



NEW MODELS OF BUDDHIST SOCIAL WORK IN CAMBODIA

Kimpicheth Chhon

A Dissertation Submitted in Partial Fulfillment of
The Requirements for The Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
Bangkok, Thailand
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this dissertation of “New Models of Buddhist Social Work in Cambodia”, in partial fulfillment the requirement for the Degree of Doctor of Philosophy in Buddhist Studies.

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This dissertation entitled “New Models of Buddhist Social Work in Cambodia” has three objectives: 1) to study the general Buddhist social work models, 2) to study the Buddhist social work models in Cambodia, and 3) to propose the new models of Buddhist social work for Cambodia. The research used a mixed qualitative methodology based on participant-observation, in-depth interview, and focus group discussion.

In the objective one found that Buddhism in social work application model is significantly from contemporary interpretation of Buddhist doctrines, experiences, and self-recognition of the problems that modern Engaged Buddhists have applied in society. The Engaged Buddhists use the Buddha' teachings for sufficient transformative power to guide for action as participation in social, political, economic and ecological issues. The social work doctrines in Buddhism suggested that every practice and development shall be harmless and no person is the victim of it and offered importance to the practice that bring to meet intrinsic value before extrinsic value in development.

In the objective two found that the three Engaged Buddhist organizations in Cambodia have portrayed the models of Buddhist social work by providing a different sense and degree in participation for social development. First, BSDA has represented the most advanced practice model among others in Buddhist institutional

expression in social services and welfare activities. The organization uses modern strategic approaches to run the projects to benefit the people at large to access in education welfare, health service, agricultural training, and social accountability development learning. Second, LHA has presented other model that instead of exploring to a broad field, the organization works in specific issues on empowerment the gender equity. The model has strict on the quality of caring and providing service to ensure the effective transformative mechanism for individual women and children. Third, BEC performs traditional Buddhism in the modern form in social morality education by direct delivery approach on Buddhadhamma communication. The organization identifies this social awakening movement as to encourage the public engagement in common sharing the social responsibility.

In the objective three, the researcher has proposed new models of Buddhist social work for Cambodia into four Rs. First, recreation model is as to socialize the roles of Buddhist social work beyond formerly identified cultural boundary of practicing Buddhism in society. Second, reform model is an alternative modern Buddhist social work to perform in the middle way within Buddhist tradition vis-à-vis modernity. Third, revision model is a modification in line with a traditionalist and conservative to practice within identified culture and tradition. Finally, recharge model is the harmony mission practice between social work and religion. These four models are the possible application for Engaged Buddhists and organizations of different contexts being empowered properly to take action in social work duty.

ชื่อคุณนิพนธ์ : รูปแบบใหม่ของพุทธสังคมเคราะห์ในประเทศไทย

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บทคัดย่อ

คุณนิพนธ์นี้ ศึกษาเรื่อง รูปแบบใหม่ของพุทธสังคมเคราะห์ในประเทศไทย โดยมี
วัตถุประสงค์จำนวน ๓ ข้อคือ ๑) เพื่อศึกษารูปแบบทั่วไปของพุทธสังคมสงเคราะห์ ๒) เพื่อศึกษา
รูปแบบพุทธสังคมสงเคราะห์ในกัมพูชา และ ๓) เพื่อนำเสนอแนวทางรูปแบบใหม่ที่เหมาะสมสำหรับ
พุทธสังคมสงเคราะห์ในประเทศไทย ทั้งนี้ได้ใช้ระเบียบการวิจัยเชิงคุณภาพแบบประสมที่
ประกอบด้วย การสังเกตการณ์แบบมีส่วนร่วม การสัมภาษณ์เชิงลึก และการอภิปรายกลุ่มเฉพาะ
ผลการวิจัยพบว่าพระพุทธศาสนาในรูปแบบสังคมสงเคราะห์เชิงประยุกต์นั้นมีส่วนสำคัญ
จากการตีความหมายหลักธรรมทางพระพุทธศาสนาแบบร่วมสมัยประสบการณ์และการตระหนักรู้ถึง
ปัญหาของนักปราชญ์ และนักเคลื่อนไหวเชิงพุทธในการที่จะนำไปประยุกต์ใช้ในสังคมนักสังคมเชิง
พุทธปัจจุบันได้ใช้คำสอนของพระพุทธเจ้าอันเป็นแนวทางเหมาะสมในการเข้าร่วมกิจกรรมทางสังคม
การเมือง เศรษฐกิจ และสิ่งแวดล้อม หลักคำสอนทางสังคมสงเคราะห์ในพระพุทธศาสนาได้แนะนำว่า
การปฏิบัติและการพัฒนาทั้งปวงต้องอยู่บนพื้นฐานของความไม่เบียดเบียน และไม่ควรมีบุคคลใดจะ
เป็นผู้ได้รับผลกระทบจากการพัฒนานั้น ซึ่งได้ให้ความสำคัญกับการปฏิบัติที่นำไปสู่การพัฒนาภายใน
จิตใจมากกว่าการพัฒนาภายนอก

ผลการวิจัยพบว่าในองค์กรพระพุทธศาสนาเพื่อสังคมทั้งสามในกัมพูชา BSDA เป็น
องค์กรที่นำเสนอรูปแบบพุทธสังคมเคราะห์ที่เน้นวิธีการแบบร่วมสมัยที่สามารถทำงานและช่วยเหลือ

ประชาชนและชุมชนในวงกว้างผ่านบริการด้านการศึกษา สุขภาพ อบรมการเกษตร และ หน้าที่พลเมืองในการพัฒนาสังคม ส่วน LHA ได้นำเสนอรูปแบบเฉพาะเจาะจงปัญหาเกี่ยวกับความเท่าเทียมทางเพศของสตรีและเด็ก เน้นที่คุณภาพการดูแล การบริการศึกษา และการสร้างกลไกการเพื่อการเปลี่ยนแปลงแบบยั่งยืนที่มีประสิทธิภาพสามารถทดสอบได้ องค์กรที่สามคือ BEC ได้นำเสนอรูปแบบพุทธสังคmsgเคราะห้แบบเดิมสำหรับสมัยใหม่โดยใช้การอบรมศีลธรรมและจริยธรรมเป็นเครื่องมือสื่อสารหลักพุทธธรรมกับวิธีการเข้าถึงประชาชนโดยตรง และถือว่าการตื่นรู้ในสังคมของประชาชนคือสัญลักษณ์ของการเข้าร่วมทางสังคมสาธารณะ

ผู้วิจัยได้นำเสนอ ๔ รูปแบบใหม่สำหรับพุทธสังคmsgเคราะห้ในกัมพูชาคือ (๑) พุทธสังคmsgเคราะห้สมัยใหม่เพื่อให้บทบาททางสังคมสงเคราะห์สามารถเข้ากับสังคมปัจจุบันได้ นอกเหนือจากเขตแดนทางวัฒนธรรมที่กำหนดของพระพุทธรศาสนาที่ปฏิบัติในสังคม (๒) พุทธสังคmsgเคราะห้เชิงปฏิรูป คือสังคmsgเคราะห้แบบทางเลือกที่บูรณการกันระหว่างพระพุทธรศาสนาแบบเดิมและใหม่ (๓) พุทธสังคmsgเคราะห้เชิงปรับปรุง คือการพัฒนาจากแบบเดิมและ การปรับเปลี่ยนให้สอดคล้องกับขอบเขตทางวัฒนธรรมและประเพณีปฏิบัติทางพระพุทธรศาสนาที่กำหนดไว้ และ (๔) พุทธสังคmsgเคราะห้เชิงเติมเต็มความสมดุลของบทบาทเพื่อศาสนาและสังคม โดยสร้างประกันการช่วยเหลือสังคมไปในแนวทางเดียวกับกับการเผยแผ่พระพุทธรศาสนาแบบพุทธสังคmsgเคราะห้เหล่านี้มีความเหมาะสมตามบริบทเฉพาะทางของกระบวนการพระพุทธรศาสนาเพื่อสังคมในแบบของตนในการดำเนินการด้านหน้าที่ทางสังคมก่อให้เกิดความสมดุลอย่างเหมาะสมระหว่างพระพุทธรศาสนากับสังคมสงเคราะห์

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Kimpicheth Chhon

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Life of Abbreviations

BEC	: Buddhism for Education of Cambodia
BFD	: Buddhism for Development
BPF	: Buddhist Peace Fellowship
BSDA	: Buddhism for Social Development Action
BST	: Buddhism in Society
CCF	:Cambodian Children's Fund
CDV	: The Children's Development Village
FWBO	: Formerly the Friends of Western Buddhist Order
INEB	: International Network of Engaged Buddhism
INGO	: International Non-governmental Organization
GTZ	: Deutsche Gesellschaft FueTechnische Zusammenarbeit
HIV/AIDS	: Human immunodeficiency virus infection and acquired immune deficiency syndrome
HAPHRODA	: Harm Reduction of Drug Abuse
KAF	:Konrad Adenauer Foundation
LHA	: Life and Hope Association
MKK	: Mekhong Kumpuchea Kids
MEEP	: Monk Environmental Education
NGO	: Non-governmental Organization
NAMSA	: Network of Affiliated Monks for Social Accountability
RFKV	: Rice Field Kids Village
OVC	: Orphans and Vulnerable Children

PWUD	: People Who Use Drugs
PLHIV	: People living with HIV
PE	: Peer Facilitators
PE	: Peer Educators
PAGE	: Program Advancing Girls' Education
SHACOM	: Sustainable Action against HIV and AIDS in the Community
SCP	: Sustainable Community Project
STS	: Sewing Training School
UDHR	: United Nation's Universal Declaration of Human Rights

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CHAPTER I

INTRODUCTION

1.1 The Significance of the Research Problems

Buddhism addresses the problems of identifying continuity and transformation to apply the principles of Buddhist social work to specific problems in today's world: war, human rights violation, poverty, environmental degradation, social injustice issues.¹ Can the Buddhist philosophy and teachings be used in today's world problems? Highly revered Cambodian Buddhist Monk Maha Ghosananda greeted the first influx of Cambodian refugees who fled from civil war to the camps on the Thai border and he reminded them of the Buddha's words: "Hatred will never cease by hatred. Hatred can only cease by love." He was asked to describe what he had done by leading the people to participate in a peace walk called Dhammayietra and demonstrated his goals and methodology that he used to bring peace to the country. However, he quietly replied, "I was making peace with myselfWhen you make peace with yourself, you make peace with the world."² This practical application based on the Buddhist teachings has been an example and has been adapted by engaged Buddhist leaders around the world to connect Buddhism with today's concerns from their experiences and critical thinking. Due to the complexity of the social problems, this research had reviewed the a wide array of literature to understand how engaged Buddhists apply the Buddha's teachings from their experiences shaped and demonstrated by direct application to guide the path or model of action for socially engaged Buddhism. The Network of Engaged Buddhists (NEB)

¹ Todd, L, Gary, D, **Teaching Buddhism: New Insights on Understanding and Presenting the Traditions**, (Oxford: Oxford University Press, 2017), p. 260.

² Sharon, S, **A Heart as Wide as the World: Stories on the Path of Lovingkindness**, (London: Shambhala Publications Inc, 1997), p. 163.

has given the common meaning of engaged Buddhism through Phil Henry's work and it reads:³

Engaged Buddhism is engagement in caring and service, in social and environmental protest and analysis, in non-violence as a creative way of overcoming conflicts, and in 'right livelihood' and other initiatives, which prefigure a society of the future. It also engages with a variety of contemporary concerns of relevance to an evolving Buddhism. Engaged Buddhism combines the cultivation of inner peace with active social compassion in a mutually supportive and enriching practice.

These movements expressed by engaged Buddhist organizations in Cambodia over the more patriarchal and dualistic structures of traditional Buddhist forms to engage in the development and provision of public or private social services to promote social justice amongst individuals and groups who need empowerment and compassion. Buddhism for Social Development Action (BSDA), Life and Hope Association (LHA), and Buddhism for Education of Cambodia (BEC) are the key institutional expressions of engaged Buddhism in many respects giving a new light to both traditional and modern Buddhist social work in the country. A question is: how do these new models of Buddhist social work are practiced in real world and in what sense and to what degree are these practiced by engaged Buddhist organizations? The models of social work by new oriented Buddhist NGOs extends beyond 'traditional lifestyle' into the public arena of organized form of service and caring. According to literature review, it is in exploring the types, functions, philosophy, and practices of Cambodian Socially Engaged Buddhist Organizations as applied today. The expression in civil society is an extension of which traditional Buddhist ideas and practices are applied and the extent to which it is a modern phenomenon that sometimes a debate about Western perspectives and ideas that give influence on the

³ Phil, H, **Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism**, (New York: Bloomsbury Publication Plc, 2013), p. 102.

path of socially engaged Buddhism.⁴ However, some engaged Buddhists do not give importance to any argument either religious or secular point of views to the social work practice. It suggests that engaged Buddhist organizations bring many assets to civil society because they have physical space, leadership, volunteers, and material resources and they can mobilize people around to help to empower individuals and groups both on their spiritual and physical needs. However, they do not emphasize on religious rituals but provide instructions for articulating social visions for people in global and Buddhist perspectives in development and economics. This research, therefore, aims to learn from these models for Buddhist social work in Cambodia through a complex role in recreation, reform, revision, and recharge models to empower the people in the community. This research also aims to offer useful insights and suggestions on how these models provide different advantages and disadvantages over an application in particular contexts in societies. The people in communities and social work practitioners themselves can find official and alternative empowerment approaches from their local engaged Buddhist organizations to access in social services such as healthcare, financial aid, education, and employment as the possibility for development and economic growth becomes apparent among individual families.

1.2 Research Questions

Informed by the research objectives, the questions that will be addressed and discussed in the study are the following:

- 1.2.1 What are the general Buddhist social work models?
- 1.2.2 What are the models of Buddhist social work in Cambodia?
- 1.2.3 What are the guidelines that need to be provided to promote new models of Buddhist social work for Cambodia?

⁴ Christopher W. G, **Buddhist Moral Philosophy: An Introduction**, (London: Routledge, 2015), p. 232.

1.3 Objectives of the Study

This research is guided by three objectives, as below:

- 1.3.1 To study the general Buddhist social work models.
- 1.3.2 To study the Buddhist social work models in Cambodia; and
- 1.3.3 To propose new models of Buddhist social work for Cambodia.

1.4 Scope of the Study

This research was undertaken remotely and in Cambodia and was done under the three premises that are discussed below.

First, the study explored the engaged Buddhist principles in the social work practice by doing extensive literature review of the social work model in Buddhism and the path of Buddhist institutional expression in social affairs. The socially engaged Buddhism emphasizes on the application of spiritual practice and compassion in social action. The principal models of social work practiced by the engaged Buddhist leaders from around the world bring the Buddha's teachings on their own experience shaped by direct application to guide the path or model for socially engaged Buddhism into today's world problems: war, poverty, and human rights, environment, and social justice.

Second, the models of Buddhist social work from Engaged Buddhist NGOs in Cambodia were described and analyzed. These are the Buddhism for Social Development Action in Kampong Cham, the Life and Hope Association in Siem Reap, and the Buddhism for Education of Cambodia in Battambang. Ideally, this emphasizes on their models: mobilization of resources and people for actions, application of Buddhist doctrines, and social programs, methodologies and practice in responding to today's problems.

Lastly, this research explored the new models of Buddhist social work for Cambodia that focus on an integration of best practices in social engagement of Buddhist NGOs into four Rs: recreation, reform, revision, and recharge. Each model creates the flexible application of the Engaged Buddhist NGOs in the country which offer support to different degrees of social articulation.

1.5 Definition of Terms used in the Research

1.5.1 Buddhist social work

Buddhist social work means the participation of Engaged Buddhist NGOs in the development and provision of public or private social services to promote social justice amongst individuals and groups who need empowerment and compassion. The Buddhist social workers and organizations are involved in development, caring, and service to the children, women, and elders on the creative ways of problem-resolution. These forms of helping practices encourage and support individuals and groups to overcome the problems that they are facing.

1.5.2 Social Work Doctrines in Buddhism

The social work doctrines in Buddhism are the teachings and principles of Buddhism on social engagement developed by the contemporary engaged Buddhist leaders from every school in Buddhism. These developers of the Buddhist social work doctrines refer to Maha Ghosananda, Buddhadasa Bhikkhu, Dalai Lama, and Thich Nhat Hanh and other Buddhist scholars. These principles provide the models of Buddhist social work practice, types of socially engaged Buddhism, strategies, and the modern teachings in response to today's issues.

1.5.3 Engaged Buddhist NGOs

The Engaged Buddhist NGOs are the non-governmental organizations established by engaged Buddhists to participate in the social affairs in Cambodia. These NGOs typically are formed of the monastic, quasi-monastic and community-based organizations in non-profit nature to promote social change, problem-solving in human relationships and the empowerment and liberation of people to enhance well-being.

1.5.4 New Models

New Models are the examples of best practices that are developed from three selected Engaged Buddhist NGOs in Cambodia: BSDA, LHA, and BEC. These come from the research and analysis of the Buddhist social work agencies from different dimensions of practices into the integration of new models of Buddhist

social work for Cambodia. The new models refer to the four Rs: recreation, reform, revision, and recharge. All these models provide the understanding of the concept of social welfare and the roles of Buddhist social work within this concept.

1.6 Literature Review

Leel worked on the “*Social Service Concept in Practice in Buddhism and Sinhala Literature*”, provides the meaning of social worker in Buddhist perspective as a ‘compassionate one’ who works to eliminate the suffering of others through material help (dana), teaching (sila), and training (panna). He said Buddhists were inspired by the Buddha’s teaching to work for social service to others as well as the way followers can serve and respect the Buddha. The Buddha said helping others who are in distress is the veneration of the Buddha himself.⁵

Edward R. Canda, Leola Dyrud Furman wrote about “*Spiritual Diversity in Social Work Practice: The Heart of Helping*” and argued that the central values of social work in Buddhism from *paramitta* means “to reach the shore” of enlightenment by helping oneself and others from their sufferings. The principles are generous giving, ethical conduct, patient endurance, zealous effort, the concentration of the mind, realizing wisdom, and integration of all the virtues in service to others with compassion. Buddhist philosophy in a broad implication gives a model of social work practice based on the sense of seeking creative solutions to problems that provide a maximum mutual benefit which is no side effect to all beings and environment. It is the middle way to balance between cause and condition. They presented in new words that bring out some crucial points of Buddhist perspectives in social work with the dynamic system to explain that person does not exist independently from the environment. Helping oneself and helping others in some levels are seen interrelated as well as the human right of individuals linked with collective responsibility.

⁵ Leel, G, **Social Service Concept in Practice in Buddhism and Sinhala Literature**, (Dehiwala: Buddhist Cultural Center, 2013), p. 17.

Alternatively, achieving human aspiration for peace and justice cannot avoid concerning the survival of planetary ecology that all beings live within it.⁶

In Wijit's work on "*Buddhism and Social Work*," he illustrates the combination of principles in Buddhism with the application of the social work practice. First, the 'Four Noble Truths' are suffering, the cause of suffering, cessation of suffering, and paths leading to an end of suffering. Second, the four paths noble state of mind include kindness, compassion, sympathetic joy, and equanimity. Last, the four paths of accomplishment suggest aspiration, energy, active thoughts, and investigation. These consider the fundamental principles for engaged Buddhists to involve in social work and social service. He suggests that some basic conceptions of social work point out the same end in Buddhist teachings. Social work in modern time is subject to value the sustainability and gives importance on the psychology of clients in providing services. In Buddhism, cultivating the mind is the main job, and the Buddha suggests that a good help to another shall not finally undermine their capacity in self-reliance because self-dependence is the best social protection of every individual.⁷

Bjarne Ovrelid wrote an article on "*The Cultivation of Moral Character: A Buddhist Challenge to Social Workers*," which uses the core features of Buddhism and virtue ethics to argue that a person's moral character is a necessary and underestimated competence in contemporary social work. He points out that social work needs these because practitioners are constantly exposed to complex situations. Social work often deals with chaos, poverty, hatred, child abuse, vulnerability, deprivation and mental ill health.

In Queen's work on "*Engaged Buddhism as a Unifying Philosophy*," it was explained that Buddhist organizations explicitly devoted to social action and social service both within the traditional branches of the Dharma and transcending

⁶ Edward R. C, Leola, D. F, **Spiritual Diversity in Social Work Practice: The Heart of Helping**, (Oxford: Oxford University Press, 2010), pp. 146-148.

⁷ Wijit, R, "Buddhism and Social Work", **Journal of Social Science**, vol. 5: 149-155, (Bangkok: Kasetsart University Press, 1987), pp. 149-151.

throughout the Buddhist world. The Buddhist *sanghas* have begun to include social outreach and service as an integral part of their spiritual practice not to be mistaken for outreach for new members or public sponsorship of traditional Buddhist rituals and study. This outreach typically takes the form of service or fundraising for the poor and needy, for victims of natural disasters, and activism for progressive social change. Peace and justice work, environmental protection, and voluntary service in hospices and prisons are among the actions that rank-and-file Buddhists have taken up with greater determination and focus on the appearance of large-scale liberation movements and NGOs on the world stage.⁸

1.7 Research Methodology

This study was based on the qualitative research that attempts to understand the phenomena and behavior from the perspective of Buddhist social work by socially engaged Buddhist organizations in Cambodia, through interpretation of words, texts, context, and the like. This qualitative research used techniques such as in-depth interviews, participant-observation, and group discussions.

1.7.1. In-depth Interview

In-depth interviews were employed as a primary data collection technique in this research through the use of both semi-structured with open questions and unstructured questions for face-to-face interviews. However, in special circumstances where some particular key respondents interviewees were unavailable for face-to-face interviews, online video call was also used to gather their thoughts. The questions are subjective, asking key informants about their interpretation of history, philosophy, and practice of Buddhist social work models in Cambodia. Looking at three engaged Buddhist organization, they were asked to give their thought on: BEC, LHA, and BSDA and as well as interviewed life histories of individuals and group of individuals who received support from these Buddhist NGOs. This research interviewed 58

⁸ Christopher S. Q, **Engaged Buddhism as a Unifying Philosophy**, (Boston: Harvard University), p. 4.

respondents, comprising of staff representative members and beneficiaries from each organization.

1.7.2 Participant-observation

This participant-observation required the researcher to stay on ‘the field research’ to get close to people and make them feel comfortable enough so that gathering of data through direct observation technique could be done in terms of analyze their organizations’ works and activities as well as the lives of engaged Buddhists and their people. Working as an ethnographer in the field and an intern volunteer for six months at three engaged Buddhist organizations in at BEC, LHA, and BSDA were helpful in gathering much needed information for this research. The researcher spent considerable amount of time with workers from several local NGOs. Working in the NGO offices, visiting the project sites at the organizations’ development centers and in the communities and attending meetings and as well as working as an assistant of Monitoring and Evaluating Department and writing the project reports for the organizations were also among the data gathering activities done during the research.

1.7.3 Focus Group Discussions

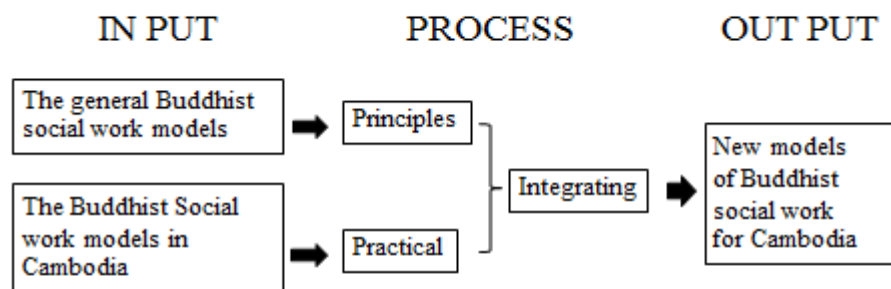
Focus group discussion is a technique within the qualitative research approach. This method was seen as an important technique which focused on specific issues, with a predetermined group of people participating in an interactive discussion. There were six focus group discussions conducted at BSDA, LHA, and BEC. The participants were the key representative staff of the Engaged Buddhist NGOs and the other with the group of recipients of help or service from the organizations. Each focus group discussion conducted comprise 5 participants, and the topics focused on specific issues of the Buddhist social work functions and impacts.

1.7.4 Qualitative data analysis

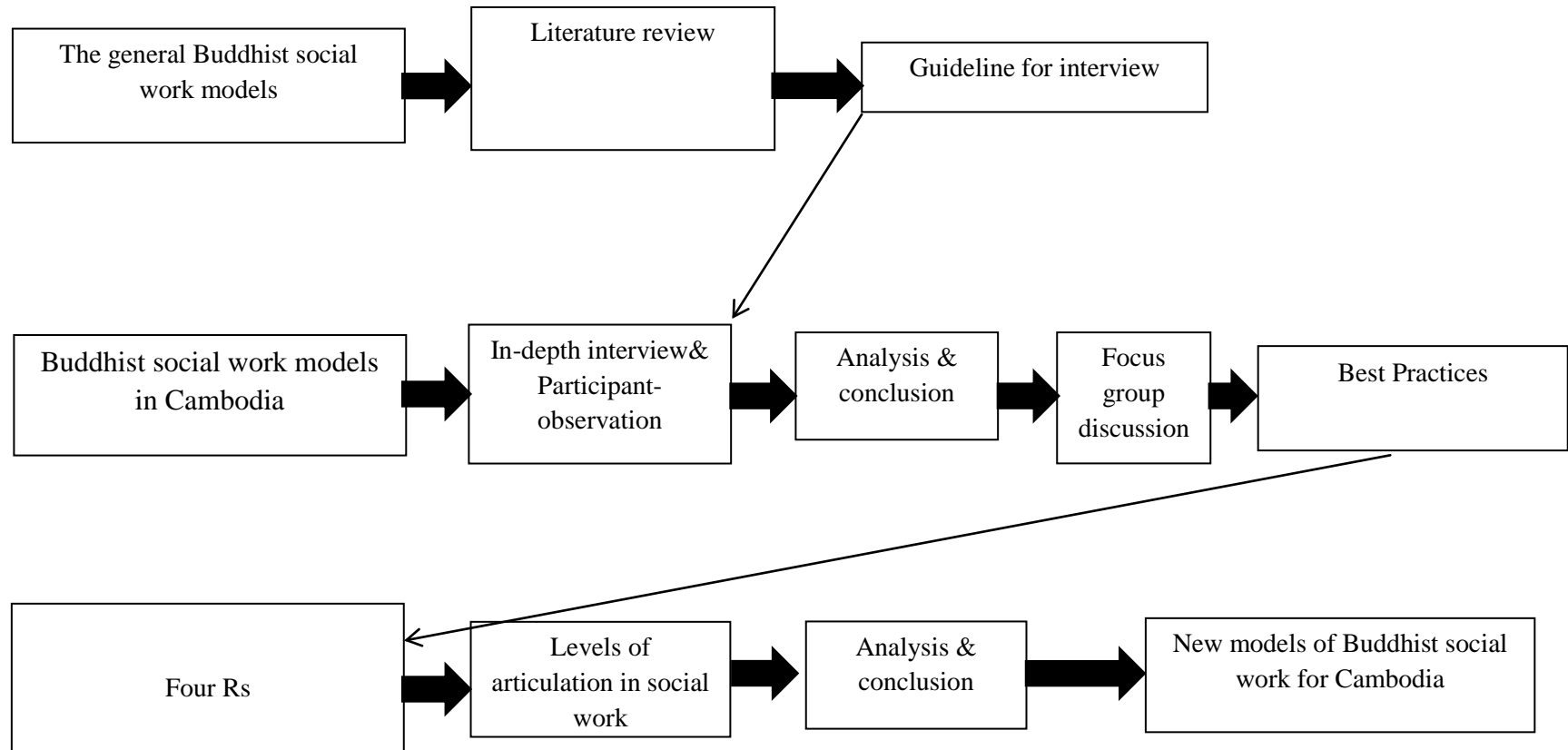
The research used qualitative data analysis to provide explanations, understanding, and interpretation of raw data collected through in-depth interviews,

participant-observation, and focus group discussions. First, the analysis focused on the case, special features, and links to examples of social work models by engaged Buddhist organizations. Second, it identified the conditions on which such differences were based and established. Third, the research analyzed the integrating nature of new models of Buddhist social work for Cambodia through triangulation of perspectives of different practices Engaged Buddhist NGOs.

1.8 Conceptual Model



1.8.1 Research Process



1.9 Expected Benefits of the Study

This research is envisaged to gain the following benefits in analyzing the work of Engaged Buddhist Organizations in Cambodia:

- 1.9.1 To be able to understand the general Buddhist social work models;
- 1.9.2 To be able to learn about the Buddhist social work models in Cambodia; and,
- 1.9.3 To be able to proposed new models of Buddhist social work for Cambodia.

CHAPTER II

THE GENERAL BUDDHIST SOCIAL WORK MODELS

2.1 Buddhism and Social Work

2.1.1 The Fundamentals of Social Work in Buddhism

The main context of Buddhism is about understanding the root causes of all sufferings of human beings and identifying the path to liberation, which coincides with the principles of social work in terms of human development, social justice and empowerment. The reasons of troubles people meet in their lifetime and methods (path) to deliberate troubles are addressed by supporting, intervening, providing therapy (related resources and services) of social workers in order to enhance ability, increase social function for individual, family and community resolving and preventing misfortune in term of individual and social to guarantee social security.⁹ Categories like motivation, action and emotion, cognition, personality, behavior, prevention, therapy are all vital, imbrued and penetrated not only in theory and practice of Buddhism's rituals and in the scholarly study and application of psychology but also express in those of social work nowadays.

The foundation of social work is the compassion of every human being, but it depends on social viewpoints, values, standard, lifestyle, national psychological characteristics of community that was shaped basically on national culture. Buddhism always gives prominence to mercy and compassion. Buddhists believe that a life full of compassion naturally flows into a life of service to others. While loving-kindness is directed toward increasing the happiness of others, compassion is directed toward the lessening of their suffering.¹⁰ Buddhism teaches that human need to have *metta*,

⁹ Nguyen Hoi Loan, "Psychological Foundation to Resemble Social Actions Between Buddhism and Social Work," in **The Roles of Buddhism in Social Work: Vietnam and Japan**, Tatsuru Akimoto, (Chiba: Shukutoku University Press, 2013), p. 20.

¹⁰ Trudy D. Conway, **Cross-cultural Dialogue on the Virtues: The Contribution of Fethullah Gülen**, (New York: Springer, 2014), p. 96.

karuna, mudita, upekkha (loving kindness, compassion, sympathetic joy and equanimity- four infinite states of mind) which are the key factors to develop heart of mercy, free from suffering that orient every action (belonged to spirit and physical) of Buddhism to human beings and for human beings, that's not only Buddhism's criterion but also foundation of compassion and companion of resources, take part in Social Work.

Buddhism teaches that, more or less, human must face difficulty, danger, failure, calamity, diseases losing close relatives by themselves. In such cases, humans easily get hurt and become meaningless; belief in religion help them not to get trapped in the cycle of meaninglessness and hopelessness. Therefore, human beings find to exits for themselves and their community based on faith in Buddhism's doctrines. For this reason, Buddhism is now and then always very important social capital that goes abreast with state and other organizations in social activities to support, prevent, and intervene in order to contribute for building and running social security. Along the history of Buddhism development, it's always clear that Buddhism coordinates theory with practice social activities (secularize trend) together with other social resources to resolve social problems. The doctrines of Buddhism taught human not to be cruel, cultivate the good and purify mind, life style and regulation of every behavior that is appropriated to standard and rules of social culture.

Buddha teaches that the harmony of human beings is based on the balance of psychology. Consequently, social behaviors of individual or group or community have to base on this as well. If problems of individual, group, community are solved by balancing (in term of individual and society) to minimize contradiction and conflict of society, psychological attributes like greed, arrogance, hatred, jealousy, selfish thoughts (lust, hatred, delusion in Buddhism) of human beings, psychological imbalances of social individual and groups are avoided. Buddha teaches that: protecting ourselves is protecting others; protecting others is also protecting ourselves. Consequently, to cultivate quality (virtue) is viewed as social cultural values, as self-regulation, peaceful and restful psychology, self-discipline, and helping fellow human beings. That is social moral foundation to minimize contradiction, conflict inside every person, family, group, community in society and simultaneously improve, develop

wholesome dignity to, be able to construct an honest society and to develop social security. These are not only expressed in moral content of social work practice but also in social moral fundamental of resource-linking activity in social work.

