



FOSHIMA UNIVERSITY



HỘI THẢO KHOA HỌC QUỐC TẾ VIỄN CẢNH ĐÔNG NAM BỘ - LẦN 1, 2018 THE 1st INTERNATIONAL ANNUAL CONFERENCE SOUTHEAST VIETNAM OUTLOOK 2018

**PHÁT TRIỂN NGUỒN NHÂN LỰC CHẤT LƯỢNG CAO: KINH NGHIỆM CÁC QUỐC GIA
CHÂU Á VÀ BÀI HỌC CHO VÙNG THÀNH PHỐ HỒ CHÍ MINH**

*Developing High Quality Human Resource: Asian Experiences and
Lesson learned for Ho Chi Minh metropolitan area*



Thailand - Vietnam

Binh Duong, 6th - 8th December, 2018

*Research, Information and Academic Services Division
ASEAN Studies Centre, MCU*

Buddhism and Hidden Economy Distribution

Phrakhrusophonphutthisat, Asst. Prof. Ph.D.

Phra Komsan Jalearnwong, Asst. Prof.*

Phrakrupaladteranuwattra, Ph.D.

Assoc. Prof. Dr. Somsak Boonpoo

Dr. Anek Yai-in

Faculty of Social Sciences & Faculty of Education

Mahachulalongkornrajavidyalaya University, Thailand

Abstract

An activity of religion of Thai Buddhists about economic distribution of the nation is the grassroots economy of Thai people, has much money to flow into the economic system that government and national statistics bureau cannot record the numbered data. For the annual tradition (not include monastery fairs) will have the unit of government sector and other medias forecasted the numbers of money. The annual tradition activity of temples will have much money to flow in the economic system like spending, Buddhist tourism business for ancient Buddhist places that make the community people, local people and society having the income, have the job, to reduce the unemployment, to stop migration and to solve the slum community settlement of the people in Bangkok and surroundings. Buddhist commercial business creates the income distribution, employment, , have the jobs and to have the business related to Buddhism like Sangha products shop, Buddha image melting factory, Buddha statue production factory, black bowl production factory, Leaf palm production factory, Monks' bag production factory, Leaf palm decoration community, black bowl community etc. The temple in Buddhism becomes the interesting point and popularity of Thai and foreign tourists for coming to see the beauty of religious places like Wat Pho, Wat Suthas etc. The hidden Buddhist economy distribution makes the grassroots economy having the economy movement with money from religious activity that getting from donation, from the faith and belief to employ and to have the job and income distribution of people in the local community and society.

Keywords: Buddhism, Hidden Economy, Distribution

Introduction

Thailand is one of the countries with the highest rate of Buddhism as number one in ASEAN and accounted for 94.6% of the total population. (population and Housing survey in 2014), most of them believe in Theravāda sect, which is regarded as the national religion of Thailand in practice , although not in the Constitution of the Kingdom of Thailand. Thailand is also the center of world Buddhism. The International Buddhist Conference has resolved to "Buddhist monks center in Phutthamonthon District, Nakhon Pathom Province," as the center of world Buddhism on May 20, 2005 (Daily News newspaper, May 10, 2006). Thailand is appropriate to

be the center of world Buddhism. There are many Buddhists or Theravada and Mahayana Buddhist monks in Thailand, who work in the ministry of monks and unions. There are also many other denominations and denominations. The Sangha is a monastic organization. There are six aspects of the monastic affairs: administration, education, educational welfare, constructions, Buddhism Propaganda and public welfare. The religious activities of Thai Buddhists are related to the distribution of economic income of the country, which is the foundations of Thailand. There is a tremendous amount of money circulating in the economy, where the government and the National Bureau of Statistics do not collect numerical data as empirically. The annual festival, there are a number of government agencies and media outlets expected to have a lot of money, such as fireballs, Naga, Lent Festival. Bung Kan province (Newspaper base, October 5, 2017). Thai Tour Pay homage to Buddha. Mental phenomena in the old temple, etc. These activities are money flow in the economy. Have to spend The Buddhist tourism business. Ancient monastery Make people in the community have income, employment, reduce migration rates. And reduce the problem of urban slum in the community. Buddhism creates hidden economic activity, the distribution of economic income, which is the economic foundation that Thai economists rarely pay attention and overlook.

