

THERAVADA BUDDHISM: GENDER'S RIGHT AND ORDINATION IN THAI SOCIETY

Phrapalad Raphin Buddhiso

Anuruk Sakaew

Mahachulalongkornrajavidyalaya University, Ayutthaya Thailand.

E-mail: raphind@yahoo.com

ABSTRACT

The purpose of this article was to study the gender's right and ordination in Thai society according to Theravada Buddhism. Documentary research using interview and phenomena observing were used for data collection and was compiled as an academic article. The study indicated that knowing and studying Buddhism have endowed with no age and gender as shown in the Tripitaka. The Lord Buddha replied to Phra Ananda that "female can be achieved in this religion." In Thai society, the issue of ordination among women and gender's right, it is a matter of debate both in the broader sense of the disciplines and the tradition that has never been accepted. It is also a development that is required in diversity and sexuality overall the male gender' rights to be ordained as monks. They might be rejected in principle, but it is seen in wide pictures in practice. There will be a review of each sexual offense. The groups of women who want to be ordained are not recognized by Theravada Buddhist principles, but in the individuality of the ordination of women, ordination from Sri Lanka, has improved with increasing numbers. The issue of gender's right and ordaining in Thai society is still a matter of debate.

Keywords

Gender's right, Ordination in Thai society, Buddhism

THE CONCEPT OF GENDER IN BUDDHISM

Sexuality or gendered ideas are debatable issues in every social circle. In organizations, female, male, or alternative gender has become a matter of corporate governance in Buddhism. There are many researches on gender performance whether female, male or alternative gender has better working performance. Gender is a problem in all societies including politics, religion, society and culture. There are politicians in some countries who have surveyed the proportion of gender in this world. Moreover, female is not fairly accepted to be a leader or a Chief Executive Officer in United States, the place that is known as the most liberal country in modern society,

Sexuality, male and female, has become a broad discussion. The world population in 2011 is 6.974 billion; male is 3.517 billion and female is 3.456 billion. According to the data, the amount of female manager is low compared to male manager. According to a study conducted by several international consultancy organizations, average middle-income female executives are expected to decline by 20% in 2011, 4% down from a year ago. Marshall Goldsmith Consulting Group has spent more than five years to study the transglobal leadership competency. The study focused on skills, knowledge and individual behavior. In 2012, one of three of the survey respondents were women and it was found that the responses of both men and women represented the same level of performance in Transglobal Leadership. However, there were some differences as follows:

Sexuality was a point in Buddhism. It created the concept of propulsion in Buddhist era. The Buddha instructed that the women could not ordain. Annada asked Buddha if only men could ordain. The Buddha gave the concept of "gender" that it was not a problem for the ordination and the attainment of the dharma, as well as the age, is not a condition for achieving the Dharma as well. Actually, gender is a condition. In other words, it reflects human values and apply some potential to

use in the administration. In the Buddhist era, there was Buddhist nun got pregnant. Related person was invited to diagnose the abdomen that it happened before or after being nun.

The concept of gender in Buddhism, there is evidence that the Buddha admits that women have the potential to achieve equality with men. Therefore, women are allowed to ordain. In addition, there are references to women and appear in the Buddhist scriptures that men are not only a gender that get success in every field, women are a gender that get success in every field as well. The equality between women and men is shown in the studies by Promjak (2010) "Women in Buddhism of Buddha's era", Mungkhumme (2000) "women status in Buddhism", Sirarajananan (2003) "Women in Buddhism", Leedom (1999) "Women's Power and Theravada Buddhism: A Paradox from Xiengkhouang", Andaya (2002) "Localizing the Universal: Women, Motherhood and the Appeal of Early Theravada Buddhism", and Kabilsingh (1999) "Buddhist Texts from a Feminist Perspective". These studies focused on the women's role in Buddhism.

The women's role in Buddhism is significantly important in Buddhism that there are many women who ordain and support Buddhism as shown in the studies by Singhanathnilituk (1973) "Role of Mea Chee Thai for Social Development" and Tomomi (2007) "Dhammamata: Buddhadasa Bhikkhu's Notion of Motherhood in Buddhist Women Practitioners". These studies are mainly focused on the importance of women's role toward Buddhism as appears to have established an ashram. Moreover, Sunsane Satiensuk who manages Dhamma school called Satiendhammasatarn", Bongkot Sitthipol, the director of Dhamma school called Danmahamongkol" and Chatsumarn Kabinsingha of Songdhammakullayane temple. Hence, women are becoming accepted in Buddhism. However, a bisexual monk is not accepted in Buddhism as it was mentioned in (TIPITAKA,MCU [Thai] Vol 4/Topic 109/Page 173-1740)

that left the monkhood if you are not straight. Nevertheless, there are many monks who are bisexual according to the studies by Ven.Phramaha Suksai Navunrum (2551) "A critical study of "Pandaka" among some groups of current Thai Buddhist monks" and Ven.PhraRaphin Buddhiso. (2012) "Transgender in Theravada Buddhism: a case study of ordination in Thai societies".

