CHAPTER - 6

CONCLUSION AND SUGGESTION
It is a privilege of the readers, after reading the thesis, to draw their own conclusions.

However, it is also a privilege of the researcher to conclude the research with a few observations.

Ancient Thailand became known as the Land of Yellow Robes which are the sacred garments or the Buddhist monks and it can be mentioned as the only country in the world where the King is constitutionally stipulated to be a Buddhist. Buddhism still exists and play its vital role in Thailand. It exerts tremendous influence still on the life of its people and contributes very much to its history. Buddhism has inspired the life of the Thai people and has played an important role in Thailand's social, religious and cultural life.

With the Dhammadiiksha of 1956, a new era of Buddhism in India began, as masses of Dalits in Maharashtra and north India affirmed a new commitment. Yet for decades this remained stagnant, limited to Dalits, and restricted as a social force because of their poverty, lack of education and material backwardness. Even their population of some millions in the context of India's near-billion population seemed significant.

Today, of course, it is a different era. Aside from its role on a world scale, probably today Buddhism can have more to offer India as a nation than ever before. Not least, of course, as Dalits and Bahujans emerge as newly conscious force in India, Buddhism can not only provide inspiration for their struggle (which other philosophies and religions can also do) - it can help all off them regain a sense of their own history.

The purpose of religion is to explain the origin of the world. The purpose of Dhamma is to reconstruct the world. (Ambedkar 1987: 322). With these words, Dr. B.R. Ambedkar, the famous leader of India's untouchables, interpreted Buddhism as a world-transforming religion. This meant a threefold challenge: to Brahmanism, the exploiting system of traditional Indian society; to Marxism, the main social ideology opposing exploitation; and to the existing interpretations of Buddhism itself.
Take any facet of human activity. The world is changing rapidly be it education, technology, science and society itself. In this change, women has not lagged behind. She has marched shoulder to shoulder with the male of the species and shared his endeavor in every field of life. She has also reached out into outer space and make a place for himself there too.

This advancement of women and the complete role reversal from ancient days when she was confined to the obscurity and anonymity of the home is studied and explained in detail in this thesis. Besides placing facts in a logical order, it attempts to analyses the factors that have made the change possible and also the prevailing trends vis-à-vis women and a new approach that society has adopted towards her.

The mother-side of life, whose essential nature was love, compassion and feeling as intellect or reason was that of the other half, the man. This vision of the woman determined her functions in the social cosmos. Over the centuries, woman got to be relegated in to the background. Her role became strictly defined to rearing children and running the household while man became the breadwinner, the earner for the family. This was a throwback on the early ages when man was the hunter, procuring food for the family, while the woman prepared it and looked after the other minimum chores required to keep the family together.

However, with education, with in itself was an empowerment of woman, a change in attitudes and perspectives began taking place. Industrialization and Urbanization brought about sea change and woman began coming out, though not in large numbers, to supplement the family income. In course of time, specified vocations like teaching, nursing and the like came to be identified solely as women-oriented. Here too, one can see a limitation and delineation of roles.

However, with the march of civilization, with the compulsory education of girls and female enfranchisement, women began to assert themselves
more aggressively and by the middle of the twentieth century, earned a place, not behind man, but alongside man. They began taking up jobs and vocations that were considered only for men and today there is hardly any sphere of dimension of human activity that does not see the participation of women, even to the extent to exploring space. There is hardly any human endeavor where the female of the species has not made her presence felt.

This has not been an easy task. It took determination, grit a fanatic obsession to make a mark in the world of men. These was humiliation, These was ostracism, and these was resentment, even to the extent of blatant discouragement. But woman forged ahead, regardless of the obstacles, and overcome every challenge to her progress head-on. The is there for all to see in the world the twenty-first century. This thesis takes a detailed look at the progress that woman has made and her role in the society of today that is fast-changing and a far cry from the days when she was confined to the four walls of her home. It analyses the trends and approaches that society has incorporated in modern-day living with regard to the female of the species and her fully integrated and co-coordinated role in the scenario of today.

