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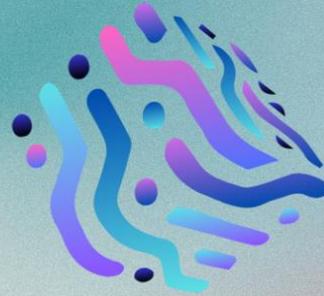
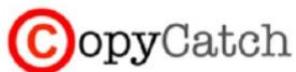
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Welcome to *Intersecta Minds Journal*, a multidisciplinary journal platform dedicated to fostering intellectual exploration and advancing knowledge in the realms of Social Science, Arts and Humanities, Business, Management, and Education. Our mission is to provide a space for scholars, researchers, and practitioners to share their insights, engage in interdisciplinary discourse, and contribute to the vibrant tapestry of human understanding. Here are the scopes and aims that define our commitment to excellence.

Intersecta Minds Journal is a Peer-Reviewed Journals and Full Open Access journal, published via publisher platforms, in full open access journals by 3 peer reviewers for every article.

Scopes:

1. Interdisciplinary Discourse:

We encourage submissions that bridge the gaps between traditional academic disciplines, fostering a rich exchange of ideas and perspectives. Interdisciplinary research is at the core of our journal, reflecting the interconnected nature of human experience.

2. Social Science Exploration:

Our journal welcomes contributions that delve into the complexities of human societies, exploring topics such as sociology, psychology, anthropology, economics, political science, and more. We aim to showcase research that deepens our understanding of societal structures, dynamics, and challenges.

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Intersecta Minds Journal is committed to representing diverse global perspectives. We seek submissions that address issues on a global scale, fostering cross-cultural dialogue and understanding. Our goal is to create a truly international platform for the exchange of ideas.

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We strive to disseminate high-quality, peer-reviewed research to a global audience. By publishing a diverse range of articles, we contribute to the democratization of knowledge and the accessibility of academic insights.

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We adhere to the highest standards of ethical conduct in research and publication. Our aim is to promote integrity, transparency, and responsible scholarship throughout the academic community.

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1. Social Science: Sociology, Political Science, Economics, and Social Policy.
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3. Education: Educational Research, Pedagogy, and Curriculum Development.
4. Humanity: Anthropology, Sociology, Cultural Studies, Linguistics, and Archaeology.
5. Arts: Visual Arts, Performing Arts, Literature, and Aesthetics.
6. Psychology: Psychology in Management, Psychological Research, Behavioral Science, and Mental Health Studies.
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Intersecta Minds Journal serves as a global hub for diverse perspectives. We actively seek submissions that reflect the rich tapestry of global cultures, providing a comprehensive view of the challenges, triumphs, and innovations shaping societies worldwide.

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As part of our commitment to nurturing the next generation of thinkers, we actively encourage submissions from emerging scholars and graduate students. We believe in providing a supportive platform for early-career academics to showcase their work and contribute to the academic community.

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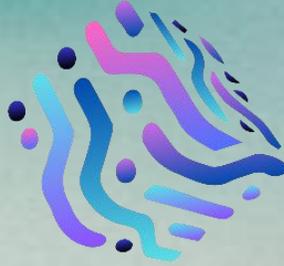
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Intersecta Minds Journal is a collaborative endeavor, and we invite you to be part of this intellectual exploration. As we delve into specific areas of interest, we anticipate a continuing exchange of ideas, insights, and discoveries that will shape the future discourse.

Thank you for being an integral part of Intersecta Minds Journal. Your contributions, engagement, and intellectual curiosity are the cornerstones of our thriving community.

Warm regards,

Asst.Prof.Dr. Pensi Bangbon
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An Analytical Exposition of the Contemplation of Faculties in Insight Meditation Praxis towards Mental Sustainability

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Original Research Articles

An Analytical Exposition of the Contemplation of Faculties in Insight Meditation Praxis towards Mental Sustainability

Asgiriye Silananda Thero^{1*}

Abstract

The prime concern of this article is to discuss on contemplating of Faculties (Indriya Bhāvanā) in the Indriya-bhāvanā Sutta of Majjhima Nikāya where offering insights into the development of mental faculties and the pursuit of lasting mental well-being in the Theravāda Buddhist meditation practice. Traditionally ascribed to the Buddha, the Indriya-bhāvanā Sutta in Majjhima Nikāya systematically guides individuals in nurturing faculties, or mental faculties, to achieve profound insights. Central to this approach is the cultivation of mindfulness, concentration, and wisdom, integral elements of Vipassanā meditation. Through dedicated refinement of these faculties, practitioners unlock a profound comprehension of existence and fortify their mental resilience. It accentuates how the systematic development of these mental faculties acts as foundational pillars for a harmonized and resilient mind. At its core, the sutta's abstract revolves around the methodical training of the mind through contemplation and introspection. Practitioners are instructed to refine their faculties by keenly observing the interplay of mind and matter, unraveling the transient, unsatisfactory, and non-self-nature of existence. Its core formula revolves around the systematic training of the mind through meditation and introspection. On the other hand, the article underscores the Sutta's contemporary relevance, positioning it as a valuable roadmap for navigating life's challenges and fostering mental sustainability. The central message of the study resonates with the notion that attaining mental sustainability is intricately tied to the disciplined cultivation of mental faculties. Through dedicated practice, individuals can attain a state of equilibrium, resilience, and mental clarity for sustainable life style. The transformative influence of insight meditation, as elucidated in this article, stands as an enduring guide for individuals seeking a robust state of mental well-being through the cultivation of insightful awareness.

Keywords: Vipassanā; Samatha; Indriya; Bhāvanā; Meditation; Faculties; Objectives

Introduction

Insight meditation, a practice rooted in ancient contemplative traditions, provides a profound understanding of the mind's workings. This exposition explores the contemplation of faculties within insight meditation, focusing on the interplay between cognitive processes and mental sustainability. Insight meditation, also known as Vipassana, is a methodical approach to cultivating self-awareness and understanding consciousness. By scrutinizing mindfulness, concentration, and wisdom, practitioners embark on a transformative journey towards mental sustainability. The cultivation of these faculties enhances cognitive capacities, fosters resilience, and balance, ultimately leading to a more enduring and harmonious mental landscape (Sutthisanmethi, et, al. 2022).

The study sets out to explore the intricate interplay among mindfulness, concentration, and wisdom, as expounded in the Indriya-bhāvanā Sutta. By scrutinizing the sutta's guidance on the systematic development of these faculties, the research seeks to unravel their collective impact on dismantling ignorance and fostering mental resilience. The aim is to draw valuable insights that bridge the wisdom of traditional Buddhist meditation practices with the pressing need for mental well-being in the modern world (Thepa, et, al. 2022).

Through a nuanced examination of the sutta, the research aspires to contribute to an enriched understanding of the underlying principles of Vipassanā meditation (Thepa, 2022). Moreover, it aims to shed light on the potential applications of these ancient teachings in addressing contemporary challenges related to stress, anxiety, and overall mental health. By bridging the gap between traditional wisdom and current concerns, this study seeks to offer a meaningful contribution to the discourse on mental well-being and provide practical insights for the integration of these teachings into modern contexts.

Objective

Therefore, the study is aim to answer the following research questions:

1. How does the Indriya-bhavana Sutta delineate the development of mental faculties through Vipassanā meditation, and what insights does it offer into the cultivation of mindfulness and awareness?
2. To what extent can the practice of Vipassanā meditation, as guided by the sutta, contribute to mental sustainability, resilience, and well-being in the contemporary context?
3. How do the principles outlined in the sutta align with or differ from current psychological and therapeutic approaches to mindfulness, and what implications does this have for integrating ancient wisdom into modern mental health practices?

Literature Review

Insight Meditation and the Contemplation of Faculties

Insight meditation, commonly referred to as Vipassanā, originates in early Buddhist traditions and emphasizes direct experiential understanding of mental and physical processes. Foundational discourses such as the Satipaṭṭhāna Sutta describe systematic contemplation practices aimed at cultivating mindfulness, insight (paññā), and liberation from suffering. Within this framework, the contemplation of faculties (indriya)—including sensory and cognitive faculties—serves as a refined method of examining the functional dynamics of perception, cognition, and awareness. Scholars such as Analayo (2003) and Rupert Gethin (1998) highlight that contemplation in early Buddhist meditation involves analytical observation of mental events, allowing practitioners to discern impermanence, non-self, and conditionality. The contemplation of faculties extends this approach by focusing on how attention, perception, and volition operate in real time. In contemporary psychology, mindfulness has been operationalized as non-judgmental awareness of present-moment experience (Jon Kabat-Zinn, 1990). Empirical research demonstrates that mindfulness meditation enhances attentional regulation, emotional balance, and cognitive flexibility (Lutz et al., 2008; Tang, Hölzel, & Posner, 2015). However, fewer studies have isolated the specific mechanism of “contemplation of faculties” as a structured cognitive inquiry within insight meditation. This study addresses that gap by examining how deliberate reflection on mental faculties contributes to mental sustainability.

Cognitive Processes and Mental Sustainability

Cognitive theories suggest that sustained attention and meta-awareness are core mechanisms underlying contemplative benefits (Lutz et al., 2008). The monitoring of faculties parallels metacognitive models in psychology, where awareness of thought processes enhances cognitive regulation (Teasdale et al., 2002). From a neurocognitive perspective, mindfulness practices are associated with changes in attentional networks and emotional regulation systems (Tang et al., 2015). Mental sustainability refers to the capacity to maintain psychological balance, resilience, and cognitive clarity over time. This concept aligns with positive psychology frameworks emphasizing well-being, adaptive coping, and long-term flourishing (Seligman, 2011). The contemplation of faculties contributes theoretically by clarifying how awareness of sensory and mental processes fosters adaptive cognitive restructuring and emotional stability.

Emotional Resilience and Cognitive Well-being

Research demonstrates that mindfulness-based practices reduce stress, anxiety, and depressive relapse (Kabat-Zinn, 1990; Teasdale et al., 2002). Emotional resilience emerges through increased emotional awareness and reduced reactivity. The contemplation of faculties

deepens this process by systematically observing how emotional states arise from sensory and cognitive conditions. Cognitive well-being—including concentration, clarity, and executive functioning—is strengthened through sustained contemplative attention (Lutz et al., 2008). By examining faculties such as perception and intention, practitioners cultivate refined attentional control and insight into habitual cognitive patterns. This supports long-term psychological sustainability.

Conceptual Framework

Acknowledging that the conceptual framework is dynamic and subject to continuous refinement based on ongoing research, feedback from practitioners, and emerging insights in the field. Application and Validation, encouraging the application of the conceptual framework in real-world settings and subsequent validation through empirical studies, ensuring its relevance and efficacy in diverse contexts.

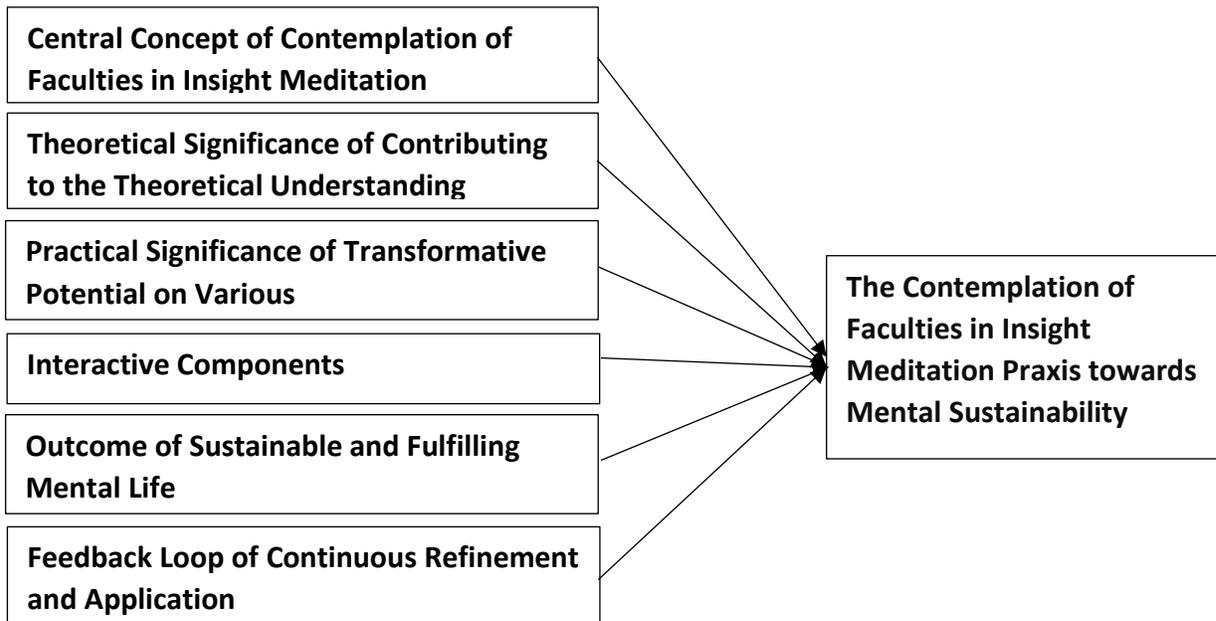


Figure 1 Conceptual Framework

This conceptual framework integrates the theoretical and practical dimensions of the contemplation of faculties in insight meditation, emphasizing its contribution to both the theoretical understanding of meditation and its practical application for individuals seeking mental sustainability.

Materials and Methods

This research is intended to be a literature survey based on both primary and secondary sources. Its methods will be mainly dependent on exposition, analysis, and criticism.

Research Design

Type of research adopts a qualitative document analysis approach. Nature of study that a literature survey based on primary and secondary sources, focusing on the contemplation of faculties in insight meditation.

Selection of Documents

Primary Sources: Original Theravada Buddhist Tripitaka texts, ancient scriptures, and teachings related to the contemplation of faculties in insight meditation. Historical documents or manuscripts that discuss the evolution of insight meditation practices and its impact on mental sustainability. Secondary Sources: Academic articles, research papers, and books exploring the theoretical and empirical aspects of insight meditation and its effects on mental well-being.

Inclusion Criteria

Relevance, documents selected will be directly related to the contemplation of faculties in insight meditation and its connection to mental sustainability. Quality, emphasis on scholarly and reputable sources to ensure the reliability of the information.

Data Collection

Systematic Review, conduct a thorough and systematic review of selected documents. Exposition, extract relevant information on the contemplation of faculties, focusing on key concepts, practices, and historical context. Critically examine the content, identifying themes, patterns, and variations in the understanding of contemplation and its impact on mental sustainability. Evaluate the strengths and weaknesses of different perspectives presented in the documents.

Coding and Categorization

Coding Scheme, do develop a coding scheme to categorize information based on themes and concepts related to the contemplation of faculties and mental sustainability.

Data Analysis and Interpretation

Exposition, present a detailed exposition of the contemplation of faculties in insight meditation as depicted in the selected documents. Analysis, delve into the cognitive intricacies, exploring how the documents contribute to a profound understanding of the subject. Criticism, provide a critical assessment of the literature, discussing conflicting viewpoints, gaps in knowledge, and areas requiring further exploration.

Results

Major Definition

The Pāli term 'Bhāvanā' is simply a combination of the noun 'Bhāvanā' with the verb 'bhāveti', means 'to begets' or 'to produce' again and again. Gunaratana explains 'Bhāvanā' comes from the root 'bhu', which means to grow or become. In English, it calls 'mental development' (lit. existence, producing) in general but rather vaguely called 'meditation'. Meantime, the reader should keep in mind that the term 'Bhāvanā' does not only inheritance to Buddhism but also the other religious traditions in India has been used. However, the term used in Buddhism broader sense than other religious and linguistic traditions. Therefore, when it comes to identifying what 'Bhāvanā' is, one should understand by interpreting its nature. Thereby, the 'Bhāvanā' in Buddhism has to understand it within the Buddhist context. The Buddha advocated avoided two lesser ideologies of sensual lust (kāmasukhallikānuyoga) and self-torment (attakilamathānuyoga) which bring a state of craving alone with greed, hatred, delusion, conceit, agitation and other negative unwholesome states. The teaching of Buddhism presented the 'Middle-Way' doctrine (majjhimā-patipadā) towards the realization of Nibbāna and the abolition of dukkha or suffering. Therefore, we can understand that Buddhist meditation also presented in the context of middle-way doctrine. In the post-canonical texts, meditation means mental development or cultivation (bhāveti bhāvanā). In the practical methods, it denotes cultivation and development (āsevati vaddheti etāyāti bhāvanā) of the wholesome mental qualities (kusala-dhamma) (cittam bhāveti bhāvanā, bhāveti kusalā dhamme āsevati vaddheti etāyāti bhāvanā.). According to Saṅgīti Sutta meditation should be as follow:

- Āsevitāya- To be practice
- Bhāvitā- To be develop
- Bahulīkata- To be practice seriously/frequently
- Yānikata- To be mastered
- Vatthukata- To be practice thoroughly
- Anutthita- To be the experience
- Paricitā- To be well-practice
- Susamāradha- To thoroughly undertake

The meditator has to meditate very seriously to accumulate results of meditation. Therefore, the threefold training (Morality (sīla), Concentration (samādhi), and Wisdom (paññā) (Sutthirat, et al. 2023) possible to identify as a meditation technique in Buddhism. On the other hand, it is very popular that meditation is one of the meritorious acts out of three meritorious actions. Here, we would like to discuss in deep about meditation not just like a meritorious action but meditation for accumulates the absorption (jhāna) and the results (phala) on the way to the final goal of Nibbāna.

The Diversity of Samatha and Vipassanā Meditation Technique

Samatha and Vipassanā are two prominent meditation techniques with distinct focuses. Samatha cultivates concentration and tranquility, promoting a calm mind. Vipassanā, on the other hand, emphasizes insight into the nature of reality, fostering mindfulness and awareness. Despite differences, both contribute to mental clarity and spiritual development. The well-known meditation guidebook in Theravada Buddhist tradition is the Path of Purification (Visuddhi-Magga) written by the Venerable Buddhaghosa: a well-known commentator who lived in ancient Sri Lanka. The following verse of the Samyutta Nikāya underlying to compose the text: “Sīle patiṭṭhāya naro sapañño, Cittaṃ paññañca bhāvayaṃ; Ātāpī nipako bhikkhu, So imaṃ vijaṭṭhaya jaṭṭhaṃ” (Bhikkhu translated (2012: SN. 1. 23) as “When a wise man, established well in virtue, develops consciousness and understanding, Then as a bhikkhu ardent and sagacious^[SEP]He succeeds in disentangling this tangle.”) Here, ‘Cittaṃ paññañca bhāvayaṃ’ denotes about the mind and the wisdom. It describes the threefold training of Morality (sīla), Concentration (samādhi), and Wisdom (paññā). The concentration is acquiring from the tranquility meditation (samatha-bhāvanā) and the wisdom is acquiring from the wisdom meditation (paññā-bhāvanā). The Insight-meditation (Vipassanā-bhāvanā) is another synonym to the wisdom meditation. Therefore, there are mainly two types of meditation technique: tranquility meditation (Samatha-bhāvanā) and insight meditation (Vipassanā-bhāvanā) in Theravada meditation tradition. The tranquility meditation is a development of tranquility identical with concentration and insight meditation is a development of insight identical with wisdom.

In Anguttara Nikāya mentioned following short discourse to introduce briefly about these two meditation techniques as thus: “Dve me, bhikkhave, dhammā vijjābhāgiyā. Katame dve? Samatho ca vipassanā ca. Samatho, bhikkhave, bhāvito kamatthamanubhoti? Cittaṃ bhāvīyati. Cittaṃ bhāvitaṃ kamatthamanubhoti? Yo rāgo so pahīyati. Vipassanā, bhikkhave, bhāvitā kamatthamanubhoti? Paññā bhāvīyati. Paññā bhāvitā kamatthamanubhoti? Yā avijjā sā pahīyati. Rāgupakkiliṭṭhaṃ vā, bhikkhave, cittaṃ na vimuccati, avijjupakkiliṭṭhā vā paññā na bhāvīyati. Iti kho, bhikkhave, rāgavirāgā cetovimutti, avijjāvirāgā paññāvimutti”ti (R. Morris, 1961: AN. II.31.).

Oh monk! These two qualities have a share in clear knowing. Which two? Tranquility (samatha) and Insight (vipassanā). When tranquility (samatha) is developed (bhāvitā), what purpose does it serve? The mind is developed. And when the mind is developed, what purpose

does it serve? Passion (rāgo) is abandoned. When insight (vipassanā) is developed, what purpose does it serve? Wisdom (paññā) is developed. And when wisdom is developed, what purpose does it serve? Ignorance (avijjā) is abandoned. Defiled by passion, the mind is not released. Defiled by ignorance, wisdom does not develop. Thus, from the fading of passion is their awareness-release. From the fading of ignorance is their wisdom-release (paññāvimutti).

It should be noticed that in the following part of the discourse or the entire discourse does not mention the term meditation Bhāvanā. However, it can assume that the Bhāvanā refers to the term of development (bhāvitā): the development of the mind. The discourse is summaries the important of the two techniques of meditation: tranquility meditation (Samatha-bhāvanā) and insight meditation (Vipassanā-bhāvanā). On the other hand, it briefly covers the purpose of the two meditation techniques. Therefore, Therefore, how do Samatha and Vipassanā differ in their core principles? How can the diversity of these practices inform contemporary mindfulness applications?

The Samatha Meditation and Its Objects

The Samatha-bhāvanā technically defines as one-pointedness of mind (cittaekaggatā) and undistractedness (avikkhepa). It is one of the mental factors in wholesome consciousness. The tranquility meditation is a peaceful state of mind attained by strong mental concentration. The aim of the tranquility is at the attainment of the meditation absorptions (jhāna): four fine material (rūpāvacara) and four immaterial (arūpāvacara) absorptions. Therefore, the tranquility mind purifies the mind and free from the five hindrances (nīvaraṇa) such as sensual pleasure, ill will, sloth and torpor, restlessness and remorse, and skeptical doubts and penetrate the mind pure and calm when the mind is deeply concentrating on the objects of meditation. According to Sāmaññaphala Sutta in Dīgha Nikāya mentioned that a person abandoned the five hindrances its looks upon a man freed from a loan, a patient recovers from a disease, a prisoner free from jail, a slave emancipated from the slavery, a man crossing the desert and arrived on the border of the village. As soon as the mind is free from the hindrances, the meditator realizes the attainment of the absorptions and he able to feels initial application (vitakka), sustained application (vicāra), joy (pīti), happiness (sukha) and pointedness (ekaggatā). As a result of initial application, sustained application, joy, and happiness of the meditator mind; he feels purification of his body, purification of his body made his mind to be peace; when the mind is peace, he directs and bends down his mind to the concentration (samādhi). This account manifests the mutual relation between mind and body. Therefore, it is very clear that peacefulness and happiness of the mind cause the relaxation of the body and supports the concentration. When the mind bends down to the concentration, the meditator comes to experience the absorption. Having experienced the absorption, the meditator directs to the supernatural knowledge (jhāna).

