

NEW MODELS OF BUDDHIST SOCIAL WORK IN CAMBODIA

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Abstract

This article examines the new transformation of Engaged Buddhism in social works. It gives an understanding of the models of socially engaged Buddhist NGOs into the broader context of contemporary civil society. It suggests that engaged Buddhist organizations bring many assets to social work because they have physical space, leadership, volunteers, and material resources and they can mobilize people around to function both spiritual and physical needs. Engaged Buddhist organization is a phenomenon that has grown steadily in Cambodia. Through three case examples, this paper attempts to integrate their practices into new models of Buddhist social works. In this process, the engaged Buddhists can seek to understand the fundamental principles of Buddhism that are of direct relevance to contemporary issues. It explains different dimensions of perspective and participation by engaged Buddhist NGOs. They construct the boundaries between missions and development work. Yet, they remain primary service providers in many development contexts. They make complicated political decisions about fundraising and resource allocation, and these choices are affected by their efforts to balance between religious identity and strategic goals. There are three models I have suggested for Buddhist social work in Cambodia: first, recreation model is as to socialize the roles of Buddhist social actioners beyond the formerly identified cultural boundary of practicing Buddhism in society. Second, reform model is an alternative modern Buddhist social work to perform in a middle way within Buddhist tradition vis-à-vis modernity. Finally, revision model is a modification in line with a traditionalist and conservative to practice within identified culture and tradition. These models are flexible in response to different contexts that identity of a particular path of engaged Buddhism being appropriately empowered to take action on social work duty.

Keywords: Buddhist approaches to social work, Dimensions of engaged Buddhist NGOs, new models of Buddhist social work for Cambodia.

Introduction

Buddhism addresses the problems of identification, continuity, and transformation to apply the principles of Buddhist social work to specific issues in today's world: war, human rights, poverty, environment, social justice (Todd. L & Gary. D, 2007: 260). How Buddhist teachings use in today's world problems? It is an approach to the problem in social application from Buddhist philosophy how the transformation of engaged Buddhism can give an idea to solve or react to the current issues. Engaged Buddhism is engagement in caring and service, in social and environmental protest and analysis, in non-violence as a creative way of overcoming conflicts, and in 'right livelihood' and other initiatives, which prefigure a society of the future. It also engages with a variety of contemporary concerns of relevance to an evolving Buddhism. Engaged Buddhism combines the cultivation of inner peace with active social compassion in a mutually supportive and enriching practice (Phil. H, 2013: 102). These movements expressed by engaged Buddhist organizations in Cambodia over the more patriarchal and dualistic structures of traditional Buddhist forms to engage in the development and provision of public or private social services to promote social justice amongst individuals and groups who need empowerment and compassionate. There are three critical institutional expressions of engaged Buddhism in many respects giving a new light to both traditional and modern Buddhist social work in the country. They are the Buddhism for Social Development Action (BSDA) in Kampong Cham, second, Life and Hope Association (LHA) in Siem Reap, and third, Buddhism for Education of Cambodia (BEC) in Battambang. A question is how these new models of Buddhist social work in what sense and to what degree practiced by engaged Buddhist organizations? The models of social work by new oriented Buddhist NGOs extends beyond 'traditional lifestyle' into the public arena of organized form of service and caring. The research adopts in exploring the types, functions, philosophy, and practices of Cambodian Socially Engaged Buddhist Organizations. The expression in civil society is an extension of which traditional Buddhist ideas and practices and the extent to which it is a modern phenomenon that sometimes a debate about Western perspectives and ideas give influence on the path of socially engaged Buddhism (Christopher W. G, 2015: 232). But some engaged Buddhists do not give importance to any argument either religious or secular point of views to the social work practice. It suggests that

engaged Buddhist organizations bring many assets to civil society because they have physical space, leadership, volunteers, and material resources and they can mobilize people around to help to empower individuals and groups both spiritual and physical needs.

BSDA has formed in the model of community-based organization on the principles of metta, the compassionate action in social engagement and economic development to empower vulnerably and need people of regardless different religious background. The programs cover a broad scope, including Education, Health, Social Accountability, Climate Change, and Social Enterprise. The organization works in five provinces for 200,000 people who are orphans and children, drug users and HIV/AIDS infected (Buddhism for Social Development Action, 2015: 26). For LHA is formed in the model of quasi-monastic community-based organization that works in social helping (service and welfare) with a sense of compassion, respect, and loving-kindness and creating the transformation change model to meet the long-term development of most disadvantaged people (Life and Hope Association, 2016). The organization has served over 3,000 girls from last decade. The programs are including Buddhism in Society (BST), helps the monks through funding to get a better education and build homes for those in need. The Sustainable Community Project (SCP), which sponsors low-income families food and school equipment. The Children's Development Village (CDV), is a home for orphans or children in need, which tries to get them out of this cycle. Sewing Training School for young girls, so they can find a job in that segment, and Program Advancing Girls' Education, which supports young girls to get through their school (Lisa Krueger-Franke, 2017). Then according to BEC is formed in the model of religious community-based organization, it pays efforts in promoting social morality education and human rights to children and youths and providing helps to general people in emergency need situation. Such as Youths and Inmates Morality Education, Buddhist Radio, Dhamma Book Publication and Aids for Poor Children and Elders. However, they do not very emphasize on religious rituals but instructions for articulating social visions for people in global and Buddhist perspectives in development and economics. Then to what extent that this research can learn from their models for Buddhist social work in Cambodia through a complicated role in revision, reform, and recreation models to empower the people in the community. It suggested that how these models provide different advantages and disadvantages

over an application in particular contexts. The people can find official and alternative empowerment from their local engaged Buddhist organizations to access in social services such as healthcare, fund, education, and a job as the possibility for development and economic growth becomes apparent among individual families.