2.1.2 Social Work Doctrines in Buddhism

The Four Noble Truths, with which especially Theravada Buddhism starts, proclaim that (1) all existence is suffering, (2) the cause of suffering, (3) eliminating the suffering, and (4) following the eight-fold path is the means to eliminate the suffering. The eight-fold path are the following: right view, right thought, right effort, right speech, right action, right livelihood, right mindfulness, and right concentration as well as the means to attain the nirvana. The Buddha's four noble truths can be used as an organizational structure to solve the problems when incorporating with the social work practice. Mary E. Swigonski takes this seriously to explore its implication and incorporating the Buddha's four noble truths as an organizing structure and a framework to solve the issues in violence, hate crimes, and hate language. The discussion here begins by defining violence and examining direct and structural violence. The second section analyzes the causes of violence, particularly in ways that differences are (mis)understood. The third section proposes just, care, and human rights as a theoretical framework that embodies love to dispel hate and end violence. The fourth section places practice strategies to address hate and violence within a public health prevention model.¹¹

The five, eight, or ten *sila* or moral precepts (prohibiting killing, stealing, lying, adultery, intoxicants, and sometimes more) follow as a minimum set of standards consistent with this path. However, to advance along the path to the ultimate goal of *nirvana*, one must also acquire merit, and often in the form of rendering compassionate assistance to those who suffer. By the performance of acts of *punna* (pungam) and the avoidance of act (pavam) of *papa*, one contributes to social welfare while gradually transforming oneself in such a way that noble qualities of mind

¹¹ Mary E. Swigonski, "Violence, Hate Crime, and Hate Language," Deana F. Morrow, Lori Messinger, **Sexual Orientation and Gender Expression in Social Work Practice, Working with Gay, Lesbian, Bisexual, and Transgender People**, (New York: Columbia University Press, 2006), p. 16.

conducive to produce the maturity and insight that bring full liberation of the mind could sooner or later be attained. The concept of *punna* is connected with the doctrines of *kamma* or rebirth. These doctrines appeal to the concern of everyone with one's own interest and have the effect of preventing people who have faith in them to avoid engaging in any conduct that is productive of suffering to others and encouraging them to do positive good to others which is productive of beneficial effects of themselves.¹²

The culmination of such service is the four "Divine Abodes" of *metta* (loving kindness), *karuna* (compassion), *mudita* (empathy, sometimes sympathetic joy), and *upekka* (equanimity), all of which contribute to the final acquisition of *nirvana* and freedom. Hence, monks in ancient India were often the source of medical care and other social services as mandated by Buddhist principles of selfless service. In short, altruistic social engagement was a form of right livelihood and right action, essential aspects of the struggle for freedom from attachment.¹³ Generally, there are two directions one can see Buddhism in making this connection between the traditional goal of attaining *nirvana* and compassionate assistance to those who suffer in the worldly sense. However, whatever one's Buddhist orientation, Buddhism has always been concerned with the elimination of suffering as many of the contributors to Engaged Buddhism point.

2.1.3 Socially Engaged Buddhist Organizations

Today, there are schools of socially engaged Buddhism, Buddhist scholar activists, and Engaged Buddhist organizations that are deeply committed to macro level change through the application of Buddhist principles to create ethical, social, political, economic, and ecological reforms. These themes resonate with community psychology and its goals of promoting well-being, increasing empowerment, and preventing the development of problems of communities, group, and individuals. A major way to help overcome suffering is by teaching people how to practice

¹² Suresh Murugan, *Introduction to Social Work*, (), pp. 25-26.

¹³ Michael G. Barnhart, review of *Engaged Buddhism: Buddhist Liberation Movements in Asia*, by Christopher S. Queen and Sallie B. King, Vol. 59, No. 3, *Non-Western Political Thought* (Cambridge: Cambridge University Press, 1997), p. 614.

meditation and to live in a compassionate way that leads to clarity and eventually enlightenment. Traditionally, there was an emphasis on monastics living in temple communities to practice meditation, chanting and rituals extensively. When Buddhism was sponsored by the state, temples provided relief services for the public such as distributing grains and water, providing medical treatment, constructing bridges and roads, and giving shelters and support to orphans and isolated elders.

In contemporary society, regarding the profession of social work, many Engaged Buddhist organizations in Cambodia emerged from the massive influx of foreign NGOs in the lead-up to the 1993 election after the Khmer Rouge regime. Buddhism for Development (BFD) was considered the first Engaged Buddhist NGO founded in the refugee camp Site II in 1990 by Heng Monychenda while he was a monk and an activist to help Khmer refugees. Since the country just reopened after the civil war, no functional local NGO was present. BFD even claims to be the first NGO in Cambodia.¹⁴ This organization contribute to social welfare development in education and social welfare activities for Khmer refugees. The agencies work specifically for the population such as people with disabilities, families and youths, the elderly and the homeless.¹⁵

The economist and philosopher E. F. Schumacher published one of the first academic treatises on Buddhist organizing, arguing that Buddhist-inspired organizing may promote the well-being of an organization as well as society and nature at large, because it puts the interconnectivity between all things at the center of its activities. Some scholars have started to examine Buddhist organizing empirically by studying “engaged Buddhism” or “action dharma” in various eastern and western contexts. In turn, the different organizations have translated various kinds of Buddhism into everyday organizational action to better the community or society in which they

¹⁴ Joakim, Ö, Mona, L, **Beyond Democracy in Cambodia: Political Reconstruction in a Post-conflict Society**, (Copenhagen K: Nordic Institute of Asian Studies Press, 2009), p. 231.

¹⁵ Beth R. Crisp, **The Routledge Handbook of Religion, Spirituality and Social Work**, (New York: Routledge, 2017), p. 45.

reside, as well as the world at large.¹⁶ These movements justifies its actions to promote an agenda based on some interpretation of traditional Buddhist doctrines. Furthermore, these movements share similar goals primarily on world peace and social justice, particularly in the form of assistance to the poor and underprivileged. These goals involve a refocus of Buddhist doctrine from other-worldly attainment to a "mundane awakening" that includes individuals, villages, nations, and ultimately all people, and focuses on objectives that may be achieved and recognized in this lifetime, in this world."¹⁷

2.2 Models of Buddhist Social Work

2.2.1 Alternative Societal Models

There are many different kinds of engaged Buddhism adapted from alternative social work that has no exact definition of the blur boundary. However, Ken suggested this begins from the cultivation of a lifestyle that is conscious and well-informed, ecologically, politically, economically, and culturally. The application of the Buddha's teachings relate to other problems regarding the shaping of people lives.¹⁸ The formal communication of Buddhadhamma is considered the next step on the continuum. Out of this, Henry suggests that the lifestyle politics often motivates individual engaged Buddhists from their practice groups in the specific tradition to an association with other like-minded engaged Buddhists, either as an additional group outside of their home group, or an additional group within their tradition.¹⁹

¹⁶ Boris H. J. M. Brummans & Jennie M. Hwang , "Tzu Chi's Organizing for a Compassionate World: Insights into the Communicative Praxis of a Buddhist Organization," **Journal Of International and Intercultural Communication**, 3:2, 136-163, DOI: 10.1080/17513051003611610, (2010), p. 137.

¹⁷ Michael G. Barnhart, review of Engaged Buddhism: Buddhist Liberation Movements in Asia, by Christopher S. Queen and Sallie B. King, Vol. 59, No. 3, Non-Western Political Thought (Cambridge: Cambridge University Press, 1997), p. 614.

¹⁸ Ken, J, **The New Social Face of Buddhism: A Call to Action**, p. 175.

¹⁹ Phil, H, **Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism in the UK**, pp. 19-20.

For example, Edwin Ng provides an alternative societal model by referring to the Triratna Buddhist Community founded by Sangharakshita (formerly the Friends of the Western Buddhist Order (FWBO)), whose network links from Europe, Australia, and New Zealand to North and South America, India and China. These work in response to the contemporary world in which so different in many ways from any that Buddhist have had to face before. The Triratna considers the challenge Buddhists face today is to find ways of communicating and practicing the *Dhamma* that is truly effective in this new globalization. As in the work of Subhuti observes that “the situation seems to call for renewal in the Buddhist world, faithful to the Buddha’s teaching, yet addressing the circumstances we find ourselves in now.”²⁰ Among its initiatives is a lay residential community project that builds communal living situations with the aims of living simply, developing friendships with like-minded people and supporting and encouraging each other’s attempt to practice the *Dhamma* or the teachings of the Buddha.²¹

To extends to what the work of the International Network of Engaged Buddhists (INEB) founded by Sivaraksa, an umbrella organization that links Buddhist communities and centers in 23 countries around the world. Sivaraksa is a practitioner and advocate of Engaged Buddhism, which seeks an alternative reading of Buddhist scriptures and strives to empower individuals with moral and ethical foundations to engage the world in which we live. He advocates a strong approach to solving social ills and social injustice by maintaining the Buddhist ethics of mindfulness, compassion, duty to oneself as well as others, self-realization, and empowerment to fight those that seek to take advantage of those which are vulnerable or lack power and the ability to fight against being taken advantage. He dominated for the Nobel Peace

²⁰ Subhuti, **A Buddhist Manifesto: The Principles of the Triratna Buddhist Community**, (Birmingham: Triratna Liaison Office, 2013), pp. 1-2.

²¹ Edwin, N, **Buddhism and Cultural Studies: A Profession of Faith**, (London: Palgrave Macmillan, 2016), p. 35.

Prize on two occasions and, was awarded the Right Livelihood Award (considered the alternative Nobel Prize) by the Swedish Parliament.²²

2.2.2 Social Helping, Service and Welfare

This model, Jone extends socially engaged Buddhism into public and organized forms of services and caring therapy, healing and healthcare, prison work, education, social welfare, and environmental projects.²³ In Buddhist Asia and in Western countries where Buddhism well established there is a growing movement, organizations, and networks in all these fields. To support this model, Edwin gives an example of the Tzu Chi Foundation is the compassionate relief founded in 1966 by Master Cheng Yen, a Taiwanese *Bhikkuni* (female monk). Considered the largest NGO of the Chinese-speaking world, it is a movement whose chief activity is social welfare and charity work.²⁴ The Tzu Chi Foundation has played a prominent role in humanitarian relief efforts both domestically and region-wide with the help from 10 million volunteers and donors in 50 countries and has provided relief in more than 85 countries.²⁵ Among its recent initiatives was humanitarian aid to the victims and to refugees in Jordan who have fled the Syrian civil war.

To this extent, Henry suggests the Rokpa Trust, an international Buddhist charity established in 1980 by Dr. Ankong Tulku Rinpoche and co-founder of Kagyu Samye Ling, Tibetan Monastery.²⁶ Rokpa uses the idea of “Helping where help is needed”, by improving the quality of life of the poorest people in the world regardless of their religion, nationality, or cultural background. There are more than 180 social projects runs by Rokpa and its branches in 18 countries such as Tibet, Nepal, Zimbabwe

²² Jesudas, M. A, **Religion in Southeast Asia: An Encyclopedia of Faiths and Cultures: An Encyclopedia of Faiths and Cultures**, (Oxford: ABE-CLIO, 2015), p. 292.

²³ Ken, J, **The New Social Face of Buddhism: A Call to Action**, p. 175.

²⁴ Edwin N, **Buddhism and Cultural Studies: A Profession of Faith**, pp. 35-36.

²⁵ Bonnie, S. G, Jacqueline, A. V, **Taiwan's Marginalized Role in International Security: Paying a Price**, (New York: Center for Strategic and International Studies, 2015), p. 28.

²⁶ Phil, H, **Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism in the UK**, p. 22.

and South Africa.²⁷ The majority of these are giving the poorest children the opportunity for education and training. It also funds healthcare and a small number of environmental projects and seeks the preservation and regeneration of Tibetan culture and language.²⁸

The last example that this study will refer is the e model of Thai engaged Buddhism on HIV/AIDS. One well-known monk, Dr. Alongkot Dikkapnayo began dealing with people with AIDS in 1992, establishing a treatment center at his temple, Wat Phra Baht Nam Phu, in Lopburi Province, Thailand.²⁹ He devoted his life to HIV/AIDS by advocating the hospice approach, which emphasizes on the admission of the symptomatic or terminal-stage AIDS patient into hospice care. Wat Phra Baht Nam Phu was initially intended to provide a place where people with HIV/AIDS who are unable to care for themselves, or who do not have families to care for them, can go for shelter and treatment. Because of this, many HIV-positive people from all over Thailand have been availing of this service to seek medical and social help through the temple's free shelter and treatment program in which Ven. Alongkot receives a monthly donation from the public and some supported by the government.³⁰ In some cases, he also develops the self-care and home-based care programs.

2.2.3 Radical Activism

Another model of Buddhist Social Work is based on the radical activism approach which means an action for social and environmental change, particularly radical, long-term social changes. However, Ken sees this is a much more problematic and controversial than other previous two levels of engagement. He categorized that Buddhist radical social activism includes many forms of mass protest, whether

²⁷ François G, **Religion in Consumer Society: Brands, Consumers and Markets**, (New York: Routledge, 2016), p. 161.

²⁸ Phil, H, Op. cit., p. 192.

²⁹ Susan M. D, **Ordination of a Tree: The Thai Buddhist Environmental Movement**, (New York: State University of New York, 2012), p. 236.

³⁰ Jan, S, **Communication for Development and Social Change**, (New Delhi: SAGE Publications India Pvt Ltd, 2008), p. 310.

demonstrating, lobbying, or just bearing witness to suffering and calamity. This concern with fundamental changes in social policies, practices, and institutions in areas such as disarmament and defense policy, Third World poverty, environmental protection, women's rights, prisoners of conscience, the persecution of minorities, and so on.³¹ Edwin Ng refers to the Buddhist Peace Fellowship (BPF), an example of a group that pursues the radical activism approach founded in 1987, in the US by Robert Baker Aitken, his wife Anne Hopkins Aitken, Nelson Foster, Ryo Imamura and others.³² It is a nonsectarian international network of engaged Buddhists participating in various forms of nonviolent social activism and environmentalism with the association of 4,000 independent Buddhists from a variety of lineages, traditions, and communities who hold a common allegiance to Buddhist practice and social engagement.³³ The BPF's work includes conflict mediation, nonviolence eco-activist training, the preparation of Buddhist response packets on issues of national concern, a summer institute for the practice of engaged Buddhism, delegations to troubled areas of the world, and increased Buddhist representation at a conference on peace and the environment.³⁴ Some examples of the past projects they did in Asia are focused on numerous human rights issues, which, later on, has given medical teams for displaced Burmese and support for children in Tibetan refugee camps, and co-ordinated events to urge the control of nuclear weapons, landmines, and community violence.³⁵

Another example of the Buddhist social work model is Sarvodaya in Sri Lanka; they use the ideals of how to identify the Buddhist thoughts of the awakening of human personalities, families, village, and communities, nations and the world community from the psychological environment. There are over 10,000 village communities out of 24,000 village communities in Sri Lanka that participate in a

³¹ Ken, J, **The New Social Face of Buddhism: A Call to Action**, pp. 175-176.

³² Edwin, N, **Buddhism and Cultural Studies: A Profession of Faith**, p. 36.

³³ Clarke, P. B, **Japanese New Religions: In Global Perspective**, (Surrey: Curzon, 2000), p. 100.

³⁴ Kenneth, K, **Inner Peace, World Peace: Essays on Buddhism and Nonviolence**, (New York: State University of New York Press, 1992), p. 23.

³⁵ James William Coleman, **The New Buddhism: The Western Transformation of an Ancient Tradition**, (Oxford: University of Oxford Press, 2001), p. 118.

mission from this development vision. Sarvodaya develops these with the help of enlightened scholarship amongst people, relate them judiciously and selectively to the myriad of problems human beings and communities face at present, weave them into a comprehensive philosophical framework, and through processes of formal and non-formal education help people to absorb these refined philosophical thoughts again into their living culture.³⁶ It achieves the sharing of labor and other voluntarily gifted resources for the personal and social awakening of all beginning with individuals and families at the community level. In this context, Sarvodaya is a “community development organization” and social movement at the same time. Sarvodaya argues that critical mass of awakening in many communities will effect change at the national level. They create a new social order based on the value of truth, non-violence, and self-sacrifice and governed by the idea of participatory democracy. The decentralization of power and resources, upholding of basic duties and rights, the satisfaction of basic needs, protection and nurturance of a healthy environment and non-violent conflict resolution can be given pride of such order. Therefore, the model of Sarvodaya is internationally known for its “people-centered development” from a bottom-up approach.³⁷

2.3 Buddhist Approaches to Social Work

2.3.1 The Spiritual Practice in Social Action

Social action is an approach where many different kinds of action are made intended to benefit humankind. Ked described that these actions range from simple, individual acts of charity, teaching, and training, organized kinds of service, “Right Livelihood” in and outside the helping professions, and through various kinds of community development as well as to political activities in working for better society”. However, the question is: to what extent that social action is available in ancient Buddhist teachings? Jones noticed that the Buddha’s discourse in the Digha

³⁶ Chanju, M, **Buddhism and Peace: Theory and Practice**, (Hawaii: Jung Bup Sa Buddhist Temple, 2006), pp. 197-199.

³⁷ Nalani, H, **Culture, Politics, and Development in Postcolonial Sri Lanka**, (New York: Littlefield Publication, 2006), p. 89.

Nikaya revealed that Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values such as the sample of “welfare state” introduced by the emperor Asoka of India.³⁸ The emperor Asoka founded a welfare state with hospitals for human beings and animals. He made it clear that the doctrine of the overcoming of suffering should not mean that Buddhists are socially passive.³⁹

Perhaps the strongest evidence is “Buddhism arose in India as the spiritual force against social injustice, against degrading superstitious rites, ceremonies, and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men, Walpola said.⁴⁰” The second question is then: to what extent that Buddhist spiritual practice is available to social action? The absolute importance of embodying the teachings of spiritual practice in social action is reiterated by a prime exemplar of this path, His Holiness, the Dalai Lama. He said that the mind is the blueprint behind all positive and negative actions; thus, controlling the mind and emotions and undergoing a profound inner transformation are prerequisites for lasting world peace and the “hope for the future.”⁴¹ Ken believes that the spiritual practice is the path that allows individual becoming more deeply aware of nature of his experience of the world which Dalai Lama suggests as the transcendental qualities of compassion and wisdom. Dalai Lama wrote on this paper “the Hope of the Future” that the lack of spiritual practice caused terrible things happened in many countries that people have used all sorts of methods to suppress and hurt one another. According to Gary Snyder, having “a good look at Original Mind through meditation,” leads one to “a deep

³⁸ Ken, J, Buddhism and Social Action, In Fred Eppsteriner (Ed), **The Path of Compassion: Written on Socially Engaged Buddhism**, (California: Parallax Press, 1988), pp. 65-66.

³⁹ Hans Küng, **Tracing The Way: Spiritual Dimensions of the World Religions**, (New York: Continuum Press, 2002), p. 145.

⁴⁰ Gail, P, Karsten, S, Richard, O, **The Philosophical Quest: A Cross-Cultural Reader**, (Boston: McGraw-Hill, 2000), p. 179.

⁴¹ Dalai, L, Tenzin, G, Hope for the Future, In Fred Eppsteriner (Ed), **The Path of Compassion: Written on Socially Engaged Buddhism**, (California: Parallax Press, 1988), p. 5.

concern with the need for radical social change."⁴² The Dalai Lama believes that people can achieve the peace of mind through the self-internal transformation of kindness, love, and compassion rather than through by the weapons; otherwise, the world will never achieve lasting peace.

How can Buddhism be a positive force in response to a radical change? It may require someone taking place its traditional harmless and create impact at a national scale. In the spiritual practice, it seems that people have nothing to do with the government. However, Thich Nhat Hanh argued that people need to do with their mind to be able to do well in their government. He gives an example of the “wrong keeping spiritual practice”, where humanity is forgotten: 40,000 children in the Third World die every day of hunger, and millions of people are still illiterate and lack practical life skills because of the countries’ low education program for their citizens. This is the reason why the world needs more self-awareness and awakening about the social problems and their solutions through mindfulness as a tool of meditation. Meditation demonstrates self-awareness from within and radiates externally through non-violent actions to social problems.⁴³ The best example of one who brings inter-spiritual practice in the social action is Mahatma Gandhi who awakens the national independence of India. This kind of action is similar to the remarkable statement found in the Diamond Sutra of Mahayana Buddhism which states that: “From that place of fundamental peace, come forth as a man or woman of peace, presenting peace in the inmost community of those who would destroy it.” Nagarjuna expresses the basic principle of Buddhist social action: the universal altruism of “great love” (*mahamatta*) and “great compassion,” or “great empathy” (*mahakaruna*). The primary Buddhist position on the social action is one of total activism, an unswerving commitment to complete self-transformation and complete world-transformation. This activism becomes fully explicit in the Universal Vehicle (*Mahayana*), with its compellingly

⁴² Gary, S, Buddhism and the Possibilities of a Planetary Culture, In Fred Eppsteriner (Ed), **The Path of Compassion: Written on Socially Engaged Buddhism**, (California: Parallax Press, 1988), p. 83.

⁴³ Thich, N. H, Please Call Me by My True Names, In Fred Eppsteriner (Ed), **The Path of Compassion: Written on Socially Engaged Buddhism**, (California: Parallax Press, 1988), pp. 35-36.

implicit Individual Vehicle (Hinayana) in both the Buddha's action and his teachings: granted, this attention in the latter was on self-transformation, the pre-requisite of social transformation. Thus, it is squarely in the center of all Buddhist traditions to bring basic principles to bear on actual contemporary problems to develop ethical, even political, guidelines for action.⁴⁴

2.3.2 Active Compassion

The compassion and loving-kindness are closely related virtues, representing two facets of benevolence, or goodwill that both the *Theravada* and *Mahayana* traditions embrace in these virtues. According to King, both of these tied to the development of freedom from selfishness and ego-centeredness in which one actively cares more about the welfare of others; one is focusing on less and less upon oneself.⁴⁵ Christina Feldman wrote about the "Nurturing Compassion," and Kornfiel wrote about "The Path of Compassion: Spiritual Practice and Social Action". However, both bring to the same redefinition compassion into rather objective with the sample extent ideas and applied actions. Kornfiel considered compassion as the sense of sharing the suffering. In his writing, he suggests to learn distinguishing love, compassion, and equanimity from the near-enemies which are pity, indifference, and attachment in which to what extent should do regarding sharing the suffering. In socially engaged Buddhism, it does not merely seek to eliminate suffering, but actively identifies compassion (*karuna*) as a virtue to be cultivated as a means to this end.⁴⁶ The right speech, right action, and right livelihood are understood to entail, in part, an action that is motivated by compassion. The right effort often directs at the cultivation of compassion, both in traditional practices and in contemporary socially engaged Buddhism.

The one example who views compassion as an active concept is Vimala Thakkar, a meditation master in India. She went out to work for the community

⁴⁴ Kotler, A. (Ed.), **Engaged Buddhist Reader: Ten Years of Engaged Buddhist**, (Publishing California: Parallax Press, 1996), pp. 79-80.

⁴⁵ King, S. B., **Socially Engaged Buddhism**, pp. 22-23.

⁴⁶ Chandana Chakrabarti, S. J. F. (Ed.), **Morality and Spirituality in the Contemporary World**, (Cambridge: Cambridge Scholars Publishing, 2012), p. 42.

development without simply sitting for meditation. Her statement can reflect what the scholars expressed about the concept of compassionate action when she argues that: “The spirit of service, in little ways and big ways, really what practice is.” Christina’s work points out that all the various expressions of religion and the growth in spirituality join in stressing the importance of nurturing love and compassion. As the Buddha said, “the whole of our training is for the development of love and compassion.” The self-understanding is the fundamental of spiritual growth that leads to appreciating the heart and its power to connect people on a fundamental level with each other. Then people can come to realize that in fact spirituality is made whole founding itself upon the heart, upon the love and compassion then empower the action.

2.3.3 Social Activism

The socially engaged Buddhism is a new term that has come into the modern world introduced by some Buddhists to apply traditional Buddhist ethical and social teachings in a more activist way that has sometimes been the case in the past. The Vietnamese Zen monk Thich Nhat Hanh is recognized as the first person who called his movement “Engaged Buddhism” in 1963 when the war was raging his country.⁴⁷ Later on, a politically and socially active form of engaged Buddhism was quickly introduced to Western Buddhists and Buddhist-majority countries of Asia. It became a path of psychological and practical liberation to oppressed people and of economic development to impoverished peoples through engaged Buddhism and often being used as a vehicle for giving voice to the people’s political aspirations and bringing down national governments.⁴⁸ This engagement is not separate from the spiritual practice of Buddhism but believes very much expression in action in the social, economic, political, and ecological problems of society. This model is no longer based solely on charity, benevolence, or moral imperative motives.⁴⁹ However,

⁴⁷ Harvey, P, **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000), p. 112.

⁴⁸ King, S. B, **Socially Engaged Buddhism**, p. 1.

⁴⁹ Karma, L, T, **Buddhist Women and Social Justice: Ideals, Challenges, and Achievements**, (New York: State University of New York Press, 2004), p. 40.

philosophical and ethical roots lie deep within traditional Buddhist teachings and values, which applies in response to these contemporary problems.

The social welfare in Buddhist perspectives offer the values of personal welfare, and social welfare which is not separate but is two intrinsically interrelated aspects of the struggle for freedom from suffering: “In protecting oneself, one protects others; in protecting others, one protects oneself.” The Buddha described the human condition during his time as “a sickness within and a sickness without.” It is a recognition that personal and social suffering are mutually conditioned factors. The diseased human condition is a product of human actions. Therefore, to bring about change in this situation, people must overcome their ignorance (*avidya*) about the real causes of their sufferings and become aware of the dehumanizing character of the condition in which they live.⁵⁰ The Buddha declared that, in his society, “there will be only flavor, the flavor of freedom.” Constructive social change is two-fold: personal change and a change of social condition.

Engaged Buddhism is part of spiritual practice and social action to address issues of moral, cultural, spiritual, social, political, and economic nature. They draw on traditional Buddhist ideas and practices in which engaged Buddhists also model their work on non-Buddhists like Mahatma Gandhi of India.⁵¹ Ariyaratne, the leader of Sri Lanka's Sarvodaya movement, focuses on objectives that can meet in this lifetime. He works on the “ten basic human needs” including 1) a clean and beautiful environment, 2) an adequate and safe water supply, 3) clothing, 4) balanced diet, 5) simple housing, 6) basic health care, 7) communication facilities, 8) energy, 9) education related to life and living, and 10) free access to cultural and spiritual resources. The Buddhist “middle way” is the balancing of the material and spiritual aspects of social change.⁵² However, the provision of guidance to others can escape from that condition is engaged in social welfare in the highest sense in Buddhism.

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Karma, L. T, **Buddhist Women and Social Justice: Ideals, Challenges, and Achievements**, (New York: State University of New York Press, 2004), p. 40.

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Lee, W. B, Randall, L. N, Emily, T, **Introduction to the World's Major Religions**, (London: Greenwood Press, 2006), p. 134.

⁵²

Queen, C. S., **Introduction: the Shapes and Sources Engaged Buddhism**, (Albany: New York Press, 1996), pp. 9-10.

They are an equally serving society with a transformative attitude even with no ulterior motives but through pure compassion for the suffering masses.⁵³

2.4 Communication Buddhaddhamma in Modern Issues

2.4.1 Social Welfare

Social justice has been a part of social work since the early beginning of the Progressive Era when it cited by foremothers like Jane Addams and Grace Abbott. Prominent contemporary voices in social work suggest that examining personal and profession meaning of social justice continues to be critical for social workers, given both the foundational role that social justice plays and the need for developing a common language regarding social justice. Buddhism centers on the self and the self-awareness that it does not lend itself to developed theories about social justice. However, it suggests that through an understanding of the *bodhisattva* ideal of selflessness and active engagement, a Buddhist philosophy of social justice can develop.⁵⁴ The evidence that Buddhists can engage with social issues by the Buddha's statement is through the words of Anguttara Nikaya, who said:

He who has an understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his welfare, or that of others, of that of both, and of the welfare of the whole world. In that way, one shows understanding and great wisdom.⁵⁵

The Buddha declared that, in his new society, "there will be only in flavor, the flavor of freedom." Constructive social change is twofold: personal change and a

⁵³ Premasiri, P. D., "Social Welfare Policy -The Buddhist Concept of Social Welfare," [http:// www.maithri.com/links/articles/ Buddhist_Concept_of_Social_Welfare_3 .htm](http://www.maithri.com/links/articles/Buddhist_Concept_of_Social_Welfare_3.htm) (accessed May 1, 2017).

⁵⁴ Karen Morgaine, Moshoula Capous-Desyllas, **Anti-Oppressive Social Work Practice: Putting Theory Into Action**, (Singapore: SAGE Publications, Inc, 2014), p. 75.

⁵⁵ Martin, D, Stuart, D, **Religion and Spirituality**, (Carolina: Information Age Publishing, Inc, 2010), p. p. 47.

change of social conditions.⁵⁶ However, he often argued the central of any socially engaged Buddhism to solve the human problem by other people; he strongly agreed that social change depends ultimately upon individual transformation.⁵⁷ The sustainable development of the individual is self-independent and believed that the social problems particularly come from the idea that people cannot rely on themselves. The personal welfare and the social welfare are not separate, but are two intrinsically interrelated aspects of the struggle for freedom from suffering.⁵⁸

The well-being of unenlightened persons in the Pali Canon and contemporary sources portray regarding qualification such as health, long life, peace of mind, good reputation, wealth, and beauty. These are different from the well-being of enlightened persons that are primarily characterized by the state of individual persons who overcome craving and suffering through the deep-rooted realization of non-selves. The common element in the accounts of the well-being of unenlightened and enlightened persons is that for both well-being pertains to mental state: unenlightened persons possess well-being insofar as they are always in some of the dissatisfaction, and enlightened persons possess well-being insofar as they are always in a state of contentment. Buddhist point of view on serving others is suggested to have self-moral character. This example is found in the Dhammapada: “One should first establish oneself in what is proper; then instruct others. Such a wise one will not become strained.”⁵⁹

2.4.2 Peace Building

How can Buddhism be a religion of peace? The research uses this question to guide the answer to whether it is true or not to claim this. It can find numerous

⁵⁶ Karma, L. T, **Buddhist Women and Social Justice: Ideals, Challenges, and Achievements**, (New York: State University of New York Press, 2004), pp. 40-41.

⁵⁷ Ken, J, **The New Social Face of Buddhism: A Call to Action: An Alternative Sociopolitical Perspective**, (Boston: Wisdom Publication, 2003), p. 44.

⁵⁸ Nyanaponika, T, **The Vision of Dhamma: Buddhist Writings of Nyanaponika Thera**, (Kandy: Buddhist Publication Society, 2006), p. 325.

⁵⁹ Gnanranan, P (ed), **An Approach to Buddhist Social Philosophy**, (Singapore: Buddhist and Pali College Of Singapore Press, 2012), p. 13.

teachings of peace in ancient Buddhism and non-violence (*ahimsa*) which is used to describe a specific form of training and practice, whereas *nirvana* is the normative idealistic concept of the Buddhism path of enlightenment.⁶⁰ Truly, it is difficult to find the support for violence within the Buddhist texts and its tradition. Buddhism includes a notion of the peaceful mind and universal harmony that incorporates the principle of non-violence. Within the Buddhist doctrine of non-violence, the mind comes before peace is achieved.⁶¹ Hanh views the essence of non-violence to be love that leads one to act in a selflessness of human suffering and is nurtured by love. If people can use their love and act selflessly, he believes they will find effective tactics and techniques for their non-violent struggles. When it comes to changing society, the Buddhist orientation focuses on inner work and inner change as a necessary precursor to social change.⁶² The best practice of these examples, many engaged Buddhist leaders have brought international attention by responding to war, invasion, military violence, or genocide with peaceful action to heal these problems with non-violence approaches. Notable among them is His Holiness, the Dalai Lama, in Tibet; Thich Nhat Hanh in Vietnam; and Maha Ghosananda in Cambodia. A story of these engaged Buddhist leaders reflects the new alternative approach of using active non-violence to engaged issues of war and peace.

When the Chinese invaded Tibet in 1949, it caused deaths of at least one million Tibetan people. Under the threat of the Chinese Government, The Dalai Lama fled Tibet and sought refuge in India and lives to this day on the land offered by the government of India with an expatriate Tibetan community.⁶³ Though under this threatening situation, the Dalai Lama continues to follow the principles of non-violence; non-enmity; compassion for all; the importance of human rights; and the

⁶⁰ Chanju, M, Ronald S. G, **Buddhist Exploration of Peace and Justice**, (Honolulu, Blue Pine, 2006), p. 191.

⁶¹ Daniel, M, **Nonviolence and Peace Psychology**, (New York: Springer, 2009), p. 80.

⁶² Hanhn, T. N, Please Call Me by My True Names, In Fred Eppsteriner (Ed), **The Path of Compassion: Written on Socially Engaged Buddhism**, (California: Parallax Press, 1988), pp. 34-36.

⁶³ King, S. B, **Socially Engaged Buddhism**, (Honolulu: University of Hawai'i Press, 2009), pp. 67-68.

goal of reconciliation. Even though the Tibetans have faced the worst-case scenario of foreign invasion and annexation, but the leadership refuses to use any violence in response to the Chinese invasion. In contrary, Tibet has been used a series of peace proposal and calls for talks with Mao Zedong and other leaders even it was not successful, but Dalai Lama's braveness inspired Tibetan people to fight and ignited a resistance and uprising to be free from their crucial oppressor.

During the war in Vietnam between the North and the South, the Unified Buddhist Church of Vietnam became the voice known as Struggle Movement for the antiwar with negotiation. The members of the movement called themselves the "Third Way" who refused side with either the Communist North or the capitalist South and declared themselves to stand on the side of life. In the poem "Do Not Shoot Your Brother", it became a popular peace song that considers the real enemies who are not men but hatred, inhumanity, anger, and ideology. This ideology explained by Thich Nhat Hanh in his book *The Miracle of Mindfulness* which explained the idea through following meditation:

Take the situation of a country suffering war.... Try to see that every person involved in the conflict is a victim. See that no persondesires the suffering to continue....See that two sides in the conflict are not opposing, but two aspects of the same reality. See that an essential thing is a life and that killing or oppressing one another will not solve anything.⁶⁴

In the case of peacebuilding in Cambodia, Maha Ghosananda used Dhammayetra, an annual month-long walk for peace to heal the wounds of war in Cambodia after the fall of the Khmer Rouge (1975-1979), which left over two million dead out of seven million affected population. Despite its non-violence mantra, Buddhism was also destroyed during the war, and Khmer Rouge had targeted Buddhist monks for killing.⁶⁵ The manifestation of *anatta* (non-self) of a quiet peace walk, a monk can have extraordinary ways to exemplify selflessness in his direction to

⁶⁴Thich, N. H, **The Miracle of Mindfulness**, Gift Edition, (Boston: Beacon Press, 2016), p. 94.