It is a widely debated issue of acceptance and controversy in Thai society.

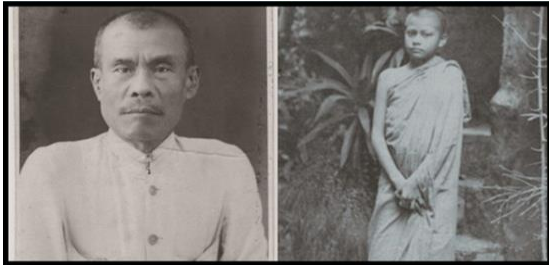


Figure 1: NarinKlung and his daughter who ordain to Samaneree in Thailand, until police arrests and puts in prison (Picture: Online, 12 August 2018)

Therefore, gender reflects the sexuality that appears in Buddhism and in present, it is not a condition of being an executive. In modern management, women have become more active in politics, religion, society, and economic. In present day, there are people who are not male or female in every field. So, gender is not the tool to judge working competency.

THE DEVELOPMENT OF WOMEN AND ORDNATION IN THAILAND

There are evidences of ordination in Thailand.

First, according to Simon de La Loubère, to be a nun is the development with the history of Thailand. The envoy of France in the region of King Narai (King Narai, 26 October 1656 – 11 July 1688) gave a speech that the nuns in Siam mostly follow the precepts. Some of them do not have abode. Kaempfer (1651 –1716) mentioned that women in Siam prefer freedom more than to join our nuns. They will join when they are getting older and there are not many of them leaving their abode. They always follow the monks; so, the one who are becoming nun must have their hair and eyebrows shaved off. Moreover, they must wear white. The evidence of nun in Thailand remains until present day.

Second, the first ordination in Thailand was held by Buddha organization that runs by householder named Narin Pasit. The purposes were to promote and reform Buddhism. Two Dhamma journals were created: Sandhamma and world and Dhamma. Narin assigned his two daughters, Sala and Jongdee, to ordain in 1928. They were later arrested and the Supreme Patriarch in Buddhism later announced that women could not ordain in Thailand. The announcement remains to present day.

Third, the Mahayana ordained, Voramai Kabilsingh, the mother of Chatkuman Kabilsingh, ordained in Mahayana and established Songdhammakalyani Monastery. This is a phenomenon of Thai society, although it has not grown expansively, but it has become a feminine sex, ordained in

Thai society and passed on to the generation of Theravāda Bhikkhunī Sangha.

Fourth, Bhutanese followers of Sri Lankan Dhammananda Bhikkhuni research in Jataka Thammasat University and its presentation Montri Suebduang on "Women in Theravada Buddhism in Thailand (2010) that reflects girls missing out on a daily basis. These women groups clarified that they should support the Buddhist scholars and the Thai Buddhist Sangha, because they are still in jeopardy and they will be ordained in the nunciature. According to the Theravada sect, if female is willing to be ordained, they have to admit wrong. Therefore, there is no one who can allow the priesthood. However, the Bhikkhunī Sangha from Sri Lanka led by Chatchanan Kapil Singh was the lead. And so far, the number of Bhikkhunī Sangha in Sri Lanka has increased dramatically.

Fifth, the study by Pairin Katipommarat (2012) "Understanding the Buddha's Prophecy regarding "Brahmacarya will not last long" and the problem of Bhikkhuni ordination in Thai Society presents the characteristics and defects of the introduction of Buddhist prophecy. "Chastity is not long," which is the text that appears in the triptych. It is used as an excuse in the debate on the problem of the ordination of nuns in Thai society. This is not the case with the Bhikkhunī Sangha, which is believed to be a Buddhist. In addition, the parties who agree with the ordained nuns who try to deny that this Buddhist prophecy is not a true Buddhist. The author then proposed this approach to understanding the Buddhist prophecy. Under this new understanding, the Buddha predicted that he would remain as a warning. Those who disagree with bhikkhunī ordination will not be able to use the Buddha's predictions as an excuse for no longer having a bhikkhunī ordination or for his work. Kulwat Prapapornpipat (2005), "The Battle of the Theravāda Bhikkhunī Sangha: from Sri Lanka to Thailand", including MaecheeKritsana Raksachom wrote in a book review entitled "The Battle of the Theravāda Bhikkhunī Sangha: From Sri Lanka to Thailand" reflects on the women's role in ordination and the struggle in Thailand. Although the results are not entirely empirical, they reflect how everything is driven.