Objectives of the Study

- 1 To explore Buddhism in social work application models.
- 2 To study the Buddhist social work models from socially engaged Buddhist organizations in Cambodia.
- 3 To propose the new models of Buddhist social work for Cambodia.

Scope of the Study

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

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

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

Research Methodology

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

1. In-depth Interview, the in-depth interview serves as a primary data collection technique used both semi-structured with open questions and unstructured questions for an interview on face-to-face. However, online video call also used for some particular key respondents that this research could not meet them in person. The questions are subjective, asking key informants about their interpretation of history, philosophy, and practice of Buddhist social work models in Cambodia. Looking at three engaged Buddhist organization: BEC, LHA, and BSDA and as well as interviewed life histories of individuals and group of individuals who received support from these Buddhist NGOs. The interview 58 respondents there were staff representative members and beneficiaries from each organization.

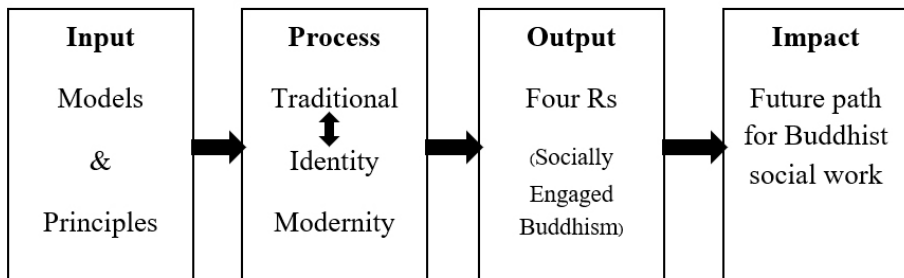
2. Participant-observation, this participant-observation required the researcher to stay on 'the field research' to get close to people and make them feel comfortable enough so that could observe and record information about their organizations' works and activities as well as the lives of engaged Buddhists and their people. Working as an ethnographer in the field and an intern volunteer for six months at three engaged Buddhist organizations in at BEC, LHA, and BSDA. The researcher hanged around with workers from several local NGOs. Working in the NGO offices, visiting the project sites at the organizations' development centers and in the communities and attending meetings and as well as working as an assistant of Monitoring and Evaluating Department and writing the project reports for the organizations.

3. Focus Group Discussions, the focus group discussion is a technique within the qualitative research tradition. This method with its key characteristics, in that it involves a focus on specific issues, with a predetermined group of people, participating in an interactive discussion. There

were six focus group discussions conducted at BSDA, LHA, and BEC. The participants were the key representative staff of the Engaged Buddhist NGOs and the other with the group of recipients of help or service from the organizations. The focus groups discussion consist of 5 participants, and the topics focused on specific issues of the Buddhist social work functions and impacts.

4. Qualitative data analysis, the research used qualitative data analysis to provide explanations, understanding, and interpretation of raw data collected through in-depth interviews, participant-observation, and focus group discussions. First, the analysis focused on the case, unique features, and links to examples of social work models by engaged Buddhist organizations. Second, identify the conditions on which such differences based. Third, the integrating of new models of Buddhist social work for Cambodia from the analysis of data to express in the triangulation of perspectives.

Conceptual Model



Results of Research

The role of engaged Buddhism in Cambodia is in redefining religious movement for the ordinary people. Engaged Buddhism does not ask Buddhists to choose between traditional Buddhist spirituality or social action because it sees that as two sides of the same coin (Jesudas M. Athyal, 2015). But Engaged Buddhism chooses to play a positive role in resolving the major problems in human rights, social justice, rights for the poor and dispossessed, nonviolence, and fighting against discrimination many among worthy social causes. Engaged Buddhist NGOs in Cambodia which facilitate to the transformation of Buddhism into a 'civil religion' of

monasteries co-operated closely with the civil authorities in the process of political and economic modernization. It is considered strengthening the civil character of Buddhism as a philosophy of life rather than a theology of salvation (Helmut K. Anheier & Rengina A. List, 2005: 30). In many aspects that can learn from this research about how this shell call the opportunities or challenges for the transformation of engaged Buddhism into social work agencies. They see some sufficient empowerment through this kind of movement as an advancing practical application of social philosophy in Buddhism which giving the path of understanding today's problems and bringing some unlimited practices to meet the solutions.

Buddhist Approaches to Social Work

The Spiritual Practice in Social Action

By “social action” we mean the many different kinds of action intended to benefit humankind. These range from simple, individual acts of charity, teaching, and training, organized kinds of service, “Right Livelihood” in the and outside the helping professions, and through various kinds of community development as well as to political activity in working for better society” said Ken. However, to what extent that social action is available in ancient Buddhist teachings? Jones notices that the Buddha’s discourse in the Digha Nikaya revealed that Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values such as the sample of “welfare state” introduced by the emperor Asoka of India (Ken, J, 1988: 65-66). The emperor Asoka founded a welfare state with hospitals for human beings and animals. He made it clear that the doctrine of the overcoming of suffering should not mean that Buddhists are socially passive (Hans Küng, 2002: 154).