The women of Thailand continue to play an outstanding role in the process of national integration. Their role as preservers and transmitters of cultural values and norms, and their contribution to the formation of consciousness of Thai ness and the Thai national identity, is underrated. In addition, it is their managerial skills which run a large part of the economic activity of the private sector, and their sense of economic values is the mainstay financial good health of the family and even corporate financing. Given the fact that the Thai family is matriarchal, the Thai women exercise considerable power, although in a subtle and in formal way. In the era of gender equality and legal equality, some more is required. The sex industry, which exploits woman and children, continues to eclipse many positive aspects of development. Good laws help to effect social change, but education and attitude change is more important.
And as far as the question of position of women in any society is concerned, perhaps there not easy or clear-cut answers, but two observation merit attention. First, that all societies whether agricultural or technological, Asian or Western- made heavy demands on their female population while giving to them little in return. A woman’s burden is heavy, as a daughter, wife and mother, and now also as an economically contributing partner, but it is usually carried with grace and dignity because this is what a society demands and expects.

Second, a classic paradox. All religions, generally speaking, place enormous restrictions on women, and yet in time of sorrow, when marginalized of rejected for no fault of their own, they frequently gravitate towards religion for comfort and peace.

General information, There is the data collection from Buddhist women of both countries with 400 examples by questionnaire. The studied was obtained though a schedule. The data collection from Buddhist women of both countries will be analyzed by tables from 10 sections of the questionnaire.

The general information will reveal the social and mobility of groups and analysis of their socio-economic status. The socio-economic awareness of Buddhist women form both countries is essential for the present study.

The researcher, therefore, has tried to find out the type of groups of the respondents who have given the data as well as personal data to the researcher by questionnaire. However, the researcher has tried to investigate the marital status, housing condition, education status, social activities, political status, health condition, economic status, problem of communities, religious status of the so called Thai Buddhist and Neo- Buddhist women from both countries.

The study was mainly conducted by the researcher with the help of questionnaire. The research in order get more information from respondents of the Buddhist community has tried to get some interview conducted because of various problems. Reference to various books from the libraries at the
settlements were also done with the permission of the educational institution as well as settlement authorities. Accordingly, the researcher has selected 400 respondents from Buddhist women of both cities. The personal data of the respondents helps us to understand the socio-economic status of respondents from both cities.

The general information of the respondents indicate that area wise respondents of Buddhist community shows several changes in Bangkok and Aurangabad population age of the respondents teenagers, the young and the middle-aged. 20 or below. Those between 15-20, between 21-30, between 31-40, between 41-50, between 51-60. Combined together, they constitute the overwhelming majority.

This shows that the Buddhist women from Bangkok are mostly young. Neo-Buddhist, due to the social status of them seem to be very low but after converted to Buddhism by their religious and political leader Dr. B.R. Ambedkar they can find equality, liberty and fraternity in the new faith.

**MARITAL STATUS :-**

Marriage is one of the important social institution. The Thai family in a Buddhist community is usually an extended family with three to four generation living under the same roof. It is a strong patriarchal system in which mother plays an important role, especially in managing money and socializing children. She is also expected to take care of the parents of her husband.

Buddhist women in Thailand, marriages are arranged by parents of both size, in many parts of the countries it is quite common for the groom to come in with wife’s family to help work the land. In Thai’s societies this type of residential pattern could be interpreted as paying the bride price. Relationship within Thai nuclear are considered more important than with relatives of the extended family.
Also within the nuclear family there is a considerable latitude of individual freedom, young people are allowed to choose their mates, and if parents object to match the young adults usually elope to avoid any further complications. And if things go wrong, it is easy to get or give divorce in Thailand. Children are loved, but are socializing to be independent and self-reliant from early childhood. They are often given to other families to be raised and socialized and there is the ever present threat of their rejection by their own family.

For a great many people, the ideal Indian family is the type often referred to as the extended family but technically know as the Paternal joint family. It typically consists of a senior couple plus their married sons, the son's wives and children, and any unmarried sons and daughters; there might also be the widowed mother of the senior men.

In Indian society, Dowry is the means whereby when a woman marries she takes wealth from the family she marries. Remembering that the traditional joint family was an economic unit, it was reasonable for a woman entering it to bring her contribution to its working capital, taking her share of the inheritance she would otherwise have been due. Dowry was intended to give a degree of dignity to a young married woman. In the past, girls were getting married at an early age in all the religion communities. Buddhist were no exception to this. But this practice has declined gradually.

A majority of the respondents were against early marriage for girls. Besides, due to the progress of education and economic situation; woman's attitude towards marriage and the choice of life partners is undergoing to be changed. Their attitude towards the age of marriage for girls is also changing.