⁶⁵Thomas, F. B, **Religious pluralism, globalization, and world politics**, (Oxford: Oxford University Press, 2008), p. 131.

the cause of peace, no matter what the risks, and in his unique cultivation of personal invisibility. The Cambodian Dhammayietra movement manifested in the hybridity of its central practices in nonviolence activism was inspired by Mahaghosananda.⁶⁶ He finds ways to extend this practice to other areas of public communication: from the benevolent, even joyful silence that gives powerful messages of peace to the people who have seen and put the gun of armed conflict groups down through awakening.

2.4.3 Economic Development

Buddhism and economics combined do not seem to be apparently studied alongside with other economic theories. The term ‘Buddhist Economics’ first appeared in an essay by E. F. Schumacher, published in *Asia: Handbook* in 1966 and later collected other essays in Schumacher’s famous volume *Small is Beautiful: Economics as it People Mattered* in 1973. This latter book translates into 27 languages and in 1995 was named as one of the hundred most influential books since the World War II, by the London Time Library Supplement. Schumacher developed his idea of Buddhist economics by learning about Buddhist texts and observing the life of Buddhists in Myanmar. His essay gets the critical point; the beginning Buddhist economics starts from “Livelihood” as one of the requirements of the Buddha’s Noble Eight-fold Path. One example that he discussed was on the evaluation of ideas regarding labor between contemporary economics and Buddhism. There is universal agreement that a fundamental source of wealth is human labor. The modern economist sees human labor as “an item of cost” to be reduced to a minimum if it cannot eliminate.⁶⁷ The ‘workman’ in the economist’s system considers his labor to be a sacrifice at the expense of leisure time and wages are a kind of compensation for the sacrifice. However, Schumacher argues, the Buddhist take a different view:

The Buddhist point of view takes the function of work to be at least three-fold.

To give a man a chance to utilize and develop his faculties; to enable him to

⁶⁶ Christopher, Q, **Action Dharma: New Studies in Engaged Buddhism**, (New York: Routledge, Curszon, 2003), p. 10.

⁶⁷ William, H. S, **Vincent Barry, Moral Issues in Business**, (Boston: Cengage Learning, 2016), p. 198.

overcome his ego-centeredness by joining with other people in a common task, and to bring forth the goods and services needed for a becoming existence. To organize work in such a manner that it to meaningless, boring, stultifying, or nerve-racking for the worker would be little short of criminal. It would indicate a greater concern with goods than with people, an evil lack of compassion and a soul-destroying degree of attachment to the most primitive side of this worldly existence. Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truth of human existence, namely work and leisure are complementary parts of the same living process and cannot separate without destroying the joy of work, and the blessing of leisure.⁶⁸

In the conclusion that Schumacher draws is that Buddhist economics is 'needs based,' rather than to maximize production or employment. The 'economic failure' because an economic system that we put profit and consumption above individual need and Buddhist practice, the importance of Buddhist economic perspective is that to support an economic system based upon "the Middle Way between materialist heedlessness and traditionalist immobility, or in short, of finding "Right Livelihood."⁶⁹

To this point of view, Payutto argues further that production, consumption, and other economic activities are not ends in themselves. In the Buddhist point of view, it stresses on a good and noble life but not the production because the production often brings to destruction. At the heart of Buddhism is the wisdom of moderation means where any economic activities should be controlled by the qualification that direct to the attainment of well-being rather than the "maximum satisfaction" sought after by mainstream economic thinking. In brief, Buddhist economics promotes the true value than the artificial value in which Payutto has summarized, these two-main characteristics of Buddhist economics are: (1) realization of true well-being, and (2)

⁶⁸ Schumacher, E, *Small Is Beautiful*, In **Guy Wint, ed, Asia: Handbook**, (London: Anthony Blont,, 1966), p. 2.

⁶⁹ Schumacher, E, *Small Is Beautiful*, In **Guy Wint, ed, Asia: Handbook**, (London: Anthony Blont,, 1966), p. 6.

not harming oneself or others. Before going to understand the economy in the point of view of Buddhism, one needs to understand the two different kinds of wanting: (1) *Tanha* means the desire for please objects; and (2) *Chanda* means the need for well-being. The first is based on ignorance, while the second is based on wisdom. Both lead to satisfaction but of different kinds. Buddhist economic ideal is far different from the Western economic theory that stresses on fulfilling the desires (*Tanha*) of people in which Buddhism argues that human being's desires are infinite while the resources on Earth are finite. Therefore, what the people want for sensual pleasure will never be full only what the people's need for well-being can fulfill that is sufficient satisfaction made from the wisdom.⁷⁰

In addition to the work of King written on Socially Engaged Buddhism, he made a very remarkable thinking of modern Buddhist economics perspectives in the world problems. Regarding economic theory, the views there is no unity neither capitalism nor communism can serve as economic theory comparable with Buddhism. Between the spiritual and the material, they must be interdependent; in which it cannot completely separate from the other. The dominant economic mode promotes endless economic growth, but it does not show the reality that resources on the planet are limited. Moreover, the effort to fulfill the endless craving of individuals is doomed to failure, as the Buddha said in his early life that: a human can never find satisfaction through material consumption. Therefore, instead of promoting consumption, Buddhism suggests promoting contentment and moderation.⁷¹ Finally, King suggests to the Asian Engaged Buddhists need to view in more open to many possibilities in applying the Buddhist teachings where the capitalism promotes endless consumption to reinforcing the unlimited desires and promoting greed while there is the attention of socialism with the good of all. However, in particular, Buddhism in Asia has suffered from Communism in China, Tibet, and Cambodia, with millions of people directly killed by Communist policies in each country.

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Laszlo, Z, **Ethical Principles and Economic Transformation: A Buddhist Approach**, (Budapest: Corvinus University of Budapest, 2011), pp. 5-6.

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King, S. B, **Socially Engaged Buddhism**, pp. 99-100.

2.4.4 Human Rights Protection

Many arguments from the Western point of view shows that there is no teachings about human rights in Buddhism. It is only partially correct that The Buddha did not speak of either human rights or criminal justice itself. The term human rights came to be introduced later by modern Engaged Buddhist leaders in response to current social needs. They created a new form of modern Buddhist ideas comparable to traditional Buddhist values and practice in these areas. In most of the articles in the Universal Declaration of Human Rights these words were often used: all human beings, everyone, equality, freedom, and respect for rights. If we stress on these key terms without going into deeper issues, we will see that there is no evidence to prove that the Buddha did not talk about these. The Buddha denies the caste system in India as Buddhism teaches the equality of all human beings that cannot be denied by birth or anything else.⁷² Even the Buddha did not say that it is the rights but the values of teachings which means it is by nature of raising and protection. A similar vision can be found in the work of Badsaheb Ambedkar, the leader of the Dalits in the Indian Movement for Independence. He leads out of protest against discrimination against the casteless within Hinduism and brings hundred thousand of low cast people converted to Buddhism in 1956.⁷³ The caste system that Indian people suffered by and has transcended upon, only meant to attain equality that can find within the shadow of Buddhism. Ambedkar contends that human rights can be found in Buddhism and can be seen from his speech (January 14, 1955) 'The Solution of Conversion' which says:

I do not want to behave anything to do with these false political elections. With such false election, I could be a Prime Minister, but I do not value it. [...]. I have embraced Buddhism. I would like you to do so too-not Untouchables alone but the whole of India and even the world. [...] This religion tells me to work for the good of all, for their happiness and the fostering of love for all. This religion should be accepted not only by men but by the Gods as well [...].

⁷² Rao, P R, Raghunadha, P.R, **Indian Heritage and Culture**, (New Delhi: Sterling Publishers Private Limited, 1988), p. 91.

⁷³ Manfred, L. P, **Johannes Lähnemann, Heiner Bielefeldt, Human Rights and Religion in Educational Contexts**, (Cham: Springer International Publication Switzerland, 2016), p. 130.

If we leave aside a few communities, no one in the world does not want some religion. That which promises the equal opportunity to all is the true religion.⁷⁴

In the modern meaning of Human Rights in Buddhism, the Dalai Lama responded in the Non-governmental Organization United Nations World Conference on Human Rights on 15 June 1993 held in Austria. He said that:

No matter what country or continent we come from, we all are the same human beings. We have the common human needs and concerns. We all seek happiness and try to avoid suffering regardless of our race, religion, sex or political status. Human beings, indeed all sentient beings, have the rights to pursue happiness and live in peace and in freedom. As free human beings, we can use our unique intelligence to try to understand ourselves and our world. However, if we prevent from using our creative potential, we are deprived of one of the basic characteristics of a human being.⁷⁵

In some different perspectives, uman rights seem to give greater value to the human being while Buddhism considers humans are simply part of the class of sentient beings. On the other hand, human rights emphasize rights, whereas Buddhism emphasizes responsibilities. Engaged Buddhists bring five precepts in Buddhism to express the human rights: (1) abstaining from taking life, (2) abstaining from stealing, (3) abstaining from sexual misconduct, (4) abstaining from lying, and (5) abstaining from an alcoholic. Several scholars recognize some of these fundamental five lay precepts compatible with the principles codified in the United Nation's Universal Declaration of Human Rights (UDHR). For example, the first lay precept is comparable to a right to life of everyone not to be killed. Similarly, the second lay precept implies a right of property that no one steals.⁷⁶ Buddhism instead, suggested individuals to claim their right to be protected but it suggests that everyone has responsibility and duty to respect other people's rights. In studying Buddhist writings,

⁷⁴ Christophe, J, **Dr Ambedkar and Untouchability: Analysing and Fighting Caste**, (London: C. Hurts & Co. Publishers Ltd, 2005), p. 119.

⁷⁵ Wayne, R. H, Damien, K, Charles, S. P, **Buddhism and Human Rights**, (Surrey: Curzon Press, 1998), p. XVII.

⁷⁶ King, S, B, **Socially Engaged Buddhism**, p. 139.

the philosopher Charles Taylor has concluded that human rights in Buddhism are best grounded in the fundamental Buddhist value of non-violence. He sees nonviolence as calling for respect for the autonomy of each person, demanding in effect a minimal use of coercion in human affairs.⁷⁷

2.4.5 Environmental Justice

Ecology or environmental ethics often be argued by scholars that are not part of the Buddhist worldview. It is problematic to pronounce the Buddhist teachings of original terms with the later contemporary interpretation from the tremendous variation and variability in Buddhism. This argument based on the point of view that there is no word either in Sanskrit or *Pali* for 'environment' or 'ecology.' Most of Buddhist eco-perspectives come from the Buddhist scholars of different major schools, such as are Buddhadasa, Nhat Hanh, and the Dalai Lama who give the importance of Buddhist teachings to environmental issues.⁷⁸ In Buddhism, it often uses the word 'nature' instead of environment or ecology. Nature means the world including non-humans, in non-dual inter-being: the way things are as in the universe, the way things are, how things all together are. Then the total field system with its enmeshment in the big connected cosmos of humans, animals, and gods.⁷⁹ All consist of five laws of *khandas* that means physical, biological, psychological, moral, and all-encompassing causal law.

Buddhism teaches the law of dependent origination that everything comes into being through the causes and conditions. This philosophy is the main source of the Buddha's teachings that often being cited to compare with an ecological perspective of the western.⁸⁰ The engaged Buddhists use this to express the concerns about

⁷⁷ Charles, T, "Conditions of an Unforced Consensus on Human Rights," in *the East Asian Challenge for Human Rights*, eds. Joanne, R. Bauer and Daniel A. Bell, (Cambridge: Cambridge University Press, 1999), p. 134.

⁷⁸ Helaine, S, **Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures**, (Dordrecht: Springer-Science and Business Media Dordrecht, 2003), p. 364.

⁷⁹ Ingrid, L. S, Stephen, B. S, **The Natural City: Re-envisioning the Built Environment**, (London: University of Toronto Press, 2012), pp. 141-142.

⁸⁰ King, S, B, **Socially Engaged Buddhism**, p. 118.

environmental issues that individual, society, and nature in this world are interrelated. There is nothing can solely survive without depending on other things even the human species. Swearer said, in the Buddhist cosmological model, that individual entities are by their very nature relational. It was further argued that no autonomous self is set against the “others,” be that other human, animal, or plant.⁸¹ The question is: How should we deal with environmental issues? Thich Nhat Hanh’s statement has pointed out the importance of environment or nature that when he said that:

We should deal with nature the way we deal with ourselves! We should not harm ourselves; we should not harm nature. Harming nature is harming ourselves.⁸²

Thich Nhat Hanh expresses the concern that unfriendly economic growth is destroying the harmony and equilibrium of the individual, society, and nature to the environment which devastates nature by polluting and exhausting non-renewable resources. To solve this problem, he suggests that we must be deep friends with nature to control over environmental destruction. Such economic growth can only benefit some human in a short-term, but the fact is that it will destroy the whole nature that everybody belongs but we still need to live on the earth we destroy.⁸³ For contemporary engaged Buddhists, the solution of environmental problems, a sense of sharing responsibility rooted in compassion lies at the heart of an ecological ethic. “The world grows smaller and smaller more and more interdependent...Today more than ever before life must be characterized by a sense of universal responsibility, not only...human to human but also human to other forms of life” said, Dalai Lama.⁸⁴

⁸¹ Swearer, D. K, “Principle and Poetry, Places and Stories: The Resources of Buddhist Ecology,” **Daealus, in Religious and Ecology: Can the Climate Change?**, Vol. 130, No. 4, (Cambridge: The MIT Press, 2001), P. 229.

⁸² Fred, E, **The Path of Compassion: Writings on Socially Engaged Buddhism**, (Berkeley: Buddhist Peace Fellowship, 1988), p. 41.

⁸³ Fred, E, **The Path of Compassion: Writings on Socially Engaged Buddhism**, p. 42.

⁸⁴ Nancy, N, “The Buddhist Perception of Nature Project,” **In Buddhist Perspectives on the Ecocrisis**, ed. Klas Sandell, in *The Wheel*, vol. 18, (Kandy: Buddhist Publication Society, 1987), p. 73.

To Buddhist environmentalists, centers like Buddhadasa's Garden of Empowering Liberation or (Wat) Saun Mok, a forest retreat, exemplify a sustainable lifestyle grounded in the values of moderation, simplicity and monastic way. Technology alone cannot solve the ecological crisis; it requires a transformation of values and the lifestyle.⁸⁵ Buddhadasa developed a biocentric spiritual view, equating oneness with nature and the practice of Buddhadhamma. This kind of his interpretation of Buddhist teachings inspired many monastic and lay Buddhists in Thailand have become involved with environmental issues. For example, many Buddhist monks have organized the campaign against the logging of teak and other precious woods, in which threatens and destroys the rainforest in Thailand. Phra Prajak, an environmentalist monk, has been arrested several times for organizing protests against the development of commercial eucalyptus plantations on National Forest Reserved Lands.⁸⁶ Beyond seeing the forest primarily as a resource for meditation and spiritual development, he maintained to see it as essential to rural people's lives. Prajak, therefore, recognized the centrality of integrating Buddhist values and care for the natural environment.⁸⁷

2.5 Concluding Remarks

Overarching the great variety of challenges these groups confront in the world today which are war, poverty, caste, terrorism, environmental and natural disasters, to name only a few, and the widely divergent practice vehicles from which the practitioners come from Theravada and Mahayana, there is growing evidence of a unifying philosophy or set of universal principles that uniquely transcend local Buddhist cultural and sectarian histories. The most salient example of this is the profound evolution of the very notion of "suffering," as it was presented in the Four Noble Truths of the earliest scriptures. Engaged Buddhists universally see the political,

⁸⁵ Swearer, D. K, "Principle and Poetry, Places and Stories: The Resources of Buddhist Ecology," **Daealus, in Religious and Ecology: Can the Climate Change?**, p. 233.

⁸⁶ Dale, J, **A Companion to Environmental Philosophy**, (Massachusetts: Blackwell Publishers Inc, 2001), p. 57.

⁸⁷ John, P, **The Buddhist World**, (New York: Routledge, 2016), p. 441.

economic, and ecological causes of “social suffering,” in addition to the psychological and spiritual suffering that Buddhist ritual and mental training has traditionally addressed. Second, ancient conceptions such as karma, rebirth, interdependence, merit-making and merit-transfer are seen in new ways that facilitate global Buddhist cooperation and alliances with other religious and civil-society associations. Finally, new methods of social action and interpretation inform many familiar formulations of the *dharma*. The Eightfold Path, the Five Precepts, the Brahmaviharas and the Paramitas are now invested with social and collective meanings related to the rise of information technology and social networking, geopolitical and economic interdependence, and revolutions in healthcare and education.

CHAPTER III

BUDDHIST SOCIAL WORK MODELS IN CAMBODIA

3.1 Buddhism for Social Development Action in Cambodia

The Buddhism for Social Development Action (BSDA) is a Cambodian-run NGO that was established in 2005 as a response to criticism from the local villagers that monks only teach Buddhism. However, some of them do not even practice Buddhism themselves.⁸⁸ Therefore seven monks led by former venerable Thorn Vongdong viewed that “if we are not just simply teaching the people to conduct good deed but we should also participate in social helping to serve the people.”⁸⁹ During the first three years of its operation, the organization was self-supporting until their work reached the interest of international donors by providing funds for managing the bigger projects in many different fields.⁹⁰ During these formative years, members carefully cultivated an honest and accountable work environment committed to serving the poor. From 2008 to 2010, BSDA continued to grow with the support of other international donors which builds in its strong values in innovative Buddhist approach for community development. These international supports essentially help the organization expand many projects to serve the children, women and provide for community needs.⁹¹

BSDA’s programs cover education and vocational training for orphans and vulnerable children, community and democracy development and work with drug users and people with HIV/AIDS. Although being monk-led and inspired by Buddhist

⁸⁸ Buddhism for Social Development Action, **2014 Annual Report**, (Kampong Cham: Thorn Vandong), p. 2.

⁸⁹ Mr. Sok Vannra, Director of Human Resource Department, BSDA, Interview 30 March 2016.

⁹⁰ Mr. Sok Channy, Director of Financial Department, BSDA, Interview 20 March 2016.

⁹¹ Buddhism for Social Development Action: **2011 Annual Report**, (Kampong Cham: Thorn Vandong), p. 1.

philosophy, BSDA maintains religious neutrality and strives to better dialogue between religious groups in Cambodia, employing Buddhists, Christians, and Muslims alike to join in social work. Thus Thorn Vandong said:⁹²

I do not want the people to see it as the completely religious based organization because its original idea is not directly to serve the religion but rather to integrate the teachings of the Buddha through engaged Buddhist organization to benefit to people of regardless religious background. In so doing, the strategy and practice of social work activities by engaged Buddhist NGO in some circumstances must be adapted to enable to serve the people at large that traditional practice in Buddhism cannot access to.

BSDA was founded and has grown on the principle of serving the poorest of the poor and meeting their basic needs. Through many years of work with beneficiaries, the organization has realized the importance of a more holistic approach that means to the assessment and meeting of the needs of individuals to improve their quality of life.⁹³ BSDA employs the concept of “livelihood security” which aims to help people achieve it. This engaged Buddhist organization considers an essential part of Buddhist philosophy is “*Metta*” by natural means to wish for the welfare and benefit of others.⁹⁴ It stirs up feelings of a warm-hearted fellowship, sympathy, and love, which grows with practice and overcome all kinds of discrimination in social, religious, racial, political and economic issues.

They have identified this livelihood security ideal as it incorporates income security, food security, educational opportunities, access to healthcare services and opportunities to participate in community development. To achieve this goal, Thorn has pointed out that “local communities must be willing to participate in local development processes.” BSDA works in close collaboration with local communities and sub-national government to build more trusting relationships and increase

⁹² Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

⁹³ Robert, A, **Critical Practice in Social Work**, (New York: Palgrave Macmillan, 2009), p. 322.

⁹⁴ Pandita, U, **The State of Mind Called Beautiful**, (Boston: Wisdom Publications, 2006), p. 39.

participation in democratic processes. The BSDA's core goals relate to improving democracy and growing participation in planning at a sub-national level. In the long-term, they believe this will help to ensure that the needs of vulnerable people are better met by public services, resulting in better outcomes for local communities and reducing the need for the support of organizations like BSDA.⁹⁵ In short, it is a "self-reliance ideal."

3.1.1 Functional Structure, Financial Resources, and People for Action

3.1.1.1 Functional Structure

In the organization has the board of directors who are the external members that BSDA invited to sit on the committee and supervisors to give advice and consider all important projects and activities of the organization as well as to help to solve the problems when there is any conflict within BSDA. The people from the board are Cambodians and foreigners; they are Buddhists, Christians and as well as Muslims. Within the organization body, the executive director acts as the top manager who leads the organization by decentralizing his responsibilities to the subordinate units that divided into three main departments in the organizational chart below (Figure 1).⁹⁶

⁹⁵ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

⁹⁶ Mr. Sok Vannra, Director of Human Resource Department, BSDA, Interview 30 March

basis.⁹⁸ They work with young people and marginalized group based in five provinces in Cambodia.⁹⁹ With this number of individuals, the organization has improved the system of human resource management that put staff to work in the more specific job of their skills in which it starts from a process of job recruitment. Each department is developed to respond to different tasks but cooperating within the ordered system of organization.¹⁰⁰ Since BSDA claimed to use holistic engaged approaches, apart from Buddhist teachings, it also included international human rights law applies to the organization. For example, all staff working for BSDA must respect the laws relevant to the women and child rights protection. Other are Staff Policy, Non-discrimination Policy, Drug-free at Workplace Policy, HIV/AIDS Policy, Office facilities & Equipment Policy, Child Protection Policy, Anti-Fraud Policy, Conflict of Interest Policy, Financial Policy, and Grievance Policy.¹⁰¹

3.1.1.2 Financial Resources

There is high competition among many NGOs that want to receive the fund to support their projects and activities. However, the donors will provide only to the most reliable NGO that they see its capacity can make the goal reachable.¹⁰² The good governance, accountability, and transparency are important factors to maintain the trust and able to receive consistent support from international donors. Thorn said, “it is a challenge for an unsuccessful project that will not receive support for the next time.”¹⁰³ Over the last ten years, BSDA never faced with financial crisis even though many NGOs formed at the same periods collapsed when they did not have enough support to survive the organizations and run the projects. BSDA can operate at least eight main projects based in five provinces which cost USD500,187 per year with

⁹⁸ Mr. Sok Vannra, Director of Human Resource Department, BSDA, Interview, 30 March 2016.

⁹⁹ Mr. Aun Kimseng, Director of Program Department, BSDA, Interview, 22 February 2016.

¹⁰⁰ Mr. Sok Vannra, Human Resources & Admin Director of BSDA, Interview, 30 March 2016.

¹⁰¹ Buddhism for Social Development Action, **2011 Annual Report**, p. 2.

¹⁰² Mr. Aun Kimseng Program Director of BSDA, Interview, 22 February 2016.

¹⁰³ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

approximately 200,000 people from every project reported in 2015 as the beneficiaries.¹⁰⁴ The main donations received are from Ecosolidar, Rustic Pathways Foundation, Les Enfants Du Wat Nokor, GlobeMed, KHANNA, AID Et Action Cambodia and AEA the Changing the World through Education (Figure 2).¹⁰⁵



Figure 2: Local and International Supporters of BSDA

BSDA can survive based on keeping the trust as the marketing space to attract the donors to come and are willing to invest in the social development. It turn, the organization does not have to compete for the limited available fund with other NGOs. Thorn is the one who brings this idea for BSDA to practice, he said:¹⁰⁶

When your organization is reliable and good enough, you do not need to seek for donation, but the donors will come and give you the money to run the projects. Then you are empowered by yourself of whether you want to receive it or not it is your selectable choices.

Many local and international NGOs invited BSDA for as their partner when they see the potential of this engaged Buddhist organization to work with local people and local authorities. Like Save the Children, one of the well-known

¹⁰⁴ Buddhism for Social Development Action, **2015 Annual Report**, (Kampong Cham: Thorn Vandong), p. 26.

¹⁰⁵ Buddhism for Social Development Action, **2014 Annual Report**, p. 9.

¹⁰⁶ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

international organization's that works in many countries around the world, it works in partnership with BSDA in Cambodia as well. During my field research work, I was able to attend the meeting and joined the discussion and field visits with Save the Children for a few times. This research found out that the reason that Save the Children chose BSDA as its partner is that it has a clear system similar to big organizations with available potential human resources, like the monks who are considered respectful persons in Khmer society. The monks are welcome to the village and get easy to reach the people than other NGO workers. Ven. Doeun Kosal shared that "it is a challenge that not every NGO worker is welcome to the local leaders and offered cooperation, but the monks will not often face this problem".¹⁰⁷ BSDA consists of both physical and spiritual strengths within the organization.

BSDA is also aware of the future risk that organization may no longer be able to rely on other sources for support when many international NGOs move out from Cambodia. Therefore, social enterprise model has been used to find out future independence from external funding support. BSDA's social enterprise projects are: Smile Restaurant, Angkok English School, and Apsara Dance Center. In addition, they have planned to expand BSDA's social enterprise in 2018 into a wider scale by building a mix of international meditation and retreat center called Hanchey Ecoretreat Center as well as the resort that will cost over one million US dollars. These are used to generate the income for reinvestment in the projects as well as the local job market for students of organization and local villagers.¹⁰⁸

3.1.1.3 People for Action

BSDA is a rare active Buddhist NGO in the country. It is one of the only 30 NGOs in Cambodia that received a certificate of compliance for all standards in the code of ethical principles and minimum standards for NGOs in Cambodia from the Cooperation Committee for Cambodia (CCC) awarded for a non-governmental

¹⁰⁷ Ven. Doeun Kosal, Director of Rice Field Kids Village, BSDA, Interview, 30 March 2016

¹⁰⁸ Agile Development Group, **Prepared for Buddhism for Social Development Action, Hanchey Ecoretreat: Business Plan and Financial Projections**, (Kampong Cham: Agile Development Group), p. 4.

organization with good professional practices (NGO GPP) (Figure 3).¹⁰⁹ The organization sent the staff to attend various capacity building workshops to be able to comply to the set standards.



Figure 3: BSDA received the certificate award from CCC

Staff at BSDA function with suitable skills and knowledge to perform their roles by seeking personal strength from diverse human resources: monks, lay and local volunteers. These people came together through a long story of a relationship with the organization. Some said that they used to work for under \$5 per month from BSDA during the first three years of self-financing.¹¹⁰ Seven monks among the co-founders had contributed their own money into the program box to make activities operate. Thorn Vandong said:

¹⁰⁹ Buddhism for Social Development Action, **2012 Annual Report**, (Kampong Cham: Thorn Vandong), p. 54.

¹¹⁰ Mr. Sok Channy, Financial Director of BSDA, Interview, 20 March 2016.

I used to be invited by other organization to work for them that proposed very high salaries of over \$3,000 per month. However, I refused them even though the benefit is quite higher than what I work here, but I am not a person that sees the benefit comes first. I found BSDA and many staff and beneficiaries depend on it. I cannot leave them simply just for my benefit.¹¹¹

Some former students and beneficiaries received the chance to work for the organization. As a story of Miss Sok Nai, a former student at Apsara Dance Center she shared that, “I used to work for this center after I graduated then I applied to work at BSDA’s head office as a general officer.”¹¹² More than half of the staff have similar social background and longtime social relationship with BSDA. They are not a professional social worker, but BSDA considered their life-experiences as a significant contribution to better understanding of the problems. All projects have the secondary aim of teaching good ethics to the participants and encouraging them to contribute as well as creating a peer support system in which ex-beneficiaries help those in their former situation.

In addition to the story of the capacity building within the organization, BSDA has been attracted many foreign volunteers around the world who came to work for BSDA. Some as a part of their studies and other dedicated themselves to help to improve this organization. Thus to be the foreign volunteers at BSDA, they must work at least six months under regulations to help a process of learning and exchange the knowledge and skills among foreign volunteers and organizational staff.¹¹³ It can be said that BSDA employs an open system for others to come in for building the capacity of human resources. For instance, Mr. Kurt Bredenberg is the former BSDA’s volunteer from the US that recently becomes Vice Chair of Board of Directors. Miss Chen Jiali from Taiwan who used to work as a free volunteer at BSDA for one and a half year (2012-2014) and after she left for a while, in 2015, she again decided to apply for the job as the project coordinator in three main projects (MKK, Apsara, Happy Happy Center). The researcher worked with her for three months and realized

¹¹¹ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

¹¹² Miss Sok Nai, General Staff at Human Resource Department, BSDA, 16 February 2016.

¹¹³ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

that she is an active staff even if she does not receive much salary that BSDA can offer. During her interview she said that: “After I spent my two years in Cambodia, I felt in love to live in Kampong Cham, because the people here (BSDA) are very kind and friendly to me.”¹¹⁴

3.1.2 Application of Philosophy

BSDA’s values, vision, and mission inspired from Buddhist philosophy of “*Metta*” is a selfless attitude of love and friendliness. They believe that “loving-kindness and compassion make one a pure source of well-being and safety place for others and to promote one’s interest is a basic motivation of human nature. When this motivation transforms into a desire to promote the interest and happiness of others, not only is the main motivation of self-seeking behavior, but the mind becomes universal by identifying its interest with the benefit of all”.¹¹⁵ BSDA views all religions have the same root of compassion, and it is also the basis for all benevolent activities intended to promote human well-being. By definition, it is a thought, but action means to bring peace and mutual understanding.

To empower the concept in action, BSDA brings the holistic application of the theory of change that provides an analytical approach that fits with the context of comprehensive development. This identifies the desired long-term goals and then works back from these to determine all outcomes that must be in place for the goals to occur.¹¹⁶ In which it believes that one can have the greatest ability to empower and support people in social and economic development processes. BSDA developed a strategic plan every four to five to work with the target groups of people based on

¹¹⁴ Miss Chen Jiali, Program Director Assistant of BSDA, Interview, 29 March 2016.

¹¹⁵ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

¹¹⁶ Maria, M. C, Mirle R. B, **Catalysts for Change: 21st Century Philanthropy and Community Development**, (New York: Routledge, 2013), p. 62.

what is necessary to help them to achieve that change among beneficiaries: children, youths, women, and vulnerable people.¹¹⁷

In particular, vocational training and education provided to children and young people, due to many of them that living in rural areas often being forced to give up the education at a very young age and go to work for the family. In an interview with Mrs. Kim Soraya, she said that: “Even in the city of Kampong Cham in which many children living on the street to collect the garbage for sale and beg the money from the travelers, they are recognized as vulnerable and underprovided by the families and state and the most in need of help and support.”¹¹⁸ BSDA choose to work with these orphans and vulnerable children (OVC) to bring them back into the mainstream society with a sustainable, lasting change in their lives through educational opportunities. As well as the Women, People Living with HIV/AIDS (PLHIV), and People Who Use Drugs (PWUD), they face considerable challenges in building livelihood security and the biggest barriers is discrimination by the people that prevent them from entering into the common society. BSDA’s people see their capacity as the social workers and spiritual leaders to work with these people by using the Buddha’s teachings to heal the discrimination in the mind of people by the teaching of non-discrimination in the community and educating people to understand about HIV/AIDS prevention. The affected people will be brave to seek for the health services in which BSDA work as coordinator and provider of information how to access it. Also, providing the consulting on generating and improving nutrition through small-scale agricultural skills and business as the sufficiency economic of individual and family is the way to empowering the people to have sustainable lives and able to live in the society independently.

¹¹⁷ Buddhism for Social Development Action, **2015-2018 Strategy Plan**, (Kampong Cham: 2015), p. 9.

¹¹⁸ Mrs. Kim Soraya, Project Coordinator of Mekong Kampuchea Kids, BSDA, Interview 27 March 2016.

3.1.3 The Network of Affiliated Monks for Social Accountability

BSDA identifies the position of monks who led the NGO of upon establishing a network called “The Network of Affiliated Monks for Social Accountability (NAMSA)” launched from 2009-2011 under supports of Affiliated Network for Social Accountability in East Asia and The Pacific (ANSA-EAP)¹¹⁹ and the ASEAN Foundation. NAMSA was a special project that employed Buddhist monks to engage in educating the people on the rights to election or police in Cambodia do not exclude the monks from ordinary citizens like in other Buddhist countries such as Thailand, Myanmar, and Laos. In the twenty-first century, they have played in diverse roles of social, political, and environmental issues than in the past. How do the monks teach the people on rights of the citizen and what are the challenges? To receive trust from the people Ven. Cham Pholla argued that, “it took time to negotiate and make the people understand the job of NAMSA. As when the monks went to the villages, most of the participants were elders who thought to see the monks and listen to the Dhamma talk from them. They did not believe that the monks would come to teach them about the rights of citizens.”¹²⁰

The main role of NAMSA here is to improve communication between the Commune Councils (the lowest tier of official government assembly) and the general public. Monks hold workshops with the members of the Commune Council to increase their commitment and knowledge of efficient, transparent and accountable civil procedures like procurement, elections, and citizen feedback and in parallel, NAMSA helps citizens to realize their power and position in the democratic system, holding meetings that explain how to use that power collectively.¹²¹ To better connect both groups, NAMSA installed information boards and feedback boxes in the target areas. The former is intended to give the Commune Councils opportunity to keep the citizens informed about current affairs, spending plans, procurement processes and government

¹¹⁹ ANSA-EAP is a non-profit foundation registered in the Philippines. It was set-up in 2008 as a project of the Ateneo School of Government under the Ateneo de Manila University, with startup support from the World Bank’s Development Grant Facility (2008-2011).