The concentration (samādhi) takes central psychological action in meditation because it involves the ability to keep one's attention firmly fixed on a given subject for protracted periods,

thus over-coming the mind's usual discursive habit of flitting from subject to subject. As we shall see, concentration is one of the earliest goals of Buddhist meditation.

The high degree of concentration is generally developed by the practice of one of the forty objects (*kammatthāna*) of tranquility meditation and it called upon the Tranquility Objects (*samatha-kammatthāna*). According to the *Abhidhammatthasangha* and *Visuddhimagga* the forty objects of tranquility meditation comprise the following sevenfold:

1. Ten *Kasiṇa*: *kasiṇa* means in the sense of 'whole', 'all', 'complete', 'entirety' (*sakalatthāna*). It is so-called because it should be observed wholly or completely in meditation. Here ten *Kasiṇas* are earth *kasiṇa*, water *kasiṇa*, fire *kasiṇa*, air *kasiṇa*, blue *kasiṇa*, yellow *kasiṇa*, red *kasiṇa*, white *kasiṇa*, light *kasiṇa*, and limited-space *kasiṇa*.

2. *Asubha* the ten kinds of foulness objects are corpses in different stages of decay and also called 'cemetery meditations; they are a bloated corpse (*uddhumātaka*); a livid corpse (*vinīlaka*); a festering corpse (*vipubbaka*); a dismembered corpse (*vicchiddaka*); an eaten corpse (*vikkhāyitaka*); a scattered-in-pieces corpse (*vikkhitta*); a mutilated and scattered-in-pieces corpse (*hatavikkhittaka*); a bloody corpse (*lohitaka*); a worm-infested corpse (*pulavaka*); and a skeleton (*atthika*).

3. *Anussati* the ten recollection objects are the recollection of the Buddha, Dhamma, Sangha, morality, generosity, celestial beings, peace, death, mindfulness occupied with the 32 impure parts of body and mindfulness of breathing.

4. *Brahma-vihāra* four sublime abodes also called illimitably (*appamaññā*) are loving-kindness, compassion, sympathetic joy, and equanimity.

5. *Āruppa* four immaterial spheres namely: Realm of infinite space, consciousness, nothingness, and neither perception nor non-perception.

6. *Āhāre-patikūla-saññā* the one perception is the perception of food.

7. *Catu-dhātu-vavatthāna* one analysis of four elements.

The Vipassanā Meditation and Its Objects

The *Vipassanā* meditation is an original meditation technique discovered in the experience of the Buddha. The term *Vipassanā* has been derived from two words: *vi+passanā*. 'Vi' means various ways and the 'Passanā' means seeing. So, *Vipassanā* means 'seeing in various ways' or 'seeing in diverse ways' (*vividhākārato dassanā*); 'examining' (*vicayena passatīti vipassanā*); 'investigation' (*vicayena passatīti vipassanā*); 'seeing by analysis' (*vibhajjayena passatīti vipassanā*), etc. In the path of liberation *Vipassanā* meditation called upon the wisdom (*paññā*) meditation. In its classical Buddhist usage insight (*Vipassanā*) means 'full awareness of the three characteristics of the existence of impermanence, suffering and non-self' which are the objectives for the Insight meditation. Full awareness of nature of the world is not a mere understanding of the world but it is understanding of one's cognitive process and matter (*nāma-rūpa*) or otherwise the five aggregates (*pañakkhandha*). The Buddha thought that once sees and understands the reality of the world in the eyes of three characteristics of impermanent, suffering

and the non-self-causes to the middle-path (*majjhimā-patipadā*) to realize the final liberation (*Nibbāna*). In the Western world, this meditation practice is known as Mindfulness Meditation.

In the exercise of insight meditation once existences of the defilement from the mind; one should know seven stages of purity (*saptavisuddhi*), ten insight-knowledge (*vipassanā-ñāna*), three characteristics marks (*tilakkhana*), three methods of contemplation (*anupassanā*), three doors of emancipation (*tivida-vimokkamukha*) and three ways of emancipation (*tivida-vimokka*). To practice *Vipassanā* meditation, the *Satipatthana sutta* is the foremost discourse undertakes four-foundation mindfulness practice in the framework of insight meditation. The contemplation of feelings is one of four-foundation mindfulness, which is one of the foundational meditation techniques to understand human psychology to achieve the insight understanding on the way to the final destination in Buddhism (*nibbāna*). Besides it, the *Indriya-bhāvanā Sutta* also founds a great valuable discourse showing the insight by explaining the contemplating of faculties connecting with feelings.

The Development of the Faculties in the *Indriya-bhāvanā Sutta*

The Buddhist teaching leads to understanding the truth and succeeding to the truth. Numbers of discourses available in the Pāli canon regarding the techniques and methods used for understanding the teaching. The *Indriya-bhāvanā Sutta* is the last discourse in the *Majjhima Nikāya*, is a foremost discourse for succeeding the truth (*Nibbāna*). The main component included in the *Indriya-bhāvanā Sutta* in its doctrinal analysis main keyword is the cultivation of faculties between the Brahmin and Buddhist meditation traditions that leads to a central discussion as a result of conversation done with the Brahmin student Uttara, a pupil of the Brahmin *Pārāsariya* at *Muvelu* (bamboo) Grove in *Kajangalā*. The Buddha explained the meditation of faculties in his teaching as a requesting from the Venerable Ananda, which can be considered the first discourse in the canon entitled: “Let the Buddha teach the supreme development of the faculties in the training of the Noble One. The mendicants will listen and remember it” (*yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanāṃ deseyya. Bhagavato sutvā bhikkhū dhāressanti*”ti).

One of the chief difficulties of the discourse is the translation of the term use *Indriya* because the term *Indriya* is a name for twenty-two partly physical (*rūpa*) and mental phenomena (*nāma-dhamma*) often treated in the canon; namely the six faculties (*āyatana*), three sex (*bhava*), five feelings (*pancha vedanā*), five spiritual faculties (*pancha bala*), and three super-mundane faculties (*lokottara- Indriya*). According to the Pāli-English dictionary, *Indriya* means power, faculty, controlling principle. At the title, the '*Indriya-bhāvanā*' suggests on how to restraint (*samvara*) and cultivates (*bhāvanā*) the sense faculties for the sake of spiritual liberation. Moreover, according to the content of the *Indriya-bhāvanā* means 'practice of the development or cultivation of the six faculties (*āyatana*) refers to higher training than the 'sense-restraint' (*indriya-samvara*). The differences between the cultivation of the faculties (*Indriya-bhāvanā*) and restraint of the faculties (*indriya-samvara*) is well explained in *Majjhima Nikāya*: The expression “the development of the faculties” (*indriya-bhāvanā*) properly signifies the development of the

mind in responding to the objects experienced through the sense faculties. The more rudimentary aspect of this practice, the restraint of the sense faculties (*indriya-samvara*), involves controlling the mind in such a way that one does not grasp at the “signs and features” of things, their distinctive attractive and repulsive attributes. The development of the faculties carries this process of control through to the point where, by an act of will, one can immediately set up insight even in the course of sense perception. At the highest level, one acquires the ability to radically transform the subjective significance of perceptual objects themselves, making them appear in a mode that is the very opposite of the way they are normally apprehended (V. Trenckner, 1993: 152).

At the beginning of the Sutta, the Buddha raised a question regarding the teaching of the 'development of faculties' thought by Brahmin Pārāsariya. The Brahmin Uttara responded, according to Brahmin Pārāsariya's 'development of faculties' means 'not seeing a form with eye and not hearing sounds with ear...'. Buddha was dissatisfied with Brahmin Pārāsariya's analysis of mental faculties, which he believed would lead to blind and deaf individuals such as the Buddha mentioned “if that so; a blind man or a deaf man would be of developed faculty”. Uttara, who had heard Buddha's words, remained silent and confused, unable to respond. Buddha, seeing Uttara's silence, ashamed and speechless and understanding his mentality, called Ananda, and explained his own approach to mental faculties, resulting in the development of blind and deaf individuals. The Buddha teaches about the supreme development of the faculties in the disciples for Noble One as thus: “And how, Ānanda, is there the supreme development of the faculties in the training of the Noble One? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. They understand: Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a person with clear eyes might open their eyes then shut them; or might shut their eyes then open them. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sights known by the eye (V. Trenckner, 1993: 152).

This sutta contains the explanation of the changes that take place in the six organs of man, eye, ear, tongue, nose, body and mind, when the three actions of morality (*Sīla*), concentration (*Samādhi*) and wisdom (*Paññā*) develop. The Buddha divided the people who cultivate his faculties into three categories: an ordinary unawakened practitioner (*sutavā ariya sāvaka*), learner on the path (*sekha puggalo*) of three individual: stream-enterer (*Sotāpanna*), once-returner (*Sakadāgāmi*), non-returner (*Anāgāmi*), and the noble one (*asekha puggalo*) of an Arhat.

According to the discourse, the functioning of the six senses of the three people of ordinary unawakened practitioner's, learner on the path and the noble one's is explained. The thing common to all these three people is when they experience a sense-object with the sense organ,

there arises feeling (vedanā) about the agreeable, the disagreeable, the agreeable-and-disagreeable (the neutral) and giving rise to mental perception (saññā): the immediate knowledge (DN: II, 308; MN. 152). However, the experience of the cognition is different from one another. For instance, the noble one sees a sight with their eyes, and they understand (pajānāti) the feeling of agreeable, disagreeable, or agreeable-and-disagreeable; once he understanding (pajānāti) the feeling: they cognize the feeling as conditioned (saṅkata), gross (olārika), and dependently arisen (paticca-samuppanna), which is peaceful and sublime: that is say namely equanimity (upekkhā). Ānanda, is the incomparable development of the sense organs in the discipline for an Ariyan? As to this Ānanda, when a monk has seen a material shape with the eye...hears a sound with the ear...smell with the nose...tastes a flavor with the tongue...touches with the body...cognizes a mind-object with the mind, there arises what is liked, there arises what is disliked, there arises what is both liked and disliked. He comprehends thus: this that is liked, disliked, both liked and disliked (neutral feeling) is arising, and this that arises because it is constructed, is gross. (But) this is the real, excellent, that is to say equanimity (V. Trenckner, 1993: 152).

However, the learner on the path (sekha puggalo) observes the six senses experience, whether ensuing feeling agreeable, disagreeable, or both agreeable and disagreeable; and his experience with the feeling are horrified, repelled, and disgusted (aṭṭiyati, harāyati, jigucchati). How are they a practicing trainee? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. they are horrified, repelled, and disgusted by that. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, liking, disliking, and both liking and disliking come up in them. They are horrified, repelled, and disgusted by that. That's how they are a practicing trainee (V. Trenckner, 1993: 152).

In contrast, the ordinary unawakened practitioner observes experience a sense-object with the six-sense organ, there arises feeling agreeable, disagreeable, or both agreeable and disagreeable; and his response on the feeling is trouble, ashamed, and loathes. And what Ānanda, is a learner's course? As to this, Ānanda, when a monk has seen material shape with the eye...hears a sound with the ear...smell with the nose...tastes a flavor with the tongue...touches with the body...cognizes a mind-object with the mind, there arises what is liked, there arises what is disliked, there arises what is both liked and disliked: he is trouble about it, ashamed of it, loathes it. Just so, Ānanda, is a learner's course (V. Trenckner, 1993: 152). The Noble person (asekha puggalo) of an Arahant is ensuing feeling agreeable, or disagreeable, or both agreeable and disagreeable from the sense objects and he feels the objectives of sense organs and giving rise to mental perception (saññā). Then he cognizes those feelings as conditioned (saṅkata), gross (olārika), and dependently arisen (paticca-samuppanna), therefore it is equanimity (upekkhā). He eradicates all the defilements. Therefore, when he experiences the feelings that come physically and mentally, his mind becomes equanimity which is peaceful (etaṃ santam) and sublime (etaṃ

pañītaṃ). He knows as it is, and experiences let them come and go just like a mirror reflects an image. Later he abides equanimity, mindful, fully aware and developed the sense organs what so call the neuter feeling. And what Ānanda, is one a noble one with developed faculties? Here Ānanda, when a monk has seen material shape with the eye...hears a sound with the ear...smell with the nose...tastes a flavor with the tongue...touches with the body...cognizes a mind-object with the mind, there arises what is liked, there arises what is disliked, there arises what is both liked and disliked. If he desired thus: May I abide not perceiving impurity in impurity, he abides there not perceiving impurity.

If he desired: may I abide perceiving impurity in purity, he abides there perceiving impurity.

If he desired: may I abide by not perceiving impurity in impurity and purity, he abides there not perceiving impurity.

If he abides, May I be perceiving impurity in purity and impurity, he abides there perceiving impurity.

If he desires: may I having avoided both purity and impurity abide in equanimity, mindful, and clearly conscious.

He abides in equanimity towards that, mindful and clearly conscious. Even so, Ānanda, is one a noble one with developed faculties (V. Trenckner, 1993: 152).

The discourse focuses on the cultivation of wisdom through the development of six sense experiences, or the cultivation of wisdom on visualizing pleasure in the mind. According to the Madhupindika Sutta of Majjhima Nikāya, every sense experience is conditioned (saṅkata), gross (olārika), and dependently arisen (paticca-samuppanna). Reflecting on these experiences leads to a peaceful and sublime state, bringing equanimity (upekkhā). The main theme is to refrain from all sense experiences and be mindful of when agreeable, disagreeable, and neutral experiences arise.

Sensations in Sensory Development

Sensation (vedanā) is the primary topic in the discourse. The Pāli term Vedanā, derived from the verb vedeti, which means 'to feel' or 'to know' and traditionally translated as 'feelings or sensations. Vedanā does not signify 'emotion' in its range of meaning. Sensation occurs when the internal sense organs come into contact with the external sense objects and associated with the six sense-base consciousness. According to the Buddha, there are different types of classification of Vedanā depending on the context. Vedanā is identified as the second of the five aggregates (khandā). According to its nature, it comprises five classes: bodily agreeable feelings (kāyika sukha vedanā=sukha), bodily painful feelings (kāyika dukkha vedanā=dukkha), mentally agreeable feelings (cetasikā sukha vedanā=somanassa), mentally painful feelings (cetasikā dukkha vedanā=domanassa), and indifferent or neuter feelings (adukkhamā-asukhā vedanā= upekkhā). With regards to the six internal sense organs, contact with external sense objects, associated with consciousness, distinguishes six kinds of feelings: feelings associated with seeing, hearing, smelling, tasting, bodily impression and mental impression (Bhikkhu Bodhi, 2012: DN. 22).

According to our experiences sensation is classified into three: pleasant, unpleasant, or neuter. In the Rāhulovāda Sutta it is mentioned that pleasant feeling excites latent passion, Unpleasant feeling excites latent hatred. The neuter feeling excites latent delusion (V. Trenckner, 1993: MN. 62). In the teaching of four-foundation mindfulness (Satipatthāna Sutta), these three sensations are subdivided into worldly/material (Sāmisa), and unworldly/non-material (Nirāmisa). While he is experiencing a pleasant feeling in regard to material things he comprehends, ‘I am experiencing a pleasant feeling in regard to material things; While he is experiencing a painful feeling in regard to material things he comprehends, ‘I am experiencing a painful feeling in regard to material things; while he is experiencing a feeling that is neither painful nor pleasant in regard to material things he comprehends: ‘I am experiencing a feeling that is neither painful nor pleasant in regard to material things; While he is experiencing a pleasant feeling in regard to non-material things he comprehends, ‘I am experiencing a pleasant feeling in regard to non-material things; While he is experiencing a painful feeling in regard to non-material things he comprehends, ‘I am experiencing a painful feeling in regard to non-material things; while he is experiencing a feeling that is neither painful nor pleasant in regard to non-material things he comprehends: ‘I am experiencing a feeling that is neither painful nor pleasant in regard to non-material things (Bhikkhu Bodhi, 2012: DN. 22).

However, there is no doubt, to recognize the sensation of agreeable and disagreeable but the neutral feeling has to understand very carefully because it has explained in different ways in the cannon. Moreover the, neutral feeling is unable to recognize from the ordinary psychological states because it is experiencing in advanced level (likes Jhānic level) of mind. In the Pāli tradition the, neutral feeling is known as equanimity feeling (upekkhā). According to the Pali-English Dictionary, upekkhā is defined as “hedonic neutrality or indifference,” the “zero point between joy and sorrow,” and “disinterestedness, neutral feeling, equanimity.” (Davids. Rhys. & Stade Williams, 1979: 134). In Buddhist philosophy, equanimity (upekkhā) is generally recognized as one of the four brahma-vihāras (also mettā, karuṇā, and muditā). In meditation practice, equanimity is also commonly referred to as the faculty most prominent when experiencing the fourth jhāna. In Visuddhimagga equanimity defines as “promoting the aspect of neutrality towards beings” (Nanamoli Bhikkhu, 2010: LX 96). In the commentaries of the Atthasālinī and the Visuddhimagga, Bhikkhu Buddhaghosa defines equanimity in ten different ways. These ten kinds of equanimity are: a) six-factored equanimity, b) equanimity as a brahma-vihāra, c) equanimity as an enlightenment factor, d) equanimity of energy, e) equanimity about formations, f) equanimity as a feeling, g) equanimity about insight, h) equanimity as specific neutrality, i) equanimity of jhāna, j) equanimity of purification. Therefore, we can assume that neutral feeling is a counterpart of the middle principle (majjhimā-patipadā). According to Abijāna Sutta without knowing, fully understanding and dispassionate towards feelings, abandon it; one is incapable to destroy the suffering. (vedanaṃ anabhijānaṃ aparijānaṃ avirājayamaṃ appajahaṃ abhabbo dukkhakkhayaṃ) (C.A.F. Rhys Davids, 2016: SN. 22. 24). Understanding and full awareness of the sensation leads to achieving the final goal of Nibbāna.

Objectives of Cultivating of Faculty Meditation

Mindfulness occurs in the mind after meditating on the sensation of agreeable, disagreeable, or neutral thoughts of sense experiences. Development of the sensation of agreeable, disagreeable, and neutral feeling of six senses faculties means the cultivation of the Insight knowledge. Therefore, all the following objectives possible to achieved as a result of the development of faculties (Indriya-bhāvanā) in the path of insight liberation.

1. The fundamental mental factors are being analyzed from the insight mind as a result of access to the path of Insight meditation.

2. The insight mind will be entered into the path of effort-ness knowledge (patisotagāmi) from the effortless knowledge (anusotagāmi). In other words, the process of consciousness will be access to against the flow from along the flow.

3. Achieving the right understanding (sammāditthi).

4. Cultivates the Noble eight-fold path leading by the right understanding.

5. The noble truth of the path leading to the extinction of suffering (Dukkha nirodha gāmini patipadā aryasacca) operates in the mind to suspension of all consciousness and mental activity.

6. The mind is entering into the way of liberation.

7. The mind becomes familiar to practice the full understanding of the known (ñāta-pariññā), the full understanding of an investigating (tīrana pariññā) and full understanding as overcoming (pahāna pariññā) by eradicating the craving (tanhā), conceit (māna) and dogma (ditthi) in the ordinary mind.

8. The four-foundation of mindfulness of contemplation of body, feelings, mind and the mental objects develop against the perceptions arising in the mind.

9. Cultivates the seven-factors of Enlightenment (satta-bojjhanga).

10. The mind converts into the noble mind from the worldly mind.

11. Subdued the craving oneself.

12. Achieving the insight knowledge, arise the wisdom, and liberate.

Understanding of Praxis of the Cultivating of Faculties

The discourse does not mention any specific posture to practice of Indriya-bhāvanā. It is not essential to go for a specific place to practice it but in the discourse, the Buddha expected to understand the cognitive process in the mind. He wanted his noble disciples to show the path leading to the cessation of suffering. Therefore, he expected to notice once feeling as agreeable, disagreeable, or neutral (adukkhamā-asukhā vedanā) and understand the perception of feeling as conditioned, gross, dependently arisen and impermanent. Such as when a monk experiences a sense object with sense organ; once feels them as liked; disliked, and comprehends the perception of like; dislike; has arising on me; stopped it and dwells neutral feeling which responses the equanimity in the mind. This is the Buddhist psychological interpretation of the cognitive process, ultimately understanding for the liberation. The process of an object arises

through a sense organ in mind called Ārammana (object). At this moment (while practicing the Indriya-bhāvanā), the doctrine aspires to transfer the mind from wrong understanding (micchā-ditthi) to right understanding (sammā-ditthi). This is the first step in the Indriya-bhāvanā. More importantly, the mind is behaving in the noble eightfold path when the right understanding arises in mind.

It should be reminded that there is an opposite meditation technique for Indriya-bhāvanā. It calls as ordinary meditation (uttara-bhāvana). The characteristic of the Uttara-bhāvanā is maintaining consciousness. When consciousness is established and has come to growth, there is the production of future renewed existence. When there is the production of future renewed existence, future birth, again-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. Moreover, the Uttara-bhāvanā motivates the effortless knowledge (anusotagāmi) to dwell in the life journey. However, the objective of Indriya-bhāvanā is to choose the path of effort-ness knowledge (patisotagāmi) to entering to the supreme bliss of Nibbāna. Therefore, in the path of effort-ness knowledge gives the energy to abandon the consciousness process and preceding the noble path. As a result of that, it analyzes (insight acknowledgment) the passion in the mind, when there is an analytical exposition on passion, there is the full understanding of the known (ñāta-pariññā), the full understanding of an investigating (tīrana pariññā) and full understanding as overcoming (pahāna pariññā) supports to understand the craving (tanhā), conceit (māna) and dogmatic views (ditthi) in the mind. Meantime, the Indriya-bhāvanā developed and cultivated fulfills the four-foundation of mindfulness (Satipatthāna). The Satipatthāna Sutta explains four-foundation of mindfulness of contemplation of body, feelings, mind and the mental objects. A detailed treatment of this subject is so important for the practice of the Buddhist mental culture. At the beginning of the sutta explained the importance of the sutta as thus: The one and only path, Bhikkhus leading to the purification of beings, to passing far beyond grief and lamentation. To the dying-out of ill and misery, to the attainment of right method, to the realization of Nirvāna, is the Fourfold Setting up of Mindfulness (Bhikkhu Bodhi, 2012: DN. 22).

The basis practice in the Indriya-bhāvanā sutta is the contemplation of feeling also mentioned in the four foundations meditation in the Satipatthāna Sutta. In the contemplation of the feeling: all the feelings arise in the meditator perceives, namely agreeable, disagreeable, both agreeable and disagreeable (neutral) feeling of body and mind, sensual and super sensual feelings, sensual indifferent feeling and super sensual indifferent feeling. According to Buddhism, all the formations are impermanent. Feeling also impermanent. Therefore, the Buddhist attitude shows that there is no such dogmatic view like feeling which is dangerous and gives bad results. In discussing the doctrine of four noble truths, the Buddha analyzed how does a person develop craving and eliminate the craving. Accordingly, the analysis of how and when a person develops craving and eliminates the craving is primarily based on the factor of feeling. Therefore, the Rahogata Sutta mentioned that the feeling is a basement on the suffering.