Economic distribution in the Buddhist economy.

The Buddhist business, the merit business, such as the merit-making ceremony, offerings to Buddhist monks, etc., is just a shell or clay of Buddhism. But do not know that these are distributed income. Encourages the grassroots economy of the lower middle class. This is a distribution of economic income in Thailand for a long time. In addition, in Thailand, there is no insight into the business related to Buddhism, such as the monk shop. Foundry Buddha Phraya Pump Factory - Phra Tamnak Factory Banbab Community These businesses and communities are all related to Buddhism, earning money from the offerings of monks and novices. Currently, many government agencies and universities are interested in studying information and statistics related to Buddhism. The research was. "Forms and Methods of Business with Buddhist Commercialism in Buddhist Institutions", stating that "Buddhism Commercial" is a trade related to Buddhism and commercial Buddhism in many ways and methods. The goal is to make money and make a profit. Therefore, there must be activities supporting the promotion of Buddhist commerce in the market mechanism in capitalism. For example, direct invitations, advertisements to generate demand and lead to revenue and profit. "Buddhist business" of the temples that can stimulate demand for Buddhism to buy and occupy. All activities of the temple. The goal is to make money and make a profit. In particular, there are creating fascinating marketing myths that believe in the power and the virtue of merit which it is important to create a big Buddha Image. It also makes a lot of activities that bring

about the benefits both metrics and relation. (Veerayuth born in Mongkol, 2017, pp. 37-42)

Economic Distribution of Worship Talisman.

Fetish refers to the protection of the teeth, not the teeth, such as cloth, talisman, etc. What is the meaning of the sacred power that is believed to be accomplished? . Buddhist beliefs in Thai society today have a lot of beliefs about tales of amulets and widespread. Buddhists often carry amulets with them all the time for the peaceful mind and create the moral that feel comfortable safe from the surrounding hazards that may occur. Because of the belief that talisman tales that can be protected and also fortune. Especially the commercial side, which can be observed from various shops, is to worship the Nangkwa or Kumarnthong to make the trade prosperity. (Rosita Sutakul, 2007, abstract) : Attitudes and beliefs in Thai society for high sacred object. It also believes in the power of sacred objects that have been chanted by monks in Buddhism and understand that the sacred object is a matter of Buddhism. (Phra Mahamon Vorokop (Fortress of Happiness), 2542, Abstract) : The talisman has long been a popular belief in Thai society. It is considered that the talisman is a symbol of faith and the anchor of the soul to encourage and feel secure in life. In Thai society, the collection and the life of women and men to promote the prosperity of life according to the beliefs inherited so it has the business of creating an amulet for worship. The amulets were built in the year 2550 BE which the value of the amulets business in 2007 was based on the belief in the sacred object. The sacrifice was worth 40,000 million baht (Kasikorn Research Center, 2007) and it was highly possible that the value of the business on faith would be higher than before. There are also other ongoing businesses such as business creation. The business magazines, advertising bussiness, and others which generates funds in the Thai economy.



Figure 1: The sacred object is a matter of Buddhism

Tha Prachan Amuai Market It is a center of amulets and experts of the Buddha and all kinds of antiques. Wholesale and retail the equipment for the amulets such as amulets of bracelets, bracelets, eyeglasses, cameras, frames, water amulets, picture of the monk, etc. (Kittisak Thamworakul, 2015, Abstract) : Have bought and sold like the market. You can take the old amulets of worship or popular amulets or rent or lease this market. In addition, the birth of the talisman business led to employment , businesses, communities economy, jobs, etc., such as panels for sales of accessories, about the amulets like necklace shop, Stainless Steel Cartridge Store, Water Frame Foundry Buddha Phra Phutin Pump Factory - Phra Phutan, etc., as well as various food outlets such as water shops, restaurants, as well as fruit shops, etc., which are sold to people in Tha Prachan market that makes a lot of money.

