CHAPTER - 2

RESEARCH METHODOLOGY
The study will involve primary data collection. It will be collected from identified sample population though a survey. The present study is based on fieldwork of Bangkok city and Aurangabad city.

Information has been collected by the investigator on the different aspect of their personal, family, Socio-economic and cultural life of the Buddhist women in both countries. The aim is to collect data from 400 respondents, of both size, but as a sampling method the investigator has selected respondents for his sample survey.

The investigator has collected data for this thesis from various sources of information prior to the logical or statistical manipulation.

The research methodology, therefore, is important instrument for studying social phenomena which will help us to realize and understand the facts of social circumstances. Here research methodology aims at describing:

1. The statement of the problem.
2. Purpose of the study.
3. Hypothesis of the study.
5. Data collection.
7. Analysis of data.
8. Chapter division of the study.

1. **STATEMENT OF THE PROBLEMS**

The scientific study of the production, distribution, and consumption of goods and services.

Thailand is an agricultural country. Thailand products traditional agricultural products and exports to other countries. The Research work focused first on historical patterns of change, particularly since the coming of capitalism in Thailand. The main sector of Thai agriculture for the study is the Socio-economic Awareness.

(107)
The research explains the history of Buddhism and its Socio-economic Awareness of Thai societies.

The historical development of Buddhism, and faith of the people on religion, religion effecting the various sectors of life. The research work is mainly descriptive, as the sample chosen for the study is not much in number as to represent the whole of Thai society. Here for analyzing the Socio-economic Awareness of Buddhism in Thailand. The different cultural and religious institutions the family structures, politics in Thai societies, economic system of the society etc. The detail have been studied. Economic crisis was happened due to the scientific progress or scientific evolution in the various fields of social life. It has created individual mobility and social changes affected the social structure.

So many countries around the world become the modern society. It is generally accepted that human being is a social animal. However, Economic is, therefore one of the most significant aspects of human life and is of the most important institution of human society. Because, since very beginning of primitive society till the present men and women have never been away from earning for their livelihood.

Therefore, the economical needs are related with the development of men and women, standard of living, those who are living in a particular society and perform some kinds of culture and tradition as a form of social behavior. To understand their attitudes and behavior it is therefore essential to understand their social, economical and religious characteristics. Economical position also provides the answers to some ultimate problems and crises of life.

Hence, Economical status becomes an important factor for social cultural and the development of standard of living of the human beings for social change. Therefore, the economic has becomes a branch of sociology known as Socio-Economic of the sociology.
According to the teaching of Buddhism, human beings are born in a state of ignorance. Ignorance is lack of knowledge and it is this lack of knowledge that causes problems in life. Without the guidance of knowledge or wisdom, they simply follow their desires, struggling at the directives of craving to stay alive in a hostile world. In Buddhism this blind craving is called Tanha. So many Buddhist teaching could solve economic problems such as humanity, loving-kindness, compassion, responsibility, unselfish, containment in the own-things.

Untouchables are one of the characteristics of the Hindu community. In the folder of the Hindu religion, these castes were determined as untouchables, scheduled castes or depressed castes which given by the British Government due to their disability in the social range. Many of social reformers realizing the evil effects of such a social practice, tried to introduce reforms in the Hindu community, but it could not be eliminated completely Swami Detained and the Araya Samaj movement, did a lot to mitigate the evil effects of Untouchables.

Although it brought about a partial change in the thinking of the Hindu community yet the problem continued unabated. Mahatma Gandhi also realized the harmful effects of untouchables and tried to bring about reforms in the society. He tried to create among the people on awareness of this cancerous growth ruining the Hindu community.¹

As N.D. Kamble refers that untouchables and discrimination following from it exist in one form or the other in both the rural and urban areas of all the state in India.

It is evident that the discrimination and harassment of people belonging to the so-called scheduled castes are more rampant in the rural areas than in the urban areas. This is a feature which can be observed every day although incidents concerning injustices done to people of scheduled castes are not reported as much as they deserve to be.²

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¹ Dr. B.P. Chaurasia: (Scheduled castes & Scheduled Tribes in India, GHUGH Publications ALLAHABAD, INDIA. P. 2)
The Scheduled castes are the Fourth rank in the caste hierarchy of its society. There are more than 1,000 of castes and sub-castes in India. They consists of the different name.