In the next level is the four-foundation of mindfulness cultivated and fulfill the seven-factors of Enlightenment (satta-bojjhanga). The meditator who develops mindfulness on the faculties able to achieve the seven-factors of Enlightenment (satta-bojjhanga) as result of developed the above objectives. Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as body, ardent, fully aware, and mindful, having put away covetousness and grief for the world-on that occasion unremitting mindfulness is established in him. On whatever occasion, unremitting mindfulness is established in a bhikkhu-on that occasion the mindfulness enlightenment factors is aroused him, and develops it, and by development, it comes to fulfillment in him (Bhikkhu Bodhi, 2012: DN. 22).

Whenever, the meditator dwells contemplating the four-foundation mindfulness, strenuous, clearly-conscious, mindful, after subduing worldly greed and grief, at such time his mindfulness present and undisturbed; at such time meditator gained and developing the factors of enlightenment mindfulness (sati-sambojjhanga) and reaches the fullest perfection. The factor of enlightenment investigation of the law (dhamma-vicaya) is developing after investigate, examine and thinks over the law (dhamma). The factor of enlightenment energy (viriya) also develops by investigating one's energy. When the energy is developed the supersensuous arise. On that occasion, the meditator is developing the factor of enlightenment rapture (pīti). In calmness state, the meditator feels consoles of his body and mind. At such time he gained and developing the factor of enlightenment tranquility (passaddhi). The console body and mind cause to developing the factor of enlightenment concentration (samādhi). Whenever the meditator looks at his complete concentrated mind, the equanimity enlightenment factor is gained and developed (R. Morris, 1976, see. Satipatthāna Sutta].

It can assume that above mentioned all the objectives (dhamma) are cultivating and developing as a result of practicing the Indriya-bhāvanā sutta. The meditator is developing and gained the noble mind from the worldly mind and able to abandon the craving. Finally, having cultivated all the dhammas, he attempts to achieve the final goal of liberation (Nibbāna).

An Approach to Development of Faculties for Mental Sustainability

The information mentioned above represents how the discourse of Indriya-bhāvanā influences to contemplating on sensation for the sake of final liberation in Buddhism. In addition to that, we have to have understood that Buddhist teaching is available not only for noble achievement but also for worldly sustainability because Buddhist teaching does not narrow for one particular object but it focuses on the vast area of worldly problems. Among these areas, Buddhism works closely with human psychology. Therefore, the Buddha identified as the greatest psychologist in the world. He is the greatest doctor to diagnoses the disease and prescribes it to (soham brahman sambuddho, sallakatto anuttaro). Therefore, teaching is a possible prescription to apply for mental sustainability. Nowadays, the psychological unstable is a major problem due to the number of mental disorders such as stress, tension, anxiety, somatic symptom, depression, etc. According to Buddhism, the Roga sutta mentioned two kinds of illnesses: Mental Disorders

and Physical Disorders. These two factors are interrelated. Buddha emphasized that every being has some sort of disorder. Therefore, he states that 'all the common people are deranged' (sabbe puthujjanā ummattakā) until once eradicate all the defilements. According to Sabbāsava Sutta, the primary reason for the defilements (āśava) is the emotion (cittavega).

Emotion is the meaning we given to our felt states of arousal. It is fundamental thoughts arising in the mind as a result of our personal experiences obtaining from the five aggregates. Emotions of the mind are mainly two aspects: positive emotion and negative emotion. The negative emotion is an effect on aggressive behavior, suicide, and violent short-cut to remove painful stimuli and the positive emotional effect for love, joy, etc. However, we should not confuse regarding the altruistic feeling of loving-kindness, compassion, sympathetic joy and equanimity from quasi-sexual love, possessive love, attachment, expression worldly sorrow. According to psychology, for worldly life, we should need to increase the positive emotion and need to decrease negative emotion what psychologists called it Managing Emotion. Managing emotion is an important to sustainable life, otherwise it has enough power to harmful both mentally and physically.

In Buddhism, emotion is a stimulus in the sensory field or at an identical level. Such a stimulus excites a person's feelings. Pleasant feelings (sukhavedanā) and painful feelings (dukkhavedanā) are affective reactions to sensations (vedanā). According to Buddhism, we need to understand that emotion is a part of stimuli and it discusses under the subject of sensation. In the discourse of Indriya-bhāvanā, sensations classified into three: pleasant, unpleasant, or neuter. Pleasant feelings are a stimulus to pleasurable feeling and unpleasant feelings are a stimulus to pleasure less feelings. However, all sensations are bothering to mentally and physically when the consciousness reacts pleasant, unpleasant, or neutral feelings. All the sensational thoughts are reacting while senses are active when the sensation is active. In the discourse of Indriya-bhāvanā shows that contemplating on sensations and its nature can manage the mental cognize which can establish a positive cognitive system for mental sustainability.

Discussion

The COVID-19 pandemic has significantly impacted global society, resulting in thousands of deaths and economic, health, and social instability. Governments and responsible institutions have emphasized discipline as a solution to prevent unsustainability. Self-discipline codes have been implemented by agencies, and some countries have imposed strict laws to manage the situation. However, some countries have managed to control the situation through sympathy and peaceful behavior, leading to a well-disciplined society. This environment encourages individuals to understand themselves and harmony with oneself and nature. As a result, some countries have been able to control the situation.

The World Health Organization estimates that one million people die from suicide annually, with 16 deaths per 100,000 people or one death every 40 seconds (Li, 2020: 181-213). This situation has been noticed from the responsible agencies such as the University of Manchester

Centre for Mental Health and Risk states that more than forty percent of the suicide cases available are due to mental illness. Psychological factors such as hopelessness, loss of pleasure, depression, anxiety, agitation, rigid thinking, rumination, thought suppression, and poor coping skills increase the risk of suicide. Economic, health, and social instability contribute to these psychological factors (Ross, 2017; Silva, 2005). Western countries have been exploring ways to control this issue in Asian and Eastern countries. They came to know that meditation supports to answer to this problem. For example, in one decade, Japan was noticed to be the highest suicide country in the world what they called to it 'Karosi'. They founded Zen meditation in Japanese Buddhism is a suitable treatment to resolve emotional conflict and it has been developed and become popular among the world. In the same time, the Western world spot into the Mindfulness meditations (Pāli-'Bhāvanā) practicing in Asian Buddhist countries like Sri Lanka, Myanmar, and Thailand. The *Vimuttimaggā* and *Visuddhimaggā* is the remarkable meditation guidebook written for meditation practice in Sri Lanka. As a result of that number of Western institutes have given more attention to following techniques: Mindfulness Base Cognitive Therapy (MBCT), Mindfulness-based Stress Reduction (MBSR), Acceptance and Commitment Therapy (ACT), Dialectical Behavior Therapy (DBT) are perfect examples (Nyanaponika Mahatherea, 2000; Myneni. S. R., 2010).

The *Indriya-bhāvanā Sutta* in *Majjhima Nikāya*, a pivotal discourse attributed to the Buddha within the Pāli Canon, unfolds a holistic framework delineating the contemplation of faculties to cultivation of mental faculties through the practice of *Vipassanā* meditation. In the context of burgeoning contemporary apprehensions regarding mental sustainability, this research endeavors to delve into the profound teachings embedded in the *sutta* and discern their applicability to present-day concerns.

Conclusion

Meditation is the process of cultivating and refining the human mind, guiding it toward clarity, balance, and inner stability. A calm and peaceful mind positively influences physical health, as contemporary scientific research increasingly supports the view that mind and body function as an interconnected system. Mental disturbances often manifest physically, while mental tranquility contributes to overall well-being. In this sense, meditation is not merely a spiritual exercise but also a practical method for promoting holistic health.

Within Buddhism, meditation holds a central place as a means of establishing mental integrity and ethical discipline. The Buddha consistently emphasized the importance of mental cultivation (*bhāvanā*) as the path to freedom from suffering. While meditation provides psychological calmness and emotional balance, its ultimate purpose in the Buddhist tradition is far more profound: the attainment of liberation (*nibbāna*) through the eradication of mental defilements such as greed, hatred, and delusion.

In this regard, the Indriya Bhāvanā Sutta presents a practical framework for developing mindfulness and restraint of the sense faculties. The discourse explains how agitation and suffering arise when the six senses—eye, ear, nose, tongue, body, and mind—engage with their respective objects without awareness. By carefully observing the sensations and mental reactions that arise during cognitive processes, practitioners learn to prevent unwholesome states from taking root. Through sustained concentration and clear comprehension, the mind gradually becomes calm, steady, and resilient.

The significance of the Indriya Bhāvanā Sutta extends beyond spiritual aspiration. For worldly life, it offers a systematic approach to emotional regulation and psychological well-being. By remaining mindful of pleasurable, painful, and neutral feelings that arise through sensory contact, individuals can avoid impulsive reactions and cultivate equanimity. Such awareness enhances interpersonal relationships, decision-making, and moral conduct in daily life.

At the noble level, the Sutta guides practitioners toward insight knowledge (*vipassanā*). By observing experiences as they arise and pass away—without attachment or aversion—one gradually realizes the impermanent, unsatisfactory, and non-self-nature of phenomena. This direct understanding weakens defilements and supports progress toward liberation.

Therefore, the Indriya Bhāvanā Sutta is highly relevant both for worldly benefit and for the noble purpose of spiritual emancipation. It teaches that through mindful awareness of the functioning of the six faculties, one can cultivate psychological calmness, ethical integrity, and ultimately liberating wisdom. In this way, meditation becomes not only a method of calming the mind but also a transformative path leading to the highest human fulfillment.

Suggestion

Suggestions for Implementation

1. Integration into Educational Settings Institutions offering courses in religious studies, psychology, or contemplative studies may incorporate structured teachings on the contemplation of faculties as part of mindfulness or meditation curricula.

2. Application in Well-Being Programs Meditation centers and well-being programs can design workshops that explicitly address the balancing of spiritual faculties to enhance practitioners' awareness of internal states and developmental stages in meditation.

3. Training for Meditation Instructors Teacher-training programs may emphasize doctrinal understanding alongside experiential practice to ensure instructors can guide practitioners in recognizing imbalances among faculties such as excessive effort or insufficient concentration.

4. Interdisciplinary Dialogue Encourage dialogue between contemplative traditions and modern psychology to explore how the balancing of faculties aligns with current understandings of cognitive regulation, attention training, and emotional resilience.

Suggestions for Future Research

1. **Empirical Studies** Future research could empirically investigate how the conscious balancing of spiritual faculties affects measurable psychological outcomes such as stress reduction, attention control, and emotional regulation.
2. **Comparative Studies** Comparative research between different Buddhist traditions or between contemplative traditions and secular mindfulness frameworks may reveal variations in the interpretation and application of the faculties.
3. **Longitudinal Research** Long-term studies examining practitioners over extended periods could provide deeper insights into how the faculties develop and interact throughout stages of meditative progress.
4. **Cross-Cultural Analysis** Investigating how contemplation of faculties is understood and adapted across cultural contexts would contribute to the globalization discourse surrounding meditation practices.

Declaration of Interests

I have a personal interest in mindfulness and meditation practices as part of my own well-being journey, which has motivated my exploration into the contemplation of faculties in insight meditation. I acknowledge that personal beliefs or experiences related to meditation practices may introduce a potential bias. However, every effort will be made to maintain objectivity and transparency in the research process and reporting. This declaration of interest aims to provide transparency and build trust in the research process by openly acknowledging any potential influences or affiliations that might impact the objectivity of the study.

Ethical Considerations

Citation and Attribution: Properly cite and attribute information to the original sources to uphold academic integrity. Avoiding bias be aware of potential biases in the selected documents and acknowledge them in the analysis.

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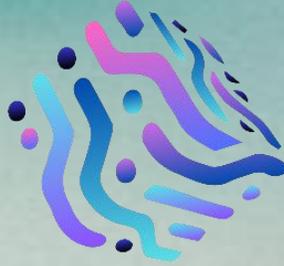
Definition of Conflicts of Interest

A conflict of interest arises when personal, financial, professional, or other considerations have the potential to compromise or bias professional judgment and objectivity. Such conflicts may be actual, perceived, or potential.

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An Analysis of the Mindfulness Impacts on the Attention of Students

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Original Research Articles

An Analysis of the Mindfulness Impacts on the Attention of Students

Chue Ming Shi¹, & Netnapa Sutthirat^{2*}

Abstract

This research delves into the pervasive issue of academic stress experienced by students as they progress through various educational levels. The study acknowledges that the nature and intensity of academic stressors vary, influencing the overall impact on students' well-being. Unfortunately, contemporary educational environments often contribute to, rather than alleviate, the stress burden on students, reflecting societal pressures on its future citizens. Beyond the institutional context, factors such as individual personality, family dynamics, socioeconomic status, and societal expectations further contribute to students' physical and emotional vulnerability. This investigation aims to analyze and understand the stress levels of students across diverse academic settings. The primary objective is to assess the efficacy of mindfulness training in enhancing students' attention and awareness of their surroundings as a potential strategy to alleviate academic stress. The study recognizes the detrimental consequences of unmanaged stress on students' academic performance, self-efficacy, and self-esteem, emphasizing the critical need for interventions focusing on academic stress correction and stressor resilience. By exploring the connection between stress patterns and the practice of mindfulness, this research aims to provide insights into whether mindfulness training can serve as a valuable tool in addressing academic stress. The focus lies in fostering students' self-belief and confidence, empowering them to effectively manage stress through mindfulness techniques. Considering the early onset of academic stress in childhood, the study advocates for the incorporation of classroom-based attention-focused mindfulness training into the curriculum to proactively address and alleviate stressors. Ultimately, this research contributes to the ongoing discourse on student well-being and provides practical implications for educators, policymakers, and mental health professionals seeking effective strategies to enhance students' resilience to academic stress.

Keywords: Mindfulness Training; Academic Stresses; Academic Stressors; Attention Mindfulness; Mindfulness Awareness

Introduction

Rather than offering a place for acquiring knowledge, imagination, interest, and personal development, modern schools are transforming as a source of stress and a microcosm of the obligations that an oppressive society places on its future, fully functional individuals. Pupils must contend with a heavy emphasis on academic achievement, which is mirrored in an all too narrow concentration on grades, future planning, and career-focused education, which, in turn causing academic stress affecting their attention potentiality. If we find the fundamental morals with which school system was developed, we'll ultimately know the original meaning of 'School'.

The word "school" has its roots from the ancient Greek word *scholé*, which meant "a mode of freedom and self-determined activity" at first. In this manner, being *scholé* is a state of awareness in which people feel free from all forms of pressure, most notably time constraints and performance expectations (Gouda et al., 2016). In fact, students nowadays are under higher stress levels than ever before because of the intense competition in the classroom, exams, peer pressure, teachers, and parental expectations. The figure below shows the main three factors that are commonly found as agents to cause academic stress among students of every age and stages

Researchers have discovered that students who perceive themselves to be under a lot of stress may experience severe health issues, depression, attrition, and poor academic performance (Ahmad, 2017). In progressive countries, like India, it is now a sobering fact that warrants serious worry because academic stress a sign of the rising anxiety levels related to mental health. Stress related to school can lead to mental health issues like sadness and feelings of hopelessness and inevitable failure.

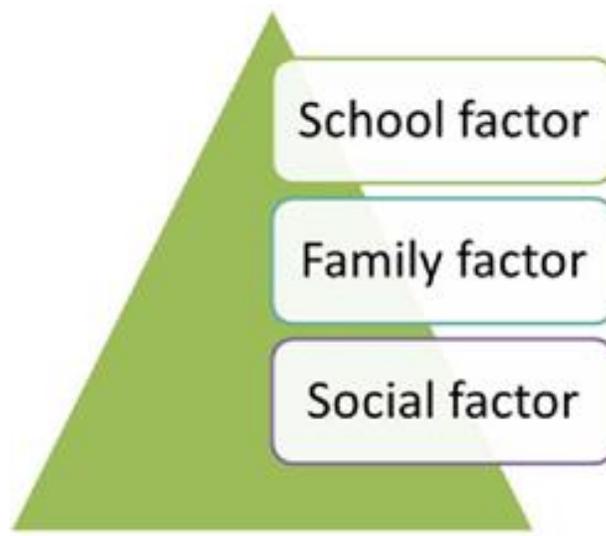


Figure 1 Main Factors to Cause Academic Stress (Source: Sarita, 2019)

Students that experience significant levels of academic stress have been found to exhibit depression, anxiety, disruptive behaviour, touchiness, etc. In addition, it causes issues like irregular sleep patterns, elevated blood pressure, weight gain or loss, and so forth. These students experience extreme performance pressure, which has led to a significant rise in efforts to commit suicide (Shukla, 2022).

The increased well-being that results from mindfulness-based practices like yoga and meditation has been acknowledged by numerous researches. In terms of academic stress, like, current researches done on college learners, have suggested that mindfulness may affect subjective self-rectifying motivations through a variety of mediating factors, including optimism, self-worth, core self-evaluation, and psychological ability (Bharti et al., 2023).

Following the trail of remedy, this research is planned and conceptualized as an exploratory analysis on the stress level among students of current days in various academic surroundings where mindfulness can be prescribed as effective remedy to enhance their level of attention and awareness. The study attempts to relate the stress patterns and the role of mindfulness to tackle those academic stress issues. The study particularly emphasizes on generating confidence and self-belief among the students to cope and implement stress management by utilizing the right mindfulness procedure. Based on the current scenario where academic stress affects students since his/her childhood, classroom-based attention-focussed mindfulness training is thought to be essential to be included in the school curriculum.

Objectives

The study is developed to explore, locate and analyse the impacts of these four main stressors on a student's well-being and conducts. Hence, the study objective includes:

1. To assess the varied patterns of academic stresses and their impacts on a student's learning phases, that is, at school, college, university level (professional learning, if applicable)
2. To identify and analyse the academic stressors and their variations that cause academic stresses in students of various age groups
3. To validate the importance and role of mindfulness awareness and practices as a self-healing procedure to improve a student's well-being during his/her academic stages and afterwards

Literature Review

The section contains chronologically arranged review of literature on academic stresses patterns, students' attitudes on academic systems, stressors to cause academic stresses on students and mindfulness as an effective model of rectification.

Böke et al. (2019) observed in his field survey that when students experienced high levels of stress and lack effective coping mechanisms, they might resort to other options like addictive behaviours (narcotics and alcohol) as a means of relieving themselves. A survey of undergraduate students was conducted in this work to investigate the connection between the use of drugs as a coping mechanism and perceived stress. Findings showed a correlation between students' claims of unhealthy coping and higher levels of stress. Remarkably, reports of stress and coping

mechanisms with substance usage increased as one progressed through university. These results point to the necessity of stepping up efforts to incorporate programming on healthy coping across university courses.

Blackburn (2020), in his quantitative research investigated the relationship between college students' perceptual attention, perceptive and auditory abilities, and mindfulness and academic stress. Participants filled out a number of attention-related self-report and standardised performance tests. The results showed no significant linkage between mindfulness and attention, while higher levels of mindfulness were linked to reduced levels of academic stress. There is discussion about how mindfulness training may affect college students' stress levels and ability to pay attention.

Kolodge (2021) examined the beginning, development, uses, and ongoing evolution of mindfulness as it gained popularity in Western educational frameworks, inspiring practitioners to engage with its implications both deliberately and lightly. The study looked for the primitive function and applications of mindfulness that might be utilised in the current academic stress-reduction techniques.

Deng et al. (2022), based on Lazarus' cognitive appraisal theory of pressure, investigated the effects of household and educational tension on students' depression levels and the ensuing effects on how they perform in school. This study investigated the relationship between anxiety, depressive disorders, and academic performance using the SEM approach. It has been established that family and school-related stress cause anxiety in students, which has a detrimental impact on their educational experiences and academic performance. Parents, teachers, and other stakeholders who are worried about their children's education and performance can benefit greatly from the knowledge this research offers.

Jin Kim (2022) provided a summary of the research on mindfulness in the educational process, utilising a description of the phrase, a glossary of related terminology, and the techniques and ideology that surround it. A summary of Buddhism and the Eastern and Western mindfulness traditions is included in this factual survey. The opinions of academics regarding the value of mindfulness and its positive applications, especially in Western contexts, such as mindfulness-based stress reduction (MBSR) and related medications, are compiled in this survey of the research.

The study serves as another catalyst for the application of mindfulness since it highlights the practice's demonstrated benefits for career professionals as well as students, who benefit from it by experiencing less physical and psychological discomfort related to their academic or personal lives or their place of employment.

Alomari (2023) determined the extent of mindfulness within college students according to their sexual orientation and degree of academic success. There were no discernible gender variations in the findings, which showed a modest degree of mindfulness spanning all five areas. Additionally, the study found that kids who performed better academically also showed higher levels of mindfulness. Less than 1% of the variation in learning results was explained by the tenuous link between academic success and mindfulness.

Conceptual Framework

The study is planned as evidence-based exploration and analysis on the student's academic stress patterns and impacts to recommend the best-fit mindfulness mechanisms that should be included as a part of formal awareness and training system.

Here, firstly we've built up a conceptual diagram showing the interconnectivity between stressors (the factors that cause stresses) and the channel that they follow to impact on a student's mental health. The flow diagram is given below:

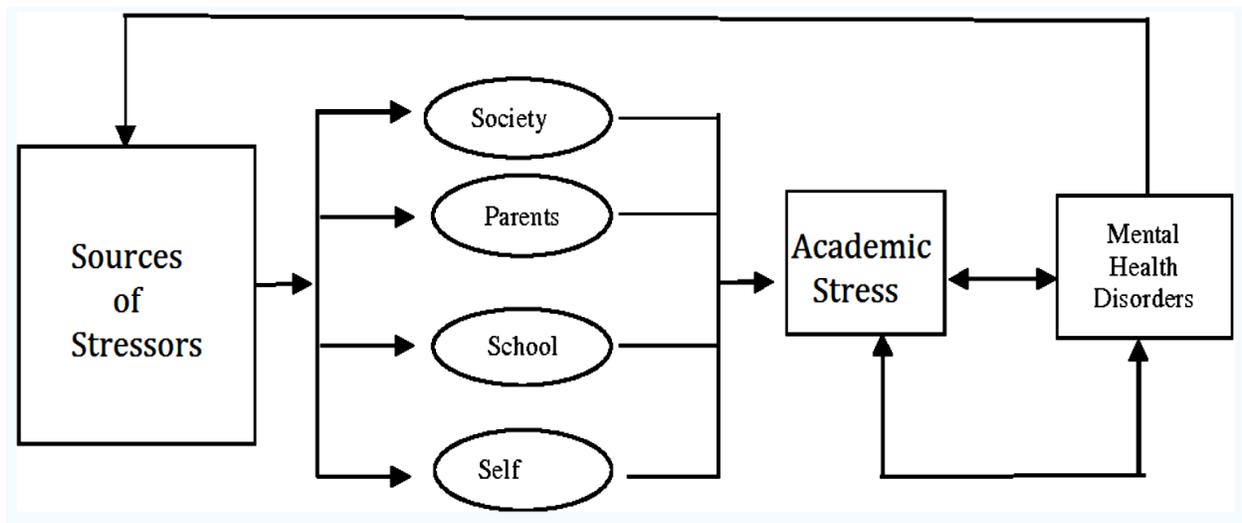


Figure 2 Conceptual Framework

Research Question

Academic stress is identified as a particular kind of situational stress that occurs in the educational setting and is associated with the expectations and demands of the academic setting, among other things. According to Barbayannis et al. (2022), emotional tiredness, depression, and anxiety are among of the manifestations of academic stress that might harm students' psychological health. Furthermore, it has been demonstrated in recent research by Espinosa et al. (2020) that academic stress can negatively impact students' motivation, performance, and self-esteem (Córdova Olivera et al., 2023).