Therefore, being a female, especially in Thailand, has developed and stridden at each moment that reflect how femininity is. The priesthood is both nuns. Bhikkhunīs in Mahayana and Theravada still require an acceptance of both the structure and the individual to engage in practical and holistic support as it appears today.



Figure 2: Thai Buddhist women who ordination, Nun (Mea Chee) and Phickhune (who Ordination from Sri Lanka) and now (Picture : Online, 27 August 2018)

GENDER RIGHTS OF LGBT IN ORDINATION

The evidence in the Royal Annals of Rattanakosin wrote about Wat Mahathat monk bishop has homosexual behavior with young students. He was removed from the monk and exiled to leave the temple in Mahathat again in Thai society in the past. The issue of the abduction of the clans in Thai society at each moment in the media is a phenomenon in the holistic Thai society. As shown in the research by PhraRaphin Buddhisaro (2012) and in Phramaha Suksai Navunrum (2008).

Gender with the exclusion principle is a matter of dispute. In Thai society, the case of alternative sex cloning. In principle and socially, it has not been accepted. At the same time, the concept of the Vinaya is not accepted "It gets better: Transgenderism/Transsexualism and "Thai Theravada Buddhist Beliefs" in Thai Cinema- Do not Ask for Love: Bisexuality with Theravada Buddhism in Thai Films" by Atit Pongpanit (2013: 111- 142) as shown in the study by Narupon Duangwises. (2016, pp.3-25) "Sex and Masculinity in Buddhism and the Control of Sex among Monks, Novices and Pandaka" This article presents the concept that "Understanding the different ways of thinking gender and masculinity in Buddhism, which affects the sexual and physical behavior of men, monks and novices, based on a critical Fuzhou paradigm. To analyze the logic and the basis of sexuality at the Buddhist institute and the Thai government to organize and control the sex and the masculinity of priests in the output. In this controversial process, it implies a reinterpretation and repetition of a series of beliefs that come with the religious world. It is also a matter of debate.

The most common occurrence is that of gender. The story of the holy ordination (poet Art Sutistura), or Bride, who was said to have secret images about the relationship with men. It is wrong to follow the Discipline. It is an allegation of sex in the "bisexual", which is alleged as shown in Thai PBS television show, "Police to file a human trafficking charge against Chaokhun Ping", and in the photo, "Material showing he had sex with a male teenager". And sexual expression is a condition. He was accused of being sexually abusive and eventually felt sorry for him. Imagine one sex taste. This is not to say that there is no such thing as a religion.

Thus, the concept of male sexual performance in a heterosexual society, as long as he hides, is not wrong. The case appears in the monk named Jazz that the social accept. But in the case of HRH Prince (maybe) or the latest case, show evidence of heterosexual behavior and was arrested with evidence that sex offenses meet the criteria of the Discipline. Sexual orientation is not based on the conditions of systematic management and promotes the image and management of Buddhism towards the sexual rights of the "bisexual" clans in Thai society.

Figure 3: A Thai Buddhist monk who is gay and a former cross-dresser, Venerable Tanaisawan George Chandhammo Who Says, "Gay People Can Make Good Monks Too", and PhraJass former Miss Tiffany who become the Monk until now [Picture : Online]

THE FIGHT FOR GENDER RIGHT AND THE DEVELOPMENT OF GENDER RIGHT TOWARD THE ORDINATION IN THAILAND

Narin Klung claim with the bhikkhu ordination that a Buddhist monk to fill the Buddhist 4 companies in the reign of the King Rama VI monk in attached Mahayana. In addition, the Sri Lankan Theravada of "Chatchuwan Mahiphol" or Bhikkhuni Dharmananda led to the expansion and increased statistics of the clergy community. The development of the concept of sexuality initiated by Narin Klung has resulted in creative and acceptable developments in the area of women.