Perhaps, the most reliable evidence is “Buddhism arose in India as the spiritual force against social injustice, against degrading superstitious rites, ceremonies, and sacrifices. it denounced the tyranny of the caste system and advocated the equality of all men, Walpola said (Gail, P, Karsten, S, Richard, O, 2000: 179).” Then to what extent that Buddhist spiritual practice is available to social action? The absolute importance of bodying the teachings of spiritual practice in social action reiterate by a prime exemplar of this path, His Holiness, the Dalai Lama. The mind is the blueprint behind all positive and negative actions, he says; thus, controlling

the mind and emotions and undergoing a profound inner transformation are prerequisites for lasting world peace and the “hope for the future (Dalai, L, Tenzin, G, 1988: 5).” Ken believes that the spiritual practice is the path that allows individual becoming more deeply aware of nature of his experience of the world. He suggests that the transcendental qualities of Compassion and Wisdom. Dalai Lama wrote on this paper “the Hope of the Future” tries to feature that the lack of spiritual practice caused terrible things happened in many countries that people have used all sorts of methods to suppress and hurt one another. According to Gary Snyder suggests having “a good look at Original Mind through meditation,” which leads one to “a deep concern with the need for radical social change (Gary, S, 1988: 83).” The Dalai Lama believes that people can achieve the peace of mind through the self-internal transformation of kindness, love, and compassion but not by the weapons, the world will never achieve the lasting peace by this harmful action.

How can Buddhism be a positive force in response to a radical change? It may require someone taking place its traditional harmless to shaking nation implication. In the spiritual practice seem people have nothing to do with the government. However, Thich Nhat Hanh argued that people need to do with their mind and their government. He gives an example the wrong keeping spiritual practice, not into social action that 40,000 children in the Third World die every day of hunger, we live in the educated and intelligent countries, but we keep forgetting. That is why the world needs more awareness people not oil and to be awakening about the problem is mindfulness from a tool of meditation. The kind of society we live in makes use forgetful. That is why we need to practice for mindfulness, and he calls nonviolence as awareness that can start from person to the state when we care it (Thich, N. H, 1988: 35-36). The best example of one who brings inter-spiritual practice in the social action, the Gandhi awakens the national independence of India. This kind of action similar to the remarkable statement found in the Diamond Sutra of Mahayana Buddhism that: “From that place of fundamental peace, come forth as a man or woman of peace, presenting peace in the inmost community of those who would destroy it.” Nagarjuna expresses the basic principle of Buddhist social action: the universal altruism of “great love” (mahamatta) and “great compassion,” or “great empathy” (mahakaruna). The primary Buddhist position on the social action is one of total activism, an unswerving commit-

ment to complete self-transformation and complete world-transformation. This activism becomes fully explicit in the Universal Vehicle (Mahayana), with its compellingly implicit in the Individual Vehicle (Hinayana) in both the Buddha's action and his teachings: granted, this attention in the latter was on self-transformation, the pre-requisite of social transformation. Thus, it is squarely in the center of all Buddhist traditions to bring basic principles to bear on actual contemporary problems to develop ethical, even political, guidelines for action (Kotler, A, 1996: 79-80).

Active Compassion

The compassion and loving-kindness are firmly related virtues, representing two facets of benevolence, or goodwill that both the Theravada and Mahayana traditions embrace in these virtues. According to King, both of these tied to the development of freedom from selfishness and ego-centeredness in which one actively cares more about the welfare of others; one is focusing on less and less upon oneself (King, S. B., 2009: 22-23). Christina Feldman wrote about the about the "Nurturing Compassion," and Kornfiel wrote about "The Path of Compassion: Spiritual Practice and Social Action," however, both bring to the same redefinition compassion into rather objective with the sample extent ideas and applied actions. Kornfiel considered compassion the sense of sharing the suffering. In his writing, he suggests to learn distinguishing love, compassion, and equanimity from the near-enemies are pity, indifferent, and attachment in which to what extent should do regarding sharing the suffering. In socially engaged Buddhism does not merely seek to eliminate suffering, but actively identifies compassion (karuna) as a virtue to be cultivated as a means to this end (Chandana Chakrabarti, S. J. F., 2012: 42). The right speech, right action, and right livelihood are understood to entail, in part, an action that is motivated by compassion. The right effort often directs at the cultivation of compassion, both in traditional practices and in contemporary socially engaged Buddhism.

The one example who views compassion as an active concept, Vimala Thakear, a meditation master in Indian, she went out to work for the community development without merely sitting for meditation. Her statement can reflect what the scholars expressed about the concept of compassionate action that "The spirit of service, in little ways and big ways, really what practice is." Christina's work points out that all the various expressions of religion and the growth in spirituality join in stressing the

importance of nurturing love and compassion. As the Buddha said, “the whole of our training is for the development of love and compassion.” The self-understanding is the fundamental of spiritual growth that leads to appreciating the heart and its power to connect people on a fundamental level with each other. Then people can come to realize that in fact spirituality is made whole founding itself upon the heart, upon the love and compassion then empower the action.

Social Activism

The socially engaged Buddhism is a new term has come into the modern world by some Buddhists to apply traditional Buddhist ethical and social teachings in a more activist way that has sometimes been the case in the past. The Vietnamese Zen monk Thick Nhat Hanh was recognized as the first person who called his movement “Engaged Buddhism” in 1963 when the war was raging his county (Harvey, P, 2000: 112). Then a politically and socially active form of engaged Buddhism was quickly introduced to Western Buddhists and Buddhist-majority countries of Asia. It became a path of psychological and practical liberation to oppressed people and of economic development to impoverish peoples through engaged Buddhism and often being used as a vehicle that giving voice to the people’s political aspirations and bringing down national governments (King, S. B: 1). This engagement is not separate from the spiritual practice of Buddhism but believes very much expression of action in the social, economic, political, and ecological problems of society. That is no longer based solely on charity, benevolence, or moral imperatives motives (Karma, L, T, 2004: 40). However, philosophical and ethical roots lie deep within traditional Buddhist teachings and values, which it applies in response to these contemporary problems.

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

of the condition in which they live. The Buddha declared that, in his society, “there will be only flavor, the flavor of freedom.” Constructive social change is twofold: personal change and a change of social condition.