Stress can arise in students of every stage for a variety of causes, both good and bad, and it is particularly widespread among higher secondary school pupils. Higher secondary school is a very important time because it shapes one's future profession. It is also a moment of great change that needs to be carefully managed. Academic stress can be caused by teachers' expectations that students turn in assignments on time, tutoring sessions, no weekends off, long work hours, retaking exams, worrying about grades, and taking competitive exams to get into prestigious universities (Thenmozhi & Poornima, 2020).

In addition, stress can also originate from friends, nearby residents, parenting, and other family members. The degree of anxiousness additionally relies on how they handle it, as well as on factors like age, personality traits, family dynamics, and the school in which the pupils are enrolled. Excessive levels of stress related to education lead to awkward circumstances that impair one's feeling of happiness and standard of life, as well as bad outcomes in the areas of exercise, diet, substance abuse, and self-care.

Students' ability to learn, academic performance, attainment of school and employment, amount and quality of sleep, physical and mental health, and drug use consequences are all negatively impacted by unresolved academic stress. Additionally, financially burdened students have significant obstacles due to the anxiety of their academic workload. They are forced by their susceptibility to decide to leave school in order to pursue paid work. The condition is made worse by access to other stressors such as mental, social, familial, and professional stress (Mishra, 2020).

Among higher-secondary students, learning is essential for achieving academic success and seizing life's prospects because it becomes increasingly significant in grades 11 and 12, which are the final stages of laying the groundwork for an academic career. As an instance, according to Banerjee's (2001) research, around 25,000 students between the ages of 18 and 20 kill themselves during test season, which runs from March to June. The District Central Records Bureau of Dharwad attests to the fact that at least four or five students commit suicide annually. The results of the 2001 II-year PUC (preuniversity test) likewise showed this.

Once more, of the 3,94,200 learners who took an examination, only 1,54,840, or 39.28%, passed. This is 7% lower than the preceding year's results. This is a worrying tendency that could be the cause of much human resource waste (Kadapatti & Vijayalakshmi, 2015). Beyond school level, the students who pursue for college education have more complex problems as a result of pressure from school, adjusting to a new environment, fear of failing, difficulty being distinctive, inferiority complex, achieving social familiarity, etc.

A academic stress related adverse consequences findings is presented below based on a 2014-2018 data collection done from 24 higher education institutions (8 private and 16 public; subsequent to addressed to as colleges) in nine different nations (Belgium, Australia, Hong Kong, Germany, Spain, Northern Ireland, Mexico, South Africa, and the United States), WMH-ICS reports of first-year students were used to produce the results.

Table 1 DSM IV based Academic Stress Health Disorders Among College Students of 9 Nations as per WMH-ICS Survey (Source: Karyotaki et al. (2020))

	%	(SE)
(I) Mood		
Major depressive disorder	13.4	(0.3)
Bipolar disorder	3.3	(0.1)
(II) Anxiety		
Generalized anxiety disorder	13.1	(0.3)
Panic disorder	3.8	(0.2)
(III) Substance use		
Alcohol use disorder	6.4	(0.2)
Drug use disorder	1.9	(0.1)

WMH-ICS, World Mental Health Surveys International College Student Initiative; SE, MI-adjusted standard error. ¹Prevalence estimates are based on weighted data.

Note that as per DSM IV academic stress disorder, there are 6 or more inattention-based difficulties that are recognized and diagnosed among infants, growing kids and teenaged students. For example, careless mistakes, mood swings (frequent shift of attention), speaking and hearing difficulties, absent-mindedness, lack of involvements with the academic environment (apathy), unorganized attitude, etc. (Substance Abuse and Mental Health Services Administration, 2016) The table given below shows the consequence of academic stress on a student's individuality and social involvement.

Table 2 Consequences of Academic Stress on a Student's Social Involvement (Source: Karyotaki, et al., 2020)

	None		Mild		Moderate		Severe		Very	
	%	(SE)	%	(SE)	%	(SE)	%	(SE)	%	(SE)
Financial situation	31.4	(0.4)	29.0	(0.4)	24.6	(0.4)	10.6	(0.3)	4.5	(0.2)
Own health	35.7	(0.4)	32.4	(0.4)	22.1	(0.3)	7.6	(0.2)	2.3	(0.1)
Love life	33.2	(0.4)	27.5	(0.4)	22.8	(0.3)	11.3	(0.3)	5.2	(0.2)
Relationships with family	43.3	(0.4)	25.5	(0.3)	18.5	(0.3)	8.4	(0.2)	4.2	(0.2)
Relationships at school/work	47.1	(0.4)	28.3	(0.4)	16.9	(0.3)	5.9	(0.2)	1.9	(0.1)
Problems of loved ones ²	25.2	(0.3)	27.4	(0.4)	25.9	(0.3)	14.6	(0.3)	6.9	(0.2)

WMH-ICS, World Mental Health Surveys International College Student Initiative; SE, MI-adjusted standard error. ¹Distributions are based on weighted data.

College students may suffer inappropriateness and adaptability in addition to rapid changes in their physical, social, and mental well-being. Academic pressure, adjusting to a new environment, fear of failing, the need to stand out from the crowd, feelings of inadequacy, achieving social familiarity, and other factors all contribute to the ongoing multifarious inconvenience that college students encounter.

Due to their increased susceptibility to a variety of stressful conditions, college students tend to be constantly inventive in their approaches to coping with stress. College students may experience stress due to environmental or subject-related issues. These stresses are associated with success in the classroom, in the socioeconomic sphere, and in one's personal life; stress results from an inability to overcome them (Yikealo et al., 2018).

At university level, the students have more complex problems as a result of being pressured from the institute, adjusting to a new setting, fear of failing, difficulty being distinctive, inferiority, and achieving social standards. Additional reasons that are unique to each individual include issues with money management, adjustments to living conditions, challenges juggling personal and academic obligations, etc.

Additionally, the educational system facilitates student stress, which raises student anxiety levels. A few of the causes are overcrowded lecture spaces, the semester grading scheme, a lack of facilities and resources, an extensive syllabus, lengthy workdays, and rote learning requirements. Their confidence and self-esteem are negatively impacted by the dread of failure that parents and institutions ingrain in them. Studies have noted that elevated stress levels can be attributed to a variety of variables, including elevated expectations, family's acquaintance, etc. (Jayasankara Reddy et al., 2018)

Learning experiences based on university curricula are more stressful than elementary schooling. One possible explanation could be that throughout their time in college; students are passing through a stage of transitioning from youth to adulthood. They make a concerted effort to overcome obstacles and adjust to university life during these educational years. They are also attempting to become psychologically and economically standalone, meaning they are not reliant on their families for anything (Shetty et al., 2021).

Overall, academic stress is varied, personality dependent as well as environment dependent issues that significantly affects a student as he/she grows and moves towards higher education. From mere targetting for good marks, as the student proceeds ahead for higher education, the academic stress alters in its form and becomes more associated with the student's response to the society, socio-economic status, individuality, professional aspiration and academic goals. We can see that, age-wise, as the student is maturing and become adult as a person, the academic pressure impacts more on his/her psychological and personal attitudes.

Based on the performance and interaction with the academic field, it is evident that academic stress can alter a student's mindset and can affect on his interests, lifestyle, behaviour and social manners. These factors, if not monitored and evaluated constantly can in turn lead to socio-economic imbalance and can also pose legal issues. Health and mental aspects are already noted and are under consideration in scholarly analyses.

Remedies should not be overlooked because academic stress is certainly affecting a complete age-group and to be more specific, it is distinctly different in nature depending on an

individual's financial, merit, family and social climate and gender. Its severity is also variant and can cause differing problems based on a region's policies, legal and administrative structure. Based on such an expansive impacts, awareness and robust training system on mindfulness is considered and implemented. Conventional medicinal and psychological rectifications are costly and often found to generate apathy, confusion, fear, objection and distrust in the society.

Mindfulness, on the other hand, is much relieving, affordable, non-imposing and flexible in its methods. Although, mindfulness is sometimes doubtful as a standard improvement process due to its outcome and time constraints, still the system is receiving importance in terms of the results it generates on brain and attitudes of an individual. Thus, in this research, the mechanism of mindfulness training, its awareness and influence on a student's life is explored and analysed to build up a systematic approach to control the adverse impacts of stressors, such as, individual, society, family or education environment that cause academic stresses and damage a student's physical and mental wellbeing.

Materials and Methods

The analysis is done in this research in three parts: (a) Identification of Academic Stresses; (b) Analysis on the Personal/Family/Education/Societal Stressors; and (c) Mindfulness Model to rectify the studied Academic Stress.

Each part is worked on the basis of data as available in currently done authentic scholarly researches as well as official reviews, surveys, reviews, etc. in the time period 2018-2023. This study is entirely based on open-source secondary data resources as available in the Content based and statistical analysis is done to validate the severity of academic stress-affected adverse consequences in terms of a student's individual, socio-economic, lifestyle, ethical and environmental conducts. Lastly, the role and importance of mindfulness awareness and mechanisms are integrated in this research as a correction and improvements over the said adverse consequences.

In the next section, we present a nationwide case study on academic stresses among school, college and university students of India-This is the first part of analysis. Data is collected from secondary source that is relied to the best of our knowledge of authenticity. Statistical analysis is done to assess the severity of academic stresses in this survey. The survey is done by using SPSS (Statistical Package for the Social Sciences) version 25. A parametric significance threshold of $p < 0.05$ is used. Three categories for perceived stress levels are considered: low, medium, and severe. Relative Importance Index (RII) is used for the variables related to responses (Chhetri et al. 2021).

Afterwards, the educational environment and students' attitude of region from where maximum respondents are interacted is explored, that is state of Sikkim. In this part, data from official records are extracted and analysed focussed on the identification of specific stressors and patterns of academic stress types prevalent in the region. Lastly, a mindfulness-based learning model is recommended as a remedial option based on the real-life conditions of academic stress pattern as observed among students of the said region.

Results

Identification of Academic Stress

Based on the latest post-COVID-19 scenario in the year 2021, we present the types of academic stresses most prevalent among school, college and university students of India. From the factual findings of Chhetri et al. (2021), the details of the sample explored and analysed in this study is given below:

Table 3 Data Sample Details as Studied to locate the Stressors (Chhetri, et al., 2021)

Socio-demographic variables	Sample Studied	Percentage
Sex		
Male	262	63.7
Female	149	36.3
Sample Size	411	
Age Category		
15–18 years	35	8.5
19–25 years	362	88.1
26–33 years	14	3.4
Economic Condition		
Rich	48	11.7
Middle-Income	206	50.1
Under-privileged	157	38.2
Where are they studying?		
College	296	72
University	104	25.3
School	11	2.7
State of residence		
Sikkim	170	41
Delhi	122	29
Haryana	52	12
Rural Regions	67	16.3
Online class activities		
Yes	358	87.1
No	17	4.1
No response	36	8.8
Attempts to take licit/illicit drugs?		
Never	372	90.5
Not often	21	5.1
Regularly	18	4.4
Policy violation		
No	384	93.4
Yes	27	6.6

As we can see that most of the students are from middle-income economic group (50.1%) as analysed in this study. Most students are from age group 19-25 years (88.1%). Maximum students studied are residents of Sikkim (41%). Overall, 99% of learners said they would abide by government-provided health recommendations.

The self-reported survey responses are examined here to determine the degree of anxiety and worries brought on by COVID-19 and internet-based learning, as demonstrated. Regarding the academic stress measure, the survey has used RII where the primary cause elevating learners' stress levels is said to be found. A comparable method is used to determine the responses of academic stresses that arose among students out of online classes.

The deciding variables as used to determine the academic stress level are given as: Online classes as are found as primary obstacle by the respondents (RII = 0.67); next self-management (RII = 0.65)] during pandemic time; the third factor as considered is other necessities like food and medication. A few other frequently ranked factors that are considered in the discussed survey are: Greater vulnerability to stressful life-event induced depressive symptoms] and Failure to accept E-learning.

Based on these variables, students who have experienced mild to severe academic stress are categorised in the 18–25-year age range. Unimportant variables are eliminated. The graph of academic stress as found in this survey is given below:

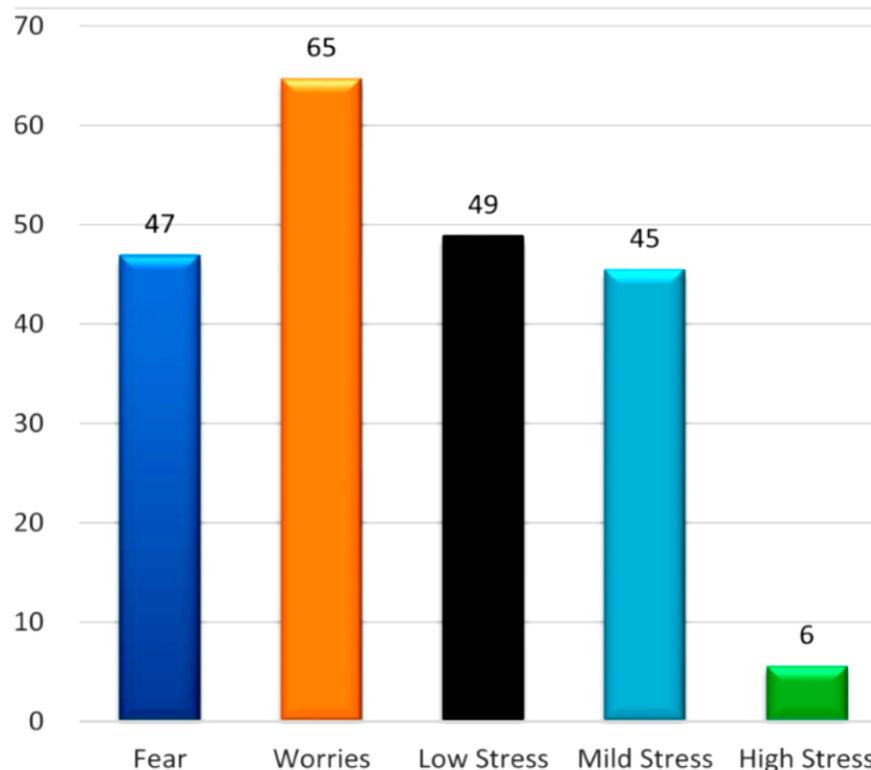


Figure 3 Variation of Academic Stresses as Identified among Students of India in COVID-19 Pandemic time (Chhetri et al., 2021)

Study on Personal/Societal /Family/Educational Stressors of Academic Stresses

Now, if we consider the geographical location of the zone from where maximum respondents are surveyed as discussed above, it is Sikkim. This state of India is geographically vulnerable and has overall literacy rate of 82.20 % (Census of India, 2011). Males (87.30%) are more literate than females (76.43%) (Sikkim.Gov.In, 2022).

Regarding educational infrastructure, Overall, both villages' educational facilities are deficient and require immediate repair. Long commutes are required of students, who also help support their families financially because dropout rates are high. Additionally, there are fewer programmes given by the closest high schools and universities, so students who want to pursue higher education are limited to the courses that are available because studying abroad is too expensive. This results in a lack of interest in postsecondary education and renders the students unable of gaining admission to district-level universities (Barua et al., 2012).

As per Planning and Development Department 2011 Report, Government of Sikkim (Lahiri et al., 2011), poverty, parental lack of education, pressures from the workplace, inadequate teaching and learning materials, and inadequate facilities in schools are the main stressors that cause academic stress among the students. In addition, this hill state's physical characteristics make going to school difficult.

A latest instance can justify this fact. It is in consequence of October 2023 flood in the area, every educational institution in the flood-affected parts of Sikkim have been ordered by the governing body to offer classes online to pupils in Class Nine and higher. The choice was taken to make up for the hours of instruction lost as a result of schools closing after the flash floods. The four days that the shutdown was scheduled to last has been postponed to October 15. A total of 87,300 people is impacted (PTI, 2023).

A quantitative study on youth of Sikkim done by Tamang (2021) confirms that drug misuse and suicides, particularly among young people, are prevalent in Sikkim. The significance consequence as the researcher found in this study is social exclusion on the state's youngsters, including students. Thus, a lack of social interaction among young people in Sikkim contributes to the development of worries that have limited their physical and mental well-being.

Recommendation of Mindfulness Model

In the above sections, we can clearly see that the academic stresses identified are worries and anxiety where low and mild stress are found to be most significance. Again, on exploring the respondent's societal/family/educational environment, we find the region from which maximum students are studied, that is, Sikkim has stressors of academic stress present in each type of stressor areas as considered in the conceptual model for academic stress identification. That is,

- 1) Personal: Students are suffering from low-esteem, anxiety, lack of confidence, lack of coping capacity and distraction that is justified by the high percentage of drug abuse and suicide rate among young students of Sikkim.

- 2) Family: Socio-economic status of families are found poor and as per records, young pre-teenaged students are found to be working to compensate the financial burden of their family.

Also, there is lack of support possible from parent's end to help the growing kids because of their low academic background.

3) **School:** It is found that school environment lacks in infrastructural features to support diverse student groups, both in village and urban areas. Also, as the region is geographically vulnerable the educational facilities are found inaccessible

4) **Society:** Young students are found isolated out of their depression, addiction and mental stress. There is lack of social support and needed attention available to improve their mental as well as physical health.

Based on these stressor patterns, mindfulness model particularly emphasizing on self-esteem, attention generation and resilience to negative thoughts is considered to be the best-fit model. Accordingly, a classroom workshop-based mindfulness training program is proposed to tackle the condition. The model is built the conceptualization of the mindfulness model recommended by Langer et al. (2020)

The proposed mindfulness model is planned in workshop format consisting of eight weeks 45-minute courses. All of the activities to be conducted should be compatible for young students (teenaged preferred). The workshop can be arranged in regular classes during daily school hours. The program should consist of introduction to mindfulness and its advantages during the first session. Students should have encouraged to join and share their experience of the day. They should be allowed to interact with one another openly. In case, students do not get family's permission, they should be supported and assisted accordingly to get their family's consent. The workshop should be a guided program under supervision of a learned trainer. Teachers specifically designed the programme to impart to adolescents in educational settings, ages 11 to 18, secular mindfulness.

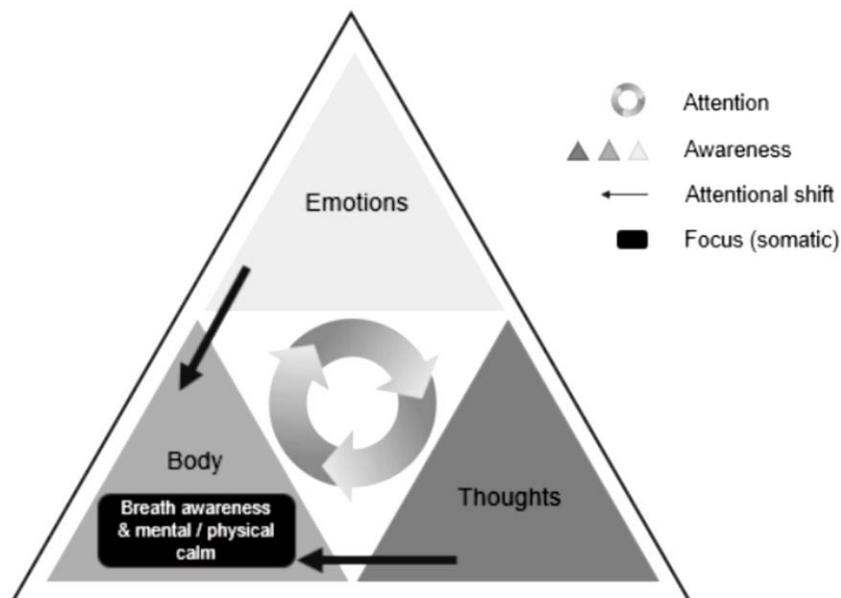


Figure 4 Schematic diagram of the Proposed Mindfulness Model

The term "secular" refers to applications of mindfulness that are grounded in knowledge and are typically guided by neuroscience and behavioral psychology rather than by faith communities like Buddhism. The mindfulness program's strategic objectives are shown in the figure above. As you can see that the mindfulness training is a model that interconnects bodily responses with human emotions. Again, conscious thoughts are also connected with bodily expressions. Focus, Attention and Awareness are the three key areas where the mindfulness program triggers and impacts for the purpose of stimulating improvements in the student's EQ (emotional quotient) as well as IQ (intelligence quotient).

The proposed program is meant to help build skills by using activities and components that are similar to various mindfulness-based intervention (MBIs) but tailored specifically for this group. Specifically, every training lesson (which adopted the Mindfulness-based Stress Reduction Programmed methodology) is created around a main subject and should be demonstrated by using visual learning aids (slides) to ensure learner's attention and focus stimulation. In certain sessions, movie clips can be utilized to demonstrate the underlying theoretical ideas. Sign language can also be employed (as required). Both structured and unstructured mindfulness practices should be taught in every session. The formal exercises should be designed to raise awareness of ideas, feelings, and sensations that are physical. They have a time constraint of roughly ten minutes. (for instance, mindful actions, body scans, and seated contemplation).

Informally, one can cultivate a state of present understanding in daily life through engaging in actions such as cleansing one's teeth, eating mindfully, and doing the dishes. A notebook with the tasks to be completed at home and a synopsis of each session was also provided to each individual. There were also audio recordings of important meditation techniques available. Every session was led by a licensed psychologist.

Discussion

A substantial proportion of respondents in the study were residents of Sikkim (41%). According to the Census of India (2011), Sikkim has an overall literacy rate of 82.20%, with a notable gender disparity (87.30% for males and 76.43% for females). Although literacy rates are relatively high, educational access and infrastructure remain uneven, particularly in rural and geographically vulnerable regions. Research by Barua et al. (2012) highlights infrastructural deficiencies, long commuting distances, limited course availability, and high dropout rates. These structural barriers restrict higher education opportunities and reduce academic motivation. Socioeconomic stressors such as poverty, parental illiteracy, and inadequate school facilities, as documented by Lahiri et al. (2011), further intensify academic strain. In many cases, students are compelled to contribute financially to household income, increasing role conflict and reducing study time. The October 2023 floods in Sikkim, widely reported by Press Trust of India (2023), which disrupted schooling for approximately 87,300 individuals, illustrate the region's vulnerability to environmental disruptions. Such recurring interruptions exacerbate instability in academic routines, reinforcing stress cycles triggered earlier during the pandemic.