¹²⁰ Ven. Cham Pholla, Project Manager of BSDA, Interview, 30 March 2016.

¹²¹ Thorn, Vandong, *Buddhism for Social Development: Catalogue*, 2010, p. 22.

contracts. Utilizing it, the people can monitor the political parties and reduce corruption and misinformation. The latter are filled by the citizens anonymously with letters of complaint or advice. Feedback boxes are opened and discussed once a month by the Commune Council, a representative of the voters and NAMSA.¹²²

3.1.4 Holistic Model of Education Welfare

Mekong Kampuchea Kids Project (MKK) is currently the largest and most successful project of BSDA. The main objective of the MKK project and all its programs is to help orphans and vulnerable children (OVC) in Kampong Cham Province. It does this through a variety of means, such as informal education, life skills training, vocational training, and scholarships. This helps the children to increase their confidence, gain an education and find a livelihood, which will ultimately lead them to successfully participating in Cambodian society and achieving their potentials.¹²³ Figure 4 describes the beneficiaries within the MKK projects.

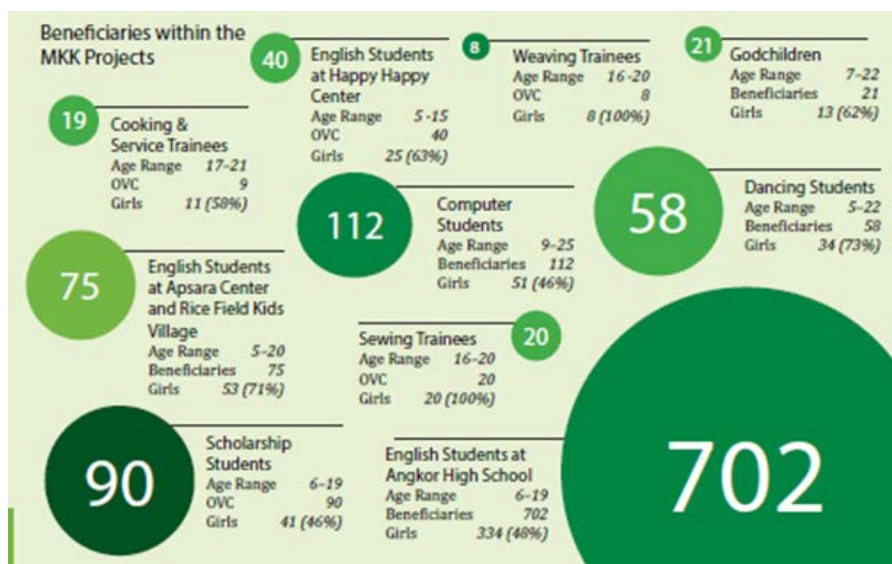


Figure 4: MKK Project Information¹²⁴

¹²² Ven. Cham Pholla, Project Manager of BSDA, Interview, 30 March 2016.

¹²³ Buddhism for Social Development Action: **2011 Annual Report**, p. 5.

¹²⁴ Buddhism for Social Development Action, **2012 Annual Report**, p. 26.

3.1.4.1 Rice Field Kids Village Center

The Rice Field Kids Village (RFKV) is the heart of the MKK vocational project under the support of EcoSolidar, Rustic Pathways, Les Enfants du Vat Nokor and private donors. The center is located one kilometer behind the Wat Nakor Bachey, Kampong Cham City.¹²⁵ Here it provides a space for nearly 100 children and youths to stay and learn the skills in sewing, weaving, culinary arts, restaurant service and management, room service, laundry and hospitality management, beauty care, mechanics, and organized farming. BSDA team approached the target affected children in remote villages for recruiting the students to study vocational training skills provided by the organization with full-scholarship, food, and accommodation. The beneficiaries are required to study for one and half years to complete the course. Since most of them gave up the school at very young age, therefore, the RFKV offers pre-session for the first six months as the part of general basic education to strengthen their skills in reading, writing, and maths, English and computer.¹²⁶ BSDA encouraged the students to choose their interested skills by providing the training workshop on business and marketing to learn for their future life. After graduation, they are invited to find the job or run the small business through a loan package provided by RFKV Center.

3.1.4.2 Happy Happy Center

Happy Happy Center (HHC) is a non-profit school designed to help strengthen the skills and knowledge of the primary level students in particular subjects in Khmer, Mathematics, English, Buddhist Morality, Sports, and Hygiene . Up to 101 children (50 girls) study at the center. They are provided with free food and transportation from home to the HCC every day.¹²⁷ The classes open five days a week from 3 pm to 4 pm which divided is by different times and subjects which children can come to study of their selected classes. It also provides a safe place for deprived

¹²⁵ Ibid., p.7.

¹²⁶ Ven. Doeun Kosal, Project Coordinator of BSDA, Interview, 25 March 2016.

¹²⁷ Miss Kim Soraya, Project Manager of BSDA, Interview, 27 March 2016.

children living in Kampong Cham to learn and have fun.¹²⁸ As Mr. Yam Sarith: “These kids are from the slum community and often fall into gambling and in debt. This situation challenges to children of low-income families that being forced to work as the street children at the very young age to help their family.”¹²⁹ Some come to find the place for learning so they may not have to work out after school time. There is no best solution for this problem. However, BSDA supports the intentions of those affected children by giving support to their families regarding monthly food allowance package with the requirement that they must allow their kids to study here as their wishes.

3.1.4.3 Scholarship for the School Students

It is intended to integrate the street children and OVC into the public education system. Officially, public schools in Cambodia are free of charge, but families need cover other school fees such as uniforms, books, papers, pens and exam fees. OVC who already have to cope with losing their parents through HIV/AIDS find this difficult to cover. Some of them are living with their grandparents or relatives. These families find it impossible to support them with such basics as daily food supplies, clothes, and health services and most certainly cannot pay for the luxury of an education: study materials, transportation to school and school uniforms. Certainly, for girls, the situation is worse. When families have to choose, they tend to prefer sending boys to school. BSDA has seen how the provision of scholarships can help to solve some of their problems. The program provides scholarship including primary, secondary and high school. MKK is supporting 90 children who are from the street community and APSARA dancing kid group who selected from MKK's target.¹³⁰ BSDA uses the scholarship for the students as the contract with the families must send their children to go to school under the requirement of the scholarship provision. The families will be supported with school supplies, uniform, educational fees, and in some

¹²⁸ Buddhism for Social Development Action, **2012 Annual Report**, p. 21.

¹²⁹ Mr. Yam Sarith, Education Officer of BSDA, Interview 13 February 2016.

¹³⁰ Buddhism for Social Development Action, **2013 Annual Report**, (Kampong Cham: Thorn Vondong), p. 12.

cases, a bicycle for transportation, and particularly food supplies every month. The scholars are regularly visited by BSDA team to make sure that attend school like any other children. On the other hand, under the regulation of BSDA for the families that receive support from the organization, families are required not to get involved in any acts of gambling, alcohol consumption and domestic violence.¹³¹ It can be said that they are required to strictly practice the five precepts in Buddhism to avoid from the causes of family problems. If any of the family members committed any of these violations for more than three times, the organization will remove recipients from the membership. This strategy effectively works to control the behavior and change the view of parents regarding the education of their child.¹³²

3.1.4.4 Basic Education Awareness Program

The original project called Improved Basic Education in Cambodia (IBEC) works to raise the democratic awareness in the community, improve the school system and create a closer link between the educational institutions and the communities and particularly focuses on enhancing student participation and school enrollment. It is often called by BSDA the “bring the children back to school” project. The project is active in 48 schools in Kampong Cham and Kratie provinces.¹³³ There are 19,913 children that BSDA involves in.¹³⁴ The organization leaders realized that the poverty causes many children in Cambodia to give up their education, but the low awareness on the importance of child education will determine their long-term poverty than the cause of poverty condition itself. It can bring the lives of children at risk to child labor forces and migrant workers, or the victims of human trafficking.

BSDA works to counteract this trend by running workshops to raise awareness of people on the importance of education among the children and parents in

¹³¹ Miss Kim Soraya, Project Manager of BSDA, Interview, 27 March 2016.

¹³² Mr. Yam Sarith, Education Officer, Interview, 18 March 2016.

¹³³ Buddhism for Social Development, 2010 **Catalogue**, (Kampong Cham: Thorn Vandong), p. 13.

¹³⁴ Buddhism for Social Development Action, **2015-2018 Strategy Plan**, p. 22.

the community and granting scholarships to disadvantaged students. IBEC implements civic training activities in lower secondary schools and provides practical livelihood skills to vulnerable families to help the family and in turn support their children in continuing their education.¹³⁵ For example, BSDA provides agricultural training in fish and chicken farming to parents that jointed by school teachers to further increase trust in the educational system and establish a good relationship with them. BSDA does cooperative work with the village chief, school directors, and local volunteers to be involved in the program to encourage out-of-school children to get back to school and provide the technical support to the public schools such as school mapping, teaching skill and training workshop to improve the educational environment through advocacy and research.

3.1.5 The Social Enterprise

The social enterprise was originally for students who learn from the center to get real experience before they are allowed to find the job by themselves. On another hand, BSDA may not able to rely on the international donors when the situation is improved while organization must move forward even without the support.

3.1.5.1 Smile Restaurant

The Smile Restaurant was established in July 2009 and is located in the Kampong Cham Municipality. It designed and decorated for foreign customers and some local customers. This restaurant aimsto teach orphans and vulnerable children a trade, thus giving them a chance on the job market while also providing them with a safe place to live and a community of peers. Currently, the students are trained in cooking, table serving, English and basic restaurant management for two years and will subsequently assist in finding jobs to support themselves. By now, the restaurant is completely self-reliant, able to provide food and housing to the trainees and even finances a new orphanage and vocational training center (Kids Village) for the participants of the MKK project and BSDA management costs. Compared to Rice

¹³⁵ Buddhism for Social Development:,Op. cit., p. 13.

Field Kid Village, Smile is a non-profit training center which is unlike other educational institution that potentially able to qualify the job after graduation based on the certificate of skills. It is true that many cooking students often face with difficulty to get the job after graduation. This is because most of the places require some work experiences.¹³⁶ While BSDA cannot do this, it needs to help the students achieve qualification through professional experience which the Smile Restaurant offers to all new graduate students to work as interns for six months¹³⁷

The BSDA's Smile Restaurant is in the top ten best restaurants in Kampong Cham province awarded by Trip Advisor Book in 2013 is the most recommended place to eat for the international tourists that guaranteed the quality of food and services that provided by the staff and students of the BSDA.¹³⁸ This social enterprise helps to sustain the organization during the absence of donation to run the projects. Thus the profits of which are reinvested into BSDA's programs and provide the loans to the graduated students for running their own business. It can be considered that without the support from social enterprise sector like Smile Restaurant, the vocational training project would be facing the challenges of unemployment of the students who graduate from MKK. It was argued that when the Buddhist organization decided to work in the field of life skills, this responsibility becomes the main thing that organization needs to concern. As Thron Vandong said: "There is nothing wrong about Engaged Buddhists opening the social enterprise to serve the disadvantaged students from the poor families because it is also a way of showing compassionate action."¹³⁹

3.1.5.2 The Apsara Dance Center

The Apsara Dance Center is located at What Nakor Bachey, Kampong Cham. Here, it teaches traditional Khmer dance to the kids and young children to

¹³⁶ Mr. San Seng, Smile Restaurant Trainee, BSDA, Interview, 18 February 2016.

¹³⁷ Mr. Heang Seanghath, Social Enterprise Manager of BSDA, Interview, 13 February 2016.

¹³⁸ TBuddhism for Social Development Action, **2013Annual Report**, p. 8.

¹³⁹ Mr. Thorn Vandong, Executive director of BSDA, Interview, 30 March 2016.

preserve Khmer traditional art form. It is funded by EcoSolidar, Rustic Pathways, Les Enfants du Vat Nokor and private donors. It is different from other MKK programs because the Apsara Dance Center is open to all children regardless of social and economic backgrounds.¹⁴⁰ BSDA has selected 60 children for the class; they are between 7 and 24 years old. BSDA has divided dancing kids into two groups for training such as (1) Primary dance: grade 1st-6th and (2) High dance: grade 7th – 12th. According to an interviewee, "an expressive art is something children can be touched, changed and healed by; but those who need it most are the kids without access to basic education. On a regular basis there will be a performance by the OVC dancers."¹⁴¹ Occasionally OVC performers will perform outside the Art Center, according to requests from organizations or individuals. Therefore, to what extent from learning or performing center, the social enterprise strategy has been applied to help the children generate income from their performing Khmer traditional dance in the ceremonies and events. The donation after dance performing and a charity box will be used for: 25% for repairing the dance equipment and others, and 75% for kids' allowance.¹⁴² Children can earn some income to support themselves for the school without much asking from their parents, therefore this indirectly protects the children from being forced to work while they have opportunities to enjoy their lassie time for learning and playing at the Apsara Dance Center.

3.1.5.3 Angkor English School

It is with the idea to help the children of regardless family social background afford to access to the language school through the social enterprise of BSDA that Angkor English School was established. It is different from the business uses profit as the main goal, but under this concept of social enterprise applied, Angkor English School is to share the equal affordable opportunity to every child with

¹⁴⁰ Ibid., p. 11.

¹⁴¹ Mrs. Som Somalen, Scholarship Management Officer of BSDA, Interview, 5 January 2016.

¹⁴² Buddhism for Social Development Action, **2012 Annual Report**, p. 24.

less cost while the school can maintain its self-survival.¹⁴³ The cost for these classes is lower than any other private schools in Kampong Cham and each student pays tuition fees of only \$2 per month which is equal to 50% less than the costs charged by most private schools.¹⁴⁴ Therefore, at least 600 hundred students enroll to study in Angkor each year.¹⁴⁵ The classes are conducted from 5 pm to 7 pm from Monday to Friday after the common public school time, and the teachers are monks, English language students from Universities in Kampong Cham and teachers from the Provincial Teacher Training Centre. They teach voluntarily with small fees from the organization in the form of equal sharing benefits of the total school income from students' enrollment each month. The salary to teachers is not much which is just around \$40-70 per month, but importantly most of them come to teach with the purposes to improve their teaching skills and earn some money to pay for their school fees during their studies at the university.¹⁴⁶ The BSDA does not define itself to compete with other schools like doing business that requires high school fees from the students to improve its educational system. However, it uses the social work idea to attract people (English trainee teachers) to join the team to provide affordable English class to the poor children. Therefore, the Angkor English school receives most students if compared to other schools in the province. This strategy helps Angkor English School survive independently and able to serve the poor children in the long years.

3.1.6 The HIV/AIDS and Drug Victims

Cambodia became the first country in the world that engages the monks to work actively on HIV/AIDS issues since the government and international NGOs saw the unique capacity of monks to access to local people because of their spiritual

¹⁴³ Ven. Cham Pholla, Project Manager of BSDA, Interview, 26 February 2016.

¹⁴⁴ Buddhism for Social Development Action **2013 Annual Report**, p. 14.

¹⁴⁵ Buddhism for Social Development Action, **2014 Annual Report**, p. 24.

¹⁴⁶ Miss Ourn Leakhena, Volunteer Teacher of Angkor English School, Interview, 15 February 2016.

leadership identity that is respected in Khmer society.¹⁴⁷ BSDA has been involved in the HIV/AIDS since in 2009 as the first cooperative project with the government. It was also during the period when monks in Cambodia started to get involved in this issue, and later on including drug issues, and was invited by the government and international organizations.

3.1.6.1 Sustainable Action against HIV and AIDS in the Community

The Sustainable Action against HIV and AIDS in the Community (SAHACOM) Project is based in Kampong Cham catering to 2,374 beneficiaries in the province. The project's mission is to reduce the impact of the virus, improve the health and quality of life of orphans, vulnerable children and the people living with HIV/AIDS.^{148, 149} The beneficiaries are those living with HIV and their affected vulnerable children. The program primarily works to facilitate the setting up of self-help groups for adults and children who are living with HIV and affected people. The organization encourages these people to access a necessary support in health services and set up small grants, village savings, and loans schemes to enable members to save and borrow for income generating activities which leads self-reliance. Pregnant women have become a priority for SAHACOM, especially those already infected that babies are in risk of mother-to-child transmission the disease. In so doing, the project has set up an antenatal program to educate the families on how to prevent the possibility of infection and access to the available health services in their areas. BSDA's field staff visit the beneficiaries regularly to monitor their health and living situation with providing consulting and transportation for receiving the health

¹⁴⁷ United Nations, **Economic and Social Commission for Asia and the Pacific: HIV/AIDS: Prevention, Care and Support : Stories from the Community**, (New York: United Nations, 2003), unknown page.

¹⁴⁸ Thorn, Vandong, Buddhism for Social Development: **Catalogue**, p. 13.

¹⁴⁹ Buddhism for Social Development Action, **2014Annual Report**, , p. 38.

services.¹⁵⁰ However, the biggest challenge of people living with HIV/AIDS in Cambodia is not an infection or disease itself but the discrimination in the family and community they live in because of lack of education about the illness and preventing infection. A part of providing information regarding HIV/AIDS prevention is that the monks can essentially heal the discrimination among the people by the teaching of non-discrimination and use their roles as the spiritual leaders in motivating the people to accept those who were affected by HIV/AIDS. Though BSDA is working mainly on prevention and equitable access to proper health services of those affected by this disease but teaching non-discrimination is the sustainable and long-term help to the people living with HIV/AIDS.

3.1.6.2 Harm Reduction of Drug Abuse

The HIV/AIDS Prevention and Harm Reduction of Drug Abuse (HAPHRODA) project focuses on the link between substance addiction and HIV/AIDS through using volunteers to hold self-help groups in the communities. This project originally supported by Global Fund Round 7 through The Khmer HIV/AIDS NGO Alliance (KHANA) and BSDA is the implementer.¹⁵¹ The program uses educational workshops and reintegration training to help these drug users return to the mainstream society again. This project is not so different from SAHACOM that cover either people living with HIV/AIDS and children of families who might risk to infection. However, it is the pre-prevention approach to work with the target groups of drug users that also regarded high-risk group to disease infection, transmission, and violation. In 2014, there were 660 most at risk population as the target group in Kampong Cham surveyed by BSDA.¹⁵² This work can be considered as the most challenging for social workers and NGO workers in terms of reaching and communicating with the target groups of drug users. In many occasions, the target groups will hide from the police and do not want to contact with other outsider people.

¹⁵⁰ Mr. Sorn Koemva, Community Support Officer of BSDA, Interview, 20 March 2016.

¹⁵¹ Buddhism for Social Development Action: **2013 Annual Report**, p. 23.

¹⁵² Buddhism for Social Development Action, **2014 Annual Report**, p. 35.

In so doing, it is not an easy task that many individuals and organizations can work on this issue. However, there is still a gap unseen between fear and respect that monks can involve in drug reduction program since they are respected and trusted than other people to work in negotiating with the drug users. BSDA appointed the monk as the project coordinator to lead the team conducting the activities for HAPHRODA. The question is: How can the roles of monks work better on the drug issue? Ven. Duan Kosal who was the Project Coordinator of the project, a very young monk of 24-year-old who experienced in working with the drug users more than three years, shared his experience on dealing with drug users::¹⁵³

It is challenging to work with drug addicts that I have to risk my life to work there because as we knew that using the drug is the original cause of many crimes that no one dares and wants to talk with these people. Many staff gave up this job because they felt that their lives are not safe because even though they work to help these groups of individuals but on the other hand, it causes to open the information that police can easy reach and arrest them from the work of NGOs workers. So the drug users will not be happy about this and especially, the drug sellers. As the monk, I can reach these people easily even though in fact they were not willing to meet me that only one reason because I am a monk. I must commit to keeping their personal information as secret, do not let the police know where they live. You cannot work with these people before receiving the trust from them. When they believe in you, then you can encourage them to stop using drugs.

PWUDs usually live hidden in their community which creates the challenge of effectively reaching the affected target groups. BSDA teamwork closely with the communities to build trust and reduce the fear of beneficiaries willing to join the program. Former drug users will be trained to become Peer Facilitators/Educators (PF/PE) to help other drug users overcome the problem through self-help groups and monthly meetings to follow up the problem of drug addicts and encourage them to

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Ven. Doeun Kosal, Project Coordinator of BSDA, interview, 30 March 2016.

join the groups.¹⁵⁴ Also, the program conducts meetings and workshops with Commune Chiefs, Local Police Chiefs, Community Leaders, Principals of the local Schools, and the parents of PLHIV/AIDS. This provides a platform for facilitating communication with each other, creating a knowledge base, raising awareness and reducing discrimination in the community.

3.2 Life and Hope Association

The Life and Hope Association (LHA) is a non-profit organization founded in 2005 by the monks of Wat Damnak in Siem Reap, Cambodia.¹⁵⁵ LHA describes itself as “an education-focused organization committed to alleviating poverty, ignorance, and hardship through creating equal access to education for the underprivileged in the community,” particularly to Khmer youth that over 3,000 girls and boys serve through its five projects. The Buddhism in Society (BST), a project that helps the monks through funding to get a better education and build homes for those in need. The Sustainable Community Project (SCP), which sponsors low-income families food and school equipment. The Children’s Development Village (CDV), is a home for orphans or children in need, which tries to get them out of this cycle. The Sewing Training School for young girls is another project for helping beneficiaries transition into employment later on in their lives. The last project is Program Advancing Girls’ Education, which supports young girls to get through their school.¹⁵⁶

The origin of organization ideally comes from the story of the founder, Somnieng Hoeurn, who used to be a hopeless boy in the family under abusive stepfather. When he became a novice, he nearly died from sickness because he had no money to see a doctor. He learned to understand the power of hope from his difficult experiences in life with a strong belief that since he does not give up, life must be

¹⁵⁴ Buddhism for Social Development: **Catalogue**, p. 18.

¹⁵⁵ Life and Hope Association, **Introduction to Life and Hope Association**, Accessed on 12 August, 2016. <http://www.lifeandhopeangkor.org/>,

¹⁵⁶ Lisa Krueger-Franke, “Cambodia: How the Life and Hope Association is helping to overcome the country’s poverty”, Accessed 2 Jun, 2017. <http://thecircular.org/cambodia-poverty-in-backpackers-paradise/>

better, and the most powerful tool is education.¹⁵⁷ He became the second head monk of Wat Damnamk and had a chance to obtain his master's degree from Harvard University. With this, LHA was founded in the notion that the root of all sufferings is ignorance and that loving care and a good education can provide a way out of poverty. He wanted to use the spiritual favor of the monks that respected in Khmer society to work for the social contribution. Thus Somnieng said:¹⁵⁸

I hope that engaged Temple leaders will then return to their communities with the energy and the tools to spread the model of integrated programs built on compassionate support and educational opportunities for the most disadvantaged.

Both personal and social reasons are the combinations of Life and Hope Association is committed to implementing the Buddha's teaching in everyday life in a process for the relief of the poor with transparent and accountable. A small group of monks took to reconsider whether how if they are not just simply teaching the people to be compassionate but also put themselves as a sample of making compassion into real action through socially engaged Buddhism. Therefore LHA's movement is considered not familiar within Buddhist tradition that it could be unhappy to those who were not ready to accept this kind of engaged Buddhist NGO run by monks. This experience told by Vuthy Thoeurn, the project coordinator of Buddhism in Society Program that "The people criticized that it is not the monks' business to involve in social activities like the lay people. They should rather stay at the temple only and do their monastic jobs."¹⁵⁹ However, Ven. Choeurn Chhun, the first assistant of Wat Damnak and the second co-founder of LHA, argues that "We can live because of the lay people, we cannot be tolerant to see they suffer, and we do nothing to help them.

¹⁵⁷ Lorm Loeurm, "Life and Hope Association", **Bachelor's Degree thesis**, (Siem Reap: University of South-East Asia Press, 2010), p. 20.

¹⁵⁸ Somnieng Hoeurn, "Life and Hope Association: Bringing hope into life through loving care and education," Newsletter 2011/2012.

¹⁵⁹ Mr. Vuthy Thoeurn, Program Coordinator of Buddhism for Society of Life and Hope Association, Interview, 10 June, 2016.

Like the monks, we should do some things to help them in return to society.”¹⁶⁰ This rethinking of Buddhist social work later has been accepted from its non-profit activities and real contributions to needy social groups which finally introduced LHA to a well-known local and national recognition and becomes a leading sample of engaged monastic networks for development in the province.

3.2.1 Functional Structure, Financial Resources, and People for Action

3.2.1.1 Functional Structure

The structure of LHA originally born from the traditional temple based practice of Wat Damnak in social welfare for the poor young students living at the temple (Figure 5). However, traditionally, young women are not allowed to study at Buddhist monasteries.¹⁶¹ From this reason, Somnieng Hoeurn and Ven. Choeurn Chhun gathered the group of volunteering monks and lay people to restructure and modernize the system that the organization can work with many groups of individuals.

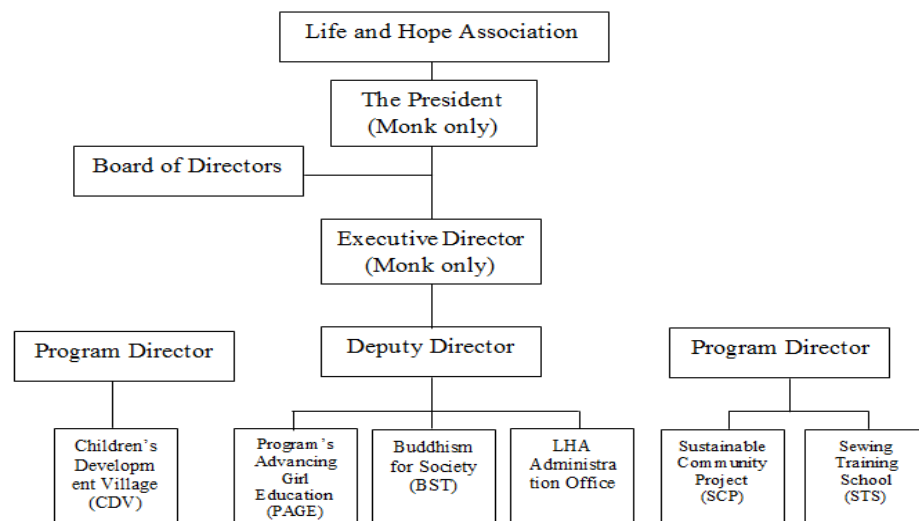


Figure 5. LHA Organizational Structure

¹⁶⁰ Ven. Choeurn Chhun, Co-founder of Life and Hope Association, Interview, 2 July, 2006, Wat Damnak, Siem Reap.

¹⁶¹ Margaret J. G, **Cambodia in Picture**, (Minnesota: Learner Publication Company, 2004), p. 41.

The ideas of involving in wider social responsibilities from the temple based practice cannot depend on the local supports to manage many projects. LHA opened to all partners who are the direct or indirect donors, foreign volunteers, and people from outside institutions to get involved in structuring and designing the management models and programs based on real practical of the temple-based organization. In which the only monk can sit as an executive director to preserve its original identity so the monkhood has been considered a viable resource under NGO operations and temple can become an ideal site for development. Moreover, LHA sent the monks and staff to learn from partnership organizations before its five projects can fully operate.¹⁶² On the other hand, largest donors are invited to sit at the board members of the organization as they come to see the projects and activities irregularly themselves. Also, every year, LHA will have the foreign volunteers apply to work for the organization and providing a technical advisor to help to build internal staff capacity and improve the organization's activities and services.¹⁶³ Like Mrs. Carrol from Australia, she used to work for many international organizations around the world and currently also working as a volunteer at LHA in the position of board member and technical advisor. This practice of "modern" is a change of Buddhism by Western secular traditions that brought the socially engaged Buddhist movement. Some considered this is not a bad thing, either for the West or Buddhism. However, it is an example of how modernity has transformed Buddhism that a religious organization could indeed be involved in mundane social welfare activities.¹⁶⁴

3.2.1.2 Financial Resources

Most of the financial resources come from the efforts of Somnieng. He recognized as the first Cambodian monk who graduated from Harvard University. During his studies in the US, he made friendship to many people from different fields of works and introduced them about LHA. Though, he could motivate many high

¹⁶² Mr. Vuthy Thoeurn, Program Coordinator of Buddhism for Society, LHA, Interview, 10 June, 2016.

¹⁶³ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10, June, 2016.

¹⁶⁴ John, P, **The Buddhist World**, (New York: Routledge, 2016), p. 300.

educated foreigners who are themselves the rich men through his personal active and inspiring characters. These people have connections with many organizations in the US, Europe, and Asia as the sources of the fund can support the LHA's works. This experience can learn from the study of Dr. Lawrence Chan who was accidentally met and inspired by the speech of this young monk. He is Chinese businessman from Hong Kong who is recently the founder of Seal of Love Charitable Foundation to support LHA's projects and activities. However, he was a former Christian, but after his only one son passed away, he came to visit Siem Reap and met Ven. Somnieng accidentally at the main office of LHA in 2010. After the conversation, he was interested that monks could speak English and many of them working for the poor and disadvantaged people. He started to involve in and become one of the main supporters of LHA in many projects. Especially, he provides ten scholarships to the monks who engage in social works with LHA to study at the University every year. At this moment, there are 22 monks have received the scholarship from him. These monks have become vital human resources of LHA, under the requirement of the scholarship they have to manage the time to work at LHA after the school time during the week. In so doing, during the student lifetime, they can learn from the university, work for the organization, and contribute to the needy people and the local community. It is the way that LHA builds the capacity of its human resources.¹⁶⁵

On the other hand, Wat Damnak does not strict on encouraging the people donating to support the temple's construction projects. However, in contrast, the monk leaders have been teaching their followers to rethink of transferring their generosity from common merit making through monks and temples' donation into sharing for other social responsibilities. The temple has the master plan of how much its need for construction then the excess money should be shared as social contributions which the temple used to build the classroom building cost of USD 160,000 for the school in 2016.¹⁶⁶ Some local and international donors and organizations wanted to support the projects and be partners with LHA, however, sometimes it decided to limit itself not to

¹⁶⁵ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

¹⁶⁶ Ven. Choeurn Chhun, Co-founder of Life and Hope Association, Interview, 2 July, 2016, Wat Damnak, Siem Reap.

receive more money to make its programs bigger but rather strictly focuses on quality of its activities and services with the available sufficient funding of the year. As Ven. LormLoeurm, the current executive director, said:

We do not need to write the proposal and struggle to find the fund like other organizations if our organization is good enough then they will come. We will have more choices whether to accept or not. However, we do not accept all sources of a fund that are different goals from our policy to run this organization.¹⁶⁷

When asking the questions of why LHA does not want to expand its projects by receiving more money from other sources to expand its project to help more people, the answer is it would not be a good idea to focus on quantitative by wanting to help many people or making the organization bigger without knowing self-limitations of the organization. Regarding quality, many small organizations together can work better than a big organization. The bigger organization usually has to deal with many staff and busy with many documents to make it look accountable and transparent in organizing and financial management. However, it has the pros and cons especially when a single direct agency does not do a project. They will be forced to spend more time working on communication and documentation with all cooperative partners who make them less of time in the real job and cannot pay full effort work on the program. Narrative reports do not always reflect the reality of project implementation and its results as it is more of output-oriented rather than focused on the process. Smaller organizations often are complained about producing poor reporting. However, these organizations spend more time in the community, therefore creating more direct impact to the community people themselves and beneficiaries of the projects.

The critical question comes next in with regard to sustainability: What would it do to sustain the organization? As Ven. Lorm Loeurm argues: “NGOs are not necessary to be a sustainable organization. They are not the pride of Cambodia because they mean many people in the country are poor and disadvantaged from opportunities

¹⁶⁷ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10, June, 2016.

and lack of caring from the state. The job of NGOs is only helping people but when their life is better improved the NGOs should have no reason to stay there but should let the people learn to be independent and help themselves. LHA as well, will not be a long lasting organization. When there are no individuals who need help, that means our mission is complete, the organization will stop its work finally.”¹⁶⁸ This answer can be strange for many NGOs in Cambodia. The LHA comes to help the disadvantaged, but it does not want to see these people in Cambodia for a long time. Its executive director leaves this critical point of view for every NGO and INGO in the country to reconsider between the meaning of helping others and seeking for self-sustainability of social workers and organizations.

3.2.1.3 People for Action

The staff does not always need to be those who are highly educated from a very famous university with good academic and linguistic background because the programs are mainly about community development, women, and children. LHA gives importance to the right person for the possible job, and in social work, the good candidate should consider as the most important entity more than anything in the organization. This policy has been priority recruitment of its staff.¹⁶⁹

This reflects upon Buddhist principles of good human resource management in the organization. LHA has an idea that only those who are willing to dedicate themselves to social activities can do it well and the organization can trust them. As long as it has good persons in the organization, it can maintain the reliability and transparency pictures toward local, national and international donors.¹⁷⁰ The human resources come from the temples and former’s students of the organization. The monks are considered key active persons in local communication and spiritual force for community development with the lay staff who are former beneficiaries.

¹⁶⁸ Ibid.