Engaged Buddhism is part of spiritual practice and social action to address issues of moral, cultural, spiritual, social, political, and economic. They draw on traditional Buddhist ideas and practices in which engaged Buddhists also model their work on non-Buddhists for example from Mahatma Gandhi (Lee, W. B, Randall, L. N, 2006: 134). The Ariyaratne, the leader of Sri Lanka’s Sarvodaya movement which focuses on objectives that can meet in this lifetime. He works on the “ten basic human needs” including a clean and beautiful environment, an adequate and safe water supply, clothing, balanced diet, simple housing, basic health care, communication facilities, energy, education related to life and living, and free access to cultural and spiritual resources. The Buddhist “middle way” to balancing the material and spiritual aspects of social change (Queen, C. S., 1996: 9-10). However, the provision of guidance to others can escape from that condition is engaged in social welfare in the highest sense in Buddhism. They are an equally serving society with a transformative attitude even no ulterior motives but through pure compassion for the suffering masses.

The Dimensions of Engaged Buddhist NGOs in Cambodia

Religious Dimensions

These above engaged Buddhist organizations for social service and development in Cambodia have identified themselves as religious NGOs operate within the same legal and political framework of secular civil society. But guided by a concept rooted in Buddhist philosophy and concentrated on the activities of the present life manifest in actions which benefit others and the impact beyond their contributions. From the studies, they started from a moral entity by challenging with a belief in having sufficient transformative capacities like other secular civil society in a concern for justice, reconciliation, and development. Engaged Buddhist NGOs by entering into a formal relationship with the local, national, and international organizations or orienting their mission to serve the general public manifesting the benefit in actions other than the oral recitation of the teachings of their religion is Buddhism. Thus BSDA, LHA, and BEC established

NGO offices through which to conduct their external affairs. The need to connect to higher levels of decision-making and information sharing has led Engaged Buddhism in Cambodia to seek formal recognition as “NGOs.” The transition to “NGO” status is logical because engaged Buddhist organizations have access to extensive social resource networks by the long-standing presence of Buddhist establishments and communities around the country. Therefore, their systems and infrastructures are more stable than local and national governments which in some cases found; this provides the path of information and resource can distribute even during the absence of a state-sponsored alternative. Then to become social work agencies considered the facilitating institutions that connect Buddhist philosophy, people, function, and resources to meet in the process for collective decision-making and actions for the same end but giving importance to the practical application rather than the theoretical statement.

In term of challenges, socially engaged Buddhist NGO is controversial for some by its activism and the Western influence upon it which people from the conservative stance view this practice as the threat to changing the traditional method of Buddhism in Cambodia. It challenges to Buddhism with also acknowledging to other fields of non-Buddhist tradition to perform activities. These movements involve hundreds or thousands of active participants. Engaged Buddhism can sometimes be controversial just because it challenges culture by working in innovative ways (King, S. B., 2009: 6). Thus people raising the same concern that “monks should stay at the temple and do their monastic duty, they shouldn’t involve in the secular activities like laymen,” said Vandong who faced this criticism while forming his organization. But since the Buddhist monasteries are involved in most social activities in Cambodia, monks have a large number of opportunities to establish and strengthen their association with the local community residents (Bunly Soeung & Sung Yong Lee, 2017: 52). The best educated, most idealistic and progressive monastics and laypeople are leaders, thinkers, activists, and participants in the movement of engaged Buddhism. However, there are undoubtedly conservative, and liberal groups hold their point of view against each other to protect themselves from being complained alien Buddhist practitioners, as well as traditionalists, provide the reason why they are not going to act socially. Because they don’t want to create any effect upon existent ways of life that monks and lay people are separately divided to play their role but engaged

Buddhist NGOs view that too much attach on own religion limits the knowledge on emerging issues. Some old given chancels to participating in human problems lack sufficient power to respond to today's complex issues, while a debate often roots in the values of turning engaged Buddhism into social work agency. There is a particular aspect that since they aim to work for the present lifetime, therefore, shouldn't bring spirituality and social action into bias which comes first merely because wanting to present a clear identity of Buddhism, but this needs to be considered case by case of problem and resolution. Engaged Buddhists give priority to this point in consideration.

Organizational Dimensions

The organizational dimensions of engaged Buddhist NGOs encompass organizational variables including representation, structure, and financing. The description is a vital issue to identify the character of the organizations. One of the characteristics of present-day Buddhist movement in Cambodia is the growing gap separating "liberal" and "conservative" believers. If they come from the monastic organization, a clear identity is a key point that organization will never ignore to give importance to it. BEC is in this group of the category; it presents as the leader and Buddhist thinker that using formal communication Buddhamma (teaching, reading, writing, organizing a group, interfaith work, etc.) for spiritually engaged Buddhism. It focuses on inter-aspects of wisdom generation through spiritual teaching. While LHA has categorized in quasi-monastic and community based-organization, it particularly works in the "right livelihood", however, inter-aspects and outer aspects of compassion cooperate in the central idea of engaged Buddhist NGO in the social work. Then BSDA is in a different position to others because religious identity is not a vital issue than helping other beings to meet their basic needs or in so-called it focuses on well-being than spirituality as the organization forms in the non-religious based organization even though its name entitles Buddhism. It is essential, then to determine on what grounds Engaged Buddhist NGOs claim denominational or religious representation.