In the nuns section, although it is not rejected directly, it is very limited in the number of reasons for the value that women are ordained to be broken or abandoned in society with the value of being a woman and the form of belief about the ordination of women in gender, the priest called nuns. The values of virtue are due to attitudes and values. Even with the establishment of the Thai Nun Institute To promote and develop the priesthood in nuns. There is an educational institute called "Mahabhada Daree College", as shown in the study of educational direction for the nunnery of Vichien Phonsuk, "The Educational Management Scheme of Buddhist Higher Education for Nuns: A Case Study in MahapachabodeeTheree Collage, Nakhon Ratchasima ", but still in limited circles. In the concept of the founding of the promotion and development of women, gender has the right to promote and propagate Buddhism.

In terms of the development of the Bhikkhunī Sangha, the growth of the Bhikkhunī Sangha is broad. With the increasing number of bhikkhunīs, the number of branches expanded. In addition, there is greater social acceptance in the area of religion and the practice of the temple community, such as batting, the participation of Buddhist groups that are not classified as Buddhist monks and Buddhists. The work of PhrakruKalayaniphat (2014) "A Comparative Study of Status, Role and Right of Women in the Life of the Buddha". "... the right of women in Thai society to be equal in society in accordance with Article 30 of the Constitution of the Kingdom of Thailand BE 2550 ... The right to ordination is a nun. In Theravada Buddhism of Thai society, the attitude towards the ordination of women in Thai society is that when women are near men (Buddhist monks), there is no reason to do so. Therefore, the important concept for women's rights to clerics in Thai society is to emphasize and point out the importance of sexuality in education and understanding of Buddhism and in the promotion of Buddhism.

TRENDS AND EXITS

Trends of ordination of the genders and other gender groups in Thailand has developed continuously.

First, continuing to follow the faith and development, and continue to refer to the group of believers in Buddhism, the



nuns who insisted on the principle of practice or Buddhist ideals must be a framework for self-development towards an idealized goal in terms of religion and religious mechanisms as a tool for social and community development.

Second, a community of strengths in gender. There is a community of sexuality under the sex of a community of priests. The so-called monastic sex or sex priests, the female. Gender in social contracting promote the recognition of mutual Buddhist learning practices. As a nun community case White Case of the Dhamma, community of practice for learning Buddhism. In addition to creating a community of learning in the sex of Bhikkhuni, I'm going to be in Thai society.

Third, Somdej Buddhakosajarn proposed that this issue is interpreted. "Establishing a parishioner community in sex status", both in the womb, the nuns case and the nuns. Moreover, the priesthood community, sexual diversity. But it is proposed that the Thai accept the criteria according to the disciplines "Theravada" is not possible. In the case of self-acceptance, societal acceptance can be achieved. It is possible to accept society. Phra Somdej Buddhakosajarn (P.A. Payutto) proposed a solution to the issue of ordination that not to the monks to certify the wrongdoing of the disciplines or attempted to offer legal recognition through the Sangha Act. The case is certified as stated in the resolution of the law under the concept. "Other Sangha" refers to a Buddhist monk or trying to propose a draft nunciature act that has the connotation of promoting nostalgic honor and legal rights. Gender groups on the rights of clerics and religious areas. This is also a debate on principles and practices that will happen in the future as well. But all that development is one that goes back to the original principles. In other words, the development is aimed to be accepted by social. Laws and religious rights should be treated in a non-discriminatory way. It is a mechanism of mutual development and a real, religious and social reality that really fosters practical results. The goal is to truly cultivate the religious community and the Sangha community.

CONCLUSION

The concept of gender is still debated in society. Traditional principle is still a defender of gender under the concept of sexual diversity versus the state of bhikkhus. In this regard, the principles of Buddhism are clear in the practice. These reflections remain a defining force and questioning among the members of society. One must find a solution to the principle. In other words, it reflects the mechanism of action leading to joint expression and co-operation, resulting in peaceful coexistence, until it becomes coexistent under the Buddhist motives that promote the practice. The practice promote the development of Buddhism under the acceptance of diversity. But in fact, these things reflect the common mechanism. The uniqueness and skill of living together under the unity and the difference between the members of society leads to acceptance and disapproval of both the principles and practices that arise between one another and produce one. The cause of learning under the development of Buddhism and society through gender. Sexuality contributes to the development of processes and skills, resulting in adaptation to a wide range of differences.

The emphasis is on promoting coexistence, focusing on the process of development. This is a lesson learned from the mutual development of Buddhism.

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