¹⁶⁹ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

¹⁷⁰ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

They can work effectively to serve the programs of an organization that once they used to be a disadvantage as well as beneficiaries. As the cases of Pisey Son is a nanny at The Children's Development Village, Pek Kao is a nanny at Program Advancing Girls' Education, and Nhoeurn Yun is a financial officer of LHA. They were former students of the organization under scholarship in high school and partial support to the university.¹⁷¹

3.2.2 Application of Philosophy

Monks established the Life and Hope Association in Wat Damnak. It has firmly committed to breaking the cycle of poverty by providing compassionate care and educational opportunities to vulnerable children and young women. Ideally, they believe in the Buddha's teaching that "All suffering is rooted in ignorance." If we want to end suffering we have to break the cycle of ignorance. LHA is committed to implementing the Buddha's teaching in everyday life in a process that is also transparent and accountable. The monks at Wat Damnak consider the work of LHA as the practical implementation of the Dharma in a manner that proposes gender equity and social justice by improving the lives of disadvantaged people.¹⁷² One of the key people behind the ideals of social work of LHA came from the personal history and experience of Ven. Somnieng the deputy head monk of Wat Damnak temple. In one of the interviews, Somnieng Hoeurn said:

I do not want any people to give up hope. I had nothing growing up, sometimes not even food to eat. I tell them, "Bring hope to your life and keep working hard; your future will be bright."¹⁷³

Many people, especially in the western part of the world, many use "hope" as an "abstract feeling" in which it does not need to happen. However, Life

¹⁷¹ Miss. Nhoeurn, Yun, Finance Officer of Life and Hope Association and Former Student of Program Advancing Girls' Education, Interview, 7, June, 2016.

¹⁷² Ven. Lorm Loeurn, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

¹⁷³ Somnieng Hoeurn, [TEDxStMarksSchool], Hope is the Most Powerful Force in the World, [Video file]. Retrieved 9, July 2017 from <https://www.youtube.com/watch?v=i63givEPq7E>

and Hope Association used “Hope” as a strong emotion and a powerful idea motivating people to struggle to overcome the bad situation in life. This hope needs opportunity, and only education can change the lives of poor children. Ven. Somnieng put himself as a sample of a successful transformation person through education. He considers the education is the magic formula converting people from hopelessness to become a hopefulness person. Why should education opportunity empower the hope to disadvantaged children and youths? The LHA values the education for children that it can change the whole nation and destination of the country when they are the intellectual human resources.

LHA uses the idea to bring monks whom they are recognized that the available resourceful leaders in each community to join for helping the low-income families and disadvantaged children in their temple’s areas. The organization uses the same above idea that encouraging “one good leader” to be the hope of hopelessness families in the community. Because there are 50,000 temples in Cambodia and if these temples and monks engage in providing social welfare and help to just only a few most needed members in the village, hundred-thousands of lives will feel hopeful through available and reliable local resources of help.

3.2.3 Approaching Model in Buddhism for Community Development, Welfare, and Services

Adaptation and continuity in Buddhist temples and LHA in implication for service delivery and community development were to identify the key well-being needs of Cambodian community in Siem Reap. Modern forms of religious involvement in social welfare and rural development became increasingly important in this province through the leading of the organization and the temple networks. LHA formed the project called “Sustainable Community” to solve the problems of the poor and widow families and their children in four districts (Siem Reap, Chong Phanet, Chraev, Kamrerg, and Bakong). Their children are at risk to giving up the school and to working instead in child labor forces. The LHA provides the welfares in supporting

and empowerment both families and children to meet their change and family development with packet strategy of:¹⁷⁴

- a) Food allowance in packet (15 kg rice, fish sauce, soy sauce, frying oil and fish oil) for 45 low-income families every month;
- b) Student uniforms and study materials;
- c) Building new house (Peace House);
- d) Business and marketing consulting; and,
- e) Small loan of low interest for families to invest in new business

In Cambodia, this type of modernist Buddhism involved in work is funded by foreign donors and some minor from the local people, even though monks in traditional monasteries were often also involved in servicing the welfare needs of their congregations. Perhaps it is more useful to observe that Buddhism, like other religions, is a form of social capital that can harness in the service of emerging needs.¹⁷⁵ It is evident from the above of the seed of community development was sown by LHA, and the ways and means of achieving even relying on foreign aid, however, the actions were volunteerism from monastic networks and local volunteers.¹⁷⁶ For example, one activity called emergency relief in housing:

The community welfare can be sought from local help when the monastic participation is active in joining hands. Monks and temples can be the networks of social helping, welfare, and service. LHA use these to access the needy families in the community to give help at least four families a month. The abbots of local temples will be invited to join for charity or building the

¹⁷⁴ Khum, Sukul, "Monks' Social Affair Role, Wat Tamnka, Salakamrok Sub-district, Ream Reap Province, Cambodia," **Master of Arts' Thesis**, (Bangkok: Mahamakut Buddhist University, 2015), p. 71.

¹⁷⁵ Kate, C, **Theravada Buddhism: Continuity, Diversity, and Identity**, (New Jersey: Wiley Blackwell, 2013), p. [unknown page]

¹⁷⁶ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

Peace House that LHA will encourage him to support those families after and suggest the families see the abbot when they need help.¹⁷⁷

Buddhist temples are the sources of rice, food and nonfood items such as blankets, mats, mosquito nets from the donation. The temple can share these things to the people who need them. This way effectively worked by LHA, such once practice can keep a consistent help to low-income families through the local temple's supports. Cambodian temples portray as vital hubs of religious activities, welfare services, as well as of cultural continuity in the communities.¹⁷⁸ The organization utilizes the Buddhist temples as platforms for the delivery of sustainable competent services and programs in a broad range of areas. The Peace House Program is a good example to reflect how labor engaged Buddhism means, at least 121 houses were built (2011-2017) for the low-income families in Siem Reap. The houses received donations from individual people, family, groups, and organization in abroad and the volunteer monks, staff will cooperate with village headman to invite local volunteers to join building the house for a vulnerable family in their village.¹⁷⁹ The monks and staff work with the local communities to get information from the local leaders about the poorest families that woman is a widow with many children living in a small damaged shelter made of leave roof that they called the house. LHA usually gets direct recommendation from the abbots who once involved in charity event of LHA or village chief. The organization publishes an announcement about the application for peace house for qualified low-income families. LHA team will take a visit to assess the qualification of the applying family before selecting. For example, a case of a four-year old girl living with heart leak from a low-income family in Siem Reap was considered for the family applying for the peace house.

Her family is living in a small house made of palm leaves with eight people. She has a heart leak since she was born, but her parents cannot afford to send

¹⁷⁷ Mr. Vuthy Thoeurn, Program Coordinator of Buddhism for Society of Life and Hope Association, Interview, 10 June, 2016.

¹⁷⁸ Cristina, R, Michelle, B, **Buddhism in Australia: Traditions in Change**, (New York: Routledge, 2011), p. 102.

¹⁷⁹ Mr. Vuthy Thoeurn, Program Coordinator of Buddhism for Society of Life and Hope Association, Interview, 10 June, 2016.

her to the hospital. LHA team saw her; the organization built a new Peace House for her family. The organization made a fundraising to support her treatment at the hospital in Siem Reap. She received a successful heart surgery till her health recovered.¹⁸⁰

Each peace house cost approximately USD2,300 (materials only) from the donation, for the technician and labor costs are free from volunteering of young monks and local villagers.¹⁸¹ Importantly to note that this activity contributes to two critical social impacts one is helping to the low-income families with accommodation and the other creating harmony among the villagers to practice volunteering work and learn to be non-selfish by helping other villagers when they are in need of help. However, this will not happen if without the monks who guide them and ask for help from chief village man. LHA knows how to use the favor of monk spiritual leader to motivate local people to get involved in community responsibility by sharing the help through free laboring. Many came to help the monks voluntarily until sometimes the monks did not even need to do anything only guiding the local volunteers to build a house according to the Peace House model. From a critical point of view, this helps to create the culture of a self-help group in the local community that they can ask for help from other villagers to build a new house and people will share this kind of free laboring as they will get this sort of aid in return.

3.2.4 Model of Children's Development Village

The Children's Development Village is a home for orphanages or children from impoverished and disadvantaged families. Ideally, the CDV tries to get them out of this cycle by supporting the children until they are fully educated and ready to start a career. At the moment, there are 28 children between 11 and 17 years living in the

¹⁸⁰ Mrs. Ta Chan, Receiver of Peace House for the Poor Family from Life and Hope Association, Interview, 10 June, 2016.

¹⁸¹ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

CDV.¹⁸² Since the main goal of this program is to break the cycle of poverty through education, they all have to attend public school nearby and get English, Khmer and Math classes after the school time. On top of those categories, the kids in the Village learn ordinary life skills, such as cleaning and cooking but also eat together and have a chance to draw and play. Even this is called the home for orphanages, but there is no restriction on whom the village takes in. As Astrid Fischer-Leitl, founder of the charity Chance für Kinder in Kambodscha n.e.V. (Chance for children in Cambodia charity) which supports the village, said:, “the pure poverty is reason enough.” Though CDV was facing financial trouble before this charity was founded in 2010 in Germany, however, Wat Damnak played as the temporary and secondary sources of help to survive the center and feed the children. The rice and dry food brought from the temple to the kid village, and some of its money from public donation was shared to pay for the staff salary when there were no supporters to make sure that the CDV is still manageable before it gets sufficient support from international donors.¹⁸³

These children experienced in different family social problems which some cases LHA considered at risk to let them at home without care. For example, a story of a 14-year old girl was shared:

“My parents leave the house to work in Thailand and never come back again. I did not go to school for many years because I had to look after my younger brother and youngest sister. We stayed with grandma, but she could not afford to support us to go to school”.¹⁸⁴

She has been late to attend the school for many years because her parents left home although she had to look after her younger brother and youngest sister. When LHA received information from a village headman, the team came to visit her home and recruited her with a younger brother to live at CDV in 2012. During living at the

¹⁸² Ven. Voeung Savorn, “Children Development Village: The fiscal year 2015”, Annual Report, Accessed 3 March, 2016.

¹⁸³ Ven. Choeurn Chhun, Co-founder of Life and Hope Association, Interview, 2 July, 2016, Wat Damnak, Siem Reap.

¹⁸⁴ Miss Leen, Land, A Child Girl of Children Development Village Project, Interview, 20, June, 2016.

kid village, they have been sent to study at the local public school and provided English, Khmer, and Math classes after school time. She is well-known as one excellent student who always receives the first outstanding student award from the school since she started living at CDV.¹⁸⁵ It can say that the children here study harder than the children at home with family. To reach this population at risk for giving help, LHA sometime received information directly from the local authorities, and chief village men about these disadvantaged children who lack care and no one in the family can support them to school. A family will be asked for permission if they want a child to live and study at the kid center. The organization manages the staff called “moms” to look after all children 24 hours per day.¹⁸⁶ LHA strictly respects the rights of children in education and care by not allowing any people to use the benefits from their childhood for their favors. Thus even though many groups of foreigners come to visit this center occasionally but during the study time, the organization will not allow anyone to disturb the children in exchange for some contributions to the center. All children’s rights laws are applied to protect the children in the center, and the staff must respect these rights and commit to the regulations that are set up by the organization.¹⁸⁷ They are provided more options to pursue higher education after graduating secondary school from CDV with the package of a full scholarship.¹⁸⁸ Since LHA also has another center for young girls called Program Advancing Girls’ Education (PAGE), the girls will have more options and opportunities at the place where each can be guaranteed with both quality of education and future university scholarship opportunity after completing high school. As the results at the moment, several students from this orphanage center are able to study at the university and work in Siem Reap City.

¹⁸⁵ Miss Leen, Land, A Child Girl of Children Development Village Project, Interview, 20, June, 2016.

¹⁸⁶ Miss Son Pisey, Childcare Staff of Children’s Development Village Project, Interview, 27, June, 2016.

¹⁸⁷ Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

¹⁸⁸ Khum, Sukul, “Monks’ Social Affair Role, Wat Tamnka, Salakamrok Sub-district, Ream Reap Province, Cambodia,” **Master of Arts’ Thesis**, p. 67.

3.2.5 Empowering the Girls through Education

The movement is one of the very popular engaged Buddhism for the gender justice of young women in education under two programs: the Sewing Training School (STS) for young girls and Program Advancing Girls' Education (PAGE), which support young girls to find decent employment and get through their school, respectively.¹⁸⁹ The program mainly focuses on the women since LHA founders realized that in Cambodian society, females are seen as more disadvantaged than males. Thus scholars and activists have often argued that bias within the Buddhist tradition has had an impact on social attitudes towards women as being secondary to men.¹⁹⁰ In this way of thinking, women become victims to unequal opportunity and gender discrimination in society. However, on the opposite point of view, the monks have a greater responsibility for achieving gender justice if they work for gender equity from their far more power within society.¹⁹¹ Many often asked the same question to LHA that: how can monks work for the women when under many monastic rules they separate their lives from females? Ven. LormLoeurm, answered with a critical point of view for people can rethink again that:

The women face discrimination in many social and educational opportunities by the culture, but most people ignore this. As the spiritual leaders, the monks should not be tolerant to see these vulnerable women and girls living with hopeless and lack of caring for the society. The monks can work on changing the mindset of people and raise up the value of gender-equal respected and education is the most powerful tool to empower them.¹⁹²

¹⁸⁹ Lisa Krueger-Franke, "Cambodia: How the Life and Hope Association is helping to overcome the country's poverty", Accessed 2 Jun, 2017. <http://thecircular.org/cambodia-poverty-in-backpackers-paradise/>

¹⁹⁰ Zehavit, G, Lynn, D, Khansaa, A. D, **Gender, Religion and Education in a Chaotic Postmodern World**, (New York: Springer Science, Business Media Dordrecht, 2013), p. 56.

¹⁹¹ Karma, L. T, **Buddhist Women and Social Justice: Ideals, Challenges, and Achievements**, p. 17.

¹⁹² Ven. Lorm Loeurm, Executive Director of Life and Hope Association, Interview, 10 June, 2016.

The two main programs or educational centers for empowering the young girls according the concept addressed as the following:

1) The Park Hyatt Siem Reap & LHA Sewing School (STS) has been teaching sewing skills since 2006 to young disadvantaged Cambodian women with the aim of giving them a viable opportunity to break the poverty cycle and build for themselves and their communities a better future. This school ideally founded by knowing that many young girls are subject to work hard as labor forces since they gave up the school at very young age and lack of skills to work.¹⁹³ LHA considered vocational training skills would be a right choice to strengthen this individual female capacity to live independently in society. The STS recruits 28 students every year to learn about ten months of training.¹⁹⁴ They have a job guaranteed by the organization from local partners in Siem Reap and other provinces to get the girls work in after they finish from LHA Sewing School that LHA assists these skilled graduates by getting contract from the local business sector.¹⁹⁵ Also, the Social Enterprise called “LHA Sewing Center” run by Mr. Clive and Laura located near the National Museum that can provide more than 20 job positions for the students after graduation. This Sewing Center produces variety sewing products according to the local and international orders such as school and hotel uniforms, Companies and lady robes and t-shirt.

1) Program Advancing Girls’ Education (PAGE) founded in 2008 which supported by North Universalist Chapel SOCI and Lisa Duffy. It is a place for girls to stay in high school and beyond. The Page’s primary goal is to provide educational opportunity through full high school scholarship to young girl students who finished grade 9 from rural villages to study high school and university in Siem Reap city.¹⁹⁶ Studying high school is considered a significant obstacle of economic burden to the families that parents cannot afford to support their children. Like a case of Yun

¹⁹³ Life and Hope Association., **2015 Annual Report: Park Hyatt Siem Reap & LHA Sewing School**, (Siem Reap:Ratha Van), p. 2.

¹⁹⁴ Ibid., p. 3.

¹⁹⁵ Chang Vimol, Student of Hyatt Siem Reap & LHA Sewing School, Interview, 2 July, 2016.

¹⁹⁶ Life and Hope Association, **2015 Annual Report: Program Advancing Girls’ Education**, (Siem Reap:Ratha Van), p. 2.

Nhoeurn who was a former Page's student said "I did not expect that I could even finish high school. If I were at my village which I needed to travel about 25 km to school every day, so because of this difficulty my two younger brothers had to give up their school." PAGE provides a full high school scholarship to over thirty young girl students to live and study in Siem Reap until they graduate. It is a full scholarship that includes all school tuition fee, accommodation, food, study materials, and other necessities for a living.¹⁹⁷ After graduation the high school, they are encouraged to pursue higher education in bachelor degree under partial supports from LHA and encourages the young girl students to work part-time to gain experience while learning at the university.¹⁹⁸

3.3 Buddhism for Education of Cambodia

Buddhism for Education of Cambodia is a non-profit organization that focuses on education with morality and humanitarian aid. The organization was founded in 2012 in Wat Kamphaeng, Battambang Province. However, it only started its operation in 2006 with an idea of gathering monks to give help and create the space of social affairs for the monks who would like to work for society.¹⁹⁹ BEC operates on four main projects which include Youths and Inmates Morality Education, Buddhist Radio, Dhamma Book Publication, Aids for Poor Children and Elders.²⁰⁰ BEC's roles are to support Buddhist education, teach morality and human rights to children, youths, and people, provide aged individuals with dependable support and vulnerable children who are inadequate education and prevent mistreatment, discrimination,

¹⁹⁷ Khum, Sukul, "Monks' Social Affair Role, Wat Tamnka, Salakamrok Sub-district, Ream Reap Province, Cambodia," **Master of Arts' Thesis**, p. 65.

¹⁹⁸ Ratha Van, Director of Program Advancing Girls' Education, Life and Hope Association, Interview, 20 May, 2016.

¹⁹⁹ Buddhism for Education of Cambodia, Accessed on 1, July 2017 from <http://beckhmer.blogspot.com/2013/01/bec-appeals-for-donations-to-support.html>

illegal trafficking, violence, drug abuse and participating in the reduction of people's poverty.²⁰¹

Social engagement among monks can be no longer something out of the ordinary. Since NGO-led alternative development became influential in Cambodian society, they have been called development monks. Ideally, comes from a young founder, venerable Hak Seanghai, who graduated Bachelor's degree in Buddhist Studies from International Missionary Buddhist University in Yangon, Myanmar and who has Master's degree in Sri Lanka.²⁰² However, he inspired by the practice of School Students' Morality Education in Thailand which often introduces to Cambodia by Khmer monks studied in Thailand with the recent emerging Engaged Buddhist NGOs in the country that state legally expands the rights to Buddhist monks in forming the organization for social helping, welfare, and service. As said the principle forces of civil society in Cambodia are the Buddhist clergy, the free press, and NGOs which Buddhist sangha constitute a particularly effective vehicle for reaching the public as a whole, especially in the remote areas.²⁰³

The venerable Hak Seanghai provided a critical thought of why he brought the way to teach Buddhism by using an organization like civil society. The organization considered giving the power beyond limited spiritually engaged Buddhism in Cambodia.²⁰⁴

If we look at the roles of monks in teaching, we will see that their students are mostly the old people who are no longer live in this world. They wish only to get the merit from practicing and listening to the monks giving dhamma talk for the benefit of their own unseen next future lives, but they do not intend to transfer what they learned and practiced to their younger

²⁰¹ Buddhism for Education of Cambodia, Retrieved 1, July 207 from http://beckhmer.blogspot.com/2012/09/buddhism-for-education-of-cambodia_1035.html

²⁰² Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²⁰³ George, J. A, Richard, P. C, **Human Rights Education for the Twenty-First Century**, (Pennasylvani: University of Pennsylvania Press, 1997), p. 40.

²⁰⁴ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

generations. So what the practices and teachings of Buddhist monks in Cambodia do will gradually die out with their old students while young people still have more influences to many young people and other generations. The Buddhist organization can make a difference by bringing Buddhism to meet children, youths, and students directly at the schools and even to the people in the prisons, public and private organizations.

Buddhism is considered as passive but engaged Buddhism appears to be a self-contradiction.²⁰⁵ Its ideology is similar to finding some possible extending active socially engagement, while not losing sight of the traditional Buddhist emphasis on inward spiritual growth.²⁰⁶ There are some examples such as morality training in Buddhism that works across the country in many provinces. Another program comes to the prison in Battambang that has more than 2,000 prisoners that have turned into weekly meditation center for inmates.²⁰⁷ However, before this Buddhist morality training workshop delivery came into the real picture, the organization faced with many difficulties to get permission from authorities to access the schools and young children because of the political concerns that monks would bring any political thoughts in the school students. Though any move of the monks often judged by the government and state authorities as a political movement, therefore, it is difficult to make any change in the Sangha or Buddhist institutions in Cambodia. BEC defined itself as a non-political move but the move that works in educating the positive behaviors and raising social responsibilities among the citizens. The organization had to overcome this challenge, for years the group of engaged Buddhist monks has offered significant morality building among the students at the schools that are willing to open for BEC to organize the same. The outcome they got attention from many schools in the country even the local authorities later came to invite BEC team, though

²⁰⁵ Arnold, K, **Engaged Buddhist Reader: Ten Years of Engaged Buddhist Publishing**, (Berkeley: Parallax Press, 1996), p. 65.

²⁰⁶ Phil, H, **Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism in the UK**, p. 6.

²⁰⁷ Ven. Saroun Ran, Program Manager of Buddhism for Education of Cambodia, Interview 2, January 2016.

they used to reject the request letter asking for permission of the organization to organize the activities.

3.3.1 Functional Structure, Financial Resources, and People for Action

3.3.1.2 Functional Structure

It is a voluntary association of people, guided by the exemplary leader of venerable Hak Seanghai, a founder, and an executive director. It can be called a liberation movement that this kind of function has identified the common characteristics of voluntary groups and nongovernmental organization committed to realizing a just and peaceful society by Buddhist means.²⁰⁸ In line with engaged social morality and humanistic Buddhist teachings, BEC was founded by voluntary monks. It is a spiritual transformation among volunteers in BEC organization in Cambodia. The functional system of management is to support the volunteer workers from temples, and local participants rather than what modern structural system of organization means. Even it works in the model of NGO that in the management the executive director sitson the top of the organization and sharing the management power to other responsible departments, but BEC has identified to keeping the original identity of Cambodian Buddhism. Thus Hak Seanghaisaid, “I need my organization to be Buddhist organization for Khmer Buddhists that means it does not need to be like others.”²⁰⁹

²⁰⁸ Christopher, S. Q, King,S. B., **Engaged Buddhism: Buddhist Liberation Movements in Asia**, (New York: State University of New York Press, 1996), p. 20.

²⁰⁹ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

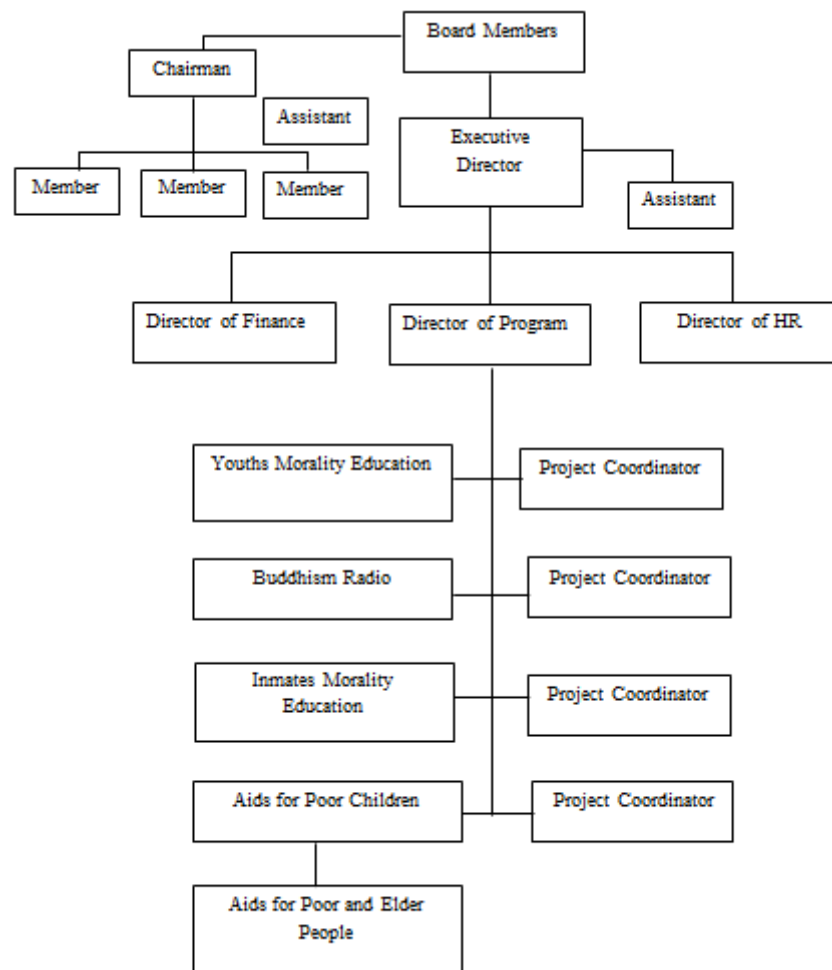


Figure 6. Structure of a functional organization.²¹⁰

It is only seeking for the idea from organization management to empower socially monastic engagement of traditional approaches that transfer some functions from indoor temple to outdoor temple for the people where the organization identified as the places to educate for the peaceful individual and society. The monks spoke to community members about how to live with respect, peace, and dignity, as well as the kindness and grace of parents. Some like Cambodian Children's Fund founded by Scott Neeson views on the functions of BEC have brought these essential aspects back

²¹⁰ Vee Savuth, Bun Teng, Aim Sarin, Som Suthavy, "The Management and Education of Buddhism for Education of Cambodia", **Bachelor's degree Thesis**, (Battambong: Preah Sihanuraya Buddhist University of Battambong Press, 2017), p. 28.

into a new light by a profound effect on the people who attend the *dhamma* delivery event. “At the moment there is an increasing number of drug users, alcohol, violence and gangs in the community. It is an excellent opportunity to the people in the community to listen to the monk’s advice. It is not about economic or financial presentation, but it will focus on keeping people living peacefully, and with dignity and prosperity,” said Hoin, CCF’s Community Outreach Manager.²¹¹ To some other points of view, the encouraging of Buddhist volunteering could attribute to the fact that deeds, actions, and teachings, that monks considered as religious experts and BEC as philanthropist organization of Khmer Buddhists for performing welfare services to poor children and disadvantaged elders. Through these acts of compassion, the Buddhist volunteers may be called transformers their outward compassion acts into inner-worldly cultivation of spiritualism.²¹²

3.3.1.2 Financial Resources

As the research mentioned above, that BEC does not mainly rely on financial support from foreign aids. It has own unique of Buddhist Socially Engaged Organization to build the strength from applied religious practice in the social work while depending on a traditional public donation from Khmer Buddhists. BEC seems to ignore the international fund. The research used to have argued on this idea that what has made BEC is different from other organizations. NGOs in Cambodia are wholly reliant on foreign funds.²¹³ However, Ven. Hak Sienghai, has given a clear intention that “BEC does not necessary to be like others, the organization can be developing from Buddhist approach when it is a practicing Buddhist agent to awakening social responsibility and gathering support from Buddhists to help other

²¹¹ Hoin, Buddhism for Education of Cambodia’ Monks visit CCF, Retrieved 9, July 2017 from <https://www.cambodianchildrensfund.org/news/buddhism-for-education-of-cambodia-visit-ccf/>

²¹² Nazrul,M.I, **Public Health Challenges in Contemporary China: An Interdisciplinary Perspective**, (Berlin: Springer-Verlag Berlin Heidelberg, 2016), p. 84.

²¹³ Katherine B, Simon S, **The Handbook of Contemporary Cambodia**, (New York: Routledge, 2017), p. 57.

Buddhists.”²¹⁴ The organization uses this public donation as the symbol of people participation in sharing the social responsibility. Foreign aids are not completely useful in Hak Sienghai’s views when the population in the country rely much on these they will be ignored or even become lazy to active think and help other needy people at hand with their possible afford, but instead, they will rather wait to see some NGOs work on this. The movement of BEC is to transform the old practice of Khmer Buddhist public donation that primarily spends on the temple construction into social welfare and services. According to what the research mentioned in the operative paragraph that organization used the volunteer-based system to reduce the cost of operation as well, some programs do not require to perform on a daily basis.²¹⁵ This system was made to balance with nature of unsustainable financial sources that depend on public donation to organize welfare activities and services. However, it makes the organization can still alive even during the absence of supports. This kind of surviving is similar to the temple system and monks living model.²¹⁶

3.3.1.3 People for Acton

At least 17 people are working for Buddhism for Education of Cambodia, and most of them are young volunteer monks. This model considered a reliance on voluntary action to initiate, or carry out a policy, program, or to achieve an end.²¹⁷ Since BEC’s financial model depending on non-regular supports from the people, Ven. Hak SeangHai said, “volunteers become the most suitable human resources.”²¹⁸ By using volunteering based system, BEC can gain individuals who are willing to work on behalf of others that originally come from personal inspiration among the monk-

²¹⁴ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²¹⁵ Ven. Saroun Ran, Program Manager of Buddhism for Education of Cambodia, Interview 2, January 2016.

²¹⁶ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²¹⁷ Armand, L, **Understanding Your Social Agency**, (London: SAGE Publications Inc, 2011), p. 176.

²¹⁸ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

based group. The lay as well their real efforts of individual workers can essentially offer practical and quality implication to some kinds of work which do not undermine their ownlifetime. However, if there is over the use of this model like by expanding its project line or when the organization expands geographically, the weakness of functional organization will become apparent because controlling will not be effective.²¹⁹ Some view that “it may difficult to judge the performance of the members since the volunteers were not designed or trained for professionalism in their work” said Ven. Vy Sovechea.²²⁰ BEC leader is also aware about this challenge, therefore, the problem is solving by sending some monks and lay people to study abroad for capacity building in the Philippines and Thailand.²²¹ They have scholarship agreement with a contract that organization cooperates with destination countries that after graduating, they are required to work for BEC at least two years.

3.3.2 Application of Philosophy

How can engaged Buddhist morality education be used to empower the social order? Ideally, BEC’s philosophy is to educate the people Buddhist morality for social awakening as well as to comply with the law and human rights preventing violence, discrimination and drug abuse among children and youths.²²² According to Buddhist-humanist philosophy of education is not so much a religion but rather a moral principle from the *Dhamma* as the central ideal in the propagation of knowledge, social control, social development and preservation of social heritage.²²³ The challenge should be how BEC identifies these Buddhist thoughts in the physical and psychological environments of the people and develop these with the functional

²¹⁹ Ven. Som Saroun, Senior Advisor of Buddhism for Education of Cambodia, Interview 17 May, 2017.

²²⁰ Ven. Vy Sovechea, Senior Advisor of Buddhism for Education of Cambodia and Director of Preah Sihanuraya Buddhist University of Battambang, Interview 15 May, 2017.

²²¹ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²²² Buddhism for Education of Cambodia, Retrieved 1, July 207 from http://beckhmer.blogspot.com/2012/09/buddhism-for-education-of-cambodia_1035.html

²²³ Singh, Y. K, **Philosophical Foundation Of Education**, (New Delhi: APH Publishing Corporation, 2008), p. 195.

approaches in promoting social morality. It believes that behaviors and actions against to social order and regulation are originally from unmindful of people and no awakening from others. “The BEC monks work in cultivating mindfulness of the children and youths if they have morality in their mind mean they are mindful of the quality to judge and guide themselves,” said Ven. Hak Seanghai.²²⁴ BEC has developed the morality of a secular mindfulness-based course into three levels: primary, intermediate, and advanced.²²⁵ From the point of view, BEC monks use morality regarding education for the children, appreciation for the youths, and development for the general people. Each quality essentially contributes to insightful social awareness of individual people levels. To develop the social morality in practice, the movement of BEC emphasized on some keys relevant to the daily life of lay people such as in studying, work, family management and problem resolution.

The idea of moral conflicts lies in the universe of any set economic issues. Such as the conflict between the need to sustain virtuous behavior and trust. The need to recognize the realities of the modern global economy and new problems arise along with the more civilizations of human beings who have been struggling to prove their development capacity and achievement. However, from some engaged Buddhist’s points of view, there is no reason to stop the move of civilization just because we want to preserve the society of more morality and give the mistake on development that people like a business, media, technology, and science than religion, social science, and anthropology.²²⁶ The philosophy of BEC, people, can be what they like, and there is nothing wrong with the development. However, people should be encouraged to see no conflict between what they want to do and be with the existence of morality.²²⁷ That is not the choice of individuals to choose because morality practice can be a friend of every development. BEC is only one example of social movement in

²²⁴ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²²⁵ Buddhism for Education of Cambodia, Retrieved 10, July 2017 from <http://beckhmer.blogspot.com/2012/09/two-priority-projects.html>

²²⁶ Ven. Vy Sovechea, Senior Advisor of Buddhism for Education of Cambodia and Director of Preah Sihanuraya Buddhist University of Battambang, Interview 15 May, 2017.

²²⁷ Ven. Som Saroun, Senior Advisor of Buddhism for Education of Cambodia, Interview 17 May, 2017.

motivating the people seeing the essential of practicing mindfulness-based morality in daily life basis.

3.3.3 Approaching Model in Promoting Social Morality in Cambodia

BEC that is managed by Buddhist monks sees its significant potential to work in training and education in the way that given more functional encouraging and developing children's mindfulness and kindness through Buddhist practice and being a good man of one's family or community. It organizes the Social Morality program that promotes in the schools by weekly and irregular training activities. One is similar to the Kruphra (school monk teachers) in Thailand that supported by the government. However, there is no such policy in Cambodia. To make this happen, the monks need to initiate by themselves and negotiate with the schools. However, BEC used to face many difficulties before this model of Buddhist morality training came into the real picture. It was seen that it could not easily get permission from local authorities to access the schools and young children because of the political concerns that monks would bring any political thoughts to the students. Though, any move of the monks often judged by the government and state authorities as a political movement, therefore, it is difficult to make any change in the Sangha social affair in Cambodia.²²⁸ BEC defined itself as a non-political move through working to educate and instill positive behaviors and raising social responsibilities among the citizens. A particular religious training or moral education is for molding people with the same common principles for living in the society from very subtle Buddhist ethics in most respects that show a general guidance and direction of the right livelihood for human beings.