Among their groups. But they come across same problems in the society. The social disability, religious injustice, economic and educational powerlessness were the biggest problems of their jobs. There were treated as untouchables from the highest Hindu castes. The socio-politico-economic problems have simultaneously aggravated since time immoral and forced the masses to total exploitation. It is, indeed, quite true that the socio-economic status is most necessary for any one to progress when a country, like India may be well known for having caste-ridden societies. Almost all activities whether they may be socio-politico-economic, educational or physico-socio-cultural, of any society is not complete without taking caste into consideration. ³

Unfortunately, an untouchable has religious sanction behind it consequently inspire of the best efforts of many and also of changes in different directions in the society, untouchables has remained operative and continues to pollute the social fabric of our country. Religious sanction added social economic and political dimensions to untouchables based on discrimination. The religious sanction created a social code of conduct which in turn created economic and political codes. The untouchables were not supposed to touch animate as well as inanimate objects because it was believed that those things would get polluted if they were touched by the untouchables. In such a situation the untouchables cannot become economically independent. Every things touched by him would get polluted and therefore, people being to the other castes will not touch anything that he prepares. Hence he cannot start even a restaurant. ⁴

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³ Ibid. Dr. Chaurasia P.P. 122-123.
⁴ Ibid. N.D. Kanble, P.P. 23.
The untouchables were banned from all rights and opportunities. They were determined ad the lower castes in terms of social pollution in the Hindu society. They, mostly, lived out of the villages. They could not get social facilities regarding public roads, wells, tanks or public places, even the entry to the Hindu temples was prohibited and also they could not get right to education, occupation and property. They worked as a menial jobs like sweeping the road, tanning, carrying dead bodies to the place of cremation or the village servants.

This socio-economic status of the untouchables was continued from the ancient period to the modern time. It has been deeply rooted in Indian society for centuries.

They are backward classes, depressed classes, scheduled castes, untouchables or Harijans as given the name by mahatma Gandhi. The mahar was one of the untouchables castes. The mahars, mostly, live in maharashtra state. They are the biggest group among the untouchables in their community. The Mahars lived in their own region known as “Maharwada” in the Maharahttra state. The Mahar residences were around the villages in urban and rural areas. They had suffered from ritual, social and economic disabilities, through numerous centuries. The Mahars also suffered from the social problems, economic and religious discrimination as many untouchables were made by the higher castes. Their socio-economic condition was so miserable that they had decided to reject their old religion and converted to Buddhism in 1956 under the leadership of Dr. Ambedkar to achieve their liberation.

To Ambedkar, religion was foundation of human life and society. This is because religion is a matter of universal morality and without moral foundation, society cannot survive as a human society. Religion, then, is conceptualized by him as a system of moral valves, a system of injunctions and prohibitions designed to promote a harmonious human life.
A harmonious human life itself mean one in which there is equality and brotherhood among members and one which is relationalistic in rejecting superstitions, mysticism, irrationality, blind belief and of course, god, who symbolized all these rejected elements. It is not surprising that he opted for Buddhism as his religious ideal.  

By adopting Buddhism the social change and mobility has taken place among Dr.Ambedkar and mahars. The new way of life of the Mahar has gradually developed into the higher levels but it was rather fine for some groups of Mahars in urban areas which was not of rural people. In rural areas they are still poor and poorest. They still live as an untouchables. They cannot get good chances for their standard of living. They do not have good house and other facilities. Therefore, it is doubtful that whether they are satisfied with their new status or they become real Buddhists without doubtful or they still remaining their old religious practice or even their socio-polico-economic and religious betterment is progressing into the higher level which is better then previous days due to their conversion. Or whether they can live peacefully in their society without any discrimination and harassment.