Both Thai and Indian Buddhist women those who working as Teachers, Doctors, Private and Public companies etc, believe that the girls should be married after the completion of 18 years or more. It depends on their parent's opinion also. In the view of marriage, Thai & Indian Buddhist communities are realize the monogamy marriage.
HOUSING CONDITION :-

To consider the economic condition of the Buddhist women from both cities, their housing condition and the quality of living is mainly to be studied. The residences of the respondents under the area of study are living in settlement with each family of more or less five members given a block of Land to construct their house. Some of the respondents because of various reasons have moved out from house provided by the government or non-government sector to their own house over a period of time. This could be because of the improvement in their economic system or because they are forced to purchase house of their own where they spend most of the time either on business or other related activities.

They are four fundamental basic needs of human being as follows:- food, clothes, dwelling and medicine. As the researcher has mentioned in the marital status of respondents from Buddhist women from both cities. There is nothing much different in case of housing condition, business sector or agriculture sector etc. From the above, it is indicate to us that Thai& Indian Buddhist society are extended family and patriarchal society.

EDUCATIONAL STATUS :-

Education is an important factor in the development of community and to bring social equality, economic betterment and the better standard of living of people in society.

Good basic education of the population has indicated that Thailand has one of the highest literacy rates among countries of the region.

In fact, a strong point of Thai development policy has been the provision of the basic primary education to the population. Thai’s education at present, the government allocated more of its budget to secondary education loan programs for tuition. This supplement was considered and grant program sponsored by the E.D.B. (Educational Development Board) for primary
education. The education loans are only one aspect of Thailand's overall restructuring plans for nation education.

Generally, women have less education than men. Half of the women population finish only primary education. Apart from that, the number of the illiterate women is twice as much as than of men. For women's education, traditionally it was done at home. They were usually trained in womanly work such cooking, sewing, and flower arrangement. Thai women, even nowadays, Their freedom in financial control after marriage is rooted in the tradition that, Thai women may certainly inherit both movable and immovable properties from their parents at any time in their lives, before and/or after their marriage. This is different from some other Asian traditions.

Thai women have freedom to manage their own property and extend that freedom to whatever is in their hands. Buying and selling of land, gold ornaments and jewelry, have long been a semi-business hobby among women of the upper class in Thailand until the present time. In economic status this type of behavior is a means of passive saving, but from the economic role perspective, it can be considered a silent investment”.

In Indian society the status of women has changed time to time; position of women in the under to the standard of social organization. In ancient India women enjoyed equal status with men in all fields of life, she received the same education like man, many Hindu religion books like Vedas, Upanishads, Ramayana, Mahabharata have mentioned the name of several women who where great scholars, poets, philosophers of the time.

But in the medieval period, the status of women went down considerably. She was considered to be interior to man. Any historians has called this age as the dark age. Her position became very miserable. Decline in the status of women in Indian society begins with the Muslim rule in India.

The position of women in modern India society has changed considerably. Her position in modern Indian society is equal to that of men, socially,
economically, educationally Politically and legally. Her sufferings from sati, child marriage, Institution of temple prostitution are no longer existing. Education is one area which the Neo-Buddhist have really come out. They condition when they were in old faith was not so good in this area. There were many illiterates.

However, this problem was solved when, after converting to the new faith by the advise of the religious and political leader Dr. B.R. Ambedkar he encouragement all people to educate themselves and their children to make them ready for proper use of their knowledge in order improve the condition of Neo-Buddhist once the have attained equality, liberty, and fraternity.

Over a period of time we can that the Neo-Buddhist who have take the words of Dr. B.R. Ambedkar seriously are in a better position now. Some of them are in good government offices and many of them are in highest position of the private and public sector. For this change in the status of women several factor like women's education, reform movements by many social reformers, women participation in politics and many social legislation are help responsible.

**SOCIAL STATUS :-**

We found that social learning tends to be successful with adjustment and co-operation as a great social pattern of living. Most sociologies accept individual in their groups the reaction is very important for a healthy society.

In India the traditional fourfold caste system, called Varna, consists of brahmins (the priestly caste), kshatriyas (the warrior caste), and vaishyas (the trading caste), all of whom are considered twice-born and are allow to read the holy texts. The four group, shudras (the servile caste) are not allowed to read the holy books. Dalits were an even lower caste, the so called out caste or untouchable groups, whose shadow was considered polluting to caste Hindus. Scheduled castes under privileged, regard less then human

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beings assigned lowest of the low status in society. Scavenging: is no other country scavenging amalgamated with the evil structure of caste. Before converting to Buddhism untouchable was lookdown upon by upper caste. Social activities of them are in bed situation.