For years, the group of engaged Buddhist monks has offered significant morality building among the students at the schools that are willing to open for BEC to organize the morality campaign. "The outcome they got attention from many schools in the country even the local authorities later came to invite BEC team, though they used to reject the request letter asking for permission of the organization to organize

²²⁸ Katherinen B, Simon, S, **The Handbook of Contemporary Cambodia**, p. 385.

the activities from misunderstanding,” said Ven. Hak Seanghai.²²⁹ The Samdej Sihanu High School in Battambang city is one of the example schools of pioneering the regular social morality education that BEC invites the volunteer monks to teach in the school every week. The students learn about the Buddhism, ethics, and morality for the lay people.²³⁰

The other program is social morality delivery to the schools in Battambang and other provinces. It is one of the programs that offers fast instruction of social morality education to the schools in Cambodia. Engaged Buddhist monks and team occasionally organize Buddhist training workshop at different schools. The activity will last within a day to awakening the social morality of the participants. BEC claims to have been teaching 16,022 school students, 1,700 trainee teachers, 2,968 university students, and 600 university lecturers through the *Dhamma* delivery approach.²³¹ It was believed that the teachings and motivating activities are the core of the program. “This amazing group had a profound effect on everyone who attended the event, with tears and insights.”²³² It focuses on three main themes: respect oneself and others, responsibility to society, and gratitude to the parents’ grace. How does it work for one day to offer any change in encouraging and developing the social morality of the children? The monks teach the school students about the five precepts in the way that these are key responsibilities of every individual citizen and how they can share the same social security which starts from their training.²³³ Also, using Buddhist-inspired guide to raising emotionally resilient children about the parents’ grace. The Buddha outlined the duties of children to parents that looking after them in their old age, maintain the honor of the family, protect their wealth, and carry out the funeral

²²⁹ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²³⁰ Ven. Som Saroun, Senior Advisor of Buddhism for Education of Cambodia, Interview 17 May, 2017.

²³¹ Vee Savuth, Bun Teng, Aim Sarin, Som Suthavy, “The Management and Education of Buddhism for Education of Cambodia”, **Bachelor’s degree Thesis**, p. 28.

²³² Hoin, Buddhism for Education of Cambodia’ Monks visit CCF, Retrieved 9, July 2017 from <https://www.cambodianchildrensfund.org/news/buddhism-for-education-of-cambodia-visit-ccf/>

²³³ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

ceremony after they passed away.²³⁴ How does the course of gratitude in parents' grace link to offer any effect in respect and social responsibility of individual participants? It strategically softens the mind of children with emotional inspiration to repay to their parents. It is the fundamental social responsibilities that young children and people are naturally required to do for their parents before making the expectation that they shall be in response to any social duties. On the hand, teaching meditation during training can help the children learning to appreciate the common social regulations than seeing these as the law to respect. The law produces controller to make it active; however, in Buddhist morality discipline encourages individuals to have controlled from self-awareness for the common well-being of society than by other factors.²³⁵

3.3.4 Transmission the Prison to Peace Studies Center

This part articulates a specific Buddhist response to the suffering of inmates which such reflections are tied to specific BEC's program in Prisoner Education for 3,329 prisoners in the prison of Battambang Province, bringing general Buddhist teachings as well as meditation practice to prisoners.²³⁶ The original idea might be collectively referred as "prison *dharmma*" to offer mindfulness-based stress reduction by Buddhist teachings or meditation intensives.²³⁷ However, Buddhism is not widely practiced in jail communities in Cambodia while it is beginning to take root in the prison system in the West.²³⁸ BEC's work that started since in 2012 can be considered the first pioneer engaged Buddhist organization that offers Buddhism for inmates program in the country which later also inspired to another volunteer monk based group to organize a similar program as it takes in the Banteay Meanchey

²³⁴ Jean, S, **The Beginner's Guide to Walking the Buddha's Eightfold Path**, (Massachusetts: Wisdom Publication, 2002), p. 37.

²³⁵ Ven. Vy Sovechea, Senior Advisor of Buddhism for Education of Cambodia and Director of Preah Sihanuraya Buddhist University of Battambang, Interview 15 May, 2017.

²³⁶ Vee Savuth, Bun Teng, Aim Sarin, Som Suthavy, "The Management and Education of Buddhism for Education of Cambodia", **Bachelor's degree Thesis**, p. 81.

²³⁷ Scott A. M, **Buddhism in America: Global Religion, Local Contexts**, (New York: Bloomsbury Publishing Plc, 2016), p. 224.

²³⁸ Nalini, B, Garfield J. L., Abraham, Z, **Trans Buddhism: Transmission, Translation, Transformation**, (Massachusetts: University of Massachusetts Press, 2009), p. 55.

Provincial Prison. In the program, every Friday, the BEC monks go and give the *dharmma* talk and teach meditation to inmates especially the light prisoners are given more chance from authority to join the program.²³⁹ The Prisoner Education Program helps inmates regain the self-worth threatened by prison life, no freedom and living under stress environment on a daily basis. BEC does not see these people as the bad persons but the victims of mindfulness. As Ven. Hak Sienghai stressed: “If they were wrong in the past, we should not blame that make them go to the wrong way again in the future. Inmates should be educated and encouraged to understand their equal value of being human like others, they stay in jail just simply because the environments and conditions caused them to have committed the wrong action in which it does not mean they are bad by original mind and personality.”²⁴⁰ There is no death penalty that applies in Cambodia, and most prisoners are expected to return to society.²⁴¹ The penalization without providing well-education is viewed by engaged Buddhist monks as not helping inmates to successfully reintegrate into mainstream society.

The ability to see the values of oneself is important among inmates before re-integration. What does BEC need identify to change these prisoners? The program offers these inmates tools for development from inside perspective toward the new society they are going to live in as the citizen and not being the victim of their past. However, it is believed that not every inmate wants to or has a will to change even though the monks teach them but some may if providing them the opportunity. It means that Buddhism for inmates will never be successful if without the constitution of other general people who are willing to accept their presence and don't judge them by their past. The priority task of BEC monks in the prisons is to be the spiritual refuge for inmates; this differs from a consultant in the Western point of view. The spiritual refuge, monks, and inmates need to exchange the trust and respect that essentially empowers communication between them. In social structure, the monks are

²³⁹ Ven. Saroun Ran, Program Manager of Buddhism for Education of Cambodia, Interview 2, January 2016.

²⁴⁰ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²⁴¹ Madoka, F, Nadia, B, **The Politics of the Death Penalty in Countries in Transition**, (London: Routledge 2014), p. 78.

considered highly trusted persons to whom prisoners can freely access without fear or intimidation. Thus, when the monks came to organize weekly Buddhist education at the prison, inmates gathered and respected the monks in a very polite way as they would do in the temple. This behavior is not from training but from their intention. Although there is a social gap structure, there is no gap between religion and people. Such pictures might be opposite to what general people are thinking about prisoners. “They are very friendly to the monks, some after leaving the prison they came to see the monks at the temple for saying hello or asking some money to go back home because they know the monks will help them,” said Ven. Saroun Ran.²⁴² It points out the state of their original mind is identical to other Buddhists while seeing their respectful monks. The religious thoughts and practices can be used to cultivate the mind and behavior of inmates to the state of a condition which the monks are possible to encourage and motivate them for change when they are willing to meet that change.

3.3.5 Model of Buddhist Aids for Poor Children and Elderly People

This is a model of helping based on a charity that Buddhism for Education focuses on the living conditions of poor children and their educational facilities. The children with needs in Cambodia are shunned and ostracized. They are at times subjected to violent discrimination from the community when children are born with intellectual and disability families.²⁴³ BEC offers Children Sponsorship focuses on education for orphans and poor children in need of assistance. The emphasis is on extending financial support such as clothing, bicycle, and study supplies and a monthly allowance for the children who could not afford to school.²⁴⁴ During four years from 2012-2016, at least 110 bicycles, 370 school uniforms, and other study

²⁴² Ven. Saroun Ran, Program Manager of Buddhism for Education of Cambodia, Interview 2, January 2016.

²⁴³ Helena, A, Jose, L. V, **Best Practices in Marketing and their Impact on Quality of Life**, (New York: Springer, 2013), p. 187.

²⁴⁴ Buddhism for Education of Cambodia, Retrieved 10, July 2017 from <http://www.becmission.org/projects/>

materials were offered to the children.²⁴⁵ This practice reflects the life of monks in Cambodia that most of them came to ordain for receiving an education because their families could not afford to support them. The monks can understand the needs of poor children well since their experiences were similar to these people. Therefore, even it is considered the religious, social contribution, however, from another fact of critical reasoning, the monks act in the symbol of healing their past disadvantage life in education by helping their younger generation who might not need to enter the monkhood for receiving an education like them.

Another program is the Poor and Aged Care, this emphasizes on priority needs of elders and low-income families in living, health, and shelter. A relief program that BEC team takes a visit to remote villages to give help to needy and aged people with food and living supplies and to those who are in trouble of hardship. “We know we are the monks we can live by depending upon the support of lay Buddhists. Even we have nothing, but when they are in trouble and difficulty, we should not ignore to help them, and even the monks cannot support them by materials, but the monks can work to tell those people who have such materials to support other people who need help,” said Ven. Hak Seanghai.²⁴⁶ This is such the occurrence when a natural disaster in 2012 affected many provinces in Cambodia. These areas faced huge flooding and the organization brought requisites (rice, food, and cooking ingredients) to help 1,600 affected families in Battambang. Many monks volunteering joined with BEC and they worked at the Buddhist center for gathering support and donation from general people around the country and abroad to help the flood victims. Through the program, the reliefs are rice, food, and clothes, bedding set, and hygiene supplies offered to 1,300 elders, disabled people, and low-income families during these several years.²⁴⁷ The current aids focus on building new houses for the poor and elderly families that do not have the shelters, and others provided food and necessary things for a living. There are

²⁴⁵ Vee Savuth, Bun Teng, Aim Sarin, Som Suthavy, “The Management and Education of Buddhism for Education of Cambodia”, **Bachelor’s degree Thesis**, p. 81.

²⁴⁶ Ven. Hak Seanghai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²⁴⁷ Vee Savuth, Bun Teng, Aim Sarin, Som Suthavy, “The Management and Education of Buddhism for Education of Cambodia”, **Bachelor’s degree Thesis**, p. 96.

at least 25 houses built for the families. This practice learned from the model of Peace House of Life and Hope Association (LHA) in Siem Reap, so BEC can serve as the Buddhist agent collecting support from donors who are interested in house project which there is no labor cost from volunteerism of monks, lay volunteers, and local villagers.²⁴⁸

3.4 Concluding Remarks

The engaged Buddhist NGOs have explored the practices in caring and service, and in 'right livelihood' and other initiatives which prefigure the path of Buddhism for social development in Cambodia. It is what the engaged Buddhists attempted to create the social work professional in Buddhism and organization is the symbol of modern institutional communication. I noticed that the model of social work has multiple integrations from the local knowledge and experiences of engaged Buddhists. This makes the Buddhist social work in the form of engaged Buddhist NGO has a critical, unique identity and strategy when it comes to real practice.

Moreover, it can not overlook the value of the personal relationship between social workers and their beneficiaries because this generates the friendly environment and effective communication of engaged Buddhists. They receive this benefit from strong cultural connection under the value of Buddhism and its teachings. Perhaps, it is nothing wrong if to say that spiritual practice of mind in compassion is the core value of engaged Buddhist NGOs and Buddhist social work. Only this critical value that inspires the engaged Buddhists today to negotiate with their cultural boundary of the religion to explore the social work profession. From the studies, it shows even monks in the most conservative Buddhist tradition have come out to engage actively to give help to people and families of affected. It is the new chapter of engaged Buddhism in Cambodia become involved in community-based activities and civil society.

²⁴⁸ Ven. Saroun Ran, Program Manager of Buddhism for Education of Cambodia, Interview 2, January 2016.

CHAPTER IV

NEW MODELS OF BUDDHIST SOCIAL WORK IN CAMBODIA

4.1 Buddhist Social Work from Selected Best Practices

4.1.1 The Best Practice from BSDA

BSDA is a community-based organization founded on the Buddhist principles of *Metta*, the compassionate action in social engagement and economic development to empower the vulnerable and needy people of regardless different religious background. Even though it is a Buddhist organization, however, Buddhists, Muslims, and Christians work together under the same idea of non-discrimination in social helping, welfare, and deny all kinds of social service for own religion rather than the spirit of helping other people. But BSDA has integrated social work principles and ethics to enable the efficiency of engaged Buddhist practice such as the human rights law and the law for NGO are pre-requirements to respect within the organization. It is recognized as one of the most advanced engaged Buddhist NGOs from certificate award qualifying that applied all standard requirements for local NGOs in Cambodia. Some even consider this kind of engaged Buddhism as the contribution to the transformation of Catholic social engagement.²⁴⁹ From the historical and geographical evidence, it is not wrong to say that Catholic is the first group of NGOs that came to Cambodia after the civil war and engaged Buddhist to learn from them. However, BSDA argued to bringing any idea of religion to benefit from social work. Instead they opted the use of the organization's Buddhist identity to enable cultural-based communication with an application of knowledge, skills, and values that can effectively work in contributing to solving the problems of the people who were identified as the victims of their own social and economic injustice.

²⁴⁹ Wayne R. H, Damien K, Charles S. P, **Buddhism and Human Rights**, (Surrey: Curzon Press, 1998), p. 8.

For example, child street families, out school youths, people living with HIV/AIDS and drug addicts are considered the population's most at risk to social and economic discrimination. Beyond the provision of welfare, help, and service according to the strategic plan that NGO does, it provides the spiritual Buddhist engagement as an alternative support to enrich trust and relationship between the social workers and their clients. The local people often call BSDA that "Angar Lok" or "Monks' Organization." The Buddhist teachings have been used often to deal with the extreme cases to reduce the gap of communication and undermining the sense of discrimination between the general villagers and clients through the religious thoughts as they have the same respect and belief. In this way, they encourage the people to see those affected persons as the victims, not as threats and provide the help they need to change their situation for the better.. From that point of view, it gives importance to any practical application rather than being attached to the abstraction of theoretical statements. A small group from BSDA uses this in helping 300 street children and families. The organization supports them to school by providing monthly food welfare to families to reduce hunger. They also provide consultations and loans to start a business or career. The BSDA's model in the empowerment and the transformational change to individuals, work as well as the use of social work's values and engagement of Buddhist ethics for the same identified goal. It can be called "active compassion in the spirit of social worker" which does not attach to own limited boundary than the action to meet the social development goal. On the other hand, engaged Buddhists at BSDA empowered with professional skills and practices through interchanging knowledge between the local and international NGOs' networks.

This capacity building empowers BSDA to work on several different social issues from both given partnership and self-exploration on the new problems that they refer to as "unseen problems to discover." In saying, there is a need for raising social awareness as well as the need for action in social development. Many programs cannot explain here, however, so far all projects in 2015 reported that BSDA has 200,000 people in the country who identified both direct and indirect beneficiaries.²⁵⁰ The increase of the projects reflecting the development of an organization does not view

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Buddhism for Social Development, **2015 Action: Annual Report**, p. 26.

engaged Buddhism as the matter of only monastic roles but also whoever inspired by Buddhist philosophy or even different religious thoughts do have the same meaning of compassion in providing the solutions to problems. Such a view makes BSDA as transforming into a fully functional active NGO in the social work and social welfare by cooperating with many international partners in multiple fields of interests in climate change, social accountability, health and education. This model can be called “Buddhist welfare agency,” like any employer, can hire the most qualified applicants to perform the activities. Moreover, the concept may be the most relevant to social work involving the use of agency function and structure in the helping process.²⁵¹

An idea of social enterprise uses in the socially engaged Buddhism of BSDA to form the supporting function in the re-contribution process from investment in arts (Apsara Dance), skills (Smile Restaurant and Hunchey Eco-retreat Center), and education (Angkor English School). These are to pursue social goals through the operation of the private and non-profit organization in the marketplace.²⁵² BSDA used this idea to support the students from MKK project and be the alternative source of the organization to prevent the risk of future unstable international aids. From the critical point of view, it is considered not separate from Buddhist guidelines if it is based on the right livelihood to offer social change by creating a business that could support a growing community, provide training and opportunities for personal growth and spiritual transformation, and help alleviate homelessness among the underprivileged.²⁵³

4.1.2 The Best Practices from LHA

Life and Hope Association formed in the model of quasi-monastic community-based organization that works in social helping (service and welfare) with

²⁵¹ Francis, J. T, **Social Work Treatment 4th Edition**, (New York: The Free Press, 1996), p. 332.

²⁵² Janelle, A. K, **Social Enterprise: A Global Comparison**, (London: University Press of England, 2009), p. 88.

²⁵³ Joel, M, **From Greed to Wellbeing: A Buddhist Approach to Resolving Our Economic and Financial Crises**, (Bristol: Policy Press, 2017), p. 59.

a sense of compassion, respect, and loving-kindness and creating the transformation change model to meet the long-term development of most disadvantaged people. Many ideas of social work used by LHA are not separate from the Buddhist teachings and engaged Buddhist practices in Cambodia. For example, in the field of social work requires the professional social worker, LHA considers the good man before the knowledge to be the social worker in the organization. Social work is the knowledge and the routes, but the real qualification is the mind of men who have the spirit of a social worker or helper who is willing to dedicate in transforming their limited knowledge and skills in the most creative, effective, and meaningful ways. LHA argues that some professional social workers do not have this practical knowledge. However, LHA uses the social work principles to form the organization body, rules, regulations, and management for integrating to local and national qualified standard of civil society in Cambodia while integrating the socially engaged Buddhist principles with the applied social work practices. How can these two methods support each other? In this point of view, the LHA follows the general social work principles as the model of knowledge, skills, and values in practice to meet the common standard of social helping and transformation change. However, Buddhist principles can help shape the outcome beyond the physical qualification that social work means. The engaged Buddhist practice by LHA seeks for the friendly communication and motivating individual clients along with providing help, welfare, and service. LHA believes that “if individuals respect social workers it does not mean they want to change. The appreciation of good friend and family will motivate individuals to meet change even though this may not come originally from their mind.” This kind of friendly practice in the social work environment can see in every project of LHA, and its people for action carefully recruited and trained with the common sense of loving-kindness, compassion and respect before the knowledge.

The LHA can be considered the three integrative models in one that uses all alternative, social helping, and radical activism. In this practice, it does not seem specific to any model of action rather whatever best effective applied to meet the outcome. The most remarkable example of alternative socially engaged Buddhism, the Peace House (119 houses) built for a hundred families through the years. LHA often

claims with proud that it is not a simple peace house that giving to the people and nothing else. It creates the harmony, stops crime, and goes against to the social and economic injustice. How does this alternative practice can meet such meaningful outcome in development? The volunteer monks reach the target low-income family in the village, encourage the local monks and villagers to join in sharing the free labors with the principles that if any village member wants to build the house, he can also seek for help from other villagers. They build harmony and aid from the existing local network; then each Peace House can be constructed with only a couple thousand USD from domestic and international donors which they donate only for the material cost. LHA uses the name of Peace House with the symbol of peace rules that every member receives this house from the organization must be free from domestic violence, stealing, gambling, hate speech, and alcoholic which are considered undermining their social and economic justice. The spirit of this alternative practice by engaged Buddhists cannot do without existing local networks that have the common will to engage. To empower this project in more sustainable level, LHA invites the abbots of local temples to stand for the long-term sources of welfare (rice, food, and materials for a living) for the families after receiving the Peace House from LHA. However, this practice does not control the following function, but in contrast, this feature transferred to the local actors in sharing such social responsibility and help to their most need village members and their small children in education.

Other models in social helping, welfare, and service were used in application to promote the social and economic justice, the orphanage children, girl labor forces, and poor school students are the population at risk. To what extent can the knowledge of self-understanding these problems and the ability to use engaged Buddhist skills and values in the meaningful ways? LHA created the model called “successful transformation change” by providing shelters, caring, and various educational opportunities to these need people from the beginning till they reach to self-reliance. It is not separate from radical activism that directs to meet the fundamental social change of individuals and groups of people. For example, orphanage children at CDV, out school girl at STS, and girl students from rural villages at PAGE are placed to deal with their particular problems in which LHA

stands for the sources of welfare and transformational force. How do Buddhist social responsibility principles of LHA can bring to meet both internal and external values? Students are guaranteed with love, care, respect, and protection of the rights while living in the centers. Under scholarship, they can access to education from elementary to university levels and the job guarantee for all vocational students after graduation. The programs are primarily long-term functional projects.

Besides these what is the justification for identifying such insightful values have been cultivated through this kind of engaged Buddhist NGO? From the observation, this should refer to the culture, environment, and practice at the organization and its three education centers. People are high responsible with their works while hard to see any competition in which this may against to some theories of push factor that quality comes from some motivation. However, it can be the matter from individual compassionate motivation. Ven. Lorm said, “I tell my staff no one can be rich by working here, you wish only to bring your heart and work hard for others.” In the centers even there are many positions such as director, teachers, and caretakers and students. However, they treat each other like family. The students call them dad and mom, while they call the students, daughters, and sons. It is similar to the environment of monastic life, the ordained monks from different families living at the temple under the care of an abbot. LHA empowers these students with the sense of participation and common sharing responsibility during living at the centers; the PAGE’s girls entitled to join in the recruitment process for selecting new students from the rural villages every year. However, LHA puts the spirit in children to designing, managing, and caring their big family. All these are the evidenced based-practice of socially engaged Buddhism by LHA.

4.1.3 The Best Practices from BEC

Buddhism for Education of Cambodia was formed in the model of Buddhistcommunity-based organization that works, in particular, promoting social morality education and human rights to children and youths and providing helps to general people in emergency need situation. BEC has used spiritual practice as key actors in social mindful awakening movement. The group of engaged monks use the

knowledge of understanding, skills in application to make the values of social morality are visible by direct active communication to the target groups of people. This kind of practice considered the social problems originally arise from the mind containing all positive and negative thoughts. By controlling the mind and emotion with understanding the values in self and others, are the prerequisites of personal peace before the peace in society. BEC considered human rights and social regulation as not separate from Buddhist morality education. For example, the nature of law is control, raw of power and might makeright.²⁵⁴ The Buddhist spiritual practices and teachings lead to an appreciation of every existing rightful law and social regulation before meeting the respect. Buddhism teaches the law of causes and the law of conditions as the main combinations of critical reasoning to explain the social problems behind the thoughts and actions of a person. BEC puts itself to address the causes and the conditions for being a good citizen according to the Buddhist perspectives which equal to respect the law and other rights. Thus, in the social application; BEC views five precepts in Buddhism are comparable to the basic human rights and the basic social regulations that people can learn and understand from their own culture. It is called the “spirit of social awakening through socially engaged Buddhism.” Thus, in the message from Ven. Huk Sienghai that “All Cambodians influenced by Buddhism, the role of monks is to educate and to guide the people in society to behave in the right ways for good citizen by five precepts and what is the right for the individual is right for society.”

The BEC can also be considered the “alternative societal model” which gather the volunteer monks and lay people who have the similar inspiration to involve in the social work activities. This volunteer-based practice is beneficial to an agency and the clients as well as to the volunteers themselves. They can add efficiency if they enable an organization to serve more people, increase visibility in the community, and link agency with the community groups and networks.²⁵⁵ For example, during the big

²⁵⁴ Tushar, K. S, **Textbook on Legal Methods, Legal Systems & Research**, (New Delhi: Universal Law Publishing Co, 2010), p. 12.

²⁵⁵ David A. H, **Community Practice: Theories and Skills for Social Workers**, (Oxford: Oxford University Press, 2011), p. 294.

flood in 2012, because the volunteers and such networks, the organization could gather relief supports to help 1,600 affected Cambodian families, the population at risk in Battambang Province. The poor students and elder people assisted in the same Buddhist aids model. On the other hand, since the programs have not been designed to perform in regular daily basis, the volunteers are more likely to obtain satisfaction and continue to volunteer based on the work they do rather than from the abstractions and mission statements. In this point, BEC follows the traditional engaged Buddhism in gathering the human resources and public financial support which has been considered the “symbol of public participation and common sharing social engagement.” Because instead of exploring the world of modern civil society, BEC takes action to reactivate dysfunctional socially monastic engagement. The organization empowers lay Buddhists with the social idealism of merit making what should be done regarding “Khmer help Khmer” rather than what they contribute to earning (merit) from such contribution. However, this is a social awakening in a duty of citizen from the spiritual inspiration force under the shadow of Buddhist social idealism. BEC creates the model of “Khmer Aids” from this perspective to reduce some ideas that problems of people in need cannot be solved unless the international aids come. However, from the point of view, it has been long-term undermining the culture of self-help group among the poor and the help from the rich to the poor of the same national identity.

To what extent the values of spiritual engagement can mean to the development of young human resources? Monks provided the necessary religious training to shape young men’s moral and ethical development.²⁵⁶ Though such short training does not answer to the change of many, however, BEC gives a critical point of view that “some will change if the teachings touch the point of individual life experiences and they see the benefit of that empowerment to meet a change.” For instance, a hundred people (school students and inmates) were crying at the same time after attending the speech of strangers (monks) in dhamma camp. People usually do not cry without divine touch. It is the condition that one shows the agreement of understanding from personal life experiences. The use of Buddhist psychology in

²⁵⁶ Janet, M, **Cambodian Refugees in Ontario: Resettlement, Religion, and Identity**, (Toronto: University of Toronto Press, 2009), p. 98.

teaching and training can view as processes of discovery of individual change and individual empiricism. Buddhist psychology teaches not through revelation or blind faith, but through investigation and analysis, through the observation of experiences, as well as an understanding of cause and effect and the relationship between reality and consciousness.²⁵⁷ This practice is effective to social morality training and social awareness-raising processes when engaged Buddhist monks communicate their teachings essentially to inmates who have difficult experiences both physically and psychologically.

4.2 An Analysis of Buddhist Social Work Agencies

The role of Engaged Buddhism in Cambodia is in the redefinition religious movement for the common people. Engaged Buddhism does not ask Buddhists to choose between traditional Buddhist spirituality or in social action because it sees them as two sides of the same coin. However, Engaged Buddhism chooses to play a positive role in resolving major problems in human rights, social justice, rights for the poor and dispossessed, nonviolence, and fighting against discrimination among worthy social causes. Engaged Buddhist NGOs in Cambodia which facilitate the transformation of Buddhism into a 'civil religion' of monasteries co-operated closely with the civil authorities in the process of political and economic modernization. From the study, it is considered strengthening the civil character of Buddhism as a philosophy of life rather than a theology of salvation. In many aspects that can learn from this research about how this shall call the opportunities or challenges for the transformation of engaged Buddhism into social work agencies. They see some sufficient empowerment through this kind of movement as an advancing practical application of social philosophy in Buddhism which giving the path of understanding today's problems and bringing some unlimited practices to meet the solutions. Thus a research provides a framework for the analysis of Engaged Buddhist NGOs as social work agencies according to different dimensional aspects below.

²⁵⁷ Dennis, T, Laura R. S, Russell L. K, **Buddhist Psychology and Cognitive-Behavioral Therapy: A Clinician's Guide**, (New York: The Guilford Press, 2016), p. 4.

4.2.1 Religious Dimensions

These above engaged Buddhist organizations for social service and development in Cambodia have identified themselves as religious NGOs operating within the same legal and political framework of secular civil society. However, it is guided by a concept rooted in Buddhist philosophy and concentrated on the activities of the present life manifest in actions which benefit to others and the impact beyond their contributions. From the studies, they started from a moral entity by challenging with a belief in having sufficient transformative capacities like other secular civil society in a concern for justice, reconciliation, and development. Engaged Buddhist NGOs entered into a formal relationship with the local, national, and international organizations or orienting their mission to serve the general public manifesting the benefit in actions other than the oral recitation of the teachings of their religion is Buddhism. Thus BSDA, LHA, and BEC established NGO offices through which to conduct their external affairs. The need to connect to higher levels of decision-making and to share information has led Engaged Buddhism in Cambodia to seek formal recognition as “NGOs.” The transition to “NGO” status is logical because Engaged Buddhist organizations have access to extensive social and resource networks by the long-standing presence of Buddhism establishments and communities around the country. Therefore, their networks and infrastructures are more stable than local and national governments which in some cases provides the path of information and resource that can distribute even during the absence of a state-sponsored alternative. Then to become one, social work agencies considered facilitating institutions that connect Buddhist philosophy, people, function, and resources to meet in the process for common decision-making and actions for the same end but also giving importance to the effective practical application rather than the theoretical statement.

Regarding challenges, socially engaged Buddhist NGO is controversial for some by its activism and the Western influence upon it that people from the conservative stance view find this practice as the threat to changing the traditional practice of Buddhism in Cambodia. It challenges the traditional Buddhism but also acknowledging other fields of non-Buddhist tradition to perform activities. These movements involve hundreds or thousands of active participants. Engaged Buddhism can sometimes be controversial simply because it challenges tradition by working in

innovative ways.²⁵⁸ Thus, people raising the same concern that “monks should stay at the temple and do their monastic jobs, they should not involve in the secular activities like laymen,” said Vandong who faced this criticism while forming his organization.²⁵⁹ However, since the Buddhist monasteries are involved in most social activities in Cambodia, monks have a significant number of opportunities to establish and strengthen their association with the local community residents.²⁶⁰ The best educated, most idealistic and progressive monastics and laypeople are leaders, thinkers, activists, and participants in the movement of engaged Buddhism. However, there are certainly conservative, and liberal groups put their point of view against each other to protect themselves from accusations of being alien Buddhist practitioners, as well as traditionalists, which provides the reason why they are acting socially. They do not attempt to create any effect on existent ways of life as monks and lay people are separately divided to play their role. However, engaged Buddhist NGOs view that too much attachment on one's own religion limits the knowledge on emerging issues and human issues which causes the lack of sufficient power to respond to today's complex problems. Since they aim to work for the present lifetime, they shouldn't bring spirituality and social action into bias which comes first simply because they want to present a clear identity of Buddhism. However, this needs to be considered as a case by case problem and resolution. Engaged Buddhists give priority to this point in consideration.

4.2.2 Organizational Dimensions

The organizational dimensions of engaged Buddhist NGOs encompass organizational variables including representation, structure, and financing. Representation is a key issue to identify the character of the organizations. One of the characteristics of present-day Buddhist movement in Cambodia is the growing gap separating “liberal” and “conservative” believers. If they come from the religious

²⁵⁸ King, S. B. **Socially Engaged Buddhism**, p. 6.

²⁵⁹ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

²⁶⁰ Bunly Soeung & Sung Yong Lee (2017) The revitalisation of Buddhist peace activism in post-war Cambodia, *Conflict, Security & Development*, 17:2, 141-161, DOI:10.1080/14678802.2017.1300356, p. 52.

organization, a clear identity is a key point that organization will never ignore to give importance on it. BEC is in this group of the category; it presents as the leader and Buddhist thinker using formal communication Buddhama (teaching, reading, writing, organizing a group and interfaith work) for spiritually engaged Buddhism. It focuses on inter-aspects of wisdom generation through spiritual teaching. While LHA categorized in quasi-monastic and community based-organization, it particularly works in the “right livelihood”, however, inter-aspects and outer aspects of compassion cooperate in the central idea of engaged Buddhist NGO in the social work. Then BSDA is in a different position to others because religious identity is not a fundamental issue than helping other beings to meet their basic needs or in so-called it focuses on well-being than spirituality as the organization forms in the non-religious based organization even though its name entitles Buddhism. It is essential then to determine the grounds Engaged Buddhist NGOs claim denominational or religious representation.

The organizational structure of Engaged Buddhist NGOs varies considerably depending on the types of organization illustrated in chapter three. Agencies in the sample represent a broad range of organizational structures, determined by both organizational and religious philosophy as well as financial resources. The BSDA is in federal governance system where the power of administration or management is not located all in the central head office but distributed power to local, district, and provincial project managers and project coordinators in five provinces in Cambodia. This requires the share of power in decision-making and performing activities. The LHA and BEC are in the similar system where all of the power is in the central head office. However, they still share some power in performing activities with the project managers but not the critical decision-making that often shows in monocracy that the domination by only one executive director or founder of the Engaged Buddhist organization in most affairs.

This reflects the infrastructure of the Engaged Buddhist community itself. For example, it distinguishes between charitable Buddhist organization as formally constituted components with a hierarchical structure often created by a central power of individual Engaged Buddhist leaders or thinker and Buddhist philanthropic

organization which is spontaneously founded and funded and are not part of a hierarchy or monocratic system. Aside from religious dimensions, to justify the purely practical terms for religious based-organizations, the centralized structures tend to be the most efficient regarding decision-making and resource-allocation may be better suited to advocacy and relief-oriented missions while more flexible autonomous structures would be more suitable for NGOs with predominantly social service or spiritual guidance. In financing, it plays a key role for Engaged Buddhist NGOs in determining the character and agenda of a given organization. But recent key initiatives in the area of development would not have happened if without significant international funding and support.²⁶¹ The BSDA and LHA are primary depending on private donations and funds from local and international supporters in the form of partnership organization, individual donors, and group. With the exception of only BEC which identifies itself to be a maintaining organizational independence with financial resources coming from Buddhist members in the form of donations within the religion itself.