Business Fetish has expanded its production base to the suburban area and not only concentrated in the market of Tha Phrachan. Buddha statues scattered around the perimeter to prevent complaints from casting Buddha , casting Sculpture - Phra Phut Distribution in all provinces and the most concentrated plant in Thailand. In addition, Phayuha Khiri District Nakhon Sawan Province , the market for amulets that panels are opened in major shopping centers such as Central, Mall, Lotus, etc., making the business of amulets. It makes a lot of income from the rental - let the amulets from the business of amulets like newspaper advertising business magazines, newspapers, business, stainless steel, etc. Advertising billboard business is the first business to benefit from the business of amulets. Fetish , due to order of the Supreme Sangha Council on October 1, 2017 prohibits the measurement of the Buddha image, idols, miracles, stop signs, as a result of this order , advertising billboards in Chachoengsao province have been affected by the loss of billions of dollars in advertising billboards per day (Newspaper News, 2017). If analyzing the distribution of economic income according to the principles, it will be seen that the business of amulets that fetish Impacts on the employment situation of the foundations economy due to the order of the announcement and the impact is also on the life of the people. To decrease in operating income, employees and stakeholders involved in the billboard business and also affect the revenue, such as the design staff, signer for the device of label.



Figure 2 : The Buddha image

Economic Distribution of Philanthropy

The beliefs of Buddhist philanthropists cultivated since their ancestors. To practice and cultivate merit is to do good to get good things to life and family, both present and future. With joy and meditation, it is a great charity donation according to the beliefs of charity. The merit of Buddhism must be composed of wisdom and faith, both of these always be in the merit. Buddhism believes that hell and heaven are real. The one who created the sin or the evil one from the past to the present when he or she dies and then goes to the hell. People who make merit or do good by one from the past to the present is born in heaven certainly, but has sinned in the past, if the sin brought before death was born in hell. There are many forms of merit making for Buddhists to choose merit, such as the blessing, or merit making merit at home such as new ordination ceremony, etc., which is based on the doctrine. Objective is the principle of good deeds, including the three actions and prayers (Boon Chieng, 2002, p.1), which be the belief and faith of Buddhists who are determined in Buddhism. There are three types and today there are various forms of philanthropy to meet the needs. The convenience of the people of the world's digital age to save time, resulting in a variety of philanthropy (Veeruth, 2017, p. 47).

1. The philanthropy with respect to the statue and sacred
2. The ritual merit Invitation to attend the ritual for the prosperity.

Happiness to family and life.

3. Donating with a donation box and toss
4. Making merit by creating a sacred object, Buddha, prayer book, coffin donation.
5. Making merit by creating a property such as the pavilion, the temple, the temple, the yard, the temple.
6. The merit of redeeming cattle and make merit for animals such as sheep goats.

The Buddhist philanthropy model in Thailand is latent in faith, passion and enlightenment. This is a thin line between faith and passion but the style of philanthropy is different. Circulation of money in the community economy and to create jobs for people in the community to work which can create jobs in the community based on faith in the form of religion. In the past, to date, governments or agencies have been involved in collecting basic statistics. Household income does not pay attention to the economy that is flowing with traditions, customs and culture about Buddhism. Because of the past, the rituals, traditions and other religions are discussed in terms of faith, cooperation, strength and mixed together. To coordinate the relationship of people in the community to live peacefully only which do not look at business, job creation, income or the amount of money you must earn when working. Because most Buddhists look at merit as a place to do so much involvement that they make merit most of the way using physical strength to help each other until the activities are successful.