The study by Tamang (2021) identifies drug misuse, suicide prevalence, and social exclusion among Sikkim's youth as serious psychosocial concerns. These findings support the argument

that academic stress in the region cannot be viewed solely as an educational issue; rather, it is embedded within broader personal, familial, and societal stress systems. At the personal level, students demonstrate symptoms of anxiety, low self-esteem, limited coping capacity, and attentional difficulties. At the family level, financial hardship and parental educational limitations reduce academic guidance and emotional support. At the school level, infrastructural inadequacies and geographic barriers restrict consistent engagement. At the societal level, social isolation and stigma surrounding mental health concerns further marginalize vulnerable students. Thus, academic stress in Sikkim operates as a multidimensional phenomenon, shaped by intersecting personal, economic, institutional, and environmental factors. This aligns with ecological models of stress, which emphasize that student well-being is influenced by interacting systems rather than isolated variables.

Given that the dominant stress patterns involve anxiety, attention dysregulation, low self-esteem, and poor emotional coping, the proposed mindfulness model is theoretically appropriate. The conceptual framework draws from the secular mindfulness perspective advanced by Langer et al. (2020), which emphasizes cognitive flexibility, present-moment awareness, and adaptive thinking. Mindfulness-based interventions (MBIs), particularly adaptations of Mindfulness-Based Stress Reduction (MBSR), have been shown to reduce stress, improve emotional regulation, and enhance resilience among adolescents. The proposed eight-week, 45-minute workshop format is developmentally appropriate and feasible within school schedules. By incorporating both structured (e.g., body scans, seated meditation) and unstructured (e.g., mindful eating, mindful daily activities) practices, the program addresses cognitive, emotional, and somatic components of stress. Importantly, the secular framing ensures accessibility in diverse educational settings. The interconnection between bodily responses, emotional awareness, and conscious thought processes strengthens students' emotional intelligence (EQ) and attentional control, which may indirectly enhance academic performance (IQ-related outcomes).

The primary objective of identifying prevalent academic stressors has been fulfilled through RII-based analysis, demonstrating that digital learning challenges, self-management difficulties, and socioeconomic concerns are central stress contributors. The secondary objective of examining contextual stress factors reveals that Sikkim's geographic vulnerability, infrastructural limitations, and psychosocial risks amplify these stressors.

The final objective—proposing an intervention aligned with identified stress dimensions—is addressed through the structured mindfulness model. Because the majority of stress reported was mild to moderate rather than severe, preventive and skill-building interventions such as mindfulness training are particularly suitable. Rather than focusing solely on clinical treatment, the model promotes resilience, attentional stability, and adaptive coping, thereby functioning as both preventive and developmental support.

In conclusion, academic stress among Indian students in the post-COVID-19 period, particularly in Sikkim, emerges as a complex, multidimensional issue rooted in technological adaptation challenges, socioeconomic constraints, infrastructural deficits, and psychosocial vulnerabilities. The integration of a structured, secular mindfulness program within school systems offers a theoretically grounded and contextually relevant response. Future empirical

validation of the proposed model through pilot implementation and longitudinal assessment would further strengthen its applicability and policy relevance.

Conclusion

Academic stresses are alarming and this type of mental and physical disorder can become severe and may cause fatal damage to individuals, particularly, the teenaged students, if not controlled on time. The research presented here is a three-part analysis, where we've identified the academic stress patterns of the students of school, college and universities. from age group 18-25 years. Since most of the academic stress suffering students are collected from Sikkim, we've focussed to gather the four types of stressors, personal, family, school and society from this region. The trend of these stressors of academic stress that we analysed in this study, in our last part, we proposed a mindfulness training model that is intended to improve the affected student's attention, self-esteem and resilience level. These three target areas of improvement are chosen based on academic stress severity and the patterns of stressors that are found in the chosen zone. The proposed model is specifically designed for young students and can be included as a mindfulness curriculum in school or any academic institute that are training students of age-group 11-18 years. Reason of proposing this correctional procedure for the teenaged students is that teenage students belong to the age group that shows rapid transformation of psychological traits and accordingly susceptible to adverse effects of academic stresses. If these adverse impacts are not controlled, the impact can grow and become uncontrolled in later ages that may ultimately be fatal for the student.

Suggestion

For the Public

1. Schools and colleges should incorporate structured mindfulness training programs into the academic curriculum, especially at the secondary level.
2. Institutions should implement periodic psychological screening to identify early signs of academic stress.
3. Schools must re-evaluate excessive homework, competitive grading systems, and examination frequency to reduce systemic stressors.

For Future Research

Future research should examine long-term effects of academic stress from adolescence into adulthood to better understand progression patterns and potential chronic mental health outcomes.

Declaration of Interests

The researchers affirm their commitment to unbiased investigation and disclose any affiliations, financial interests, or personal relationships that could impact the integrity of the research process or its outcomes. Transparency in declaring interests is essential to uphold the credibility and reliability of the findings.

Ethical Considerations

This research places a paramount emphasis on ethical considerations to ensure the well-being and rights of participants. Ethical guidelines, including informed consent, confidentiality, and voluntary participation, are rigorously adhered to throughout the study. The research team is committed to maintaining the highest ethical standards, protecting participants' privacy, and minimizing any potential harm. The study's ethical framework serves as a cornerstone in promoting responsible and respectful research practices.

Acknowledgements

The researchers extend their gratitude to the participants for their valuable contributions, acknowledging their role in advancing understanding in the field. Additionally, appreciation is expressed for the support and guidance received from academic mentors, institutions, and funding bodies that have facilitated the progression of this study. Acknowledgements recognize the collective contributions that have shaped and enriched the research endeavor.

Definition of Conflicts of Interest

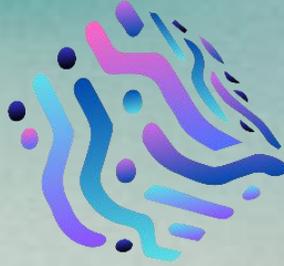
No conflicts of interest, the research team provides a comprehensive definition, outlining the criteria and circumstances under which conflicts of interest may occur. This proactive approach enhances the research's integrity and serves to build trust in the findings among stakeholders, researchers, and the broader academic community.

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Factors Contributing to Stress and Burnout in Health Care Workers of Physicians in Developing Countries

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Original Research Articles

Factors Contributing to Stress and Burnout in Health Care Workers of Physicians in Developing Countries

Sneha Patnaik¹, Nandhini Selvanayagam², & Fawziyyah Usman Sadiq^{3*}

Abstract

Stress and burnout among doctors and other medical staff in underdeveloped nations were the focus of this research. Factors such as these include financial limitations, emotional strain, overburden, little resources, a bad working environment, and social demands. The study set out to alleviate stress, protect healthcare workers' well-being, and improve healthcare delivery in these nations sustainably by creating focused treatments, supporting policies, and systemic improvements. The COVID-19 epidemic has had a profound influence on burnout, a mental illness defined by emotional lethargy, pessimism, and a lack of efficacy. Problems with staff turnover, emigration rates, sick leave, patient safety, and treatment quality may result. Doctors experience burnout at a higher rate than the general population because they work longer hours and are less satisfied with their careers and lives overall. Because of variations in cultural and organizational variables, the precise prevalence of burnout differs among studies. A mere 34% of NHS workers in 2022 said they did not feel emotionally tired on the job, while 37.4% stated the exact opposite. The rates of burnout were most significant for those working in ambulance duties, among other healthcare professions. With the help of 831 medical professionals from different fields and 912 participants from primary healthcare clinics, this research sought to explore the complicated nature of stress and burnout among healthcare workers in developing nations. Over half of the working-age population experiences professional burnout. Factors that contribute to high levels of psychological distress include dealing with an infected family member, being in quarantine, having a dependent family member, and being exposed to a patient suspected or proven to have the infection.

Keywords: Burnout; Stress; WHO; Healthcare; Physicians

Introduction

A psychiatric condition defined by emotional tiredness, cynicism, and ineffectiveness, burnout is common among healthcare personnel. The intensification of this danger has impacted the health of organizations, patients, and practitioners due to the COVID-19 pandemic. Intervention options that are supported by research are crucial for preventing and managing burnout. Since burnout is a reaction to stress on the job, interventions should target both individuals and organizations (Doyle & Greenberg, 2023). Exhaustion, depersonalization, and a lack of confidence are symptoms of burnout, a kind of prolonged work stress. Because of the problems it causes with patient safety, care quality, sick leave, staff turnover, and emigration rates, it is a significant worry for healthcare professionals (Salvagioni, 2017). Direct and indirect expenses might both rise due to burnout. One of the World Health Organization's (WHO) top priorities for 2019 is ensuring that all people have access to quality primary health care in order to realize UHC (UHC, 2010). However, the people providing health services are ultimately accountable for how well they work. To achieve UHC, primary healthcare providers must take care of their physical and emotional health. There is evidence from high-income nations that burnout is more common in primary care, but it varies by specialization (Shanafelt, 2012).

A considerable number of physicians, 42% out of 15,000 in the U.S., experienced physician burnout in 2018. Physicians between the ages of 45 and 54, who usually have an excellent work-life balance, had the most significant prevalence. The numbers for 2019 are very similar: 44% of people reported feeling burned out, and 14% said they had thoughts of suicide (Medscape, 2019). Burnout symptoms are more common among doctors, who also tend to work longer hours and report lower levels of personal and professional satisfaction. Negative patient safety occurrences, worse quality treatment, lower patient satisfaction, and an increased risk of serious medical mistakes are all associated with burnout (Panagioti, 2018). Both turnover and expenses are exacerbated when primary care doctors experience burnout. Physician burnout and reduced productivity may worsen the anticipated shortage of 45,000 to 90,000 US doctors by 2025 (Shanafelt, 2016).

Burnout is common among healthcare workers; however, the exact incidence varies between research owing to differences in cultural and organizational factors. Only 34% of those surveyed in the NHS workforce in 2022 said they did not feel emotionally drained by their job, while 37.4% said the opposite. Those working in clinical professions reported higher rates of burnout, with ambulance roles having the highest rates. There have been more investigations on the frequency of burnout in various healthcare occupations (NHS, 2022).

The significant effects have been changes in sleeping patterns, heightened arousal, sorrow, anxiety, and depression, which are worse in those who have a history of depression. Overwhelming patient demand and inadequate staffing levels have contributed to health professionals' already heavy workloads. Workers' mental health has been negatively affected, leading to the development of burnout syndrome due to the highly contagious virus and the absence of personal protective equipment (PPE). Workers who experience prolonged, unmanaged stress on the job are at risk for developing burnout syndrome, a mental illness characterized by feelings of emotional tiredness, depersonalization, and diminished personal achievement. Low morale among healthcare workers, subpar treatment, impaired patient safety,

more adverse events, prescription mistakes, infections, and falls are all results of burnout (WHO, 2021).

Medical professionals and healthcare workers in underdeveloped nations endure tremendous stress that takes a toll on their emotional, psychological, and physiological well-being. The health of these workers and the long-term viability of healthcare delivery are both put at risk when these experts succumb to the burnout that results from dealing with so many stresses. Focusing on the specific challenges of low resources, heavy patient loads, and insufficient infrastructure support, this article investigates the elements that lead to stress and burnout among healthcare professionals and doctors in developing nations.



Figure 1 Factors associated with burnout among health workers (Murthy, 2022)

When healthcare providers feel powerless owing to a lack of resources or external factors beyond their control, they may experience moral distress, a condition that may overlap with burnout (LeClaire, 2022). Moral harm, the result of ongoing moral pain, may have far-reaching psychological effects, including but not limited to emotions of shame, guilt, wrath, and others. Many healthcare professionals may still suffer moral harm in the absence of further systemic improvements, despite the fact that education, training, and professional experience may equip them for emotionally taxing circumstances (PTSD, 2020). According to the National Academy of Medicine, there needs to be a conversation about moral distress, more research into the topic, effective interventions, a better understanding of what factors either help or hinder moral strength, and changes made to systems and organizations to make sure that health workers do not experience moral distress and can instead focus on building their moral strength (Ulrich, 2019).

In order to recognize the difficulties healthcare professionals encounter and to develop practical solutions and support systems, it is essential to understand the complex nature of stress and burnout. In order to improve healthcare delivery in these areas and ensure the safety of healthcare workers, it is necessary to identify and resolve these problems. The health and safety of healthcare professionals in underdeveloped nations is an essential factor in the long-term viability of healthcare systems, not to mention an issue of personal concern. The success and sustainability of healthcare delivery in these neglected areas depend on our ability to address the causes of stress and burnout.

Objective

The objective of this research was to identify risk factors for burnout and to provide an estimate of its frequency among primary healthcare workers in low- and middle-income nations. The narrative review included 60 articles from 20 countries, while the meta-analysis included 31 research from the same countries. The search was carried out across nine databases up to February 2022.

Literature Review

Wright et al. (2022) studied the extreme emotional weariness was reported by 28.1% of respondents, depersonalization by 16.4%, and diminished personal achievement by 31.9%, with the total single-point prevalence of burnout ranging from 2.5% to 87.9%. Patient safety, service quality, and workforce planning are all affected by the high rates of burnout among primary healthcare providers in low- and middle-income nations, according to the study's findings. Especially in South and Southeast Asia and Africa, more cross-sectional research is required to provide answers backed by data. The results stress the need for more studies to resolve the problem of healthcare worker burnout in these nations.

Yates (2020) was convinced every year, millions of lives are lost due to avoidable medical mistakes. Worries about the effects of burnout on healthcare workers have been voiced in response to recent medical developments. Burnout is not only bad for patients; it is also bad for healthcare workers' mental and physical well-being. A further area of worry is the anticipated

severe shortages in the medical workforce. Medical professionals may be untreated for burnout and depression because they fail to notice the signs. If you are a doctor looking to boost your job happiness, this article will show you how to avoid burnout and what causes it. Because so many people do not know how to use them properly, it stresses the need to wear oxygen masks before helping others.

Prasad et al. (2021) mentioned a poll measuring stress levels among 20,947 healthcare professionals from 42 organizations found that the COVID-19 pandemic had dramatically elevated stress levels. The results showed that 61% of respondents were afraid of being exposed or having the virus transmitted to them, 38% were anxious or depressed, 43% were overwhelmed by work, and 49% were burned out. Nursing assistants, medical assistants, and social workers reported the most significant levels of stress, along with inpatient workers compared to outpatient workers, women against males, and Black and Latinx workers over White workers. Housekeepers and Black and Latinx employees often had more purpose and meaning in their employment, in contrast to nursing assistants and other employees who were afraid of being exposed. In multilevel models, the likelihood of burnout was 40% lower in cases where workers reported feeling appreciated by their employers. Stress is associated with mental health and workload, but it decreases when people feel valued, according to the research.

Zhou et al. (2020) found physicians undergoing conventional postgraduate training were the subjects of this research, which sought to quantify the relationship between various stresses and burnout/stress. Men made up 52% of the population, and the median age was 29 years old in the 48 research studies that made up the meta-analysis. Using odds ratios (O.R.s) and 95% confidence intervals (C.I.s), the primary outcome was the relationship between burnout/stress and variables connected to or unrelated to employment. According to the results, trainee doctors are more likely to experience burnout and stress due to non-work-related and non-modifiable variables like age and grade than due to work-related reasons. These results lend credence to the idea that organizational measures are necessary to reduce medical trainee burnout. The likelihood of burnout and stress rose in relation to job demands, worries about patient care, an unpleasant work environment, and an inadequate work-life balance. Burnout and anxiety were more likely among those who reported or perceived poor mental or physical health, were female, worried about money, and had low self-efficacy; however, there was no significant association between being younger and being in a lower grade. The results indicate that developing focused treatments to alleviate burnout and stress among medical trainees might be aided by a deeper comprehension of the essential variables linked to these conditions.

Migina et al. (2023), research showed that primary care doctors and nurses often experience emotional weariness and burnout as a result of their work. The information was gathered via a sociological survey that was administered to 612 urban and 244 rural primary health care professionals throughout eight regions of Kazakhstan. Emotional tiredness was reported by 57.4% of participants, depersonalization by 64.6%, and personal accomplishment by 65.0%. Working in an urban or rural setting, being a doctor or nurse, and being employed by a company were all significant predictors of emotional exhaustion. Working for a less noisy workplace was associated with higher levels of personal success. Still, status and whether or not the employment was full-time or permanent were associated with lower levels of

depersonalization. Significant determinants of personal accomplishment also included gender, employment location, and alcohol usage. In light of current events, the research emphasizes the significance of mental and psychological health concerns. Exhaustion, depersonalization, and a lack of personal accomplishment were symptoms of professional burnout indicated by more than 50% of the research group. Emotional tiredness was shown to be significantly related to employment location, employee status, depersonalization, and employee position and status, according to the research. Factors associated with workplace location were gender and personal accomplishments. The emotional weariness of doctors was greater than that of nurses.

Montgomery (2014), gave a reason as because of the concealed curriculum that reinforces maladaptive behaviours in healthcare organizations and the structure of medical education, physician burnout is an unavoidable result. Therefore, burnout is a good measure of the organization's health. This research will primarily focus on how much the performance gap and physicians' health are the fault of the organizational structures. Despite healthcare's heavy "lip service" to systemic methods, individual physicians are still highly valued, both for their successes and failures. Therefore, it is necessary to resolve this inconsistency.

Conceptual Framework

This research aims to investigate the factors contributing to stress and burnout among health care workers, particularly physicians, in developing countries. The focus is on exploring the relationship between sociodemographic factors and key indicators of mental health, such as anxiety, burnout, stress, and depression. The conceptual framework integrates both quantitative and qualitative approaches to provide a comprehensive understanding of the complexities involved.

1. **Sociodemographic Factors:** This dimension considers various sociodemographic factors that may influence the mental health of physicians in developing countries. These factors include age, gender, marital status, educational background, years of experience, and workload. The research aims to analyze how these variables contribute to variations in anxiety, burnout, stress, and depression levels among health care workers. This dimension explores key sociodemographic variables such as age, gender, marital status, educational background, and years of experience. The objective is to understand how these factors may interact with COVID-19 related stressors to influence mental health outcomes among physicians in developing countries.

2. **Key Mental Health Indicators:** The study will specifically focus on COVID-19 related mental health indicators, including anxiety, burnout, stress, and depression among health care workers. Standardized scales and questionnaires will be utilized to measure these variables. The research will employ validated scales to measure anxiety, burnout, stress, and depression among health care workers. One-way analysis of variance (ANOVA) will be utilized to statistically assess the differences in mental health indicators based on sociodemographic variables. This quantitative approach provides a structured analysis to identify significant associations.

3. **Workload and Job-related Stressors:** In addition to sociodemographic factors, the study will explore the impact of workload and job-related stressors on the mental health of physicians. This includes factors such as long working hours, patient load, administrative tasks, and resource constraints. Qualitative methods, such as interviews and focus group discussions, will

complement the quantitative analysis by providing a nuanced understanding of how these factors contribute to stress and burnout. Examining the work environment, the research will investigate the impact of COVID-19-related stressors, including increased workload, exposure to infectious cases, resource constraints, and uncertainty, on the mental health of physicians.

4. Coping Mechanisms and Support Systems: The research will investigate the coping mechanisms employed by health care workers and the availability of support systems within the workplace. This includes the role of mentorship, peer support, and institutional policies aimed at addressing mental health issues. Understanding these aspects will contribute to developing targeted interventions and support structures. The study will explore the coping mechanisms employed by health care workers to manage stress and burnout during the pandemic. Additionally, the resilience of health care systems and support structures, such as peer support and organizational policies, will be examined to identify factors that contribute to mitigating the impact of stress.

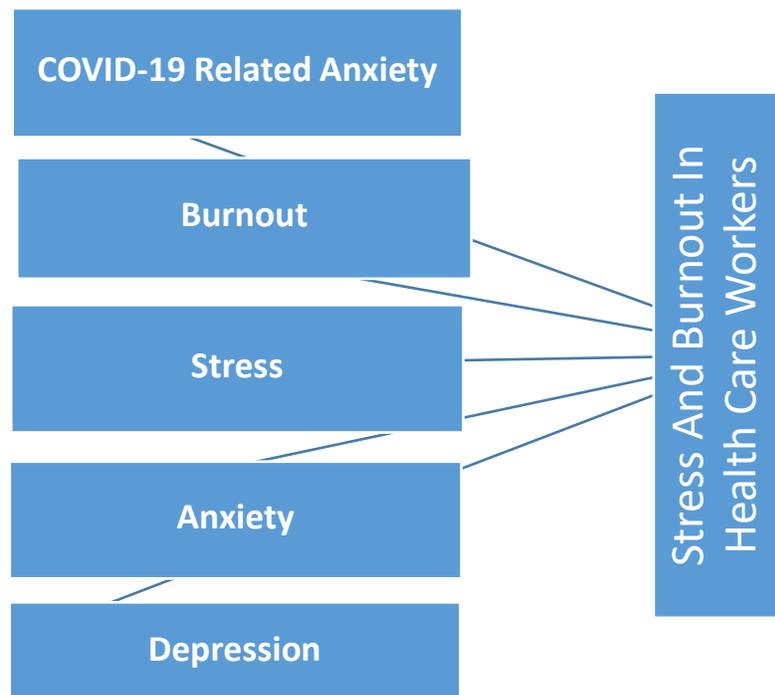


Figure 2 Conceptual Framework

By integrating quantitative data, this research seeks to provide a comprehensive understanding of the complex interplay between sociodemographic factors and COVID-19-related mental health indicators among physicians in developing countries. The findings aim to inform targeted interventions and support strategies to enhance the resilience and well-being of healthcare workers in the face of ongoing challenges.

Materials and Methods

Study Design

Quantitative Analysis: Surveys and standardized questionnaires will be distributed to health care workers, focusing on COVID-19 related mental health indicators. One-way ANOVA will be employed to analyze the relationship between sociodemographic factors and mental health outcomes.

Population and Sampling

The 912 participants were part of a cross-sectional study at primary healthcare clinics throughout the developing world. In all, 831 medical professionals from different areas were considered for inclusion in the study a reflection taking into account the entire population of primary health facilities. Being prepared to take part, working as a primary care physician or nurse, and being free of mental illness symptoms were all factors in the selection process. The research did not include doctors and nurses who were on maternity leave, sick leave, yearly basic leave, or who declined to participate. In the healthcare profession' stress, depression, anxiety, and burnout were evaluated using a cross-sectional, descriptive, and correlative research methodology. Additionally, we looked at the correlations between stress, anxiety, depression, burnout, and stress.