Untouchables and Ill-treatment.

1. Non-access to temples, places of worship.
2. Non-access to hotels and eating-places.
3. Not available-barber services for Scheduled castes.
4. Not allowed in gramsabha sittings.
5. Discrimination in educational institution, public services.
6. Not allowed to participate in social ceremonies.
7. General untouchables.
10. Not allowed in residential premises of high caste.

Untouchables is acute in Indian society. There is a gradual change in Neo-Buddhist area because they have become aware of their rights. Spread of education, improvement in economic conditions, welfare measures. All of this things was happened after they become Neo-Buddhist by the religious and political leader Dr. B.R. Ambedkar.

It can be said that the way of life of Thai people is inseparably connected with Buddhism from birth to death. Monasteries is not only the religious but also the social center of the community. It is at the monasteries that the people come together and experience a sense of comradeship. Religious rituals and ceremonies held at monasteries are always accompanied by social activities. The Thai society from the past to present and concerned with Buddhism from birth till death.
Thailand is Buddhist societies. The social activities of them mostly concerned with Buddhism. Most of the Thai merit making is a part of the traditional way of life. Monastery central activities make merit. On certain occasions it is good to listen to the preaching of Dhamma even then one does not understand it. One makes contribution to collective ritual, the building of temples, and the origination of one son.

These activities offer one an opportunity to acquire all the merit desired. Most people are not interested to make merit at every occasion. Monks are representatives of the ritual of Buddhism, and of the sacred its power. Monks provide a receptive field that enable to gain the merit they need to enhance their chanced for better rebirth, or even for the improvement of their current circumstances. Though gaining merit is not an exclusively female pre-occupation, women are though to gain tremendous merit by having a son ordained in the temple.

**POLITICAL STATUS :-**

The political representation of Buddhist women is much less in Aurangabad as well as in Bangkok. It is the fact that the political parties do not prefer women candidates for key positions which are mainly occupied by men. Thus, the decision making power pass in to male hands.

The Indian society giving importance to follow the tradition social position of women, first as wife, mother and housewife. In India this position become more complex because of the caste complications and women of all the castes can not participate equal in any movements, in spite of all the noble thoughts expressed time and again. The freedom is further restricted by joint family tradition of India. Where in more limitations are observed in day to day life of a women. The investment of Buddhist in politics up to only cooperator in Aurangabad city.
Thus, in principle women have been given equal political status with men but traditionally women is considered weaker than man physically, intellectually and socially in India. Because of this traditional impressions the right to political equality offered in India constitution becomes meaningless. Gandhiji has stated that the removal of all types of social exploitations, should begin with securing legal and political rights to women. Only then Indian society can be said to have social justice.

Collectively, women are suspicious about organized politics and are also less informed about at politics is considered to be a male domain. Political socialization of women can be achieved by arranging institutional instructions and supply of information of women. Government should establish agencies for such institutions because political participation requires lot of time, energy and resources which is very difficult to master for women on individuals bases.

The revolution in 1932 resulted in the change of political system from an absolute monarchy to constitutional monarchy. The even had much impact on the social role of Thai women. The new constitution enabled women to enjoy the political right equal to men. In the field of political status the researcher has taken the questionnaire mostly from teenage respondents. So theirs knowledge about political seem to be little. Women have had the political right of voting and competing in elections for almost sixty years. However, until recently, Thai women participated very little in political and administrative positions of power at the national provincial or local levels.

At present the political status of them has increased. Women now have access to all government positions, whereas previously they were barred from certain positions such as districts officers. Women now have an equal opportunity to enroll all types of educational institutions, including all military academies. Children are no long obligated to take their father nationality, but may take their mother's; ministry of Interior regulations now allow for equal
pay for working of equal value by men and women; women are now accorded
a legal capacity identical to that of men in relation to administering their
property.

HEALTH CONDITION :-

Our study is also aimed at studying the health condition of the Buddhist
women from both cities i.e. from urban areas. Health condition of them seems
to be satisfactory. Government health institutions (such as hospitals,
dispensaries, health center, private practitioners (medical) and home medicine
was well within reach. Basically the Buddhist women from both cities were
aware of the available medical health facilities.