Now the philanthropy has completely changed the way and style from the past. Beliefs are made with strength and physical strength have decreased. The value of merit is changed in the form of charitable donations by donating for charity to build buildings such as schools, pavilions, religious hall, temple, etc. The merit of making money is believed that many donations have merit, although many monks teach the dhamma frequently. The merit is done much or do the same virtue. But the faith of ordinary people has cultivated this belief through the people who have experienced the philanthropy, succeeded, prospered, prospered, succeeded in their work, etc., thus making them even more faithful. There are many researches that mention the Buddhist business in Buddhism. There are huge amounts of money circulating in the system from circulation is not a dark market, but it is a business that does not have any statistical data. Examples of income distribution hidden in the Thai economy of Buddhism, such as the merit making of the property such as the hall of the temple, the temple, the temple, the temple, which will see the construction of temples throughout Thailand. If you look in general, it will be seen as just soliciting donations to create objects, places or religious places as Buddhist symbols. If you look at the perspective of economists, you will see that this kind of philanthropy that distribution of income employment reduce migration. The building of the monastery or pavilion of the temple was funded by donations of kith and kin. When it comes to money, you have to buy brick, stone, sand, iron and construction equipment in various stores that can negotiate and talk. Hiring a construction contractor or having a construction contractor from a local technician or a well-known technician. When the construction is completed, there will be a ceremony to commemorate the merit, such as the booking, booking, booking, window, etc. There are hired movie theater, orchestra or music.

The Economic Distribution of Buddhist Tourism.

Today, the temple becomes a popular destination for foreigners to visit the beauty of religious places such as Wat Pho, Wat Suthat, etc. The temple can accommodate visitors very well. The cultural tourism policy, for example, the popularity of the temple to worship 9 temples that attract people to go to various temples to worship the sacred 9 different temples in one day, with the belief that the merit of 9 temples in one day will be very virtuous. The change in the way of thinking in earning money into the temple by the creation of various points. To attract tourists to visit. The result is a magnificent temple. Beautiful castle palace Create a sculpture image of the event in the Buddhist history, such as Sutthisarn 4, Sattahathai. Including museums or monks. Various sacred images to attract tourists to worship. Some temples have to be built. Clean bathroom with air condition. MGR Online, November 1, 2017. Currently, Buddhist tourism is a popular tourist. Many tourists travel to the temple, to participate in religious activities, the practice of Buddhism, etc., as seen in the Buddhist travel is widespread in all groups. It is often used during festive holidays, especially during the festival of religious significance, and some local people are aware of the benefits or use the area of the temple in the occupation is more (Jutaporn Rock Sui and Staporn Mongkol Srisawat, 2014, p. 50) : Measured their own identity. The diversity of temples is an alternative to the Buddhist doctrine. It can also create charms to attract tourists with cultural tourism purposes. The temple is a tourist attraction of cultural attractions (Mano Phrom, Punyo, et al., 2015, p. 39).



Figure 3: The temple is a tourist attraction of cultural attractions

It is evident that today's tourists have turned their attention to Buddhism. Although the National Bureau of Statistics does not survey and collect income data from Buddhist tourism, it can be empirically investigated. However, some surveyors and researchers have collected data on measured revenues in part in 2013, measured in the Northeast. The temple has a legend. The temple contains a sacred Buddha image. The temples are featured with meditation and income from Buddhist tourism. Festivals or worship services will have the highest number of visitors like 200,000-

300,000 people have the highest average monthly income like 10,000-100,000 income will be restored to renovate the temple. Include public services such as scholarships. Building a health center, a police station, hospital buildings, etc. (Nayesh Krishna healing, 2014, 143) is to bring income from the donation of faith people and income from tourism to benefit the community and society. If you look in the perspective of economists, it can be seen that the distribution of income derived from tourism or from the faith of the people back to society and community, distribution of income , to hire for creating jobs for people in the community, such as the building of health, hospital buildings, etc., which is considered a welfare. According to the doctrine of Buddhism, is the beneficiary of the welfare of the government is not very comprehensive.