The researcher, therefore has interested to study in socio-economic awareness among Buddhist women especially reference to Thai and Indian society ( A care study of Bangkok and Aurangabad). And discover the fact of these problems in relation with the standard of living, socio-politico-economic, educational and religious life of the Buddhist women from both cities.

2. **PURPOSE OF THE STUDY:**

Since the very beginning of student life the investigator having a very keen interest in the study of the life of the Buddhist women in India. In order to know their social life, religious beliefs and practices, social conditions and

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economic status. Therefore, the main purpose of this research aims at first to know the changes in the family life of the Buddhist women as a working women come across several problems in the family.

Hence the stress and strain in their life for doing both the responsibilities about home and work place.

Special attention has been paid and emphasis has been laid down to study their family background, Socio-economical conditions, religious and political awareness in the society. In details, so as to know their family life, background. Regarding the way of living, education, status in the society economical problems, and to know their present social conditions regarding social environment, social problems, social relations, marital relationship and the impact of modernization’s on their social position and to understand their economic status regarding their per-family income, per-family expenditure and financial position etc.

The purpose of the present study is to observe the trends in the cognitive structure which we expect from the modernizing process in a particular section of the women population. Thus, our assumption here may be stated as: Urbanization, Education and Employment, have brought about changes in the attitudes and beliefs of women in terms such as equality, individuality and independence. Hence, we may further assume that the changes in the differential status and role of women are a corollary of the changes towards the modernization of society, education, occupation and income are certain structural factors in the status of women, which have brought about a change in the cognitive structure.

Taking these factors into account we would like to observe, whether there is a congruence between the structural factors and the value patterns that cohere with a certain social system and, how these values are internalized by the individuals at to what extent their behavior and attitudes are concurrent with the structure of society.
Through with the help of education, Buddhist women could achieve some higher posts in different fields and because of education they could change their Socio-economic status. Hence, the education is a weapon of Socio-economic development of Buddhist women.

Finally, the stress has been laid down to find out the difficulties of the working women as a obstacles or problems of their family life, Socio-economic development and to point out the possible ways of their solution by giving some useful suggestions from personal opinion and questions from others scholars, literatures and documents to throw the light upon the path leading to their betterment.

1. The highlight the origin and historicity of Buddhism in Thailand and delineate the existing schools of Buddhism.

2. To analyze the function of Buddhism in promoting co-ordination in economy, polity, and social structure of the society.

3. To investigate how far Buddhism with its cardinal values of pity, compassion, charity, and righteousness promote a specific brand of do classed socialism in the monarchical order where access to king is allowed to every Tom, Dick and Herry.

4. To analyze the nature and trend of entry technology and co-ordination of traditional values and modern Socio-economic systems in a theologically dominated society.

5. To explain an analyze the various consequence of Socio-economic awareness as the result to social institutions, social life and natural environment.

6. To explain advantages and disadvantages of the Socio-economic awareness.

7. To study and analysis about Buddhist doctrine in the way to solve the problems in daily life and how to attain the most important aims of Buddhism aims.
8. To understand the social, economic, political and religious profiles of the Buddhist women in Aurangabad with reference to social, economic political and religious status in the Indian societies.

9. Finally, it must be announced that in this research writing the researcher try to find out the problems of socio-politico economic, educational and religious betterment of the Buddhist women as a minor group of Indian society in the field of study and the ways of solution in the group of a case study. Therefore, it is unavoidable to mention the background and some of discrimination of Hindu religion and its society in relation with the background of the Buddhist women and Indian social system before the conversion of Mahars from Hinduism to Buddhism. But in the mind of the researcher, there is no any discriminations or prejudice on person or religion to do this research. It is only based on the academic study and understand the problems of the case study.