The organizational structure of Engaged Buddhist NGOs varies considerably depending on the types of organization illustrate in chapter three. The organizations in the sample represent a wide range of corporate structures, determined by both organizational and religious philosophy as

well as financial resources. The BSDA is in federal governance system where the power of administration or management is not located all in the central head office but where some power gives to local, district, and provincial project managers and project coordinators in five provinces in Cambodia. It required of it which has many projects locate at different areas to share some sufficient power in decision-making and performing activities. The LHA and BEC are in the similar system of unitary where all of the power located in the central head office. However, they still share some power in performing activities with the project managers but not the critical decision-making that often shows in monarchy that the domination by only one executive director or founder of the Engaged Buddhist organization in most affairs.

It reflects the infrastructure of the Engaged Buddhist community itself. For example, distinguishes between charitable Buddhist organization as formally constituted components with a hierarchical structure often created by a central power of individual Engaged Buddhist leaders or thinker and Buddhist philanthropic organization which more spontaneously founded and funded are not part of a hierarchy or monocratic system. Aside from religious dimensions, to justify the purely practical terms for religious based-organizations, the centralized structures tend to be the most efficient regarding decision-making and resource-allocation may be better suited to advocacy and relief-oriented missions while more flexible autonomous structures would be more suitable for NGOs with predominantly social service or spiritual guidance. In financing, it plays a critical role for Engaged Buddhist NGOs in determining the character and agenda of a given organization. The local engaged Buddhism, recent key initiatives in the area of development would not have happened if without significant international funding and support (Jörn. Dosch, 2012: 1067). From the study, BSDA and LHA are primary depending on private donation and fund from local and international supporters in the forms of partnership organization, individual donors and group, but except only BEC which identifies itself to maintaining organizational independence with financial resources coming from Buddhist members in the form of donations within the religion itself.

Strategic Dimensions

The integration of Buddhism in Cambodian life likely informed

the religious ideologies or worldviews of the majority of those receiving services (John. Frame, 2016: 278). One of the characteristics of Engaged Buddhist NGO strategies is that of motivation based on Buddhist teachings. Such as BSDA uses five lay precepts to create the contract for beneficiary membership among families in the scholarship program. While there are no words for 'rights' in Buddhism, human rights usually see as corresponding to articulated duties or obligations that stated in the Buddhist precepts (Judy Ledgerwood & Kheang Un, 2003: 540). LHA uses Buddhist morality to identify the prefer characteristics of staff and to cultivate positive behaviors of young girl students as well as BEC which uses Buddhist teachings and morality training as the core of all peace projects. A central feature of their mission statements is recognition of spiritually engaged Buddhism which provides a blueprint for the development of the individual and society besides degree to which Engaged Buddhist NGOs emphasize for their actions in social welfare and social service like secular organizations. Characterized by missions rooted in Buddhism's beliefs, however, each Engaged Buddhist NGO has many different processes using which to reach their social work goals. They may combine self-awareness with knowledge of concepts from social work and religious studies to form a working knowledge of Buddhism and an understanding of the diversity within the tradition (Bestsy, L. Wisner, 2011: 385). They use the principles of NGOs in operation by registering for legal recognition of the state and follow the required regulations of civil society in Cambodia. The processes such as all Engaged Buddhist NGOs seek to realize their missions through live compassionate action using which targeted action is researched and investigated before undertaking. They build of social networks from local and international supports to constitute the organizations' social capital facilitating coordination and cooperation for mutual benefit. For example, BSDA often works as a partner to many other international organizations in the health and education projects. LHA encourages the creation of local voluntary networks from villagers and monks in Buddhism and community development programs. BEC receives supports from Buddhist communities in Malaysia and Singapore to publish many thousands of Buddhist teachings books every year for free distribution in Cambodia. This social capital can be both means and an end to the value of the social network and its core idea (Putnam, R. D, 2000: 18-19).

At all levels, underlying process governing much of oriented En-

gaged Buddhist NGOs' activity is the ability to apply social responsibility principle to meet either intrinsic or extrinsic values by an alternative approach, formal strategy, and radical activism. These are in the implicit and explicit propagation of religious and spiritual values, which three organizations consider essential for the realization of their aims in social work. Thus in LHA identifies ignorance as the root of suffering. This is the core teaching of the Buddha, but they interpret this into the effect on life livelihood security when people lack knowledge and education. Therefore, the main strategy of this organization is empowering disadvantaged people through education opportunities and encourage their people to follow the Buddha' teachings in everyday life along with the transformative process. And when back to the case of BSDA's vision rooted in "metta," it views this is a pure source in mind of people can be transformed into well-being and safety places for others by identifying own interest with the interest of all." Since they involve in many issues and work for people at large number through diverse programs, therefore, they intend to encourage all staff with the common sense of social workers by the spirit of loving-kindness and compassion. Then BEC believes that if people have morality in their mind mean they are mindful of the quality to judge and guide themselves in the way of self and social responsibility. So they commit to working in cultivating mindfulness of the children, youths and general people through an application of the spiritually engaged Buddhist values and ethics using awakening social morality. Religious authority is ultimately about normative systems that not only explain 'why things are the way they are' but also determine 'how things should be.' Their interpretation of particular social behavior or projects is likely to influence the attitudes of whole religious communities (Bunly Soeung & SungYong Lee, 2017:143).