In Thailand we have good policy about health condition that is 30 bant for
all disease. By this policy Thai people have facilities about health condition
which provide by Thai government. Buddhist women in India also have facilities
about health condition quite good as compared to the past. Therefore, the
health condition of the respondents from both cities generally is in good
condition. There are many services for medical treatment such as hospital,
clinic, Ayurvedic, home medicine etc.

As the researcher has said that most of the respondents are teenage
especially from Bangkok. Their health condition were look after by parents.
While Buddhist women in India also in the same condition.

ECONOMIC STATUS :-

Originally, economics supply mean the administration of household
resources. The earliest of the modern definition of economic were usually
limited to the concept of health. According to the Buddhist perspective, wealth
is not an end but it is a means. In our daily lives, we gain the four requisites (food, cloth, shelter, and medicines) from wealth. These requisites sustain our
lives and help us proceed towards our goal. Therefore, wealth is the basic
need. The Buddha advises the householder to seek the wealth by four
principles:
1. Utthanasampada: endowment of industry, i.e. he is energetic and applies himself to his studies and livelihood. He trains very in the skill of his profession. He is shrewd in management and working intelligently so that results are forthcoming.

2. Arakkhasampada: endowment watchfulness, i.e. he knows how to protect the wealth gained from one's labors from risk and squander.

3. Kalyanamittata: association with good friends, i.e. he discerns with people are worth associating with, he does not associate with or follow the example of those who would led one to ruin. He associates with and follows the example of those who are worthy, able, honorable and endowed with equalities that are helpful to this livelihood.

4. Samajivita: balanced lifestyle i.e. he lives in accordance with income. He balances his income and expenditure so that one is neither too stingy nor to extravagant. By this way, he has enough income lift over for saving. By following these principles. One can earn and possess wealth. Buddhism as practiced in Thailand has played certain beneficial roles in the sphere of economy. Many Buddhist teachings give practical advice on how to maintain and economically viable satisfactory household. The Buddha taught the laity who intends to become successful, economically or otherwise, to follow the four rules of conduct (The Fourfold Path to success or in Pali, Iddhipada).

These include, for example, hard work and constant attention whatever on is doing Buddha does not place great emphasis on economic achievement, but Buddhist teachings can be made applicable to economic development.

PROBLEM OF COMMUNITY :-

A community is a self conscious social unit and a focus of group identification. Although a community forms a local geographic and economic unit, providing many of the primary goods and services for its inhabitants, it
is not necessarily a political entity, as it is not necessarily contained within an defined by legal boundaries, such those of a city or town. Community also implies a certain identification of the inhabitants with the geographic area, an with each other, a feeling or sharing common interests and goals, a certain amount of mutual co-operation, and an awareness of the existence of the community in both its inhabitants and those in the surrounding area.

In India, Buddhist community especially at Aurangabad as we know that all of them are backward caste or untouchable caste. Theirs problem community mostly from caste system in Indian society. All Buddhist at Aurangabad are originally not pure Buddhist they are from other caste or class. By discrimination from upper caste they tries to find equality, liberty .and fraternity. Dr. B.R. Ambedkar, because of him they can find all these things. Everything has change after they become Buddhism.

In Thailand, temple is the center of Thai’s community. People use temple to communicate, there meet each other here for doing religious ritual and social activities. We cannot separate temple from Thai community. Monk is the most respected person by people. Villagers always consult him for their problems. The monk is the first person who give opinion to people. So monk has influenced to encourage and to create social activity and cause to social change. In case of problem of community we can see that most of community’s problem of Neo-Buddhist there are accommodation problem. But in Thai Buddhist community they have a lot of alcoholism, prostitution, juvenile, delinquent.

RELIGIOUS POSITION :-

In this research the researcher has taken questionnaire 400 examples from Buddhist women at Bangkok and Aurangabad cities. All of them are Buddhist. By the help of questionnaire we come to known that Thailand is the country of Buddhism which is deeply embedded in the Thai, and has lightened strongly in their daily life.
Wat still continues to function as the physical, social, cultural and spiritual abode of people in villages and cities. It's a place to train and educate people and is the center of the community. It is the spiritual center of the people of the community of the wat would have had gone, the Thais are going to lose their spirituality and their moral fiber. The way of life of Thai people is inseparable connected with Buddhism from birth to death.