4.2.3 Strategic Dimensions

The integration of Buddhism in Cambodian life likely informed the religious ideologies or worldviews of the majority of those receiving services.²⁶² One of the characteristics of Engaged Buddhist NGO strategies is that of motivation based on Buddhist teachings. An example of this is BSDA's use of five lay precepts to create the contract for beneficiary membership among families in the scholarship program. While there are no words for 'rights' in Buddhism, human rights usually seen as corresponding to articulated duties or obligations that stated in the Buddhist

²⁶¹ Jörn Dosch, The Role of Civil Society in Cambodia's Peace-building Process, Asian Survey, Vol. 52, No. 6 (November/December 2012), pp. 1067-1088 Published by: University of California Press, p. 1067.

²⁶² John Frame PhD candidate (2016) The social construction of success among leaders of faith-based and secular NGOs in Cambodia: Examining the role of faith, Journal of Religion & Spirituality in Social Work: Social Thought, 35:4, 271-294, DOI:10.1080/15426432.2016.1229149, P. 278.

precepts.²⁶³ LHA uses Buddhist morality to identify the preferred characteristics of staff and to cultivate positive behaviors of young female students as well as BEC which uses Buddhist teachings and morality training as the core of all peace projects. A central feature of their mission statements is the recognition of spiritually engaged Buddhism which provides a blueprint for the development of the individual and society besides the degree to which Engaged Buddhist NGOs emphasize for their actions in social welfare and social service like secular organizations. Characterized by missions rooted in Buddhism's beliefs, however, each Engaged Buddhist NGO has many different processes to reach their social work goals. They may combine self-awareness with knowledge of concepts from social work and religious studies to form a working knowledge of Buddhism and an understanding of the diversity of the tradition.²⁶⁴ They use the principles of NGOs in operation by registering for legal recognition of the state and follow the required regulations of civil society in Cambodia. All Engaged Buddhist NGOs seek to realize their missions through effective compassionate action using targeted action is researched and investigated before undertaking. They build social networks from local and international supports to constitute the organizations' social capital facilitating coordination and cooperation for mutual benefit. For example, BSDA often works as a partner with many other international organizations in the health and education projects. LHA encourages the creation of local voluntary networks from villagers and monks in Buddhism and community development programs. BEC on the other hand receives support from Buddhist communities in Malaysia and Singapore to publish thousands of Buddhist teaching books every year for free distribution in Cambodia. This social capital can be seen as both means and an end from the value of the social network and its core idea.²⁶⁵

²⁶³ Judy Ledgerwood & Kheang Un (2003) Global concepts and local meaning: human rights and Buddhism in Cambodia, *Journal of Human Rights*, 2:4, 531-549, DOI:10.1080/1475483032000137129, p. 540

²⁶⁴ Bestsy, L. Wisner, (2011) Exploring the Lived Religion of Buddhists: Integrating Concepts from Social Work and Religious Studies, *Journal of Religion & Spirituality in Social Work: Social Thought*, 30:385-404, 2011, DOI: 10.1080/15426432.2011.619903, p. 385.

²⁶⁵ Putnam, R. D., **Bowling Alone: The Collapse and Revival of American Community**, Simon and Schuster, (New York: 2000), pp. 18-19.

At all levels, underlying process governing most of Engaged Buddhist-oriented NGO activities are the ability to apply social responsibility principle to meet either intrinsic or extrinsic values by an alternative approach, formal strategy, and radical activism. These are in the implicit and explicit propagation of religious and spiritual values, which all three organizations consider essential for the realization of their aims in social work. Therefore, LHA identifies ignorance as the root of suffering which is the core teaching of the Buddha, but interpreted into the effect on life of livelihood security when people lack knowledge and education. Therefore, the main strategy of this organization is empowering disadvantaged people through education opportunities and encourage their people to follow the Buddha' teachings in everyday life along with the transformative process. Moreover, when back to the case of BSDA's vision rooted in "*Metta*," it views this is a pure source in mind of people can be transformed into well-being and safety places for others by identifying own interest with the benefit of all."²⁶⁶ Since they involve in many issues and work for people at large number through diverse programs, therefore, they intend to encourage all staff with the common sense of social workers by the spirit of loving-kindness and compassion. Then BEC believes that if people have morality in their mind mean they are mindful of the quality to judge and guide themselves in the way of self and social responsibility. So they commit to working in cultivating mindfulness of the children, youths and general people through an application of the spiritually engaged Buddhist values and ethics using awakening social morality.²⁶⁷ Hence, Religious authority is ultimately about normative systems that not only explain 'why things are the way they are' but also determine 'how things should be.' Their interpretation of particular social behavior or projects is likely to influence the attitudes of whole religious communities.²⁶⁸

²⁶⁶ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

²⁶⁷ Ven. Hak SeangHai, Executive Director of Buddhism for Education of Cambodia, Interview 1 June, 2016

²⁶⁸ Bunly Soeung & SungYong Lee (2017) The revitalisation of Buddhist peace activism in post-war Cambodia, *Conflict, Security & Development*, 17:2, 141-161, DOI:10.1080/14678802.2017.1300356, p. 143.

4.2.4 Service Dimensions

In the services or outputs provided by Engaged Buddhist NGOs both to their members and to other people, services were divided into three broad categories -- Education, Relief, and Social Service. In the framework of education, all Engaged Buddhist NGOs encompass services relating to formal or informal education, the provision of advice, information and educational material about issues that NGOs are concerned. In the research, education can be considered the core value of social work in Buddhism because it is what the monks and lay Buddhist scholars were familiar with in the past, but when they form themselves into Engaged Buddhist NGOs, they are conditionally required to find a creative approach in participation. When they work for a large targeted group, they give importance to effective communication and delivery of contribution but when the population is small or limited, they focus on the quality of service. These are two different natures of work between BSDA and LHA. The relief program of organizations are often in food distribution, shelter, and sanitation. The principle is they try all possible ways to deliver the relief to meet the emerging needs of people, which some may think as an impact beyond the meaning of traditional charity within Buddhism's boundary. From the many research cases which BSDA and LHA, as well as BEC, they use charity to connect with education goal for poor children. For example, instead of giving them the money for schooling, Engaged Buddhist NGOs support them with food and shelter to prevent children from discontinuing their education and migration with their parents. Then social service meanwhile, is the activities related to peacebuilding and community development, both internal and external. Before reaching the community development, they encourage families to avoid from domestic violence and the causes of it. Looking at services alone, however, one is likely to point out the lack of religious nature of this dimension. Although Engaged Buddhism renders spiritual services based and motivation from this spring but particular organizations concerned with practical resolution. They consider themselves duty-bound to a sense of mission in social work rather the mission of religion and be a source of positive change in society. They have come in connection with non-religious actors in forging a solution to problems facing modern society in Cambodia. Engaged Buddhist NGOs seek to serve based on their

ability to apply the limited knowledge in every possible effective way. The services may see in combination rather than single character.

4.3 New Models of Buddhist Social Work for Cambodia

4.3.1 Recreation: New Engaged Buddhism in Modern Times

The model of Buddhist social work in “recreation” is to reproduce something that formerly existed as in the recreation of a pristine Buddhism vis-à-vis a new engaged Buddhism.²⁶⁹ I refer to it as “identity” that neither traditionalist nor modernist engaged Buddhists will share some minimum personal “character” or “identity” of their origin in the movement of social engagement. Cambodian engaged Buddhists are in the colonial Western civil society. Why do we need to decide whether Engaged Buddhism is new or not? This issue is relevant to practitioners in socially engaged Buddhism who need something definite to deconstruct than to lead the debate among engaged Buddhists themselves. There has been an ongoing debate about preservation of “Buddhist identity” to identify the meaning of “Buddhist social work” and other about its “socialization.” Western engaged Buddhists (who are non-Asian in origin) seem to prefer to preserve and express Buddhist identity of Asia in their countries because they consider it is new as well as Asian engaged Buddhists attempt to integrate knowledge and skills in social services from the Western ideals of socially engaged Buddhism. Thus to modernize Buddhist social work in Cambodia is often linked to the forms of civil society in which the state also grants legal rights for monk and lay Buddhists to perform NGOs’ role. It is likely to request the engaged organizations to reconsider about the forms of expressing identity in Cambodian Buddhist tradition if it does not encourage to socializing engaged Buddhism to serve people at who need help. For any Buddhist NGOs that want to play that role, they need to follow the code of ethical principles and minimum standards for NGOs in Cambodia. In the country, BSDA is only engaged Buddhist organization that

²⁶⁹ Phil, H, *The Sociological Implications for Contemporary Buddhism in the United Kingdom: Socially Engaged Buddhism, a Case Study*, p. 4.

recognized by the Cooperation Committee for Cambodia (CCC) for a non-governmental organization with good professional practices (NGO GPP).²⁷⁰

The CCC seeks to modernize engaged Buddhist organization in social welfare and service. However, Dietrich, a Western engaged Buddhist criticizes such modernity that, “As an NGO with Buddhism in its title, one would think it might promote Buddhism, which in Cambodia, considering how Buddhism was suppressed, shouldn’t be such a bad thing....”²⁷¹ However, she says this from a different social context and experience that in developed countries people have adequate access to social welfare and well-being. Therefore, the spiritual support and meditation is the main methods that engaged Buddhists can do except in Cambodia. Regarding the concerns of welfare for needy, Thorn’s reply is that, “*Buddhist NGOs should serve the people not their religion.*”²⁷² In particular, engaged Buddhists share some essential features with traditional forms of Buddhism, but also contains substantial differences to warrant calling it a relatively “new” form of Buddhism unique to the modern era.²⁷³ Therefore, what makes the new form of Buddhist social work is that it changes the notion of just and non-discriminating way of serving the people. They learn that social work is not the same as merely “doing good” like what some people refer to the activities of socially engaged Buddhists identical with social work. With this, a practitioner should have the basic understanding of the concept of social welfare, and the role of engaged Buddhist in social work within this concept, as well as any specializations of social work. Such a concept can also be found in Buddhist teaching which suggests “skill in means” or in Pali “*upayakusala*” for Buddhist social activist and service movements.²⁷⁴ It is an appropriate tool, not only to explain what engaged Buddhists are doing, but who they are and to what extent they can characterize under this rubric.

²⁷⁰ Buddhism for Social Development **2012Action: Annual Report**, p. 54.

²⁷¹ Dietrich Angela, Interview, 21 July 2017.

²⁷² Thorn Vandong, Interview by Kimpicheth Chhon, In-depth interview, BSDA’s head office, Kampong Cham province, 30 March 2016.

²⁷³ Christopher Q, **Action Dharma: New Studies in Engaged Buddhism**, (London: Routledge Curzon, 2003), p. 287.

²⁷⁴ Pye, M., **Skilful Means: A Concept in Mahāyāna Buddhism**, (London: Duckworth, 1978), p. 13.

The research found that this would never arose had engaged Buddhists encountered a Western elements and sociological thoughts unique to the modern era cultivating Buddhist social work in Cambodia, but this does not completely separate from the traditional form of Buddhism which to reproduce critical thoughts and technical application that formerly existed. There is a huge evidence that prove modern engaged Buddhist organizations have received influence from INGOs since late nineteenth century during the recreation of the nation after genocidal era. In the case analysis of Buddhist social work models by engaged Buddhist organizations, BSDA is perceived as a recreation of a lost tradition or simply as a continuation of old tradition. It is to these lost origins as influenced by the European-American colonialism determined the modernization of the new engaged Buddhism.²⁷⁵ For those who have the traditionalist stance will have to debate the disadvantages of such Buddhist social work model that threatens traditional Buddhist identity. However, the other modernist stance will argue on its advantages to deal with today's world problems. Ken agreed to the idea that Buddhist social goals surely need to be no less radical than is the "inconceivable liberation" of the individual. That is to say, the work toward the creation of free of war, poverty, curable disease, and the many forms of oppression and exploitation through the evolution of a compassionate and cooperative commonwealth.²⁷⁶ However, we barely see how traditional forms of engaged Buddhism can reach to any level with so-called effective solution practice because its system is not created to allow self-monitoring and evaluation, and there is also no flexible renovating engaged approaches to advance away from the term "conservative" within its identified cultural and ethical boundaries. However, a modern model of Buddhist NGOs in social work always require having self-assessment and new capacity building in response to these contemporary issues. In this model, the modernist engaged Buddhists from recreationist stance consider Buddhism as the "ethical value" but not the "shadow" seen through the external presentation of "identity." The monks' role in social welfare and service is socially active in a similar fashion to the lay social workers but remain in monastic lifestyle and for those who

²⁷⁵ Phil Henry, "The Sociological Implications for Contemporary Buddhism in the United Kingdom: Socially Engaged Buddhism, a Case Study", p. 8.

²⁷⁶ Ken Jones, **The New Social Face of Buddhism: A Call to Action**, p. 176.

have no intention to challenge with cultural debate will transform themselves to be the lay movement. This model suggests a need to take account of the hybrid identities that are emerging, and moving away from an essential, normative view of religious identity using self-recognition.²⁷⁷ This research found that most sympathizers who do not embrace the tradition are sympathetic to a Buddhist understanding of the world and to the way Buddhist activists propose to change the world.

4.3.2 Reform: Alternative Modern Engaged Buddhism

The model of Buddhist social work in “reform” is to in a similar fashion to that tends to be a politicized view of engaged Buddhism between inherently new and improved ethic is the dichotomy between tradition and modernity. This Buddhist social work model tends to balance expression between “Buddhist identity” and the modern practice that often motivate engaged Buddhists from their practice groups in the specific Buddhism and alternative tradition, to an association with integrative approaches in social helping, service, and welfare.²⁷⁸ These engaged Buddhist organizations were often formed in the monastic or quasi-monastic model to preserve certain Buddhist identity while playing a role in social service. This model provides a unique platform for social work which includes both monks and lay people who can work for social services on an equal footing. To this point of view, I may call this as “alternative traditionalist modern engaged Buddhism” because of a need to find out hidden or unseen knowledge, skills, and values within Buddhist tradition in Cambodia, vis-à-vis a modernity that brings a middle point in handling social work. This example may learn from the “Peace House Program” of LHA that uses “monastic identity” as a symbol tool of modern technology communication to gathering the sources, establishing welfare, and creating sustainability by reactivating formerly existing alternative welfare network within the community as well as among local monastic leader networks. The issue here is whether one sees “Engaged Buddhism” as a hermetically sealed tradition of the past, or as an ongoing and interactive tradition that

²⁷⁷ Phil Henry, *Op. cit.*, p. 15.

²⁷⁸ Phil Henry, **Adaptation and Developments in Western Buddhism: Socially Engaged Buddhism in the UK**, pp. 19-20.

is always adapting to changing circumstances in which it thrives. A reformist view of “altering to improve” in introducing the adaptations of sociopolitical thoughts to the debate; it is here that overlaps of recreation and reform will occur, and can be both or more than traditionalists.²⁷⁹

It is hence a question of what counts as Buddhism and what counts as authority and authenticity for Buddhists involved in this adaptation. I found that this form of engaged Buddhist organizations not only share this emphasis on the essentials of Buddhism, but appeal simultaneously to the source of authority that operates within the particular Cambodian Buddhism traditions that legitimize any adaptations or cultural omissions. A question of authenticity is always a central concern but a reformist view is that it is worth to explore the boundaries of tradition in social work further because the normal understanding of skillful means entails an interpretative activity within the tradition.²⁸⁰ This model ranges from tradition-oriented groups that do not attempt to adapt, to groups that have various techniques of adaptation.²⁸¹ With this point of view, I see the use of “skillful means” by engaged Buddhists. The understanding of the concept of social activist and service movements is different to the modern practice because this form of social work model will apply to the genuine practice only within its flexible tradition and some specializations of social work. Furthermore, it raises another question: at what point is the Buddhist tradition stretched beyond recognition by institutional and conceptual change? These so-called movements were constructed in various forms and often through individual groups and networked organizations that membership gathered based on common intentions. They recognize a sense of unity and purpose in this new model to improve in context to a social and politicized views of engaged Buddhism. For example, many temple leaders in Siem Reap are willing to join a network with LHA in Buddhism for

²⁷⁹ Phil Henry, Op. cit., p. 9.

²⁸⁰ Pye, M. *Skillful Means: A Concept in Mahāyāna Buddhism*. (London: Duckworth, 1978), p. 160.

²⁸¹ David, N. K. *Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation*, (New York: Routledge Curzon, 2004), p. 23.

society and sustainable community development through the function of local alternative social helping group of religious leaders.

The important detail in this model is to use the traditional practice with effective, skillful means and compassionate action that adapt from formerly existing need to cultivate a unique character in the service of engaged Buddhist mission. It is so-called “smart in negotiation with political, social, and cultural boundaries” that make it can stand in the center between those who are optimistic and pessimistic about socially engaged Buddhism and particularly in the conservative Buddhist countries. In examining the identity in Cambodian Buddhism, it is suggested that they move on from a fixed view of religious identity, based on participants and non-participants. However, the engaged Buddhist in this form points out that “whichever way the engaged Buddhists were involved in social activities wherein it is not a common practice ,they will have to encounter the complaint or debate about the new character of the Buddhist tradition. However, it does not mean that people will immediately disagree, as they rather need a proof of Buddhism’ value from the practice of engaged Buddhists”. In this model, engaged Buddhists from the reformist stance to consider Buddhism as the “ethical value and also the identity” should express. It suggests a need to set up the standard of character and value in Buddhist social work mission.

4.3.3 Revision: Traditional Engaged Buddhism in Modern Form

The Buddhist social work in “Revisionist Model” is a “modification” in line with a traditionalist view where engaged ethics and traditional forms are modified and treated equally as a single and continuum entity.²⁸² Like modernism is only one strategy to reposition Buddhism in a modern context; traditionalism is another attractive alternative strategy.²⁸³ The socially engaged Buddhist revision of traditional practice is considerably related to the “path of spiritual development” than to an

²⁸² Phil Henry, “The Sociological Implications for Contemporary Buddhism in the United Kingdom: Socially Engaged Buddhism, a Case Study”, p. 8.

²⁸³ Hanna, H, Ute, H, Mark, T, Vladimir, T, Koen, W, **Buddhist Modernities: Re-inventing Tradition in the Globalizing Modern World**, (London: Routledge, 2017), p. 2.

application of traditional practice to the social field in the formal practice.²⁸⁴ The typology of “traditionalist Buddhist social work” is engaging with ritualistic nature of their tradition and the interpretation of Buddhahma into a sociopolitical dimension when practitioners perform their religious service mission. It is a defining blur boundary that begins with the cultivation of a lifestyle by individual engaged Buddhists as a motivating model for society.²⁸⁵ This form gives importance to particular characters of engaged Buddhist exemplars as the central idea to the design of engaged Buddhism methods applicable to the system of social work practice with far less organized and strategic than the models of reform and recreation. Their expression of loving-kindness and compassion often present in the forms of service and relief organizations which involve in alleviating suffering based on religious practice and charitable activity.

However, they have no attempts yet to alter the functional practice beyond that. In other words, the “conservative model” has been called as such because engaged Buddhists tend to limit themselves within the boundaries of identified culture and tradition. This model can be referred to as “Khmer Buddhist tradition” in the proportion of Southeast Asian trained Buddhism. Thus BEC is defined by this way of practice, a movement of Khmer traditional engaged Buddhist organization. They applied distinctively Buddhist social ethics relevant to their particular practice but rarely cast doubt on its Buddhist identity because the revisionists view of cultural influence, cannot be easily removed. In this point of view, engaged Buddhists seek the rights given by monastic and social regulations to perform their social duty before adaptation because they do not want to face criticism on what may be considered an alien practice under the nature of traditional Buddhism in Cambodia. The modernists’ claim to a traditional Buddhist social work does not fit easily with the issues surrounding contemporary society.²⁸⁶ However, the traditionalist argues that the engaged Buddhists should be expert in what has formerly existed, giving importance

²⁸⁴ Charles, S. P, Kenneth Ken’ichi, T, **The Faces of Buddhism in America**, (California: University of California Press, 1998), p. 285.

²⁸⁵ Ken, J, **The New Social Face of Buddhism: A Call to Action**, p. 175.

²⁸⁶ Mr. Thorn Vandong, Executive Director of BSDA, Interview, 30 March 2016.

to “spirituality.” They claim this is the main job of engaged Buddhists but for others in the social field, it is just learning to be skillful. The practices, teachings and learning communities of traditional engaged Buddhists and organizations might develop sufficient transformative power from spiritual training to meet social service and social change. It is relevant both for emphasizing daily-life practice and for those active socially.

As observed, a hidden dimension that we might never notice, is in fact, the revisionist/traditionalist engaged Buddhists works in spreading the values of social welfare, and service. Many stories explain that experienced engaged Buddhist leaders do not play the social worker’s role themselves, but many others were inspired to be the formal and alternative social workers under their guides. Another reason this does not require exact system because the natural lifestyle model means to invite people at large to join in what they would express as “the spirit of helper.” This is different to the abovementioned two models that they particularly attempt to work by themselves with the minimum self-identified standard of practice in engagement mission which exists in both LHA and BEC. For example, LHA’s views point out that “there are more than 50,000 temples in Cambodia and if these temples are willing to join in a social helping of their community, the country will have a lot of welfare resources, human capital, social helping institutions.” It is similar to BEC’s view on “charity and relief that can do because a significant contribution of people and it is considered the symbol of public engagement.” Here it suggests that both reformist and recreationist forms were born from this step of awakening the “spirit of engaged Buddhism,” working from motivation to gathering people for action involuntary basis. To conclude, traditionalists see the modern form of engaged Buddhism as essentially continuous with traditional forms of blending traditional Buddhist morality to contemporary social concerns that can help to immediate suffering as well as to deeper structural problems, and complement the sources of other traditions and approaches.

4.3.4 Recharge: Buddhist Social Work in Harmony Mission

The Buddhist social work in “recharge” is the harmony idea of engaged Buddhism of personal and social life are developed through the inter-aspects and

outer-aspects as ‘wisdom’ and ‘compassion.’ This model suggests the original values of Buddhism rather than presenting its traditional practice or identity. It is the understanding, and the latter is harmony in relation to other beings. It could be argued to what extent for Buddhist social work in harmony mission? The harmony mission in Buddhist social work aims to create the social, political and psychological impact. The application principles in the Theravada Buddhism are giving (dana), morality (sila), and meditation (bhavana). These are fundamental to all Buddhist practices for personal engagement and social activism. The individual and social suffering may result from uneven wealth distribution within a society, maintaining that there is a governmental duty to ensure that the people meet their basic needs and to strive to banish the poverty.

The Engaged Buddhists can prioritize the people that suffered most in providing services because of the inadequate material provision basic needs. One of the dimensions in which wealth has valorized with Buddhism is the manner in which it offers greater opportunities for giving to others without diminishing the total wellbeing of the giver. When those who have more wisdom can produce more than they need to maintain their living, they should share the access to the needy people. For example, Engaged Buddhist NGOs created a self-saving group in the community and support individuals to do the sufficient economic farming. This form of compassion reproduces the generosity and the interdependence of participants. Buddhist norms for wealth redistribution through the process of sharing provide a vision of ‘the well-ordered society which serves as guides in criticizing existing to the social arrangement.’ Thus the absence of poverty is a better gauge of government’s success than the presence of millionaires.

The social insecurity is not surprising if to say that due to the poverty. The Buddhist social concern is based on the interdependence of individual morality to ensure the social security. Engaged Buddhists can use meditation to aid the individuals’ spiritual progress to engage in acts with productive, secure, and stable society. In the so-called lay Buddhist five precepts are the collective social responsibility that every Buddhist has a duty to protect the rights of others and also to prevent individuals from the cause of suffering in daily life. It also considered the self-

discipline that can prevent the poverty from personal factors. Engaged Buddhists bring both meditation and social awakening duty along with the work in sharing the welfare to individuals. Because of the three development dimensions along with the religious mission, the achievement of participants has considered the same as to the achievement of Budhadhamma propagation.

4.3.5 Buddhist Social Work in Cambodia should be expected to Achieve

Engaged Buddhists in Cambodia show concern for social issues and seek the practical results to the problems at the crossroads of individual and social transformation. The reformation of Buddhist social work emphasizes on “good works” is the result in the creation of socially engaged Buddhist NGOs. Even the three selected organizations mentioned in this research are presently more organized and strategic. But many are less organized than some of Christian organization in the country whether in terms of general social and political strategies, concrete interventions in particular institutions, or participation in public policy discussions. The Engaged Buddhist NGOs will necessarily adapt to social systems but also to new strategies and social and political practices. How can social work practice of Engaged Buddhist NGOs respond to the major structural problems of Cambodian society? Such as to the growing violence, anomic; to racism, sexism, and other forms of discrimination and oppression; to the deterioration of many democratic institutions of rich and poor; to the problems linked with growing globalization and coordination of capitalist system?

I expect that Engaged Buddhists will be able to respond to these issues which is a need for larger scale strategies of transformation. They are necessary to have a good practice with knowledge, skills, and strategy to produce the social impact depending on social viewpoints, values, standard, lifestyle, and psychological characteristics that shaped the people and community. However, many Engaged Buddhists and organizations have not learned from such organized process in their social participation. Nonetheless, the information of various kinds of Buddhist social work seems far less emphasized on the practice for long-term social impact. To what

extent Buddhist social work should be expected to achieve is practical results with sustainable development? The Buddhist social work needs to provide a base for this to address the problems and the suffering of Cambodians.

Additionally, perhaps the Engaged Buddhists need to find out what are the practical links between Buddhist theory and application in response to the concerns of adequate preparing Buddhism for engaging in the professional social work. Modern Buddhist social work has to provide the evidence of result from the practice than answering the question. Such as if there is a question that: Does the practice of right livelihood contribute meaningfully to the creation of a new society? It is often assumed the result by expected result from the theoretical statement, but Engaged Buddhists, especially the organizations need to make those hypotheses come real from today practical application.

4.4 Concluding Remarks

The social work practice of Buddhism remarkably developed from the real lifestyle of individual engaged Buddhists and organizations in the country. So the proposed models of Buddhist social work should not priority focus on the management system than the suitable application. Because should be noticed that the certain religious culture of Buddhism in Cambodia does not prepare for this change before engaged Buddhists can negotiate with proper identity of expression and action. It is the reason that I suggested the models of Buddhist social work based on possible practical application than the particular standard system for organization. All proposed four models can guide to the engaged Buddhists which they can do to support with their lifestyle and work. Nonetheless, each model offers suggestion the strength and weakness in the social work practice in Cambodian Buddhism. But it does not mention that which model is better than the other because the efficient negotiation with the boundary of spiritual and social participation is the vital key to bring sufficient transformative power in the socially engaged Buddhism.

The models of Buddhist social work shall apply distinctively and relevant to their particular contexts of the capacity and standpoints in recreation, revision,

revision, and recharge of individual engaged Buddhists and organizations. I understand that not many engaged Buddhists can work well in the recreation model because they are not ready to distinguish the social work from the religious propagation. Although the results show they intend to use later three models which they can preserve certain unique identity in Buddhism. This is a significant point I have argued in this chapter that perhaps the scholars should not overlook alternative social work profession which comes from the initiative practice of the socially engaged Buddhists.

CHAPTER V

CONCLUSIONS

5.1 Conclusions

After studying and analysis of “New Models of Buddhist Social Work in Cambodia,” as in the first objective in chapter two in this literature, review study found that Buddhist scholar has divided Buddhist social work into three models by degrees of articulation: alternative societal model, social helping, and radical activism. It found that socially engaged Buddhism is grounded in the spiritual practice and compassionate action to participate in the social engagement. Practitioners consider these as the “core value” formerly existed in Buddhist philosophy as well as an adaptation of the “Buddhist social work.” They described mindfulness could bring people into a further awareness to stop terrible things from happening in the world and compassion being considered as the pure inspiration upon the heart and love to empower social work action. To what extent is from the articulation of Buddhist theoretical application models? The Buddhist teachings in social work application models were articulated through different series by socially engaged Buddhist leaders to react with today world’s problems. They unified the Buddhist social teachings and practices with the notion that can be applied to the participation in the social, political, economic and ecological affairs. The analysis of literature found that models of their philosophy and practices have deeply rooted in critical thinking and self-recognition of the problems which engaged Buddhists to seek for sufficient transformative power to guide for action and development. The nature of ideology emphasized significantly on socially engaged practice and development that bring to meet intrinsic value than extrinsic value. Thus, a question of the war against peace they suggested seeking peace in mind before stopping war, using love to heal hatred, and practicing non-violence to end the violence. The Buddhist philosophy does not give negativity on modernity. However, a debate pointed out a good developer should not let any beings on earth (human, animals, and plants) become the victims of it. In the economic issue,

Buddhism supports the Middle Way of ‘need-based’ but not the ‘consumption’ above individual need. This part, moreover found that in the absence of clear principle in the discussion on modern human rights, Buddhism offers a greater emphasis on responsibility and respect other’s rights by an application of Buddhist lay precepts. On the other hand, engaged Buddhist ecological perspective considers “dependent origination principle” to express the concern about environmental issues that everything on earth is interdependent to survive; no nothing can be destroyed just for the survival of other.

In the second objective in chapterthree, the research found that three engaged Buddhist organizations in Cambodia provided a different sense and degree in participation in the social work and portrayed the models for socially engaged Buddhism in the country. Among these, BSDA considered the most advanced practice that brings Buddhist social work into modernity. This engaged Buddhist organization’s functions are seeking to empower the lives of vulnerable people at large and community engagement in social development by holistic education welfare, health service, agricultural training, and social accountability development programs. However, LHA has presented another model that instead of exploring to a broad field, the organization focuses its work particularly for empowerment of gender equity with the identified quality of caring, education service and traceable effective transformative mechanism among groups of vulnerable children and young girls. While BEC provides another model of Buddhist social work with a form of traditional Buddhism in the modern time by using social morality training as the modern Buddhaddhamma communication with the direct delivery approach and considers social awakening of people is the symbol of “public social engagement.” In an application of Buddhist philosophy to particular problems, BSDA applies lay five precepts as the required rules for being members of beneficiaries to stop violence within the families and prevent all kinds of gambling and addictive behavior that cause to poverty and as well as the cause of violence. This five precepts regulation also similarly found in LHA but only being used for different purposes like BEC monks teaching the Human Rights, however, instead of telling the people to protect their rights they suggest them to respect the “Rights” of others by observing the five precepts for lay people. This is

in the sense that if the rights of every people being respected, then the rights of that person will also receive the protection. However, LHA sees those who are not in the position to protect themselves or being disrespected, like women who need sufficient transformative empowerment that strengthen individuals against discrimination. The practitioners of Buddhist social work embraced the same central idea of “Loving-kindness and Compassion.” However, I found differences by degrees of expression among the three engaged Buddhist organizations depending on the of their application. In summary of models in compassion: mind, behavior, and action in which some use this as the symbol of engaged Buddhism and other use it as action need to be taken beyond the compassionate mind, and these are compatible with the models of alternative, social helping, and radical activism.

In the last objective in chapter four, this research found that the challenges often shown in the debate on traditional Buddhism vis-à-vis modernity to the path of Buddhist social work in Cambodia. In fact, a “good model of Buddhist social work” is not about professionalism but rather how engaged Buddhists are sharp in dealing with their own “Buddhism identity” which is the priority before they can achieve the so-called “social worker” in the form of socially engaged Buddhism. There are three suggested models for Buddhist social work in Cambodia: recreation, reform, and revision. These models are flexible in response to different contexts or a particular path of engaged Buddhism empowered to take action in social work duty. First, a form of modern Buddhist social work from recreationist stance, which sees Buddhism as the “ethical value” but not the “shadow” seen through the external presentation of “identity.” It intends to socialize the roles of Buddhist social work beyond the formerly identified cultural boundaries of practicing Buddhism in society. This model inspires the notion of Buddhist social work in the sense that honest service to the people than working in accordance to their religious purposes. Second, it is from reformist stance called “alternative modern Buddhist social work” that requires the identification of hidden or unseen knowledge, skills, and values within Buddhist tradition vis-à-vis a modernity to perform between those who are optimistic and pessimistic about socially engaged Buddhism. In this model, engaged Buddhists from the reformist stance consider Buddhism as the “ethical value and also the identity” should express. Third, it

is a conservative model of Buddhist social work because engaged Buddhists tend to limit themselves within the boundaries of identified culture and tradition. It is a “modification” in line with a traditionalist view model I refer to as “Khmer Buddhist tradition” often presented in the path of spiritual development. However, this practice will eventually play as lifestyle model to invite people at large to join in “the spirit of helper” to engage by their way of articulation.

5.2 Discussions

There is a great diversity of Engaged Buddhist Organizations in Cambodia, both concerning models of NGOs, as well as how they use Buddhist principles in their organization and about society. They see the relation of human rights, democracy, economic and social justice in Buddhism but people do not understand all the concepts of their religion. Therefore, the challenge is how to convey the meanings of teachings in Buddhism in an easily understandable manner so that people can see Buddhism relevant to development. Engaged Buddhism is at base a modern application of traditional Buddhist values and principles to the contemporary problem but may need to integrate with other fields of knowledge for effective practice in social work duty. For example, Engaged Buddhist NGOs are required to have good governance, accountability, and transparency system in which never be the question in the traditional practice of engaged Buddhism. The Buddhist teachings are in social work application within organizations often seen in exchanging or combining between secular and religious values. It can consider a new duty-oriented practice of engaged Buddhism in Cambodia that try to bring the rights-based approach that used by most secular NGOs and a moral-based approach together. However, Engaged Buddhist NGOs often take a moral stand on controversial issues, due to their commitment to advocacy and service, even if they are being questioned on involving in secular affaire or economic activity like running social enterprise business.