3. HYPOTHESIS OF THE STUDY:

The study has been conducted in the light of some basic postulations and hypothesis set sixth as follows:

1. Buddhism has a diacritical origin, as a protest movement against the tyranny, irrational practices and slaughter of life prevailing in the Hindu society during 6th century B.C. It sought to establish the reality of noble values of truth, non-violence, pity, compassion, non-stealing and non-possession. It served as lifeblood to the destitute, poor and laymen. Therefore it deeply touches the heart of the masses than the Hindu system where mode of life appears discriminative and caste oriented. The values and ideals of Buddhism touched the heart of the poor and the commoners because of its humanist temper than any other religious system of the world. It may therefore, be hypothesis that the more a theological system touches the hearts of the poor and soothes the worldly. Pathos of the people, the greater it is adopted and accepted with faith and allegiance by the society.
2. The Hinayana Buddhism (The Theravada cult of southern Thailand) as a major religious cult prevailing in southern Thailand has cemented the bonds of integrity and truthfulness among the bulk of the Thai population who uphold it as a supreme order of the nature. Therefore, the more the Buddhist come in contact with doctrines, the greater they string the social solidarity and social cohesion in the society.

3. The Buddhist in Thailand as the stronghold of Buddhism has been performing their role as social experimentalists in rendering their services unlike the yogis, sadhus and sanyasis of India, to the need poor and weaker-sections of the society by providing them facilities of education, medical treatment, recreation and rehabilitation and social conciliation of community fends and quarrels. Therefore the greater Buddhism involve in the welfare services of the people, the more they command the obedience and faithfulness of the people.

4. Buddhism, nationalism and high allegiance of the monarchy are the special features of the Thai societies. Therefore, the Buddhist and missionaries as agencies of social consciousness work with undaunted endeavor for the welfare and well being of the community. The more they intervene in matters of welfare the mere they are hold 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 an unclear to the maintenance of social order with Socio-economic complexity.

5. Way of life of Thai people concerned about Buddhism by many patterns of their life. In Thailand Buddhism is not a means of social change or reform and it does not play any role in raising the social consciousness of the people. It maintains distance from prevailing social problems even if they are harmful to a very large segment of the population, and explains it within the matrix of karma.
6. Buddhism, Nationalism and the King (monarchy) are closely interlinked 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. The more it is closely knit, identity as a distinct nation state southeast Asia of par with other Buddhist nationalities. In the light of the above sociological postulates the present work is interpreted and analyzed with the help of empirical data in the proceeding chapters. The major finding and conclusions of the study are delineated through the different chapters.

On the basis of available literature and on the basis of the investigation of the researcher to the socio-politico-economic educational and religious life of the Neo-Buddhists, the following hypotheses are kept forward for testing and validation.

1. The socio-economic condition of the Neo-Buddhists is better than it was in the past.
2. The religious status of the Neo-Buddhists has increased to the highest level in terms of they can participate with people from other castes and in the same region itself.
3. The Neo-Buddhists can get more benefits from Buddhism in terms of religious life practice and religious beliefs before conversion.
4. The total social processes of the Neo-Buddhist in Aurangabad city have developed to higher satisfaction due to the impacts of conversion to Buddhism.
5. The conversion to Buddhism helps the Neo-Buddhists to overcome their socio-economic and religious disabilities.
6. Democratic politics and the use of political weapons and techniques among the Neo-Buddhists have increased and helped them to remove their socio-economic and political discriminations.
7. The help of new status of the Neo-Buddhists develops their standard of living to the better ways like new house, new occupation and so on.
8. The literacy rate among the Neo-Buddhists increases to the highest education and get a good education to get a good job and a good occupation for their social life.
9. The conversion to Buddhism helps them to identify their new status in Indian society to remove the distinction of religion and caste system.
10. The total socio-politico-economic, educational and religious life of the Neo-Buddhists after conversion to Buddhism trends to better way of life and bring about the social mobility better than before their conversion.

4. POPULATION AND SAMPLE :-

The population of the study includes all the Neo-Buddhist communities of Aurangabad district in Maharashtra State and all Buddhist women in Bangkok city Thailand. Aurangabad is one district of Maharashtra State. It composes of an area 27 square Kilo Meter. It consists of the population more than three lakes which speaks Marathi language. It is the district under study of the researcher who is the student of Dr. Babasaheb Ambedker Marathwada University at present.