Buddhism, nationalism and high allegiance to the monarchs are the special features of the Thai society. The monks as the preacher of the Buddhist morality are of paramount importance and Buddhism has got royal patronage in Thailand. Therefore, the Buddhist monasteries and missionaries as agencies for social consciousness work with undaunted endeavor of the welfare and well-being of the community. The more they intervene in matters of welfare, the more they are held as motivators of social solidarity in Thailand. Their role in promoting unity, integrity and Buddhist brand of nationalism is perceived by the Majesty as crucial and nuclear to the maintained of social order with socio-economic complexity.

Buddhism, nationalism and the King (monarchy) are closely inter linked in Thailand and are concomitant to one another as social correlates in sociological sense, therefore, the one without a bearing of the another cannot be interpreted in isolation. Therefore, the trio (the three) remain integrated. Thai Buddhist Sangha has greatly been one of the most important institutions in Thai society. It has played a prominent role and is very closely involved with the life of Thai people both in the religious and the secular spheres. We have that in certain respects, the monks derive their prestige and the confidence of the people from their monk hood; we have seen also the secular role they act in the society as monks.

The essence of the monastery of wat for the villages and cities of communities. It constitutes the vital focus of community life in the villages and cities where almost all of the varied kinds of religious and secular activities
tale place. The wat is the most obvious place for the villages to come together and express their sense of membership of a community. It serves obviously as a moral-religious community through shared norms and common participation in the rituals. The wat, in the course of performing other functions of its people, reinforces or creates bonds between individuals.

For instance, these activities are usually accompanied by social activities: the people picnic, feast, have fun, and are entertained. The wat therefore facilitates social gatherings.

Monk’s institute is respected from society because monk closer to the people than the government. So monk is the primary ideal of cultural mind of Thai people. Both public and private duty of the monk is respected and he is the most importance to all Thai community.

Neo-Buddhist is a modern Buddhist revivalist movement in India. As a popular movement, Neo-Buddhism began on October 14, 1956 when B. R. Ambedkar, the 20 century’s most prominent Untouchable converted to Buddhism along with nearly 400,000 of his followers.

During the 1930’s, Ambedkar, who declared in 1935 his intention to leave Hinduism because he believed in perpetuated caste injustices, became interested in Buddhism as an alternative. After publishing a series of books and articles arguing that Buddhism was the only way for the untouchables to gain equality, liberty and fraternity.

Ambedkar publicly converted on October 14, 1956 in Nagapur. He took the three refuges and five precepts from a Buddhist monk in the traditional manner and then in his turn administered them to the 380,000 of his followers that where present.

The first striking point of the Buddhist discourse is its absolute fixation on the figure of Ambedkar. If there is anything common in the narrative of a Buddhist landless laborer and a Buddhist businessman, it is their reference to Ambedkar. He is the main hero. Even compared to the Buddha, Ambedkar
is still the greater hero. A Buddhist told me why Ambedkar is more important than Buddha himself:

It is only because of him that we became Buddhists. Though him we came to know about Buddhism. In other words, being a Buddhist in Maharashtra means above all to be the follower of the Dr. Babasaheb Ambedkar. Without any hesitation, people will called him savior of the Untouchables or just Babasaheb.

In the eyes of the Buddhist folk he is often seen as the ideal leader or a Bodhisattva. He uplifted the downtrodden, he liberated them from slavery. He introduced the nation of liberty, quality and fraternity into the Indian constitution and granted reservations for scheduled castes in the public sector.

According to Ambedkar Buddhism is based on liberty, equality and fraternity. There is no belief in God or a supernatural creator. Therefore only Buddhism could establish universal ethical norms. This argumentation has been ritualized by today's Buddhist.

Suggestions of Thai Buddhist women, or even of given them a launder voice in the national Buddhist institution, is still fiercely resisted. Thus, half of the population of the country remains closed out of the decision making process, and the decisions made are therefore likely to be out of touch with the needs and concerns of Thai Buddhist women and the children for whom they are responsible.

Yet there remains a social presumption that all Thai men will become a monk for at least a brief period before they marry. Thus there a huge turn over of young, in many cases disinterested, Thai who are ordained, and quickly leave the monk hood, performing little or no real spiritual or social service for their community. Rather than changing in response to the times, it seems in many respects, Thai Buddhism has been changed by the times.