Service Dimensions

In the services or outputs provided by Engaged Buddhist NGOs both to their membership and to external persons. All functions can divide into three main categories including Education, Relief, and Social Service. In the framework of education, all Engaged Buddhist NGOs encompass functions relate to formal or informal education, the provision of advice, information and educational material about issues that NGOs are concerned. In the research, education can be considered the core value of social work in Buddhism because it is what the monks and lay Buddhist scholar were familiar with in the past, but when they form themselves into

Engaged Buddhist NGOs, they are conditionally required to find a creative approach to participation. When they work for the sizeable targeted group, they give importance to effective communication and delivery of contribution but when the population is small or limited, they rather strict on the quality of service. These are two different natures of work between BSDA and LHA. To the relief program of organizations are often in food distribution, shelter, and sanitation. The principle is they try every possible way to deliver the relief to meet the emergent needs of people, and some may think for impact beyond the meaning of traditional charity within Buddhism's boundary. From the many research cases which BSDA and LHA, as well as BEC, use compassion to connect with education goal for needy children. For example, instead of giving them the money to the school, Engaged Buddhist NGOs do support them food and shelter to prevent children from stopping the education and migration with their parents. Then social service is the activities related to peacebuilding and community development both internal and external. Before reaching the community development, they encourage families to avoid domestic violence and the causes of it. Looking at services alone, however, one is likely to lack religious nature of this dimension. Though, the quality of engaged Buddhism renders religious services based and motivation from this spring. However, particular organizations concerned with practical resolution and considered themselves duty-bound to a sense of mission in social work instead of the purpose of religion and be a source of positive change in society. They have come in connection with non-religious actors in forging a solution to problems facing modern society in Cambodia. Engaged Buddhist NGOs seek to serve based on their ability to apply the limited knowledge in every possible efficient way. The services may see in combination rather than single character.

New Models of Buddhist Social Work for Cambodia

Recreation: New Engaged Buddhism in Modernity

The model of Buddhist social work in “recreation” is to reproduce something that formerly existed in the recreation of a pristine Buddhism vis-à-vis a new engaged Buddhism (Phil. H, 4). Something here I call “identity” that neither traditionalist nor modernist engaged Buddhists will share some minimum personal “character” or “identity” of their origin in the movement of social engagement. Like Cambodian engaged Buddhists

in the colonial Western civil society. Why do we need to decide whether Engaged Buddhism is new or not? This issue is important to practitioners in socially engaged Buddhism who need something definite to deconstruct than to lead the practice on the debate among engaged Buddhists themselves. There is an ongoing debate about preservation of “Buddhist identity” to identify with the meaning of “Buddhist social work” and other about its “socialization.” Western engaged Buddhists (who are non-Asian origin) seem to prefer to preserve and express Buddhist identity of Asia in their countries because they consider it is new as well as Asian engaged Buddhists attempt to integrate knowledge and skills in social services from the Western ideals of socially engaged Buddhism. Thus to modernize Buddhist social work in Cambodia often links to the forms of civil society in which the state also grants legal rights for monk and lay Buddhists to perform NGOs’ role. It is likely to open engaged request organizations to reconsider about the forms of expressing identity in Cambodian Buddhist tradition if it does not encourage socializing engaged Buddhism to serve people at large who need help. For any Buddhist NGOs that want to play that role need to follow the code of ethical principle and minimum standards for NGOs in Cambodia. In the country, BSDA is only engaged Buddhist organization that recognized by the Cooperation Committee for Cambodia (CCC) for a non-governmental organization with good professional practices (NGO GPP) (Buddhism for Social Development, 2012: 54).

It seeks for recreation to modernize engaged Buddhist organization in social welfare and service. However, Dietrich, a Western engaged Buddhist criticizes such modernity that, “As an NGO with Buddhism in its title, one would think it might promote Buddhism, which in Cambodia, considering how Buddhism was suppressed, shouldn’t be such a bad thing....” For my point of view, she says this from her a different social context and experience that in developed countries people have adequate access to social welfare and well-being. Therefore, the spiritual support and meditation is the main thing that engaged Buddhists can do but not like in Cambodia. To the concerns of welfare for needy, Thorn replies to this issue that, “*Buddhist NGOs should serve the people, not their religion.*” In particular, engaged Buddhists share some essential features with traditional forms of Buddhism, but it also contains enough substantive differences to warrant calling it a relatively “new” form of Buddhism unique to

the modern era (Christopher. Q, 2003:287). So what the modernity of new form of Buddhist social work is to recreate the notion of fair serving the people and non-discrimination. They learn the fact that social work is not identical to “doing good” like what some people simply called the action of socially engaged Buddhists identical with social work. This requires a practitioner to have an understanding of the concept of social welfare, and the role of engaged Buddhist in social work within this concept as well as any specializations of social work. This also can find in Buddhist teaching suggests “skill in means” or in Pali “upayakusala” for Buddhist social activist and service movements (Pye. M, 1978:13). It is an appropriate tool, not only to explain what engaged Buddhists are doing, but who they are and to what extent they can characterize under this rubric.

I found that this will never have been unless engaged Buddhists encounter a variety of Western elements and sociological thoughts unique to the modern era cultivating Buddhist social work in Cambodia, but this does not entirely separate from the traditional form of Buddhism which to reproduce critical ideas and technical application that formerly existed. There is enormous evidence that proof modern engaged Buddhist organizations have received influence from INGOs since late nineteenth century during the recreation of the nation after genocidal time. In my case analysis of Buddhist social work models by engaged Buddhist organizations, BSDA is perceived as a recreation of a lost tradition or just as an old tradition continues. It is to these forgotten origins as the Europe-American colonial influence by which determines the modernizing move towards a new engaged Buddhism (Phil. H, 8). For those who are traditionalist stance will have a debate about disadvantages of such Buddhist social work model that threatens traditional Buddhist identity. However, the other modernist attitude will argue on its advantages to deal with today’s world problems. This idea agreed with Ken that Buddhist social goals inevitably need to be no less radical than is the “inconceivable liberation” of the individual. The work directly toward the creation of free of war, poverty, curable and disease. Including many forms of oppression and exploitation such as crimes, human rights violation, and human trafficking, sexual abuse, and HIV/AIDS, through the evolution of a compassionate and cooperative commonwealth (Ken. Jones, 2003: 176). However, all hardly image to see how traditional forms of engaged Buddhism can reach any level with so-called effective solution practice. To this reason, because its system is not born