Therefore, this topic may concerned with the Neo-Buddhists in Maharashtra which was the birth place of Dr. Ambedkar, the leader of mahars. Thus Aurangabad district also composes of the Neo-Buddhists whose converted to Buddhism led by Dr. Ambedkar.

They are humorous, and also illiterate, economic disability, political powerlessness and religious minority of the district. But they are however, faithful and honest in new religion. This is because of the consequence of many factors in their community such as Buddhist monks lay-leader who always introduced Buddha’s teaching to them and make them aware about the human right and equality in social relationship.
A sample of 200 Buddhists women respondents in Aurangabad district and 200 Buddhists women respondents in Bangkok city was proposed for the research study. In fact the researcher himself wanted to arrange in a sufficiently large enough size to get more information in the different ideas, but due to some difficulties constrained by communication as a language problem, limitation of time, money and energy.

Hence, the researcher fixed 200 in Aurangabad and 200 in Bangkok as a sample size which would be a happy compromise between sufficiently large size and manageability within the time limit. In India the researcher fired his area of study only in Aurangabad city. The distribution of the questionnaire and collecting them back was not an easy one. The researcher has faced many problems in doing his works. The problems are the communication with the local villagers. Those who cannot speak and know English well.

They cannot give the answer in English and filling up the questionnaire. The researcher, therefore, had to wage some local people who can understand English well and translate the question from English to local language (Marathi) and translate back again to English to fill in the questionnaire forms. On the other hand, they have busy with their works. They cannot give more free time to give answer and information and also co-operate with the researcher due to their time limited. However, many Buddhists women welcomed the researcher respectfully and very happily to see the researcher, as he is a Buddhist monk.

Bangkok is the capital and the center of education, commerce and industry. The metropolitan area of Bangkok comprises of 50 districts up until now. Several districts are administered by themselves and are under the control of provincial of senators of Bangkok metropolis. The population of Bangkok is over 9 million. Where as in Bangkok city Thailand the researcher do not find any difficulties in the questionnaire. They are good co-operating with the researcher.
5. **DATA COLLECTION :-**

The data is based on the secondary collection available in the people though interviews method structural interview schedule and also to questionnaire method if necessary.

The news bulletins, annual work records, information booklets released from the Buddhist of both countries have been surveyed out to find out the existing situations of the role of both countries.

On the other hand, the researcher also tried to get data or answers by observing the activities of the respondents from both countries and also by participating in their activities discussions with expert Buddhist monks and elderly persons also was another way of getting information especially of the incidents that took place before they became a Buddhist. Some of the respondents were interviewed at their homes to get personal data of them thus making the collection of data as comprehensive as possible.

6. **METHOD OF DATA COLLECTION :-**

- Basically it is a descriptive study.
- It will be the study by using documentary investigation.
- It may be analyzed from the real situation in the present in Bangkok and Aurangabad areas.
- This research is a documentary investigation which is based on primary collection.
- To study in the secondary collection that has wrote by Buddhist scholars and other researchers.

*Research methodology is very important and integral part to carry out a study, the work mainly bases on the methodology adopted by an observer. The present study is mainly based on the data from various sources - official and non-official i.e. primary and secondary. Questionnaire schedule has been*
prepared very carefully, so that it covers all the aspects related with the study, several issues related with Buddhism, Socio-economic Awareness have been turned in to question form. The information primarily contains Buddhists authentic behavior, which they have learned since several years though various perceptions.

In connection together data and other information respondents are approached door to door and other places. For collection of data following methods are adopted:

- Observation method, case study method, questionnaire. Non-participant observation method is adopted to carry out the study for final solution in the present work. Observer observed the worship, Job conditions, and community centers residence of Buddhist areas. Religions places. Influence of the Buddhism places on socio-economic Awareness, disciples and their doctrine help to solve the problem of Buddhist. It is difficult to analyze the Socio-economic condition of the follower relations with Buddhism. Case study method is established mainly in detail descriptive manner through out the study. It is a very authentic approach of the study. This case study need not necessarily apply to all Socio-economic awareness of both countries, as it is small unity consisting of 400 Buddhist women only.