The past and the future: Thai society is traditionally based around the village, or group of homes. As well as a site for religious rituals and worship,
temples served as schools when children were educated, and were the center of social and cultural festivals where young people from different villages could meet.

Monks could be consulted by villagers on matters such as social disputes, family problems, or venemous business or official matters. In return for their leading role in the community, monks were revered as teachers and advisors, and thus contributed significantly to the well-being of the people, who would present them with alms each morning. By giving food to monks, or providing labor or money to the temple, villagers should be providing substantial support to their community, and would those make merit in a real, meaningful and practical way.

This reciprocity between the institution and the followers of Thai Buddhism is one of the main reasons that the religion has been woven into the social and cultural fabric of Thailand, and it is this kind of give and take which is now need if the religion is to really offer anything to people in these difficult times.

Increasingly, Bangkok society is being influenced by the West. While Thailand's leaders seem eager to embrace industrial, educational and economic models of Western countries, they seem to have blinded themselves to the fact that cultural and social sphere of life are inextricably bound with industry, education and the economic.

Bangkokians are turning to predominately secular lifestyles as found in many Western societies, because the traditional reciprocity between Buddhism and social and family life is quickly fading. Often all that remains is the such of religious practice, an empty ritual of money changing needs.

As Bangkok changes culturally and socially, it drags the rest of the country with them by the chains of the economy and the mass media. Buddhism has been one of the strengths of Thai culture and Thai people through centuries of change. Perhaps now more than ever, Thais need relevant religious guidance, not barren rituals or secularism. Buddhist practice must come to terms with changes in social practice of the religion is to remain relevant.
Thai Buddhism is human treasure. It has generated a significant volume of Thai and English language literature on Buddhist philosophy and practice. Thailand is an international center for the study of Theravada Buddhism and Vipassana meditation and historically, Thailand has played a crucial role in maintaining the traditions and values of Theravada Buddhism.

A wealth of unique and profound art and architecture has been inspired by Thai Buddhism, and the religion and philosophy has contributed to a predominately peaceful, tolerant and harmonious society. There are many members of the Sangha who embody the ideals and principles of Buddhist philosophy in their lives, but there is a fast growing need for a fundamental re-examination of the practice and behavior of many Buddhist teachers and followers, and their role in Thailand today.

Attachment to outdated economic and social habits and customs which has become confused with religion must be abandoned. Authentic exchange between lay people and the monk hood is required, where each side is willing to give of themselves. The contract must be human and spiritual, not based on financial and social obligation. This is no simply task; abbots, monks and other Buddhists have their work cut out for them. But unless genuine, tangible, spiritual and moral leadership are forthcoming now, Thailand and Thai Buddhism face some very troubled times.

It is commonly recognized that in any society, the women are important to developing the country. In Indian culture women have a principal role as the predator. Women are not only mothers who care for children, but they are also take care of everyone, including their husband, parents, and grandparents. They are responsible for the equality of member's life in the family.

As well as, the widespread prevalence of social inequality means that the social construction of socio-economic is one factor that influences to the equality of life of women that is threatened by perpetrators.
NEO-BUDDHIST WOMEN:

Basic common needs:

The following facilities should be provided:

1. **NUTRITION**:

   Malnutrition in female children high infant mortality should be corrected.

   Teenage girls and pregnant women have to be provided with parental
education e.g. health care, prevention of preventable diseases through
vaccination; pre-natal check, nutrition and supplementary food. These issues
are related to pregnancy, delivery and post-natal conditions of both mother
and child. Women should be encouraged to be aware of the importance of nutrition
so that they can protect themselves and their family in this aspect. They
must recognize the significance of good health and proper physical
development.

2. **HEALTH**:

   Unclean surroundings- proper accommodation should be provided. Provide
education and counseling to women on the psychology of women in order to
prevent and solve psychological problems with reduce their competence.
Encourage women to perform physical exercise which make them healthy
and provide them with knowledge on the selection of good and proper food
according to their age.

3. **FAMILY WELFARE**:

   SC- women get married very soon high fertility- affect health.