Instrument

Psychologists Christina Maslach and Susan E. Jackson created a questionnaire to measure burnout in the workplace called the Burnout Inventory (MBI). It evaluates feelings of emotional weariness, depersonalization, and individual success. The three parts of the MBI—the Emotional Exhaustion Scale (with 9 points), the Depersonalization Scale (with 5 points), and the Personal Achievement Scale (with 8 points)—take around 10 to 15 minutes to complete. Emotional burnout is more severe with higher scores and less painful with lower levels. Individuals and organizations may benefit from using the MBI to evaluate burnout.

Data collection and analysis

An online self-report questionnaire in the research gathered data on employees, marital status, number of children, present job, duration of service, and cigarette and alcohol consumption were among the sociodemographic variables included in the survey. The purpose of this study was to assess the relevance of statements from the MBI scale to the participants' current emotional state. Emotional tiredness, depersonalization, and individual accomplishments were the three components that made up the burnout scale. The quantitative and qualitative data were analyzed statistically using SPSS version 23.0. We used descriptive and inferential statistics, as well as the Kolmogorov-Smirnov test, to examine the distribution's normality. The frequencies of binary categorical variables were compared between participants with and without burnout using a chi-square test. The association between demographic characteristics and MBI scores was investigated using logistic regression models, both binary and multinomial. For statistical purposes, a p-value below 0.05 was deemed significant. The research

analyzed data on stress, anxiety, depression, and burnout using IBM SPSS version 22. Described statistics were used to investigate data distribution, outliers, and missing values. In order to identify connections between these variables, Pearson's correlation was used. To compare means across demographics, we employed an independent t-test and a one-way ANOVA.

Results

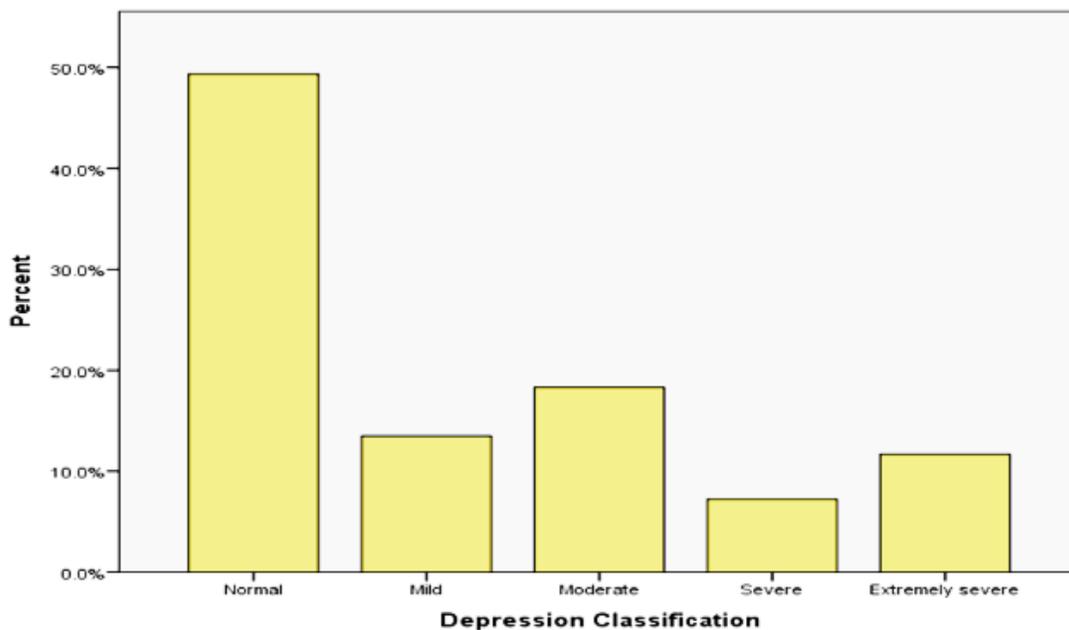
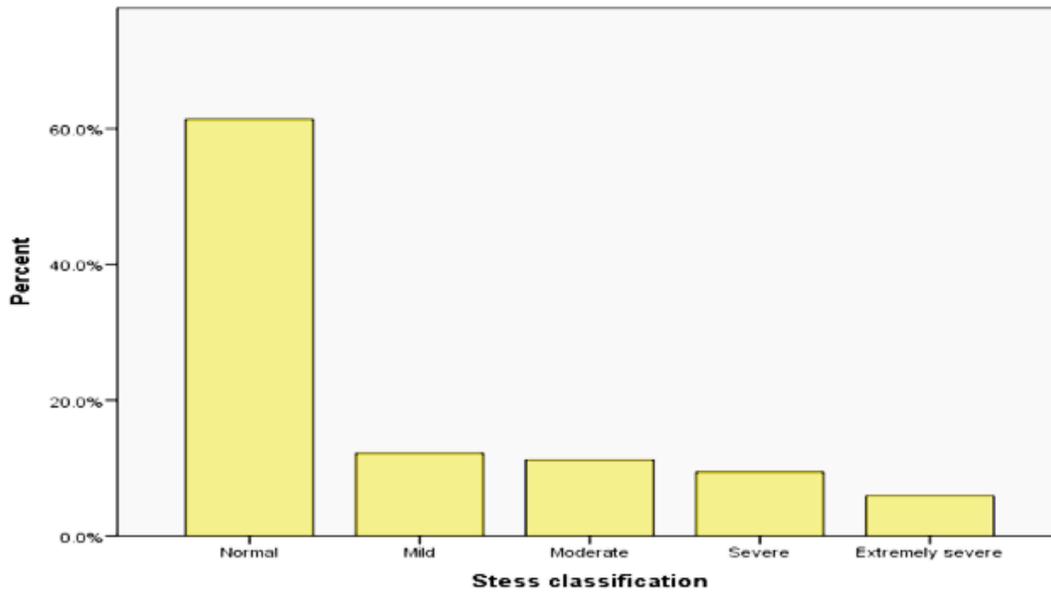
The participant demographics for the research on "Factors Contributing to Stress and Burnout in Health Care Workers of Physicians in Developing Countries" with a total sample size (N) of 831 are outlined as follows:

Table 1 Participants' demographics (N = 831).

Variables		n (%)
Gender	Male	115 (13.8)
	Female	716 (86.2)
Age	≤ 25	17 (2)
	26 – 30	196 (23.6)
	31 – 35	239 (28.8)
	> 35	379 (45.6)
Marital Status	Single	309 (37.2)
	Married	495 (59.6)
	Widow	11 (1.3)
	Divorced/Separated	16 (1.9)
Do you have children?	Not Applicable	20 (2.4)
	Yes	493 (59.3)
	No	318 (38.3)
Work Category	Clinical	735 (88.4)
	Academic	23 (2.8)
	Both	73 (8.8)
Professional Tittle	Nurse	726 (87.4)
	Physician	35 (4.2)
	Allied Health Professional	70 (8.4)
Area of Work	ICUs	146 (17.6)
	EDs	158 (19)
	Outpatient	89 (10.7)
	Inpatient	319 (38.4)
	ORs	12 (1.4)
	Other (please specify)	107 (12.9)

With females making up the majority at 86.2%, the dataset reveals a notable gender imbalance among the group. The age distribution is somewhat varied, with those over the age of 35 making up the biggest group. Married people make up the vast majority of the sample (59.6%). The second largest group consists of people who have never been married, with a lesser

percentage having been widowed or divorced. While 38.3% of the group does not have children, 59.3% do. A tiny rate (2.4%) chose "Not Applicable," which might mean that there is a subset of people for whom the issue of having children is irrelevant for a variety of reasons. The clinical employment category employs the vast majority of people (88.4%), with nurses making up the most significant number (87.4%). In addition to showing the distribution of professionals across different job sectors, the dataset also reveals that the 'Inpatient' settings have the most significant presence at 38.4%. The remaining 12.9% are comprised of other defined areas and expertise.



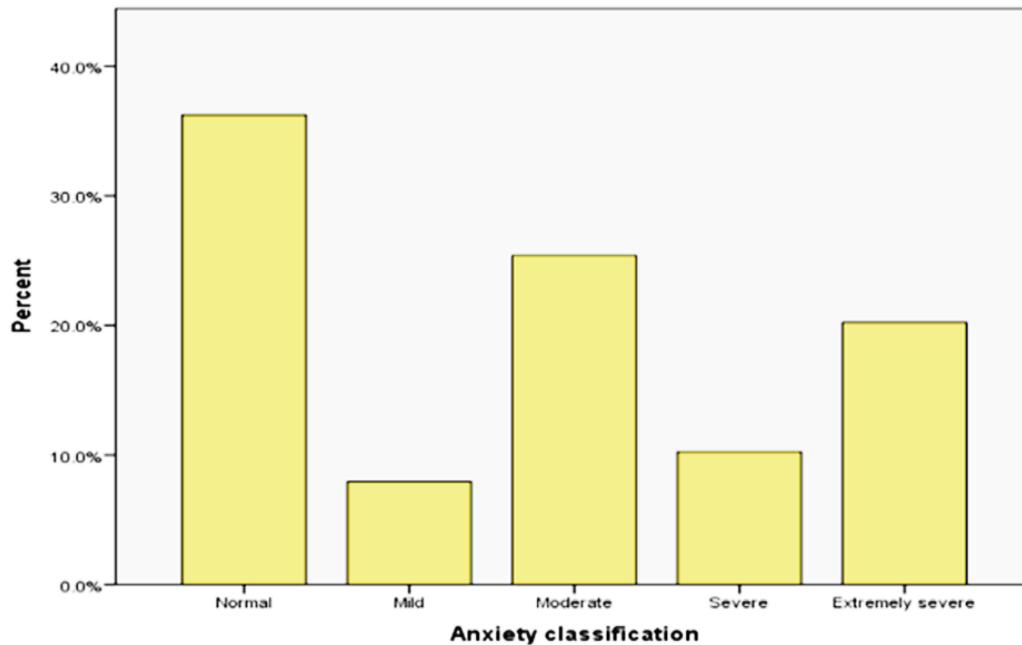


Figure 2 Severity levels of stress, anxiety, and depression (N = 831).

Several severity degrees of stress, anxiety, and depression are used to classify people in the dataset. 'Normal' pressure is experienced by 61.4% of the population. 'Extremely severe' anxiety accounts for 20.2% of all anxiety levels, which is an equal distribution across severity categories. 'Normal' depression accounts for 49.3% of all cases, making it the most common kind of depression. According to the statistics, this demographic has an exceptionally high percentage of moderate to severe symptoms across all of these mental health domains. People going through different degrees of emotional or mental pain must have their mental health issues addressed and the right treatments and support systems put in place. The research emphasizes the need to tackle mental health issues and put suitable therapies and support systems in place for those going through different degrees of suffering.

Table 2 Severity Level of stress, anxiety, and depression (N = 831)

Variable	n (%)	
Stress classification	Normal	510 (61.4)
	Mild	101 (12.2)
	Moderate	93 (11.2)
	Severe	78 (9.4)
	Extremely severe	49 (5.9)
Anxiety classification	Normal	301 (36.2)
	Mild	66 (7.9)
	Moderate	211 (25.4)
	Severe	85 (10.2)
	Extremely severe	168 (20.2)
Depression Classification	Normal	410 (49.3)
	Mild	112 (13.5)
	Moderate	152 (18.3)
	Severe	60 (7.2)
	Extremely severe	97 (11.7)

Table 3 Anxiety, burnout, stress, anxiety, and depression as determined by one-way analysis of variance for sociodemographic factors.

Outcome Variables	Independent Variables	n	Mean ± SD	df	F value	P-value
	Age Group/Years	-	-	3, 827	-	-
COVID-19 related anxiety	≤25	17	16.12 ± 4.08		2.406	0.066
	26 – 30	196	18.16 ± 4.74			
	31 – 35	239	17.22 ± 4.87			
	> 35	379	17.13 ± 5.12			
Burnout	≤25	17	19.65 ± 6.51		7.936	0.000***
	26 – 30	196	21.61 ± 6.23			
	31 – 35	239	20.70 ± 6.23			
	> 35	379	19.08 ± 6.27			
Stress	≤25	17	11.88 ± 8.38		2.850	0.037*
	26 – 30	196	15.62 ± 11.42			
	31 – 35	239	13.64 ± 9.67			
	> 35	379	13.18 ± 9.55			
Anxiety	≤25	17	10.28 ± 7.42		3.886	0.009**
	26 – 30	196	13.94 ± 10.57			
	31 – 35	239	11.42 ± 8.82			
	> 35	379	11.27 ± 9.29			
Depression	≤25	17	12.12 ± 11.72		4.431	0.004**
	26 – 30	196	14.10 ± 12.22			
	31 – 35	239	12.03 ± 9.99			
	> 35	379	10.70 ± 10.06			

Anxiety levels connected to COVID-19 differ across age groups, according to the research. Those aged 25 and younger had somewhat lower levels (16.12 ± 4.08). People over the age of 35 have the most excellent rates of burnout, while it is most prevalent among those between the ages of 26 and 30. Those between the ages of 26 and 30 had significantly greater stress levels (15.62 ± 11.42) compared to those over the age of 35. Anxiety and depression levels also vary considerably by age group, with the 26–30 age range showing the highest levels. Rather than COVID-19-related worry, the research found that younger people may have more substantial mental health issues as a result of specific stresses or life stage variables. Those between the ages of 26 and 30 may be more vulnerable to severe mental health issues, according to the results.

Table 4 Variables linked to social burnout and their correlation matrix.

	COVID-19 related anxiety	Burnout	Stress	Anxiety	Depression
COVID-19 related anxiety	1	-	-	-	-
Burnout	0.482**	1	-	-	-
Stress	0.348**	0.634**	1	-	-
Anxiety	0.377**	0.571**	0.858**	1	-
Depression	0.321**	0.623**	0.901**	0.842**	1

There is a robust positive association between COVID-19 anxiety and stress, burnout, anxiety, and depression, according to the matrix. A perfect correlation is represented by a correlation of 1, which is always the case. Stress levels rise in tandem with COVID-19-related anxiety. Anxiety levels connected to COVID-19 are moderately correlated with stress levels, indicating that greater anxiety levels are somewhat linked to higher stress levels. It seems that those who are anxious often report greater levels of anxiety overall since anxiety levels rise in tandem with pressure. Elevated anxiety levels are also associated with high depression levels. Based on the data in the matrix, it seems that there is a substantial correlation between greater degrees of burnout, anxiety, stress, and depression.

Discussion

Healthcare professionals in Saudi Arabia were the subjects of this research, which sought to measure their levels of stress, depression, anxiety, and burnout in the context of developing nations. This study used a bigger sample size, tertiary centre sampling, and it covered all healthcare staff. Research has shown that healthcare professionals are more likely to have mental health issues such as anxiety, depression, stress, burnout, addiction, and post-traumatic stress disorder (El-Hage, 2019). A variety of reactions to stress, anxiety, despair, and burnout were shown by the sociodemographic statistics. Possible explanations for the gender gap in reported pressure and depression levels include differences in social support, history of mental illness, and access to mental health services. Burnout, stress, anxiety, and depression were all substantially associated with older age groups, especially those between 26 and 30 years old (Kisely, 2020).

Increased stress, despair, worry, and burnout among healthcare professionals are associated with fears of contracting the virus, passing it on to children and families, and losing loved ones. Depression, anxiety, burnout, stress, and confirmed or suspected instances of COVID-19 were much more common among participants. There was a strong correlation between self-isolation and quarantine and increased rates of psychological discomfort as well as both acute and chronic mental health issues (Wu PE, 2020). Emergency and critical care nurses reported the highest rates of burnout, psychological load, and psychopathology, whereas nurses overall reported the highest levels of anxiety. Vicariously traumatized non-frontline healthcare personnel exhibited higher rates of depression and burnout (Rossi, 2020).

In order to effectively react to epidemics and natural catastrophes, clinical expertise was crucial. Anxiety, burnout, and sadness were all strongly connected with participants' clinical experiences in this research. This provides further evidence that psychopathology and mental health issues, as well as a lack of preparedness for health services, are the result of a lack of education, training, and experience (Saqlain, 2020). Among healthcare professionals, the investigation confirmed positive connections between anxiety, burnout, stress, anxiety, and depression (Alnazly, 2021).

Limitations And Recommendations

A cross-sectional methodology, decreased involvement of doctors and allied health professionals, and a single-site design are some of the drawbacks of the research on stress and burnout among healthcare workers in poor nations. Due to cultural, economic, and organizational variations, the study's findings may only be applicable in the particular locations or healthcare settings in which it was conducted. There may be biases in understanding the presence and effect of stressors due to limited access to representative samples. Results may be skewed due to cultural variations in perception or self-reporting preferences in data collecting. It is possible that variables such as changing healthcare policy, socioeconomic situations, and external influences like pandemics may not provide a reliable representation of stressor variations. A more complete picture of healthcare worker stress and burnout might be revealed by longitudinal studies that follow healthcare professionals throughout time. Limited resources may hinder data collecting, analysis, and intervention implementation in need of more.

It is critical to make sure that hospitals have the tools they need to treat coronavirus infections, as well as administrative, psychological, and emotional support to help prevent job-related stress and burnout when infectious illnesses arise. Protective Motivation Theory (PMT) is one evidence-based strategy that may be used to combat burnout. Reducing night shifts, updating on epidemic circumstances, preparing nurses for emergency and fever clinics, and enhancing protection are all effective methods. Uncertainty and dread may be mitigated via strong leadership that communicates openly and honestly. When people have access to sufficient resources and mental health support, they are able to feel more capable and confident. In order to detect and lessen the dangers of psychological stress at work, people must work together.

Conclusion

Professional burnout, defined as extreme tiredness, detachment from one's work, and a generalized loss of pride in one's accomplishments, affects more than half of the working-age population, according to recent research. There was a strong correlation between emotional weariness and factors such as position, depersonalization, employment location, and employee status. Place of employment was also associated with gender and personal accomplishments. The emotional weariness of doctors was greater than that of nurses. Policies aimed at preventing mental health disorders should take risk factors into account, according to the research. We suggest further studies with more extensive samples to find other main factors that predict professional burnout. Mental health issues, both immediate and long-term, as well as physical and psychological symptoms, are some of the psychosocial effects of burnout on healthcare personnel. Some factors that may contribute to high levels of psychological distress and burnout include having a dependent family member, dealing with an infected family member, being in quarantine, and being exposed to a patient who is either suspected or proven to have the infection. On a global scale, work satisfaction is a stronger predictor of burnout than health in general. Workers in the healthcare industry are vulnerable to the adverse effects of stress, despair, anxiety, and burnout on their performance and efficiency.

Suggestion

For the Public and Healthcare Institutions

1. Develop mental health prevention policies tailored to high-risk groups.
2. Establish confidential psychological counseling services.
3. Offer institutional assistance for workers with dependent or infected family members.
4. Recognize burnout as an occupational health priority.

For Future Research

1. Examine how burnout develops over time and identify causal pathways rather than correlations.
2. Future research may incorporate biomarkers of stress (e.g., cortisol levels) to combine psychological and physiological assessments of burnout.

Declaration of Interests

I affirm my commitment to academic integrity and the rigorous pursuit of truth. The research will be conducted with transparency, honesty, and adherence to ethical guidelines, ensuring the reliability and credibility of the findings.

Ethical Considerations

Everyone who took part was wholly anonymous and gave their informed permission before being examined, including primary care physicians and nurses. Participants were given detailed information in the leaked consent document about the study's nature, purpose, aims, involvement, and their ability to withdraw at any time. Information was disclosed discretely and expressed as percentages and entire figures. Subjects were apprised of the study's anonymity and confidentiality policies, as well as their ability to voluntarily withdraw from participation at any time without penalty to their present or future employment. Participants were invited to fill out a survey and were recruited in the research if they were granted their permission.

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Definition of Conflicts of Interest

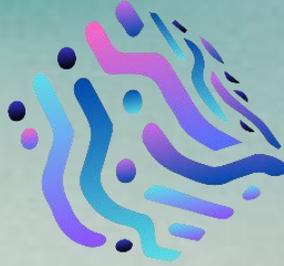
A conflict of interest arises when personal, financial, or professional relationships could influence the objectivity of the research or its outcomes. I commit to promptly disclosing any conflicts of interest that may arise during the course of the research to the research team, relevant oversight committees, and in publications.

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An Analysis of Market Size Identification as a Strategy of Market Entry Research

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Original Research Articles

An Analysis of Market Size Identification as a Strategy of Market Entry Research

Amit Kumar Sah¹, & Hong-Yao Ming^{2*}

Abstract

Market access refers to the extent to which customers are utilising a particular product or service in relation to the overall anticipated market demand for that product or service. The fluid movement of businesses across market boundaries has substantial implications, as it affects the integration of assets and expertise inside companies, inter-company partnerships, market strategies, industry value chains, and has an impact on individuals, communities, and even nations. Market penetration is employed to assess the entire capacity of an industry. It aids in assessing the capacity of organisations in the industry to enhance their market share and earn additional revenue through sales. Market size is a crucial aspect of market analysis, as it helps identify profitable market opportunities and allocate financial resources in a way that maximises long-term profitability. This study aims to provide empirical support for the importance of market size identification and strategic analysis in the development of market entrance plans for new firms. The research is deemed significant due to the increasing potential of globalised company opportunities; wherein new entrants must strategically enter the market by developing strong and viable plans to secure their long-term viability. The research is now confined to analysing the size of a single market. However, it has the potential to be enhanced and made more adaptable by using various methodologies to explore diverse market sizes.

Keywords: Market Analysis; New Entrant Scope; New Market Size; New Market Risks; Market Uncertainties

Introduction

Accessing market is an expression of how much a given service or good is being used by customers compared to the total expected market for that product or service. The dynamic mobility of enterprises throughout market boundaries has significant consequences, as it influences the combination of resources and capabilities inside firms, inter-firm relationships, market strategies, industry value chains, and impacts individuals, communities, and even nations (Markman et al., 2019).

This approach is recognized tactics aimed at augmenting the market after being share of a specific product or service. Market penetration can be utilized to ascertain the magnitude of the prospective market. If the overall market size is substantial, it may incentivize new players in the business to believe that they may acquire a portion of the market or a percentage of the entire prospective client base. For instance, if a country has a population of 414 million and 86 million individuals possess mobile phones, the market penetration of mobile phones would be roughly 27%. Theoretically, there are still 275 million prospective consumers for cell phones, which accounts for 78% of the population that has not yet been reached. The penetration figures may suggest the growth potential for cell phone manufacturers (Kenton, 2023).

We use market penetration for evaluating the overall potential of an industry. It helps determine the ability of companies within the industry to increase their market share and generate more money through sales. Returning to our previous example, the level of worldwide cell phone market penetration is frequently employed as a gauge to see if cell phone manufacturers will achieve their projected earnings and revenue figures. If the market is deemed saturated, it signifies that the existing companies hold the predominant portion of the market share, hence limiting the potential for new sales growth. The significance of market analysis in the marketing approach is growing. It revolutionizes the manner in which advertising specialists structure their campaigns and utilize client behaviour data. The predicted global revenue potential for predictive analytics in 2022 is almost \$12 billion, with a projected growth to \$27 billion by 2026. To estimate precise reading, a growing number of firms are adopting sophisticated systems specifically developed to generate forecasts. In particular, digital marketing specialists can utilize smart algorithms and data from numerous resources to discern preceding trends. It enables them to offer suggestions that assist firms in staying abreast of current trends (Liul, 2022).