Conclusion

Today, both public and private organizations attach importance to the economic distribution of Buddhism and development of tourism seriously. The idea is that the tourism industry will promote the country's economic prosperity and helps to better understand each other in the local community. Tourism is a major development in the arts, culture, traditions and lifestyle shown in the community to attract and attract tourists. In addition, the unconcealed distribution of Buddhist economics, as advocated by the government, promotes and promotes media campaigns, television, radio, etc., has helped to stimulate the economy of local communities. The foundation of the economy is driven by the money from religious activities, money from the donation, faith to employment, employment and income. Local people are trading and exchanging goods and services at the community level and local as well. Although there is only a small distribution of income, employment and employment in Thailand, there is a number of societies as a large part of Thai society, so the Buddhist economic distribution is hidden. From the faith and beliefs of many Thai Buddhists and spread widely. This has led to the distribution of income, exchange Community economy in temples Business Buddhism craft and handicrafts in temples and religious ceremonies, etc., generate income for the community, society and local.

References

- Boonna Jimanung. (2002). *Buddhist philanthropy behavior in Amphoe Mueang. Khon Kaen Province*. Master Thesis Khonkaen University Faculty of Art.
- Daily News. (2017). *Wake up to the development of Buddhism. To the center of Buddhism world*. [Online] Accessible from <https://www.dailynews.co.th/article/572974>. (Date of Search: November 26, 2017).
- Jutaporn Saisai and Sathaporn Mongkolsriwat . (2015). " The Way to Promote Buddhist Tourism. A Case Study Sri Somdej District Roi Et Province. *Journal of Thai International Tourism*, Vol. 10, 1: 50-58.

- Kittisak Tungvorakul. (2015). *Behavior and Personal Factors Affecting Satisfaction on Renting Amulets on Social Network*. Bachelor of Business Administration General Business Management Lecturer Silpakorn University.
- MAJOR PAPPANO AND TEACH , 2013. "Guidelines for the Preparation of Buddhist Tourism in Ubon Ratchathani Province for Support to the ASEAN Community." *Journal of Tourism and Services*. Vol. 8, Dictionary of the Royal Institute of Thailand 2011MGR Online. (2017). [Online]. <https://mgronline.com/specialscoop/detail/9600000110404>. (Date of Search: November 26, 2560).
- Newspaper base. Naga fireballs are expected to reach 3 million baht [Online]. <http://www.thansettakij.com/content/216124>. (Date of Search: November 26, 2017).
- Popular-destinations/2368 / Wat Phra Mahathat - Attractions in Bangkok (Date of Search: November 26, 2017).
- Somchai Hilight. (1999). *Beliefs of merit and sin and ethical behavior of high school students. In Bangkok*. Master Thesis Development Community Thammasat University Faculty of Social Work.
- Suvarnabhumi Airport (AOT). [Online]. Available from <http://suvarnabhumiairport.com/th/>.
- The Order of the Primate of Bangkok I do not remember the unit sacred objects in the church. [Online] Accessible from https://www.khaosod.co.th/special-stories/news_540476 (Date of Search: November 26, 2017).

Curriculum Vitae (Presenter)

Phra Komsan Jalearnwong (Titamataso), Assistant Professor from Faculty of Social Sciences, Mahachulalongkornrajavidyalaya University, Phra Nakhon Si Ayutthaya, Thailand. He graduated Master degree in Economics from Dhurakij Pundit University, Thailand. He is interested in conducting research and writing academic papers that related to Buddhist Studies and Buddhist Economic, and how to apply Buddhist principles in Social Sciences.