to make a self-monitoring and evaluation, also there is no flexible renovating engaged approaches to advance over the term “conservative” within its identified cultural and ethical boundaries. While a modern model of Buddhist NGOs in social work always require having self-assessment and new capacity building in response to these contemporary issues. In this model, the modernist engaged Buddhists from recreationist stance consider Buddhism as the “ethical value” but not the “shadow” seen through the external presentation of “identity.” The monks’ role in social welfare and service is socially active in a similar fashion to the lay social workers but remain in monastic lifestyle and for those who have no intention to challenge with cultural debate will transform themselves to be the lay movement. This model suggests a need to take account of the hybrid identities that are emerging, and moving away from an essentialized, normative view of religious identity, using self-recognition (Phil. H, 2013: 15). As I found that most sympathizers who do not embrace the tradition are sympathetic to a Buddhist understanding of the world and, moreover, to the way Buddhist activist propose to change the world.

Reform: Alternative Modern Engaged Buddhism

The model of Buddhist social work in “reform” is to improve as by alternation in a similar fashion to a modern that tends to a politicized view of engaged Buddhism between inherently new and improved. This is the dichotomy between tradition and modernity. This Buddhist social work model tends to balance expression between “Buddhist identity” and the modern practice that often motivate engaged Buddhists from their practice groups in the specific Buddhism and alternative tradition to an association with integrative approaches in social helping, service, and welfare (Phil. H, 2013: 19-20). These engaged Buddhist organizations often formed in the monastic or quasi-monastic model to preserve certain Buddhist identity while playing a role in social service. This model provides a unique platform for social work which includes both monks and lay people who can work for social services on an equal footing. To this point of view, I may call this as “alternative traditionalist modern engaged Buddhism” because the need to find out hidden or unseen knowledge, skills and values within Buddhist tradition in Cambodia vis-à-vis a modernity bring to the middle way to handle social work. This example may learn from the “Peace House Program” of LHA that uses “monastic identity” as a symbol

tool of modern technology communication to gathering the sources, establish welfare, and creates sustainability by reactivating existed alternative welfare network within the community as well as among local monastic leader network. As issue here is whether one sees “Engaged Buddhism” as a hermetically sealed ancient tradition of the past, or as an ongoing and interactive tradition that is always adapting to changing circumstances in which it reforms. A reformist view “altering to improve” in introducing the adaptations of sociopolitical thoughts to the debate; it is here that overlaps of recreation and reform will occur, and can be both or more than traditionalists (Phil. H: 9).

It is a question of what counts as Buddhism and what counts as authority and authenticity for Buddhists involved in this adaptation? I found that this form of engaged Buddhist organizations even they share this emphasis on the essentials of Buddhism, but appeal simultaneously to the source of authority that operates within the particular Cambodian Buddhism traditions to which they connected to legitimate any adaptations or cultural omissions. A question of authenticity is always a central concern but a reformist view that it is worth to explore further boundary of tradition in social work because the normative discernment of skillful means entails an interpretative activity within the tradition (Pye, M. & Skilful. M,1978:160). This model ranges from tradition-oriented groups that do not attempt to adapt to groups whose various techniques of adaptation (David, N. K, 2004: 23). To this point of view, I see the use of “skillful means” by engaged Buddhists within an understanding of the concept of social activist and service movements is different to the modernity. This form of social work model will attempt to apply for the practice only within its flexible tradition and some specializations of social work. Does it raise a further question: at what point is the Buddhist tradition in stretched beyond recognition by institutional and conceptual change? These so-called movements construct in various forms often through individual groups and networked organizations that membership gathered based on commonalities of intention. They see some senses in a unity of purpose in this reform model to improve as by alteration context to social and politicized views of engaged Buddhism. Thus many temple leaders in Siem Reap willing to join the network with LHA as Buddhism for society and sustainable community development through the function of local alternative social helping group of religious leaders.

I see the important thing to this model is to use the traditional practice with effective, skillful means and compassionate action that adapt from what formerly existed parallel to need to cultivate a unique character in the service of engaged Buddhist mission. It is so-called “smart in negotiation with political, social, and cultural boundaries” that make it can stand in the center between those who are optimistic and pessimistic about socially engaged Buddhism and particularly in the conservative Buddhist countries. Who in examining identity in Cambodian Buddhism, suggest moving on from a fixed view of religious identity, based on participants and non-participants. However, the engaged Buddhist in this form points out that “no matter how the way which engaged Buddhists to involve in social activities if it is not a common practice in that social context they must encounter the complaint or debate as the symbol of question about the new character of the Buddhist tradition. But it doesn’t mean that people will immediately disagree, they rather need a proof of Buddhism’ value from the practice of engaged Buddhists”. In this model, engaged Buddhists from the reformist stance to consider Buddhism as the “ethical value and also the identity” should express. It suggests a need to set up the standard of character and value in Buddhist social work mission.