Questionnaire method is also proved to be a very authentic method in sociological studies, because it covers by and large various dimension of the study work. It uncovers several hidden and unbidden information of the respondents. Questions in the study have been put very carefully, so that it could reach at exact problem to be solved.

A questionnaire schedule as tool for this method has been framed and different important question have been asked to the respondents on various issues of Buddhism and its impact on Socio-economic Awareness.
7. ANALYSIS OF DATA: -

On the basis of the available records and data, the essential classifications have been made and the table framed on the basis are further analyzed in the proceeding chapter with a view to provide empirical society and subjectively to the present study. The researcher has tabulated the information into various tables and also analyzed the data in percentage of all respondents one by one. The researcher thus, has separated each information in each chapter namely:

1. General information.
2. Marital status.
3. Housing condition.
4. Educational status.
5. Social status.
6. Political status.
8. Economic status.

8. CHAPTER DIVISION OF THE STUDY: -

The present dissertation is divided into 6 chapters as follows:

Chapter - 1

INTRODUCTION

This chapter illustrates the history of Thailand from past to present which is divided into 7 sections namely:

Section 1: HISTORICAL BACKGROUND

1.1 Sukhothai Era
1.2 Ayutthaya Era
1.3 Thonburi Era
1.4 Rattanakosin Era.
Section 2: THAILAND AT THE PRESENT.

Section 3: BUDDHISM IN THAILAND
- Buddhism and social structure of Thailand.
- Buddhism and economic.

Section 4: BUDDHISM AND ITS VARIOUS SCHOOLS.
- Indian Buddhist.
- The decline and Demise of Buddhism in India.
- Theravada Buddhism.
- Mahayana Buddhism.
- The recent trend towards the revival of Buddhism in India.

Section 5: INDIA AND ITS SOCIETY

Section 6: THE STATE OF MAHARASHTRA AND THE DISTRICT OF AURANGABAD
- It illustrates the physical structure of Aurangabad, which consists of Land, People, Language, Climate and Religions.

Section 7: BACKGROUND OF BANGKOK ‘THAILAND’.
- It illustrates the physical structure of Bangkok, which consists of Land, People, Language, Climate and Religions.

Chapter - 2
RESEARCH METHODOLOGY

The statement of the problem.
Purpose of the study.
Hypothesis of the study.
Population and samples.
Data collection.
Method of data collection.
Analysis of data
Chapter Division of the study.
Chapter - 3

GENERAL INFORMATION

The focus of discussion in this chapter is the data collection from Buddhist women of both countries “Thailand and India” from Bangkok and Aurangabad with 400 examples by questionnaire. The data to study was obtained through a schedule. The data collection form Buddhist women of both countries will be analyzed by tables from sections of the questionnaire for examples.

Section 1 : General information.
Section 2 : Marital status
Section 3 : Housing condition
Section 4 : Educational status.
Section 5 : Social status.
Section 6 : Political status.
Section 7 : Health condition.
Section 8 : Economic status.
Section 9 : Problem of communities.
Section 10 : Religious position.

Chapter - 4

WOMEN IN BUDDHISM AT PRESENT

Women and economy concept and problems.
Women and family in changing society : Thailand.
Lay women : New pattern for spiritual life.
Buddhists and social action : women and men working together.
Women as leaders : Spiritual readers and religious teachers.
Buddhist women in Indian society.
Buddhist women in Thai society.
Chapter - 5

COMPARISON OF WOMEN OF BOTH THE COUNTRIES

- As Educational status.
- As Social status.
- As Political status.
- As Economic status.
- As Religious Position

Chapter - 6

CONCLUSION AND SUGGESTION

This chapter deals with the conclusions and suggestions.

An attempt is made in present study to trace than evolution of socio-economic awareness of Buddhist women from both cities. In the center of modern socio-economic condition in Buddhist community from both cities on one hand and international enviroment on the other certain suggestions are given in order to make socio-economic awareness of Buddhist women more practical and meaningful in a sense that it brings about personality of an individual and hence the society of two countries a large, which is essential for survival and growth of Thai and Indian society under modern conditions.

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