Market size, an important component of market analysis, denotes the aggregate number of prospective purchasers for your goods. We emphasize market size as a strategic method used to uncover lucrative market prospects and allocate financial resources in a manner that maximizes long-term profitability. Conducting market size research enables the identification of markets that are likely to have significant growth in the future. In this study, we make an evidence-based attempt to justify the role of market size identification and strategic analysis in building up market entry planning for new businesses. The research is considered significant as the growing prospects of globalized business opportunity where the new entrants need to make tactful entry by building robust and feasible planning to ensure their sustainability. The research is limited to single market size analysis that can be further expanded and made more scalable by including multiple market size exploration approaches. First of all, we present a categorical

review of literature focused on market entry and market size identification models that can be applicable and were validated in new consumer product market entry planning.

Objectives

1. To analyse the concept of market access and assess how customer utilisation of a product or service relates to overall anticipated market demand.
2. To evaluate the importance of market size estimation in identifying profitable opportunities and guiding financial resource allocation.
3. To examine the relationship between market penetration and industry capacity, particularly how firms can increase market share and revenue generation.

Literature Review

Müllner (2016) provided entry mode theories by suggesting the integration of the differentiation between ambiguity and manageable risk. Recognizing the capacity of companies to diversify, transfer, and mitigate specific risk sources the theories as the author proposed enhanced the depth of analysis, enhances empirical modelling, and increased the practicality of entry mode research for managers.

The research encompassed a comprehensive range of tools, such as capital structure, contractual, and network-based risk management frameworks. It demonstrated the theoretical and empirical significance of the framework by utilising a substantial dataset of infrastructure investments that were funded through project financing. Ultimately, they project finance as a market entry strategy that is driven by risk and cooperation, serving as an additional component to previous classification.

The work done by Chen et al. (2021) justified Markov analysis and defined it as a method used to examine the present business market management condition and future trends of parameters. The proposed framework was used for predicting the future condition and trends of a variable based on its existing state and trends. The research justified the potential future changes in marketing management and the implementation of suitable solutions to address them. This study presented a mathematical model for predicting product marketing outcomes. In their work, they achieved this by constructing a probability matrix that represented the transition of product stated then analysing and calculating it using the Markov chain.

Radpour et al. (2021) analysed and appraised the models utilized for evaluating the market entries associated with energy systems. Deciding on the suitable method for a specific application can be exceedingly difficult due to the various models and tools available. This study thoroughly examined and discussed each model, and presented a hierarchical graphic to facilitate model selection. The authors anticipated that market entry models relying on related projections and market surveys may be influenced by individual perspectives and may not be dependable for long-term predictions. Cost estimate, diffusion, and econometric models provided more market entry scope's accurate outcomes for both short- and long-term predictions.

Arshi et al. (2023) examined the potential of entrepreneurial marketing (EM) to generate distinct advantages in terms of resources for startups and minor businesses, as well as offset the

disadvantages of entering the market later. The evidence presented a clear correlation between the duration of market presence and the proportion of market share. Nevertheless, market penetration tactics that prioritised customer needs had a role in connecting the time a product has been in the market with its market share. In addition, a novel, culturally-driven customer relationship management (CRM) strategy mitigated the effects of time-in-market and market penetration strategy (MPS) on market share, thereby offsetting the disadvantages of entering the market late.

This strategy provided a pragmatic method for executing innovative advertising to help small enterprises gain competitive edge despite entering the market late and facing limitations in resources. The study's results have significant significance for small businesses and marketing executives of recently established companies. Research's outcomes utilised innovative marketing and customer relationship management strategies that incorporate cultural elements to create behavioural, emotional, and intellectual commitment, ultimately resulting in increased market share.

Guercini & Milanese (2022) presented an extensive overview of research on heuristics utilised during global decision-making, specifically emphasising the process of entering foreign markets. This study conducts a comprehensive analysis of studies that have appeared in the field of international business and international marketing. The objective is to analyse the decision-making processes for entering foreign markets using heuristics. This study examines the essential subjects and domains that are crucial for entering foreign markets, focusing on the application of heuristics by decision makers and evaluating their efficacy.

Gurbuz (2018) suggested that various types of products can have favourable impacts on customers' perception of a firm. According to the author, when a new firm emerged and began manufacturing a product that fulfilled client requirements, it could potentially reduce the demand for existing competitor products in the market. The establishment of new product development (NPD) units and the immediate effect they have on the production process became essential for firms. By employing several ideas, they were able to ascertain the demand and requirements of consumers. The theories could be categorised as follows: (i) item-service procedures, (ii) the Kano model, (iii) conjoint evaluation, (iv) the goods value matrix, and (v) the function of quality deployment.

Min et al. (2017) provided insights into the diverse range of factors influencing the effect of market size on selections to enter new markets. Specifically, in this study, the favourable influence of market size diminished due to the unpredictable nature of its influence on post-entry profitability, as well as other motives for entering a market beyond post-entry profit. Here, the authors constructed a situational framework based on the two clarifications, which stated that the influence of market size on the entry of new competitors was contingent upon certain characteristics related to the entry situation. The study revealed that some variables particular to the entrance context, such as niche market entry, high-tech market entry, entry by industry incumbent firms, and the year of market entry, have a significant moderating effect on the influence of market size on decisions to enter new markets, as proposed by the research framework.

Nezhad-Afrasiabi et al. (2021) proposed a data-centric methodology for forecasting the efficacy of strategies for marketing in an e-commerce platform. The research utilised the rminer package of the R programme in the proposed technique. Three categorization models, namely neural network (NN), support vector machine (SVM), and logistic regression (LR), were created. Subsequently, the AUC and ROC curves were employed as two metrics to compare all of these models. Upon comparing the models, it was evident that the neural network technique outperformed all of the three approaches in terms of forecasting. This outcome can be advantageous for marketing managers in establishing strategic plans for website design with the aim of enticing new visitors and shoppers.

Amézquita et al. (2022) assessed the correlations involving an organization's market orientation (MO), its geographical position (such as being situated among a service cluster), and its performance. A quantitative analysis was conducted on the perspectives of managers in this study. The findings demonstrated a direct correlation between being a specific market domain and the success of an enterprise. Furthermore, the study demonstrated that using a strategic approach grounded on operations management had a favourable impact on performance. The researchers observed that the rivals' orientation was the sole factor of the OM construct that had a substantial impact on outcome.

Conceptual Framework

1. **Components Market Size Analysis** Explore quantitative and qualitative methods for assessing market size, including demographic, psychographic, and behavioral factors. **Competitor Analysis:** Assess the competitive landscape, identifying key players, their market share, and potential barriers to entry. **Regulatory Environment,** understand regulatory factors that may impact market entry, ensuring compliance and risk mitigation. **Interconnections,** illustrate the interconnectedness of market size analysis with other elements, emphasizing the need for a holistic approach in market entry planning.

2. **Practical Implementation** Provide guidelines for effective data collection and analysis, considering both primary and secondary sources. Emphasize the use of technology and data analytics tools for accurate and timely insights. **Risk assessment,** develop a risk assessment framework, identifying potential risks associated with market entry and proposing risk mitigation strategies.

3. **Sustainable Market Entry Strategies** **Long-Term Viability,** assess the long-term viability of market entry strategies, considering adaptability to changing market conditions and scalability. **Resource Optimization** provide insights on resource allocation and optimization to ensure sustainability in the face of resource constraints. **Cost-Benefit Analysis** is outlining a cost-benefit analysis framework, weighing the potential benefits of market entry against the associated costs. **Return on Investment (ROI):** Integrate ROI considerations into the framework, guiding businesses in evaluating the financial feasibility of market entry strategies.

4. **Actionable Insights** **Strategic Recommendations** offer actionable recommendations derived from the analysis, aligning with the identified market size and entry strategy. **Implementation Roadmap:** Provide a step-by-step implementation roadmap for businesses to execute the recommended market entry strategies.

Materials and Methods

Research Design

Type of research, this study adopts a qualitative research design to delve into the role of market size identification in formulating effective market entry strategies for new businesses. Approach, the research relies on secondary data analysis, utilizing existing information from various sources to draw insights.

Data Extraction

Extract relevant data, statistics, and examples from the chosen secondary resources to support the analysis of the role of market size identification in market entry. Identify and select academic databases, industry reports, and reputable business publications that provide relevant information on market size identification and market entry strategies.

Data Collection

Secondary Resources, academic articles, industry reports, and business journals providing insights into market size identification and market entry strategies. Historical market data and case studies to analyze the performance of businesses that implemented market size analysis in their market entry strategies.

Data Analysis:

Literature Review: Conduct an extensive review of literature focusing on market size identification, market entry strategies, and their interconnection. Categorize and analyze the content of selected articles and case studies to identify common themes, challenges, and best practices related to market size identification in market entry.

Synthesis of Findings

Synthesize the findings to create a cohesive narrative that justifies the importance of market size identification in constructing effective market entry strategies.

Significance of the Study

Provide practical insights and recommendations for new businesses to navigate uncertain markets through effective market size identification and entry strategies. Contribute to the existing body of knowledge on market entry by emphasizing the role of market size analysis in ensuring stability and sustainability for new entrants.

Results

India: Study Area Overview

Here, we present a few cases of market entry of new entrant and their growth trends that relate to the market size analysis interpretation as done in a particular geographic location. We've chosen cases from India as; India is a fast-growing economy with vast and diverse consumer base. It worth mentions that the middle to higher-income and high-income categories are projected to increase from a quarter of households currently to half of households by 2030. Simultaneously, India will uplift around 25 million homes from poverty, thereby decreasing the proportion of households below the poverty line to 5%, a significant decrease from the current 15%. India exemplifies a comprehensive and inclusive pattern of growth and equitable distribution of benefits, which stands in contrast to the worldwide trend of rising inequality. In this trend, the wealthiest 10% of the population are progressively acquiring a larger portion of national incomes and, as a result, accumulating more wealth. During the next ten years, one of the most significant transformations in India will be the maturation of the individuals who are the direct beneficiaries of liberalisation - around 700 million individuals born between the late 1980s and the 2000s.

These individuals will have been raised in a progressively liberal and self-assured India and will not bear the cultural or economic burdens of their ancestors. This generation is characterised by its ambition to achieve a higher standard of living, supported by the capacity to both spend and actualize this aspiration. In order to cater to the Indian market, it is necessary to develop innovative solutions that take into account the country's distinct combination of preferences, aspirations, and caution.

Future consumption growth will be driven by several regions in India, including affluent and highly populated metropolitan areas, as well as numerous developed rural towns that are geographically spread out. These rural towns are increasingly aligning their objectives with those of urban India. Businesses must customise their products and services to meet the desires of consumers, while also developing new solutions to address specific issues, such as limited access to physical and digital infrastructure, that affect consumer preferences in different regions of India.

Case Studies on new entrants in a new market in India and Role of Market Size study

As provided in the 2019 report of World Economic Forum (World Economic Forum, 2019), we present a few case studies of new entrants that are doing successful businesses in India.

1) Introduced in 2013, Paper Boat is a brand of beverages created by Hector Beverages. It is marketed as a distinctively Indian option that is free from preservatives, serving as a complement to carbonated drinks and fruit juices. Prior to this, Paper Boat tastes were only available as homemade beverages, hence these recipes retain sentimental significance for millennials. The brand was able to swiftly establish its presence by utilising an innovative package design in the shape of a doy pack, as well as implementing a distribution plan that involved working with airlines and leveraging the supply-chain of a prominent fast-moving consumer

goods company. Subsequently, it has broadened its assortment of beverage tastes and embarked on the exploration of distinctively Indian treats such as peanut chikki (a delicacy made from brittle peanuts). In the fiscal year 2017-18, Hector Beverages experienced a significant increase in revenues, with a growth rate of 71%, reaching a total of INR 118 crore (\$17 million).

2) Byju's, developed by Think and Learn, is a mobile learning application introduced in 2015. Its purpose is to offer internet-based educational information. Byju's has experienced a yearly growth rate of 100% and currently boasts a user base of 20 million pupils, out of which 1.26 million are paying customers. Byju's has recently joined the group of Indian startups valued at over \$1 billion, known as the unicorn club. The company has secured a significant amount of funding, totaling \$244 million, from prominent investors such as Tencent, Sequoia Capital, and the Chan-Zuckerberg enterprise. Byju's has subsequently ventured into the Middle East market and is aiming to expand its presence in the United States, United Kingdom, and other countries within the Commonwealth.

3) Hotstar was introduced by Star India in 2015 as India's inaugural digital and mobile enjoyment platform. Hotstar currently offers a vast library of 100,000 hours of video in 17 different languages. It is accessible in the United States and Canada. More than 90% of viewing time is generated via mobile views. Towns with populations under 1 million experienced the most significant increase in watch time between 2016 and 2017. In 2018, Flipkart, a prominent e-retailer in India and a subsidiary of Walmart, collaborated with Hotstar to introduce a video advertisement network called Shopper Audience Network. This platform enables companies affiliated with Flipkart to effectively reach customers through personalised advertisements on Hotstar.

4) UrbanClap, established in 2014, is presently the leading on-demand services company in India. It offers a wide range of housekeeping services such as plumbing, carpentry, painting, and electrical work, as well as salon, fitness, and tutoring services, among others. UC connects clients with local service providers, and the credibility of these companies is determined by customer reviews. UC had a gradual increase in the number of daily requests, starting from 1,000 in 2015 and reaching 10,000-15,000 in 2018. UC has successfully obtained over \$110 million in funding from prominent investors such as Bessemer Venture Partners, Steadview Capital, SAIF Partners, and Accel.

Market Size and Implication

Given below are the characteristics of India's market and their drivers in terms of macro-economic context.

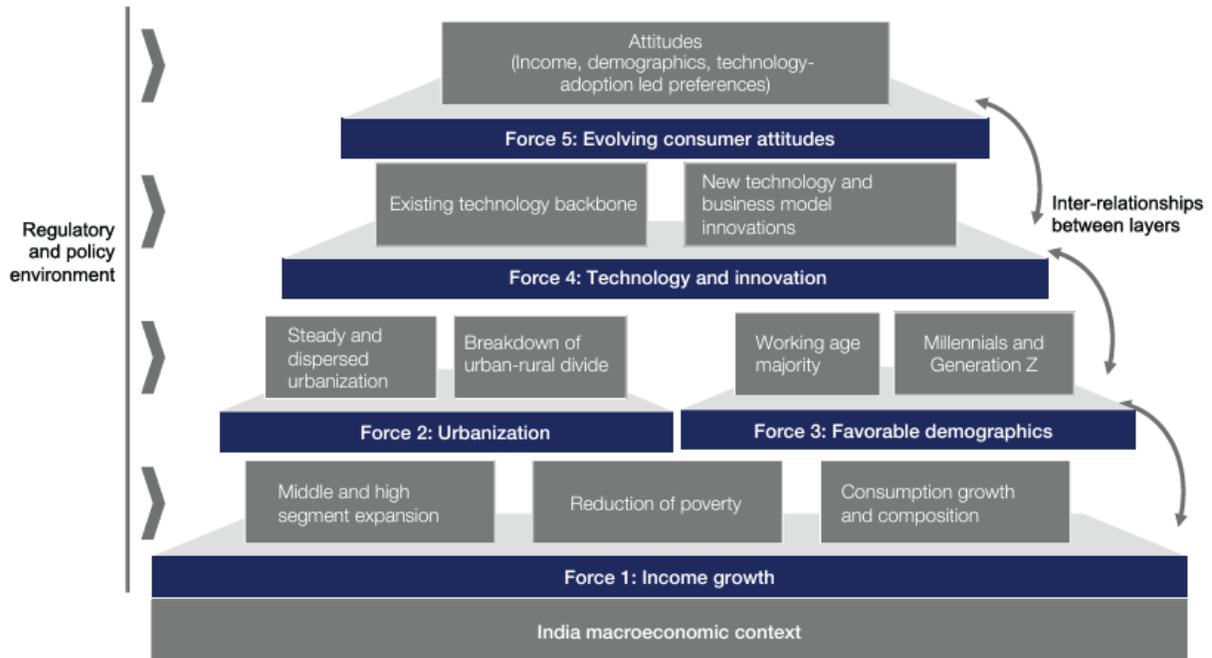


Figure 1 Drivers of Market Trends in India (Source: World Economic Forum (2019))

The above infographic indicates five driving forces that control India's macro-economic market. These are:

1) **Income growth** The growth of India's overall income and consumption will be significant, with 10 specific states taking the lead. These states, namely Kerala, Karnataka, Andhra Pradesh, Telangana, and Tamil Nadu in the south; Delhi, Haryana, and Punjab in the north; and Maharashtra and Gujarat in the west, will experience substantial progress. India is projected to witness a substantial increase in the number of middle-income† and high-income families by 2030. High-income households, on the other hand, contribute 7% of total consumption, equivalent to \$0.8 trillion. However, in the future, it is projected that upper middle-income families would drive 47% of total consumption, while high-income households will drive an additional 14%. Income development in India would result in the significant upliftment of approximately 25 million homes from poverty.

2) **Urbanization** The nine leading metropolitan areas and 31 rapidly growing towns will own considerably greater wealth compared to other cities. Additionally, there will exist over 5,000 small metropolitan towns, each with a population ranging from 50,000 to 100,000 individuals, as

well as more than 50,000 developed rural communities, each with a population of 5,000 to 10,000 individuals, which already possess comparable income profiles. By 2030, rural per capita consumption is projected to increase by a factor of 4.3, while urban India is expected to have a growth of 3.5 times. As earnings in established rural towns approach those in small towns and internet access becomes more widespread, the traditional distinction between urban and rural areas may no longer be the best way to understand people's desires and preferences in India.

3) Favourable Demographics By 2030, India is projected to have over 370 million Generation Z consumers aged 10-25. These individuals would have been raised in an India where internet access, smartphones, digital media, and digital consumption platforms are widely available. As individuals begin to engage in consumption, earning, and spending, they will actively utilise consumption patterns that are enabled by technology. Consequently, they will also have an impact on the consumer behaviour of their family. In 2030, India will maintain its status as one of the youngest countries globally, with a median age of 31. This is in contrast to China, which will have a median age of 42, and the United States, which will have a median age of 40. Additionally, India will continue to have one of the highest populations of working-age individuals. Due to their privileged upbringing, which includes superior educational and employment prospects, as well as larger salaries, it is probable that they would deviate from the thrifty mindset of their ancestors.

4) Technological and Innovation Progresses Over 80% of people who use the internet in India predominantly utilise mobile phones to access the internet, and this percentage is projected to surpass 90% in the future. By 2030, 90% of Indians aged 15 and above are projected to have internet access. The demographic composition of India's internet users is expected to become more varied in the future. There will be a higher proportion of users who prefer local languages (about 80% compared to the current 60%), a larger share of users residing in rural areas (around 50% compared to the current 40%), and a higher percentage of senior users (those beyond 35 years old accounting for 45% of users compared to the current 25%). The next decade will witness the emergence of the third phase of democratisation, characterised by the widespread adoption of voice-based user interface, vernacular and video content, and improved internet accessibility. These advancements will enable a significant expansion of the user base for digital platforms.

5) Consumer Attitudes Future purchasing will be transformed by the increase in incomes and the growth of the middle class and high-income groups. Multiple regions within India will contribute to the growth of consumption, resulting in a substantial reduction in the gap between urban and rural areas. India's Millennials and Generation Z are poised to emerge as a significant consumer base, surpassing the spending habits of previous generations. With over 1 billion internet users, India's connected population will consist of well-informed consumers who would want firms to be more transparent. The distinct characteristics of India will influence future prospects for native products, online commerce, affordable brands, and digital entertainment. The choices within each income group will be heavily influenced by factors such as age, education, occupation, and connection, resulting in the persistence of several consumer archetypes. Now, if we relate the cases with the market structure of India, it clearly shows the consumer preferences, urbanizations, changes in educational levels and increase of liberal population that are affecting and motivating the new entrants to penetrate the market and make

good businesses. The prevalent trend as observed in the trends of the new entrants is that most of them have targeted the digital platforms. Other than that, the businesses are focused on innovation and sustainability standards, even in traditional businesses, like food and beverages.

Discussion

The presented case studies illustrate the diverse strategies employed by new entrants in the Indian market, shedding light on the pivotal role of market size identification in their success. Paper Boat by Hector Beverages (Garg, et al, 2023) said Paper Boat's success is attributed to a keen understanding of Indian consumers' preferences. The brand leveraged market size insights by introducing distinctively Indian beverages, tapping into the sentiments of millennials with recipes that held nostalgic value. The innovative doy pack design and strategic distribution through airlines and existing supply chains further contributed to its swift market penetration.

Byju's by Think and Learn (Sruthi, & Mukherjee, 2020) mentioned Byju's, a mobile learning application, demonstrated the impact of market size identification in the education sector. With a focus on internet-based educational content, Byju's addressed the growing demand for accessible learning platforms. The case highlights the importance of identifying and catering to the needs of a massive user base, resulting in rapid growth and entry into international markets. Hotstar's introduction (Punathambekar, 2022) as India's first digital and mobile entertainment platform showcases the significance of understanding the market size and dynamics. With a library of 100,000 hours of video content, Hotstar capitalized on the increasing trend of mobile viewership, especially in smaller towns. The collaboration with Flipkart for a video advertisement network further demonstrates adaptability to market shifts. UrbanClap's (Jyani, & Bansai, 2023) success in the on-demand services sector highlights the importance of market size identification in identifying service demands. The platform effectively connects users with local service providers based on customer reviews. The gradual increase in daily requests indicates a scalable business model that responds to the identified market needs.

Market Size and Implication, the characteristics of India's market, as outlined in the World Economic Forum report, underscore the following drivers. The projected substantial increase in middle-income and high-income families signifies a growing market with increased consumption capacity. New entrants can benefit from targeting these emerging consumer segments for sustained growth (Hossain, 2021). The changing dynamics between urban and rural areas challenge traditional market categorizations. As rural per capita consumption is expected to increase significantly, new entrants should adapt strategies that resonate with evolving consumer desires in both urban and rural settings.

The youthful demographic composition, especially Generation Z, presents an opportunity for businesses to align their products and services with tech-savvy consumers. Understanding the impact of younger generations on family consumption patterns becomes crucial for market entry strategies (Susiang, et al, 2023). Technological and Innovation Progresses found the widespread adoption of mobile phones for internet access and the projected increase in diverse internet users highlight the importance of tech-centric strategies. New entrants need to consider vernacular content, voice-based interfaces, and improved internet accessibility to tap into the evolving digital landscape.

