empowered throughout the long span of the history of mankind of many millennia. All types of empowerment – social, political, economic, cultural, legal, ethical, religious, and even spiritual – were allotted to women by the compassionate and the Enlightened Buddha. He brought light in the darkness of ignorance of two types. The light of knowledge removed all forms of ignorance. The same cycle needs to be repeated now through the knowledge – self-realization, realization of the social world and the society's realization of the lot of women. Empowering will do away with the cause of women's present-day problems – lack of power. Lack of knowledge that is ignorance causes lack of power. Empowering is the solution to remove lack of power. Empowering women is empowering the entire humanity. The hand that rocks the cradle to make the baby sleep soundly is capable of rocking the nation to peace and prosperity. The hand that cooks uses the fire creatively, constructively and positively. The second solution to the present-day problems of women is empowerment as the same destroys the lack of power. Both the solutions removal of ignorance and empowerment cause the enlightenment, the dawn of knowledge. The positive forces of knowledge and power destroy the negative forces of ignorance and powerlessness. Making women empowered is to stimulate the positive forces of knowledge of truth, goodness and beauty as the torches of human life in general and the life of women in particular. The forces of purity, sanctity, sincerity and maturity are strengthened through the empowerment of women.

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