Contact: E-mail: komsun@yahoo.com



**HỘI THẢO KHOA HỌC QUỐC TẾ
VIỄN CẢNH ĐÔNG NAM BỘ - LẦN 1, 2018**
**THE 1st INTERNATIONAL ANNUAL CONFERENCE
SOUTHEAST VIETNAM OUTLOOK 2018**

Board of Editors

No	Full Name	Agency	Responsibility
1.	Ass.Prof.Dr.Ngo Thi Phuong Lan	Vice President of USSH	Head
2.	Ass.Prof.Dr.Nguyen Duc Loc	Rector, Institute for Strategic Development, TDMU	Deputy head
3.	Ass.Prof.Dr.Nguyen Minh Hoa	Senior Adviser, Institute for Strategic Development, TDMU	Member
4.	Prof.Dr. Ngo Van Le	Department of Anthropology, USSH	Member
5.	Ass.Prof.Dr.Hoang Van Viet	Director, Thai Center, USSH	Member
6.	Dr. Luong Thy Can	Vice Rector, Institute for Strategic Development, TDMU	Member
7.	Dr. Phan Van Ly	Vice Rector, Institute for Strategic Development, TDMU	Member
8.	Dr. Tran Dinh Lam	Director, Center for South East Asian Studies, USSH	Member
9.	Dr. Truong Minh Huy Vu	Director, Center for International Studies, USSH	Member
10.	Dr. Nguyen Thi Lien Thuong	Director, Centre for Applied Research, TDMU	Member
11.	Dr. Nguyen Hoang Tuan	Dean, Faculty of Foreign languages, TDMU	Member
12.	MA. Nguyen Quang Huy	Institute for Strategic Development TDMU	Secretary
13.	MA. Hoang Anh	Institute for Strategic Development, TDMU	Secretary



Attend the Memorandum of Understanding (MOU) and

International Annual Conference on South East Vietnam Outlook (The SVO) “Developing high quality human resource: Asian Experience and Lesson learned for Ho Chi Minh metropolitan area” 6th - 8th December 2018

Thu Dau Mot University (TDMU)

Binh Duong Province, The Social Republic of Vietnam

Co-organizer: Mahachulalongkornrajavidyalaya University, ASEAN Studies Centre, Thailand



Asst. Prof. Dr. Phrakhruthammathom
Siriwat Siri Wattano
Ubon ratchathani Campus, MCU



Phrasithawatchamethi
Vice-director of ASEAN Studies Centre
Mahachulalongkornrajavidyalaya University,
Thailand



Assoc. Prof. Dr. Phra Rajvaramethi
Vice-rector for Administration
Acting Director of ASEAN Studies Centre
Mahachulalongkornrajavidyalaya University,
Thailand



Asst. Prof. Dr. Phrakhrusophonphutthisat
Vice-rector for Public Relations
and Propagation, MCU



Asst. Prof. Dr. Phrakhu
Pariyatwisuttikhun
Surin Campus, MCU



Phrapalad Somchai Damnoen
Buddhapanya Sri thawaravadee
Buddhist College, MCU



Asst. Prof. Phra Komsan
Jaleamwong
Faculty of Social Sciences,
MCU



Phrabadeka Suphot Ketnakom
Ubon ratchathani Campus,
MCU



Asst. Prof. Phramaha Phanuwat
Sankham Lampang Buddhist
College, MCU



Asst. Prof. Dr. Phrakhrusangharak
Chakkit Bhuripanno
Faculty of Education, MCU



Asst. Prof. Dr. Phrapalad Raphin
Buddhisaro
Faculty of Social Sciences,
MCU



Phra Weerasak Teerungguro
Faculty of Social Sciences,
MCU



Miss Napatson Mohprasit
Lampang Buddhist College
MCU



Dr. Patthamapom Apajitt
Nangrong hospital, Buriram



Assoc. Prof. Dr. Wasana Kaewla
Surindra Rajabhat University



Assoc. Prof. Dr. Somsak Boonoo
Faculty of Education, MCU



Dr. Thanarat Sa-ard-iam
Surin Campus, MCU



Mr. Silawat Chaiwong
Lampang Buddhist College,
MCU



Contact: Dr. Lampong Klomkul
E-mail: research.mcu@gmail.com
Conference Coordinator



Research, Information and Academic Services Division
ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University, Thailand



Bundhita Thiratsakun
Faculty of Humanities, MCU
Conference Assistant



Oranate Boonnak
IBSC, MCU
Conference Assistant