The infrastructures of the organizations themselves reflect the character or identity of particular engaged Buddhist NGOs and to identify their roles in the social affair. This creates a gap separating or integrating the Buddhism’s mission and social work’s goal because it can consider the same end or different path depending on the

value that organizations represented: liberal and conservative believers. The degree of expression such as BEC represented to the religious organization, LHA in bilateral, and BSDA in secular of non-religious discrimination. This will also influence to the strategic of their social engagement and the model of providing social service. The duty-bound may suggest Engaged Buddhist NGOs concern with a practical resolution of the problem they response than the religious mission. The complexities of self-identification are represented in a dichotomous fashion which telling about the models of Buddhist social work formed by Engaged Buddhist NGOs in the country. The new models of Buddhist social work are being suggested to help present some preliminary understanding of how Engaged Buddhist NGOs in Cambodia see themselves and see the necessity of participation in the social affair.

5.3 Suggestions

5.3.1 Suggestions for Practice

1. The Engaged Buddhists and organizations should be trained for social work profession in the specific field of issues to work with the quality of service and efficiency.
2. Buddhist social work needs more innovation of practice in particular issues beyond the theoretical statement in Buddhism, so it is necessary to integrate with other fields of knowledge for practical resolution.
3. The social work of Engaged Buddhists and organizations in Cambodia should consider the benefits of people before the religious propagation's goal.
4. The Engaged Buddhists and organizations should avoid discrimination on other people with different religions in the country while their social work practice..
5. The Engaged Buddhists and organizations should cooperate or exchange the knowledge and experiences in the social work practice to identify the suitable model and standard for Buddhist social work in Cambodia.

5.3.2 Suggestions for Policy

1. The state should empower the monks to participate more in social development, environmental protection, and political conflict resolution and other issues that they have the resource and capacity
2. The Engaged Buddhist NGOs should include the Human Rights policy within the organization such as non-discrimination, women rights, and child rights protection.
3. The Engaged Buddhist NGOs should have policies relating to anti-fraud, conflict of interest, financial, and grievance to make the Buddhist social work accountable and transparency.
4. The Engaged Buddhist NGOs involved in social work activities should have the strategic plan for participation in any issues.
5. The Engaged Buddhist NGOs should have a proper staff recruitment process to select the qualified candidates to work for the social service and welfare activities.

5.3.3 Suggestions for Further Research

1. The action Buddhism in civil society in expanding the boundary of Buddhist social work in Cambodia.
2. A new role of Engaged Buddhism in social enterprise for community development in Cambodia
3. The contribution of Buddhism to social work models for development in Cambodia
4. Buddhist social work of integration for transcending difference and social action in Cambodia
5. The empowerment models of social and community change by Engaged Buddhist organization in Cambodia

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Appendix I

In-depth Interview

Semi-structure Interview

1. Please give me an introduction about the history of this engaged Buddhist organization?

- *What does the organization work for and involve in?*
- *How do you define the Buddhist social work?*

2. Could you please tell me about the projects and programs that offered by the organization?

- *Why does the organization decide to offer these projects or programs?*
- *How to identify the problems, needs and its models of practical resolution within each project?*
- *What are the impacts and challenges?*

3. What are the main principles and philosophy that make this engaged Buddhist organization becomes what it is?

- *How do you identify the philosophy whether from Buddhism or other areas of social work knowledge?*
- *How to apply these ethical principles in real practice?*

4. Could you please explain how to organize this engaged Buddhist organization?

- *How many people and what do they do in the functional structure?*
- *Where do you receive the financial support and how to manage it?*
- *How to gather, select or recruit the people (or engaged Buddhists) to work for the organization?*

Non-structure Interview

Questions were guided by the main issues within the list below:

Buddhist social work under model of four Rs

1. *Revision* as in, to modify in line with a traditionalist
2. *Reform* as in, to improve as by alteration
3. *Recreation* as in, to recreate the a pristine Buddhism vis-à-vis new engaged Buddhism.
4. *Recharge* as Buddhist social work in harmony mission

Appendix II

Key Informants

1. Buddhism for Social Development Action

Key Informants

No	Names	Position	Organization	D/M/Y
1	Mrs. Som Somalen	Scholarship Management Officer	BSDA	5 January 2016
2	Mr. Seang Kosal	Smile Institute Manager	BSDA	20 January 2016
3	Yam Sarith	Education Officer	BSDA	13 February 2016
4	Mr. Heang Seanghath	Social Enterprise Manager	BSDA	13 February 2016
5	Miss. Ourn Leakhena	Volunteer teacher of Angkor English School	BSDA	15 February 2016
6	Miss Sok Nai	Former BSDA's student and staff	BSDA	16 February 2016
7	Ven. Suan San	Provincial Project Coordinator	BSDA	18 February 2016
8	Mr. Aun Kimseng	Director of Program Department	BSDA	22 February 2016
9	Mr. Sorn Loemva	Project Coordinator of Health	BSDA	20 March 2016
10	Mr. Sok Channy,	Director of Financial Department	BSDA	20 March 2016
11	Ven. Doeun	Director of RFKV	BSDA	25 March 2016.

	Kosal			
12	Mr. Say Sokhoeun	Communication officer	BSDA	25 March 2016
13	Mrs. Kim Soraya	Project Coordinator of MKK	BSDA	27 March 2016
14	Miss Chen Jiali (Chinese)	Technical adviser	BSDA	29 March 2016
15	Mr. MDC. Manuel	Communication & Fundraising	BSDA	29 March 2016
16	Ven. Cham Pholla	Director of Angkor English School	BSDA	30 March 2016
17	Mr. Thorn Vandong	Executive director of BSDA	BSDA	30 March 2016
18	Mr. Sok Vannra,	Director of Human Resource Department	BSDA	30 March 2016
19	Miss. Khagna Kim	Former student of Apsara Dance Center	BSDA	10 October 2016

Beneficiaries

No	Names	Beneficiaries of the Projects	D/M/Y
1	Choeun Sopheaktra	Scholarship	20 January 2016
2	Horn Vortana	Angkor English school	3 February 2016
3	Phan ya	Apsara Dance Center	10 February 2016
4	Van Ya	Happy Happy Center	1 March 2016
5	Voeun Sodanit	Scholarship	5 March 2016
6	San Seng	Rice Field Kid Village	11 March 2016

2 Life and Hope Association

Key Informants

No	Names	Position	Organization	D/M/Y
1	Ven. Sork Rem	Director of Wat Dammak Learning Language Center	LHA	12 May 2016
2	Mr Ran Sophul	Project Assistant in Buddhism in Society Program	LHA	16 May 2016
3	Miss. Nhoern, Yun	Finance Officer	LHA	7 June, 2016
4	Mrs. Ta Chan	Peace House	LHA	10 June, 2016.
5	Mr. Vuthy Thoeurn	Project Coordinator of Buddhism for Society	LHA	10 June, 2016
6	Somnieng Hoeurn	LHA Founder, Senior Advisor	LHA	
7	San Nekta	Program Advancing Girls' Education	LHA	15 June 2016
8	Kumpheak Oun	Program Advancing Girls' Education /University	LHA	15 June 2016
9	Mr. Path Soben	Project Coordinator	LHA	18 June 2016
10	Ms Srey Serirstha	Project Coordinator of Advancing Girls' Education	LHA	20 June 2016
11	Mr. Van Ratha	Project Coordinator of Education	LHA	21 June 2016
12	Miss Son Pisey	Childcare Staff of Children's Development Village Project	LHA	27 June, 2016
13	Ven. Choeurn Chhun	Co-founder of Life and Hope Association	LHA	2 July, 2016

Beneficiaries

No	Names	Beneficiaries of the Projects	D/M/Y
1	Phol Mengheak	Program Advancing Girls' Education	11 May 2016
2	Nol Yourt	Program Advancing Girls' Education	11 May 2016
3	Oueurn Thida	Program Advancing Girls' Education	11 May 2016
4	Pisey Son	Program Advancing Girls' Education	15 June 2016

		/University	
5	Chang Vimol	Hyatt Siem Reap & LHA Sewing School	27, June, 2016
6	Purt Chin,	Hyatt Siem Reap & LHA Sewing School	27, June, 2016
7	Yheorm Tha	Hyatt Siem Reap & LHA Sewing School	27, June, 2016
8	Chun Sambo	Hyatt Siem Reap & LHA Sewing School	28, June, 2016
9	Kap Syeyhab	Hyatt Siem Reap & LHA Sewing School	28, June, 2016
10	Wan Rathy	Hyatt Siem Reap & LHA Sewing School	28, June, 2016
11	Leen, Land	Children's Development Village	29, June, 2016.

3 Buddhism for Education

Key Informants

No	Names	Position	Institution/Or ganization	D/M/Y
1	Ven. Som Saroun	Advisor of BEC	BEC	2, January 2016.
2	Ven. Vy Sovechea	Senior advisor and director of Phrea Shanu Buddhist University of Battambang	Phrea Shanu Buddhist University of Battambang	15 May, 2017
3	Ven. Yem Vanna	Volunteer	BEC	17 May, 2017
4	Ven. Saroun Ran	Program director	BEC	17 May, 2017
5	Ven. Hak Sienghai	Founder and Executive director of BEC	BEC	1 June, 2016
6	Ven. Sok Sameoun	Volunteer	BEC	2 June 2017
7	Ven. Sovanny Ouk	Volunteer	BEC	5 June 2017
8	Ven. Chhorn SovannDET	Volunteer	BEC	9 June 2017

Appendix III

Photos of Interviews



Mr. Thorn Vandong, the Executive director of BSDA



Focus group discussion with the school



Mr. Aun Kimseng, Director of Program Department of BSDA



Mr. Say Sokhoeun, Communication officer of BSDA



Group interview with foreign volunteer



Group interview with villagers under support of BSDA



Field observation the students under support of BSDA



Group interview with the slum community



Former sewing student of BSDA



Weaving student



Parents of students



Cooking students at Smile Restaurant



Mr. Heang Seanghath, Social Enterprise Manager of BSDA



Service student at Smile Restaurant



Visit home of BSDA's sewing student



Mr. Van Ratha, Coordinator, Education and Development Officer of LHA



Ven. Prim Prey, LHA's volunteer



Page's students of LHA



Group discussion with LHA



Ta Chan's family received Peace House



Family received Peace House from LHA



Sewing teacher of LHA



Ta Chan family received a Peace House from LHA



LHA's group discussion and meeting



Interviewed BCE's team



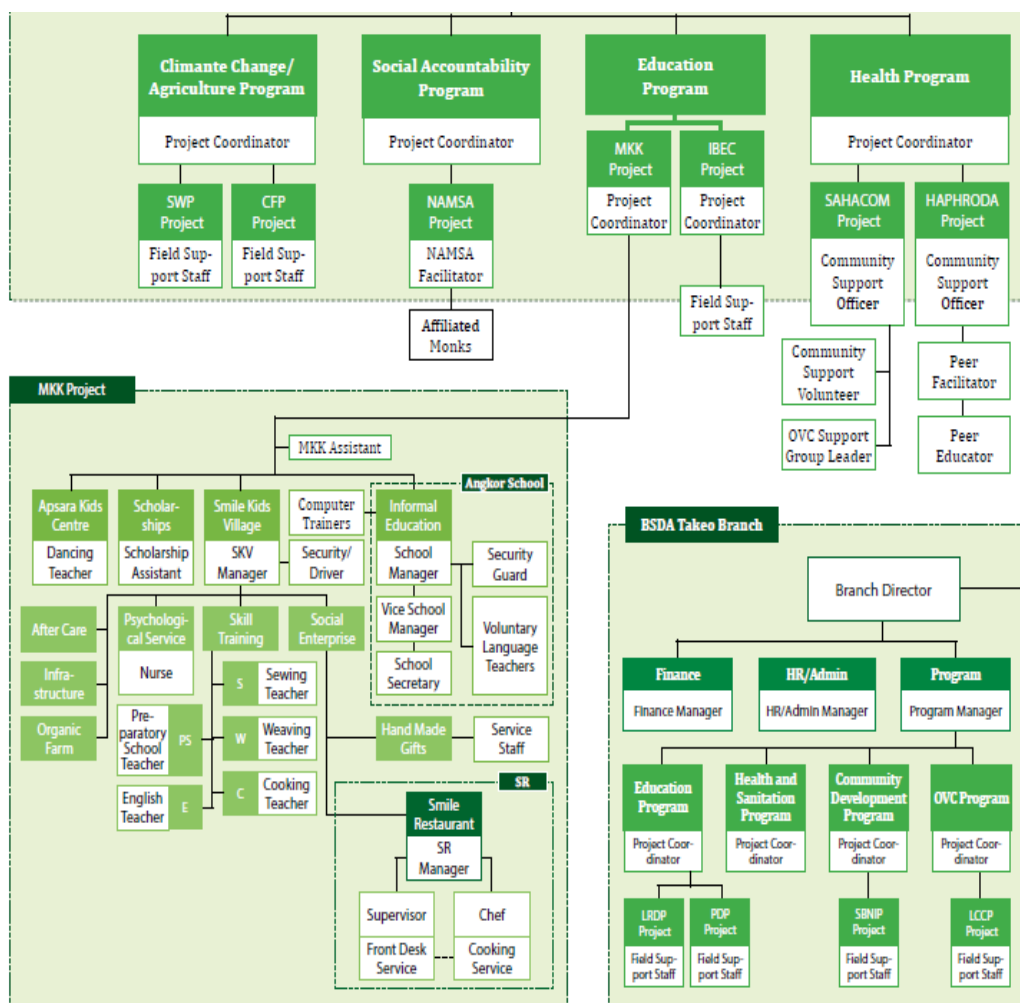
Group interview with BEC



Ven. Vy Sovechea, the director of Phrea Shanu Buddhist University of Battambang

Appendix IV

Photos of BSDA



All Projects of BSDA

THE TEAM



SAY Savuth
Chair of Board



BREIDENBERG Kurt
Vice Chair of Board



PEN Bopha
Member of Board



LYNE Isaac
Member of Board



SRUN Saraks
Secretary of Member



HUM Mary
Member of Board



VENL PROM Dy
Member of Board



THORN Vandong
Executive Director



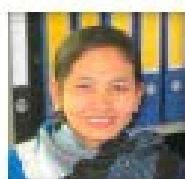
PHOUNG Sopheab
Program Manager



NEM Chhany
Finance Manager



SOK Vannra
HR/Admin Manager



HOENG Sodavim
Project Coordinator
HCBC/DHA



SAY Sokheun
Project Manager
MKK



AUN Kimseng
Project Coordinator
SIFPO



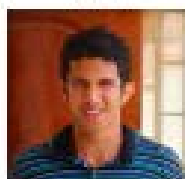
HENG Seang Hath
Social Enterprise
Coordinator



CHEN Jiali
Project Coordinator



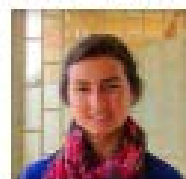
PHAN Sothea
M&E Team Leader



GUNATLAKA Sarura
Program Officer



KIM Sorya
Project Coordinator



GRONEFELD Gatharyn
Communication
& Marketing Officer



TUCKER Nathalie
Technical Advisor



DULIEU Nicole
Social Enterprise
Officer



HENG Sokdeap
Project Coordinator

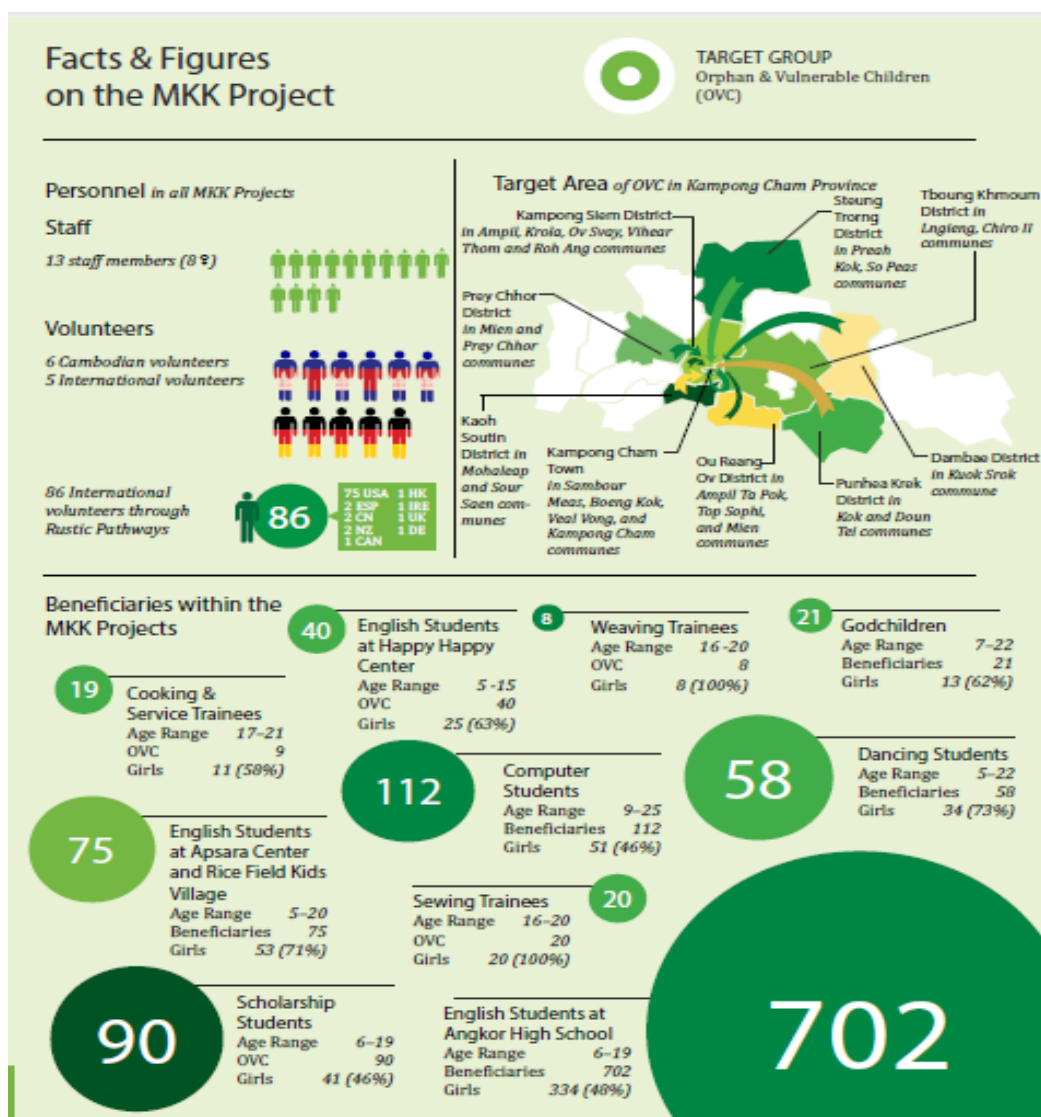


SRUN Somavatey
Finance Officer

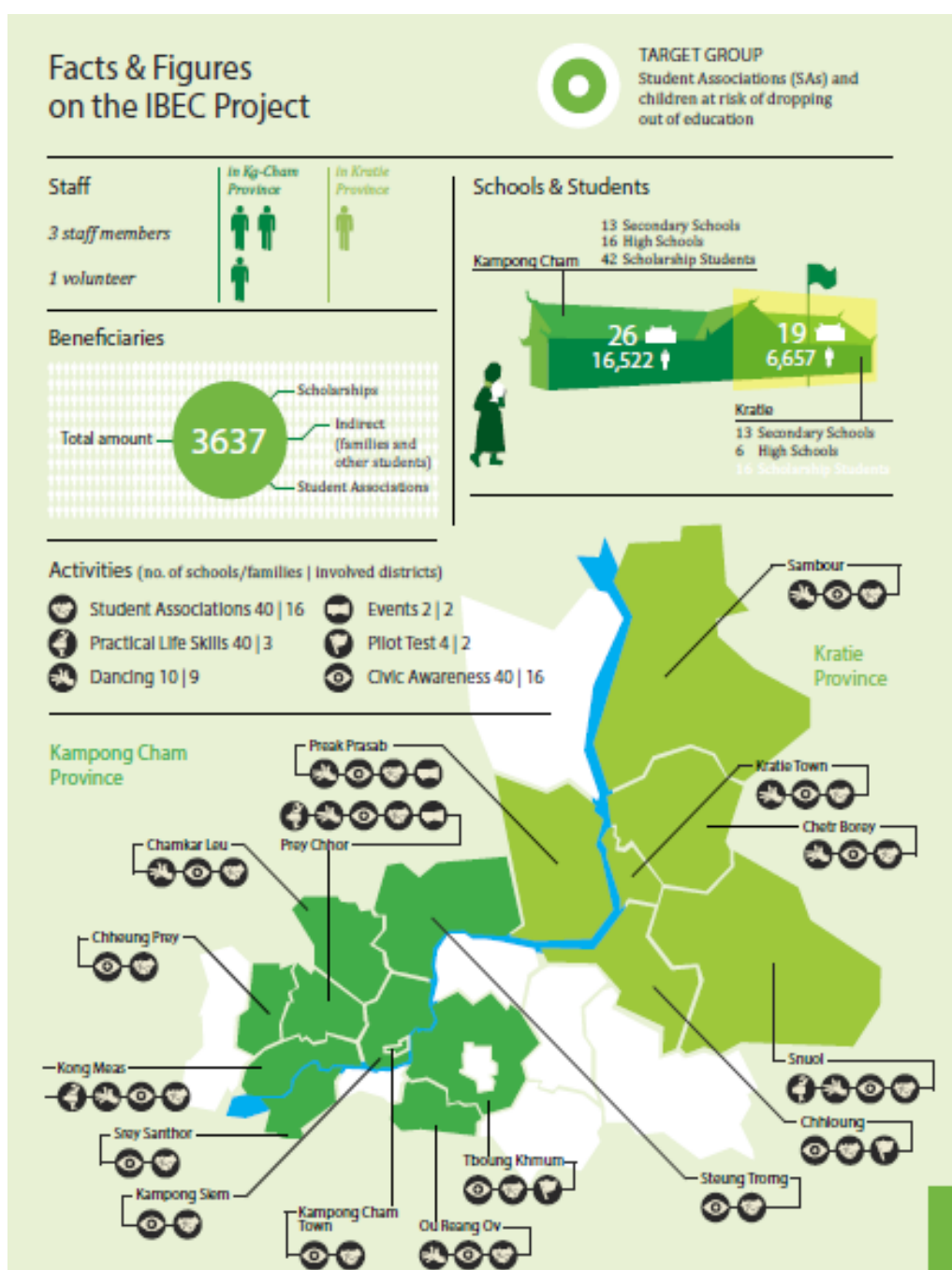


KIM Sreynath
Finance Officer

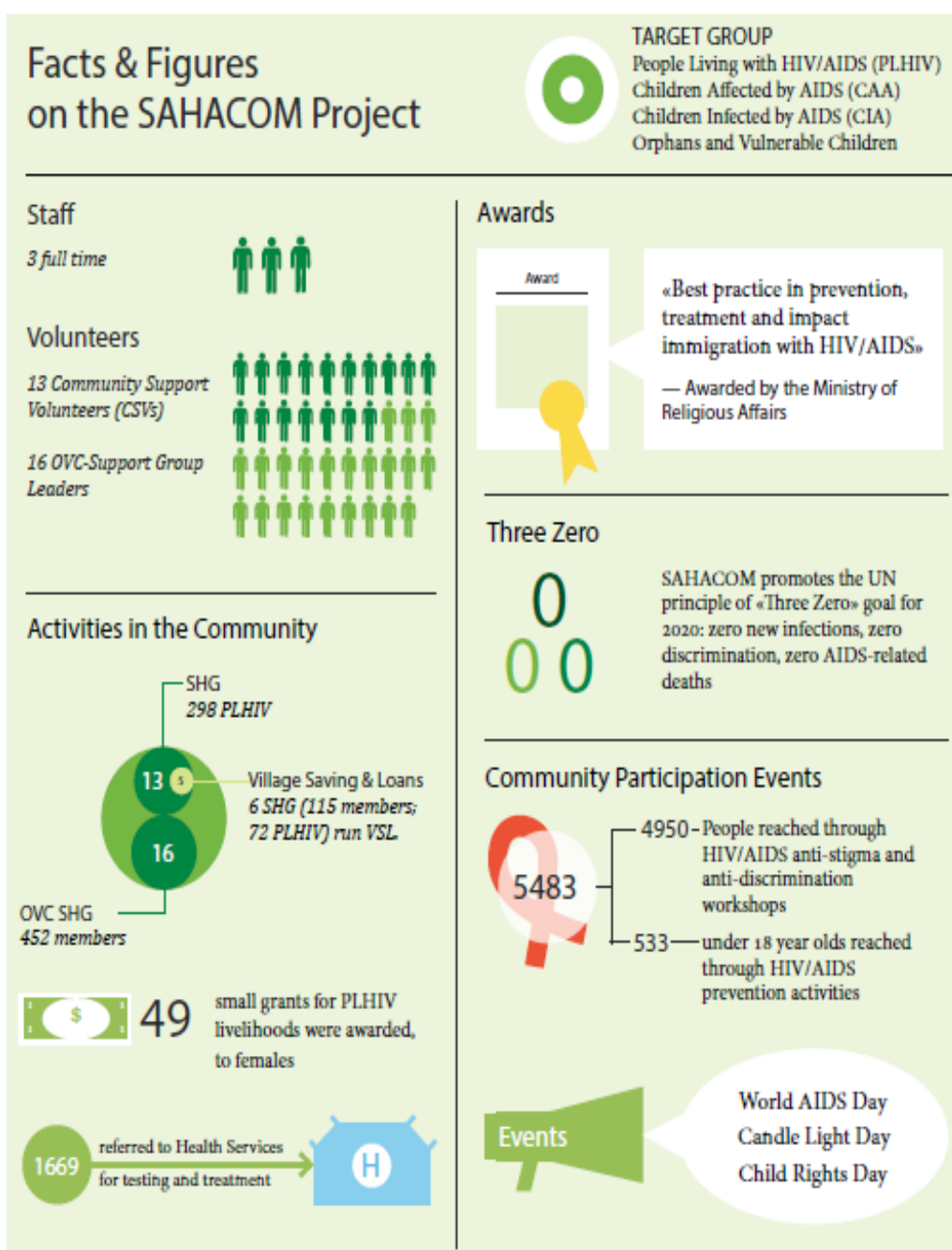
Staff of BSDA



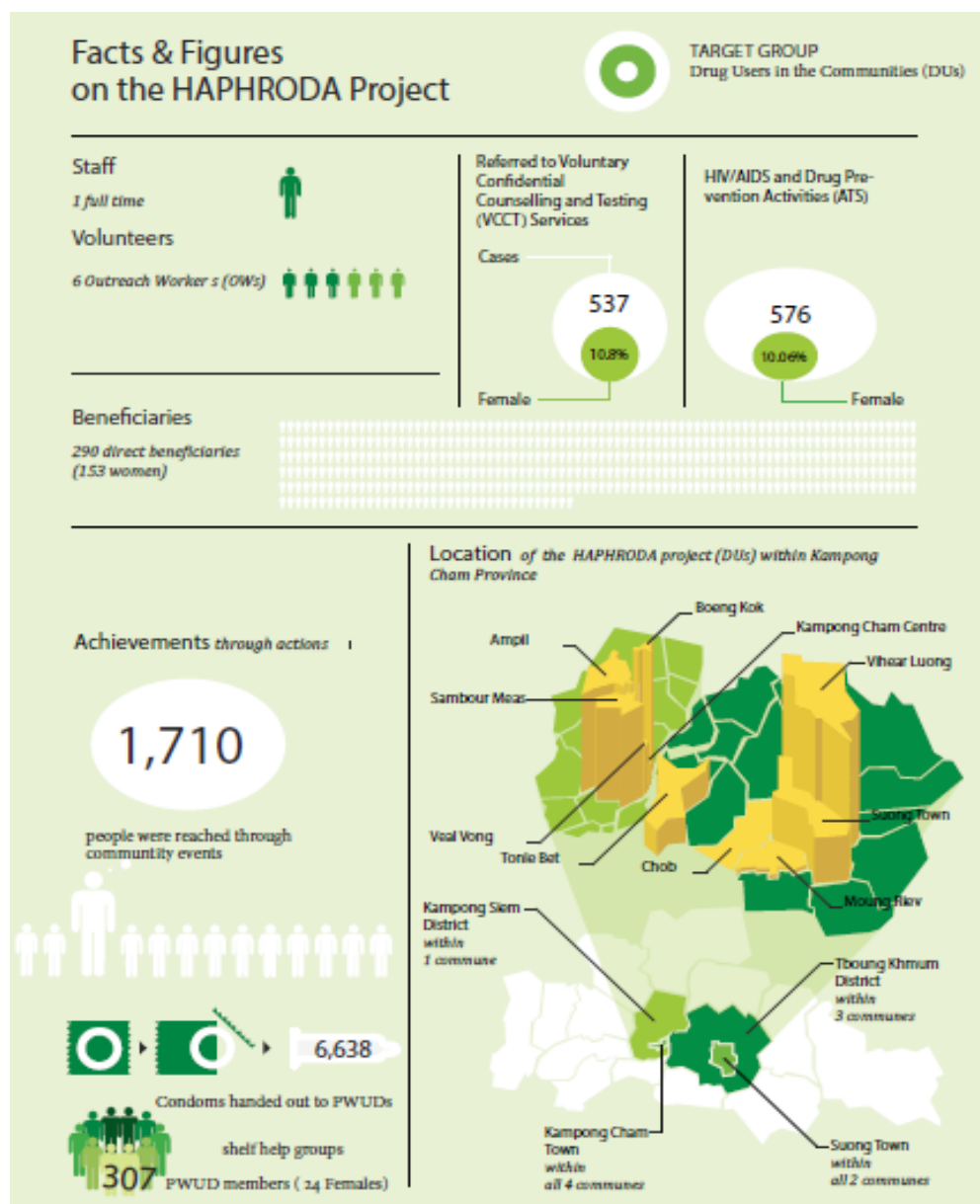
Mekhong Kumpuchea Kids Project



Public School Education Project



Sustainable Action against HIV and AIDS in the Community Project



Harm Reduction of Drug Abuse Project



BSDA's staffs



Rice Field Kids Village



Pre-course at RFKV



Cooking Class



Internship at Smile Restaurant



BSDA's Social Enterprise Smile Restaurant



Weaving Class



Sewing Class



Computer Class



Certificate of Graduation from RFKV



Happy Happy Center



Apsara Dance Center



Scholarship Provision and Monthly Food Support



Education Awareness Campaign



Basic Education Support Program



Team Supporting School Education



Discussion on HIV/AIDS and Drug Abuse



Home visit of Education program



BSDA's New Project, Hunchey Eco-retreat Center (open in 2018)

Appendix V

Photos of LHA



Ven. Lorn Loeurn, Executive Director of LHA



LHA's Team



Dhamma Radio (BSP)



Peace House Building (BSP)



Donating New House to Poor Family (BSP)



Social Morality Training (BSP)



Monthly Monk-Scholarship (BSP)



Food Support (SCP)



Uniforms and Study Materials Support (SCP)



Community Education (SCP)



Microloan (SCP)



Sewing Students, Donors, and LHA Team (STS)



Teaching and learning (STS)



Accommodation Support (STS)



Course Graduation (STS)



Job Support (STS)



Children's Development Village



Kids from CDV study at public school (CDV)



Kids living at CDV



Classes provided in Center Education (CDV)



PAGE's Center (PAGE)



PAGE's students (PAGE)



Monk team sharing the knowledge with Page students (PAGE)



Class room and library (PAGE)



Group discussion and Sharing (PAGE)



Page's Canteen (PAGE)

Appendix VI

Photos of BEC



Ven. Hak Seinghai, Executive director of BEC



BEC's team



Youth Education



Buddhist Education at Primary School



Social Morality Training at School



Prisoner Education



Media Dhamma Talks



Children Sponsorship



Building House for Poor Family



Caring for the Poor and Aging

BIOGRAPHY

Name : Kimpicheth Chhon

Date of Birth : 23 January 1990 (B.E. 2533)

Place of Birth : Mkakk Village, Tasom Sub-distict, Angkorchum District, Siem Reap Province, Cambodia.

Nationality : Cambodian

Educational Background

2014-2015 : M.A. International Development Studies at Chulalongkorn University, Bangkok, Thailand.

2011-2012 : M.A. in Buddhist Studies of International Programme at Mahachulalongkornrajavidyalaya University, Bangkok, Thailand.

2007-2011 : B.A. in Public Administration at Mahachulalongkornrajavidyalaya University of Surin Campus, Surin Province, Thailand.

Scholarship Award:

2014 : Received the scholarship award from the Consortium of Development Studies in Southeast Asia (CDSSEA).

Work Experiences

2009-2010 : Worked as a Buddhist Teacher at Samrongnadi Primary School, Kratomphrong Village, Nadi Sub- District, Muang District, Surin Province.

2015-2016 : NGO Volunteer at Buddhism for Social Development Action (BSDA), Kampong Cham, Cambodia.

2016 : NGO Volunteer at Life and Hope Association (LHA), Wat Damnak, Siem Reap, Cambodia.