   SC-women get married very soon high fertility-effect health provide
knowledge to couples before marriage, to married couples and to parents on
desirable parenthood, family education, sex education, the roles of good
husbands and wives, and successful marriage and family life. Organize family
welfare services, especially for women who are on maternity leave and breastfeed
their babies. Organize day-care services for pre-school children, and
welfare for the elderly and women who are family heads and needy women.
4. **SAFE DRINKING WATER :-**

Stimulate women to realize the significance of environmental both at home and at work, for example, cleanliness of home and surrounding area, and household waste water treatment, toxicity in food, and agricultural and industrial products. Women must take responsibility and have influence upon their families and communities in those respects.

5. **ELECTRICITY IN VILLAGE :-**

Continuously provide women with information on environment and emerge so that they know to prevent and solve the problems. Mobilize women to write in an effort to protect the consumers, conserve and improve the environment, and use the energy and natural resources effectively.

6. **ESSENTIAL GOODS AND MEDICINES :-**

Government and no-governmental organizations or other agencies should be provide accommodation’s facilities for them. The pattern of cooperation between government and the private sector in helping them must be clear. They must also have reasonable knowledge in national and global socio-economic issues which will help them to improve their quality of life and increase their decision making ability.

7. **RETAIL OUTLETS NOT AVAILABLE :-**

Enable organizations and personnel working on the advancement of women to developed their potentials in this area both in the government and non-governmental organizations to work efficiently and effectively.

Encourage close coordination among government, non government mobilize resources for the advancement of women on an appropriate and continuing basis.
IMPORTANT AT THE GOVERNMENT BASE :-

1. Conversation of assets of SC.
2. Provide land to SC women.
3. Train them in new fields for employment.
4. Ensure minimum wages.
5. Compulsory education up to 35 years.
6. Introduce new employment facilities.
7. Self-employment program for women.
8. Modernizing existing traditional activities.
9. Literate the women from scavenging work - alternative arrangement for dignified work.
10. Eradicate social untouchability.
11. Provide minimum basic facilities.
12. Positive discrimination . i.e. policy of reservation should be continue both in government and public sector.
13. Fee exemption, age relaxation for direct recruit separate interview.

Close watch, monitoring of atrocities against dalit women:

SUGGESTIONS OF THAI BUDDHIST WOMEN :-

1. Women should have the opportunity for full development of body and mind. They should be able to look after and take of themselves physically, mentally and emotionally, especially during pregnancy, childbirth, during the time they look after the young and during various critical periods in life.

2. Women should be able to complete at least basic or compulsory education. They should have opportunities to develop their mental abilities, moral and ethical lives, desirable values, and vocational skills. They must be able to become independent and self-reliable. They should be suitably employed and their work should be useful.
3. Women should become enthusiastic in using their rights. They should be eager to seek new knowledge so as to be able develop their full potentials. They should be ready to use what they know to help improve the quality of their lives and their family member, especially those who are young.

4. Women should understand their responsibilities, both economic, social and political. They should possess ethical values whereby they can become kind and loving human beings.

5. Women should have freedom in loving and choosing their males whenever they are ready to marry. They should physically, mentally and emotionally fit. Sexual morals and ethics should be held equally important for both men and women.

6. Women should participate equally with men in family planning and abortion under the guidance of national laws.

7. Both men and women have to share their responsibilities in child rearing practices and household chores. Works should be shared among men and women with the full consent of both parties.

8. Both men and women must be co-responsible for family development which reflects warmth and unity, love and respect to each other. They must spend time together for building happiness and moral support for family members, including children, youth, the aged, the relatives and the community.

9. Women should play a part in determining their values and roles especially as related to women themselves at all levels, in the family, community or larger society. They have to help campaign for the change of attitudes towards women so as to eliminate discrimination.

10. Together with men, women should be able to participate in decision making related to problem solving and activities of the communities.
11. Women should be able to participate in economic activities considering also their ability, aptitudes and talents. They should have employment, earn wages and develop career advancement. They also need protective measures so that abuses will not take place.

12. Women should play a significant part in solving critical social problems, community development, supporting religions, participating in environmental conservation and protection, political development, cultural development, and recreation.

13. All women should be develop themselves to fulfill their potential for their physical, mental and intellectual well-being to become healthy and valuable human resources as well as to be self-reliant and able to live with dignity in the society.

14. All women should rights and opportunities to participate in decision-making at all levels. They have to be protected as equally as man against the violation of their rights and human dignity, as daughter, wife, mother or single woman.

15. There is no gender-based bias and no discrimination of any forms against women in the society.

16. The society should be free from violence against women.

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