Revision: Traditional Engaged Buddhism in Modern Form

The Buddhist social work in “Revisionist Model” is a “modification” in line with a traditionalist view where engaged ethics and traditional forms are modified and treated equally as a single and continuum entity (Phil. H, 8). Like modernism is only one strategy to reposition Buddhism in a modern context; traditionalism is another attractive alternative strategy (Hanna. H, Ute, H, Mark & T, Vladimir, T, Koen, 2017: 2). The socially engaged Buddhist revisioning of traditional practice is considerable interest in the “path of spiritual development” than to an application of traditional practice to the social field in the formal practice (Charles, S. P & Kenneth Ken’ichi, T, 1998:285). The typology of “traditionalist Buddhist social work” is engaging with ritualistic nature of their tradition and the interpretation of Buddhama into a sociopolitical dimension when practitioners perform their religious service mission. This is a definitional blue boundary begins with the cultivation of a lifestyle by individual engaged Buddhists as a motivating model for society (Ken, Jone, 2003:175). From my research, this form gives importance to particular characters of en-

gaged Buddhist exemplars as the central idea to design whatever engaged Buddhism means that the system of social work practice which far less organized and strategic than the models of reform and recreation. Their expression of loving-kindness and compassion often present in the forms of service and relief organizations which involve in alleviating suffering based on religious practice and charitable activity.

However, they have no attempt at altering functional practice beyond that. In another word, a form considered “conservative model” because engaged Buddhists tend to limit themselves within the boundaries of identified culture and tradition. To this model something, I call “Khmer Buddhist tradition” in the sub- the proportion of Southeast Asian trained Buddhism. Thus BEC is defined in this way of practice, a movement of Khmer traditional engaged Buddhist organization. They applied distinctively Buddhist social ethics relevant to their particular contexts but rarely leave doubt on Buddhist identity presentation because the revisionists view cultural influence, however, cannot be easily removed. In this point of view, engaged Buddhists seek the rights given by monastic and social regulations to perform their social duty before adaptation because they don’t want to face with criticism on things may be considered alien practice under nature of traditional Buddhism in Cambodia. The modernists’ claim to a traditional Buddhist social work does not fit comfortably with the issues surrounding contemporary society. But to my point of view, I see traditionalist seems to argue that engaged Buddhists should be expert in what formerly existed, giving importance to “spirituality.” They claim this is the primary job of engaged Buddhists but for other like in the social field is just learning to be skillful. The practices, teachings and learning communities of traditional engaged Buddhists and organizations might develop sufficient transformative power from spiritual training to meet social service and social change. This is relevant both for those are emphasizing daily-life practice and for those active socially.

According to my observation, in some hidden dimension that we might never notice, in fact, the revisionist/traditionalist engaged Buddhists works in spreading the values of social helping, welfare, and service. Many stories explain that worldly engaged Buddhist leaders don’t play the social worker role themselves, but many others were inspired to be the formal and alternative social workers under their guides. Another reason this doesn’t require exact system because the natural lifestyle model

means to invite people at large to join in “the spirit of helper” by their way of articulation. In which it different to above two models that they particularly attempt to work by themselves with minimum own identified standard of practice in engagement mission. The ideology exists in both LHA and BEC. For example, LHA’s views point out that “there are more than 50,000 temples in Cambodia if these temples are willing to join in a social helping of their community, the country will have a lot of welfare resources, human capital, social helping institutions”. This is similar to BEC’s view on “charity and relief that can do only because a large contribution of people and it is considered the symbol of public engagement.” Here it suggests that both reformist and recreationist forms born from this step of awakening the “spirit of engaged Buddhism,” working from motivation to gathering people for action involuntary basis. In conclude traditionalists see the modern form of engaged Buddhism as essentially continuous with traditional forms of blend conventional Buddhist morality to contemporary social concerns that can help to immediate suffering as well as to broader structural problems, and complement the sources of other traditions and approaches.

Buddhist Social Work in Cambodia should be expected to achieve

Engaged Buddhists in Cambodia show concern for social issues and seek the practical results to those problems at the crossroad of individual and social transformation. The reformation of Buddhist social work emphasizes on “good works” is the result in the creation of socially engaged Buddhist NGOs. Even the three selected organizations mentioned in this research are presently more organized and strategic, but many are less than some of Christian organization in the country whether regarding general social and political strategies, concrete interventions in particular institutions, or participation in public policy discussions. The Engaged Buddhist NGOs will necessarily involve greater sophistication not only in social systems but also about strategy and social and political practice. How can social work practice of Engaged Buddhist NGOs respond to the significant structural problems of Cambodian society? Such as to the growing violence, anomic; to racism, sexism, and other forms of discrimination and oppression; to the deterioration of many democratic institutions of rich and poor; to the problems linked with growing globalization and coordination of capitalist system?

I expect that Engaged Buddhists will be able to respond to these issues which is a need for broader scale strategies of transformation. They are necessary to have a good practice with knowledge, skills, and approach to produce the social impact depends on social viewpoints, values, standard, lifestyle, and psychological characteristics that shaped the people and community. However, many Engaged Buddhists and organizations have not learned from such organized process in their social participation. Nonetheless, the information of various kinds of Buddhist social work seems far less emphasized on the practice for long-term social impact. To what extent Buddhist social work should be expected to achieve is practical results with sustainable development. The Buddhist social work needs to provide a base for this than to immense work addressing the problems and the suffering of Cambodians.

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

Conclusions and Suggestions

The infrastructures of the organizations themselves reflect the character or identity of particular engaged Buddhist NGOs and to identify their roles in the social affair. So that they create the gap separating or integrating the Buddhism's mission and social work's goal because it can be as the same end or different path depending on the value that organizations represented: liberal and conservative believers. The degree of expression such as BEC served to the religious group, LHA in bilateral, and BSDA in secular of non-religious discrimination. This will also influence the strategy of their social engagement and the model of providing social service. The duty-bound may suggest Engaged Buddhist NGOs concern with a practical resolution of the problem they response than the religious mission. The complexities of self-identification are represented in a dichotomous fash-

ion which telling about the models of Buddhist social work formed by Engaged Buddhist NGOs in the country. The new models of Buddhist social work are being suggested to help present some preliminary understanding of how Engaged Buddhist NGOs in Cambodia see themselves and see the necessity of participation in the social affair.

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