Conclusion

The article presented here provides evidence-based justification on market size and dynamic analysis to construct the market penetration of new businesses. Choosing India as a single consumer market, the study shows multiple indications that it is secure and prosperous to make a market size analysis and a scope analysis before launching a new business. Particularly, as per global trends, innovation is given much attention as a future criterion for penetrating a new market. The cases and the related market size analysis support the same. The case studies and market drivers emphasize the significance of market size identification as a cornerstone for successful market entry strategies in India. Businesses that effectively analyze and respond to the unique characteristics and dynamics of the Indian market are poised for sustained growth and adaptability in an ever-changing landscape

Suggestion

For the Public and Business Community

1. Perform macro (national), meso (regional), and micro (city-level) analysis before launch.
2. Innovation should not be optional; it should be embedded in product design, pricing, and delivery models.
3. Use predictive analytics, consumer data, and digital trend mapping to refine penetration strategies.

Future Research Directions

1. Future studies could compare India with other emerging economies such as China or Brazil to determine whether the integrated market size–innovation model is universally applicable.
2. Further research may examine industry-specific applications (e.g., fintech, renewable energy, e-commerce) to test the robustness of the proposed framework.
3. Investigating the role of artificial intelligence in predicting dynamic market penetration patterns could significantly enhance strategic forecasting accuracy.

Declaration of Interests

I affirm my commitment to academic integrity and the rigorous pursuit of truth. The research will be conducted with transparency, honesty, and adherence to ethical guidelines, ensuring the reliability and credibility of the findings.

Ethical Considerations

Transparency and accountability emphasize the importance of ethical considerations in market entry, promoting transparency, and accountability in decision-making.

Acknowledgements

The completion of this research endeavor, "An Analysis of Market Size Identification as a Strategy of Market Entry," has been made possible through the collaborative efforts and support of individuals and institutions, to whom we express our sincere gratitude. We are also grateful for the invaluable insights and mentorship provided by our academic colleagues, whose constructive feedback has greatly contributed to the refinement of this research. This work is a testament to the collaborative spirit fostered by our academic affiliations and our commitment to advancing knowledge and understanding in the field of business administration.

Definition of Conflicts of Interest

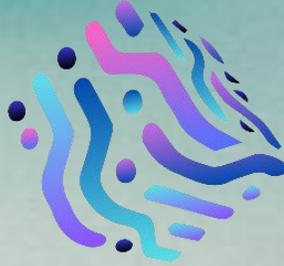
Non-conflict of interest, therefore, we confirmed the discussion during the research with the research team, relevant oversight committees, and publications.

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Ambedkar's Legacy: Charting the Course for Social Justice, Neo-Buddhism, and Transformative Sociopolitical Dynamics in India

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Academic Review Articles

Ambedkar's Legacy: Charting the Course for Social Justice, Neo-Buddhism, and Transformative Sociopolitical Dynamics in India

Phramaha Chakrapol Acharashubho Thepa^{1*}

Abstract

Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb Ambedkar, was a visionary leader who devoted his life to the pursuit of social justice and equality in India. His contributions to Indian society are multifaceted, and their impact is still palpable today. This essay aims to explore the profound spirit of Dr. Ambedkar and his steadfast commitment to establishing a just and equitable society for all. Dr. Ambedkar's spirit was characterized by a deep sense of empathy and compassion for the marginalized communities of India, particularly the Dalits. He recognized the systemic discrimination and oppression faced by Dalits and other marginalized groups, dedicating his life to advocating for their rights and dignity. He firmly believed that social justice could only be achieved through the eradication of caste-based discrimination and the establishment of a genuinely democratic and inclusive society. The contributions of Dr. Ambedkar to the Indian Constitution stand as a testament to his profound spirit. He played a significant role in drafting the Constitution, which enshrines the principles of democracy, secularism, and social justice. He championed for the inclusion of provisions for affirmative action and reservations for Dalits and other marginalized communities, acknowledging the necessity for special measures to address historical injustices and provide equal opportunities. Dr. Ambedkar's enduring spirit continues to inspire millions of people in India and around the world. His legacy serves as a reminder of the significance of empathy, compassion, and perseverance in the pursuit of social justice and equality. As we grapple with ongoing issues of discrimination and inequality in our societies, we can draw inspiration from Dr. Ambedkar's unwavering commitment to creating a better world for all.

Keywords: Ambedkar; Social Justice; Neo-Buddhism; Transformative; Sociopolitical

Introduction

The essay is directed towards highlighting the remarkable spirit of Dr. Bhimrao Ramji Ambedkar, who profoundly impacted Indian society through his analytical prowess. Dr. Bhimrao Ramji Ambedkar devoted his life to the pursuit of social, economic, and political justice for the underprivileged. His life unfolds as an epic narrative of struggles, compromises, and conflicts (Ambedkar, 2011: 12). As a student, professor, social thinker, and political leader, he encountered formidable obstacles, assaults, and public humiliation. Since childhood, he endured the tyranny of caste, neglect, persecution, and unbearable agony. Throughout every stage, Ambedkar resisted and fought against these pernicious and morally reprehensible aspects of Hindu society. His fortitude, commitment, restraint, hard work, profound research, education, standard adoration, devotion, selflessness, and self-sacrifice empowered him to convey the message of the Messiah to the oppressed and disadvantaged people in the country.

Even after 2500 years since Buddha Jayanti, his voice resonated faintly, awakening millions of unconscious individuals on the Indian subcontinent. His guidance served as a powerful message to the impoverished and defenseless public, urging them to cast off their constraints and eliminate obstacles. Dr. Bhimrao Ramji Ambedkar spearheaded humanitarian nonviolent resistance movements, advocating three key principles: education, organization, and agitation. Clearly, the first principle contributes to rational discourse, the second to inner resilience, and the third to a determination to protect human rights, irrespective of gender.

The paper will specifically examine Dr. Bhimrao Ramji Ambedkar's impact on society in three dimensions: Society Evaluating Spirit, Religion Engaging Spirit, and Educational Spirit. This forms the focal point of Dr. Bhimrao Ramji Ambedkar's remarkable life, substantiated by evidence derived from literature, history, and extensive sociological data.

Perception of Indians toward Dr. Bhimrao Ramji Ambedkar in Society

After 'Buddha,' Dr. Bhimrao Ramji Ambedkar stands out as the sole Indian scholar who, much like a 'Philosopher,' raised questions about social conservatism and complacency. Dr. Bhimrao Ramji Ambedkar, recognized as a progressive liberal, aimed to carve out a public space for Dalits in medieval India. The conversion of Dalits to Buddhism played a significant role in positioning them as a minority outside the realm of Hinduism. Ambedkar's commendable efforts to bring about change among Dalits, encouraging their conversion to Buddhism and striving for their equality through eligibility for state assurances, underscore his noteworthy contribution. Thus, Dr. Bhimrao Ramji Ambedkar's essential role lies in shaping the politics of Dalit emancipation and creatively envisioning political progressivism to confer upon Dalits the status of a minority group. Both Lord Buddha and Ambedkar became symbolic figures for Dalits, representing their rejection of Hinduism and their assertion of the right to a distinct public identity.

This representational ideology, intertwining ordinary life with politics, became a crucial aspect of Dalit authenticity post-colonialism. Dr. Bhimrao Ramji Ambedkar's diverse interests, including works like "The Untouchables: A Thesis on the Origin of Untouchability," "Revolution and Counter-Revolution in Ancient India," "The Buddha and His Dhamma," "Buddha or Karl

Marx," etc., made him a well-known figure nationwide, influencing a broad spectrum of individuals. Beyond viewing democracy merely as a mechanism for governing, he perceived it primarily as a way for people to coexist and share their experiences, rooted in the fundamental principles of treating others with reverence and admiration.

Dr. Bhimrao Ramji Ambedkar, a prominent social reformer, jurist, economist, and politician in 20th-century India, is widely acknowledged as the father of the Indian Constitution. His invaluable contributions to Indian society are highly esteemed. While the Dalit community reveres him as their champion, viewing him as an advocate for their rights, other segments of society may harbor skepticism and suspicion towards his legacy (Teltumbde, 2020: 13). Dr. Bhimrao Ramji Ambedkar vehemently criticized the caste system, perceiving it as a deeply rooted form of social inequality and oppression in India. His advocacy for the rights of Dalits and marginalized groups, coupled with his tireless efforts for their social, economic, and political empowerment, faced significant opposition from upper-caste members. This opposition manifested in violent clashes and protests, subjecting Dr. Ambedkar to personal attacks and vilification. Despite these challenges, his work and legacy are celebrated by many Indians today. His pivotal role in drafting the Indian Constitution (Narayan, 2021: 65), groundbreaking contributions to social reform, and unwavering commitment to justice and equality have secured him an esteemed place in India's history and the hearts of its citizens (Rathore, 2020: 20-21).

Society Evaluating Spirit

Dr. Bhimrao Ramji Ambedkar advocated for a system of separate electorates, aiming to allow the Depressed Classes to choose their representatives in elected assemblies, mirroring the system adopted by Muslims since 1909. However, due to pressure, he eventually compromised, accepting a system of reserved seats that did not empower Untouchables to directly elect their representatives. Instead, specific electoral districts were allocated for Untouchable candidates, yet they never constituted a majority in any constituency, as all eligible voters could vote for any candidate. Ambedkar's philosophy critically examines Hinduism and proposes an alternative through Buddhist conversion, challenging both the caste system and the oppressive casteism of higher castes (see Ambedkar, 1982–1990). In 1936, when he established his initial political party, the Independent Labour Party, he vehemently opposed the Industrial Disputes Bill in the Bombay Assembly in 1938, arguing against its prohibition of the right to strike for workers (Roy, 2017: 5).

Being the first untouchable politician to meticulously critique the caste system, Ambedkar rejected the racial theory underlying its origins. According to his account, Untouchables were not descendants of subjugated natives by Aryan invaders, as per conventional beliefs. Instead, he presented a narrative of invasions by tribes perceived as more powerful than the indigenous ones. Ambedkar aimed to provide Untouchables with a distinct Buddhist identity and a prestigious culture, leading to his own conversion to Buddhism and encouraging others to follow suit. Widely recognized as a pivotal figure in Indian history, Dr. Bhimrao Ramji Ambedkar's contributions to social reform and the empowerment of marginalized communities continue to resonate. His spirit of resilience, courage, and determination inspires people in India and beyond. Ambedkar's unwavering efforts to secure the rights of Dalits, women, and other marginalized

groups have garnered admiration and respect. His vision for a more just and equal society, coupled with his commitment to social justice and human dignity, remains relevant today.

In contemporary India, where issues of caste, gender, and religious discrimination persist, Dr. Bhimrao Ramji Ambedkar's ideas hold significance (Naik, 2003: 45). His call for abolishing the caste system, advocating for women's rights, and emphasizing education and social empowerment serve as inspiration for new generations of social reformers. Despite facing formidable opposition during his lifetime, Dr. Ambedkar stayed true to his principles, and his legacy stands as a beacon of inspiration for individuals worldwide who believe in the transformative power of social justice and the capacity of every human being to effect positive change.

Religion Engagement Spirit

Dr. Bhimrao Ramji Ambedkar, born into a Hindu family and raised in that faith, underwent a conversion to Buddhism later in life. This transformation was driven by his extensive studies of various religions and his perception of Hinduism as a deeply caste-based religion fostering inequality and discrimination. Dr. Ambedkar's embrace of Buddhism served as a resolute rejection of the caste system, which he deemed a fundamental injustice requiring eradication. Through this conversion, he aimed to discard Hinduism's hierarchical social structure and embrace a more egalitarian and inclusive societal vision.

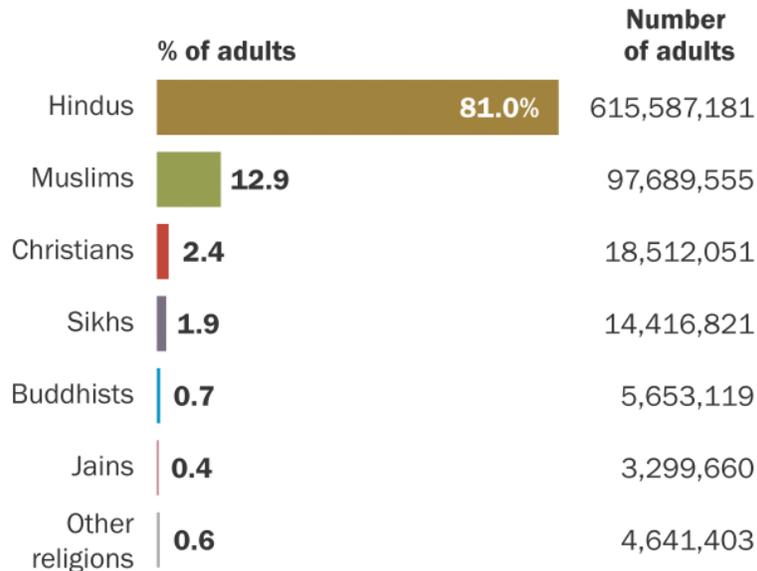
Dr. Ambedkar's interaction with religion was intricate and varied. While he disavowed numerous aspects of Hinduism, he found merit in certain elements of Buddhist philosophy and practice. Viewing Buddhism as a tool for advancing social equality, personal liberation, and moral renewal (Loftus, 2022: 16), he also expressed a profound interest in other religions such as Islam and Christianity. These religions were seen by him as potential sources of moral and spiritual inspiration, and he delved into their teachings and practices. Dr. Ambedkar perceived religion not as an end in itself but as a means to foster a more just and compassionate society, driven by his commitment to social justice and his belief in the capacity of religion to champion human dignity, equality, and liberation.

In recent decades, India has witnessed a rapid decline in its fertility rate. Presently, the average Indian woman is projected to have 2.2 children in her lifetime, surpassing many economically developed nations like the United States (1.6) but significantly lower than in 1992 (3.4) or 1950 (5.9). This decline is observed across all religious groups in the country, encompassing Hindus, Muslims, Christians, Sikhs, Buddhists, and Jains. For instance, the total fertility rate among Indian Muslims has decreased from 4.4 children per woman in 1992 to 2.6 children in 2015.

While Muslims constitute 14.2% of India's population, the remaining 6% is mainly comprised of Christians, Sikhs, Buddhists, and Jains. Between 1951 and 2011, the percentage of Muslims in India increased by approximately 4 percentage points, while the percentage of Hindus decreased by approximately 4 percentage points. Other religions experienced relatively stable demographic patterns. The higher fertility rates among Muslims contribute to their relatively faster growth rate compared to other religious groups.

India is majority Hindu, but religious minorities have sizable populations

India's adult population by religion (2011 census)



Note: Based on adults ages 18 and older, excluding the union territories of Andaman and Nicobar Islands and Lakshadweep.

Source: Census of India, 2011.

"Religion in India: Tolerance and Segregation"

PEW RESEARCH CENTER

Figure 1 Religion in India (Pew Research Center, 2021)

Buddhism is a minority religion in India, with approximately 8.4 million Buddhists, or 0.7% of the total population, according to the 2011 Indian census. The majority of Buddhists in India live in the northeastern states of Arunachal Pradesh, Mizoram, and Nagaland, as well as in Maharashtra, West Bengal, and the union territory of Ladakh. Buddhism has a long history in India, introduced by Emperor Ashoka in the third century BCE, and believed to have reached its zenith during his reign. However, it has been on the decline in India since the 12th century AD.

Table 1 Buddhist Population in India (Population Census, 2011)

Buddhist Population in India					
No.	State	Total Population	Buddhist Population	Buddhist %	Significance
1	Sikkim	610,577	167,216	27.39 %	Significant
2	Arunachal Pradesh	1,383,727	162,815	11.77 %	Significant
3	Mizoram	1,097,206	93,411	8.51 %	Significant
4	Maharashtra	112,374,333	6,531,200	5.81 %	Significant
5	Tripura	3,673,917	125,385	3.41 %	Minority
6	Himachal Pradesh	6,864,602	78,659	1.15 %	Negligible
7	Jammu and Kashmir	12,541,302	112,584	0.90 %	Negligible
8.	Nagaland	1,978,502	6,759	0.34 %	Negligible
9.	Meghalaya	2,966,889	9,864	0.33 %	Negligible
10.	West Bengal	91,276,115	282,898	0.31 %	Negligible
11.	Madhya Pradesh	72,626,809	216,052	0.30 %	Negligible
12.	Chhattisgarh	25,545,198	70,467	0.28 %	Negligible
13.	Manipur	2,855,794	7,084	0.25 %	Negligible
14.	Assam	31,205,576	54,993	0.18 %	Negligible
15.	Dadra and Nagar Haveli	343,709	634	0.18 %	Negligible
16.	Karnataka	61,095,297	95,710	0.16 %	Negligible
17.	Uttarakhand	10,086,292	14,926	0.15 %	Negligible
18.	Punjab	27,743,338	33,237	0.12 %	Negligible
19.	Delhi	16,787,941	18,449	0.11 %	Negligible
20.	Chandigarh	1,055,450	1,160	0.11 %	Negligible
21.	Uttar Pradesh	199,812,341	206,285	0.10 %	Negligible
22.	Andaman and Nicobar Islands	380,581	338	0.09 %	Negligible
23.	Daman and Diu	243,247	217	0.09 %	Negligible
24.	Goa	1,458,545	1,095	0.08 %	Negligible
25.	Gujarat	60,439,692	30,483	0.05 %	Negligible
26.	Andhra Pradesh	84,580,777	36,692	0.04 %	Negligible
27.	Puducherry	1,247,953	451	0.04 %	Negligible
28.	Orissa	41,974,218	13,852	0.03 %	Negligible
29.	Jharkhand	32,988,134	8,956	0.03 %	Negligible
30.	Haryana	25,351,462	7,514	0.03 %	Negligible
31.	Bihar	104,099,452	25,453	0.02 %	Negligible
32.	Tamil Nadu	72,147,030	11,186	0.02 %	Negligible
33.	Rajasthan	68,548,437	12,185	0.02 %	Negligible

Buddhist Population in India					
No.	State	Total Population	Buddhist Population	Buddhist %	Significance
34	<u>Lakshadweep</u>	64,473	10	0.02 %	Negligible
35	<u>Kerala</u>	33,406,061	4,752	0.01 %	Negligible

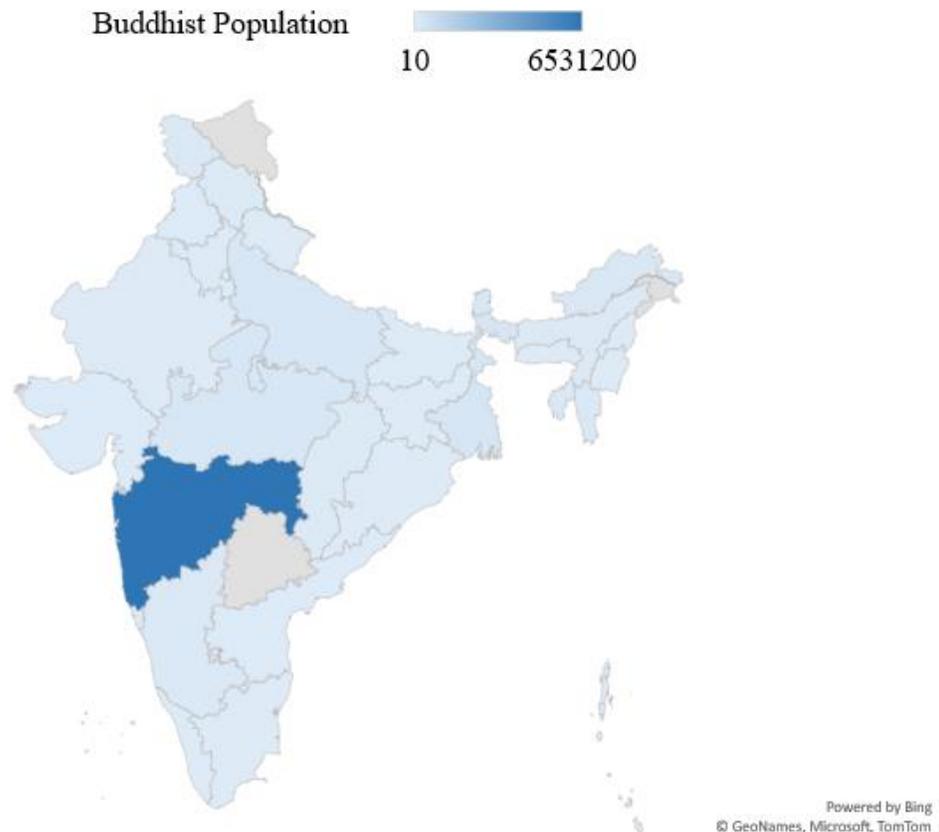


Figure 2 Illustration of Graph of Buddhist Population in India

The graph illustrates that Uttar Pradesh had the highest number of followers, followed by Maharashtra and Bihar as the second and third states with the most significant Buddhist population. Conversely, the three states with the lowest numbers were less popular among Buddhists, namely Lakshadweep, Daman and Diu, and Andaman and Nicobar Islands.

Dr. Bhimrao Ramji Ambedkar's connection with Buddhism is a well-documented facet of his life and legacy, extensively explored in scholarly research, as demonstrated by the academic article titled "Caste and Politics: Identity Over System" (Gupta, 2005). This article provides a comprehensive analysis of Dr. Ambedkar's conversion to Buddhism and its broader implications for his social and political activism. The central argument posits that his adoption of Buddhism was fueled by his rejection of the caste system, a perceived fundamental injustice deeply entrenched in Hinduism. Dr. Ambedkar aimed to repudiate Hinduism's hierarchical social

structure and embrace a more egalitarian and inclusive societal vision through his embrace of Buddhism (Edelglass, 2023: 635-649).

The egalitarian doctrine of Buddhism provided a compelling ideological basis for questioning the subordinate status imposed by the caste system. Convinced that his caste brethren should abandon Hinduism due to its inherent perpetuation of oppression, Dr. Ambedkar advocated for their political cause. In 1956, a few months before his demise, he converted to Buddhism along with thousands of followers, primarily from his caste, the Mahars, marking the genesis of the first Dalit revolt (Mahad). Concurrently, he established a new political party, the Republican Party of India (RPI). Dr. Bhimrao Ramji Ambedkar's adoption of Buddhism involved renouncing Hinduism on the grounds that its philosophy perpetuated the caste system, social inequality, and hierarchy. This strategic move aimed at social emancipation based on the promise of equal opportunity for all (Jaffrelot, 2005: 119–120).

The article delves into the nuanced aspects of Dr. Ambedkar's version of Buddhism and its distinctions from traditional Buddhist teachings. It highlights that Dr. Ambedkar's interpretation emphasized the social and political dimensions of Buddhism, prioritizing them over its spiritual or metaphysical aspects. The authors argue that his vision of Buddhism was molded by his dedication to social justice and belief in religion's potential to advance human dignity and liberation. The enduring significance of Dr. Ambedkar's engagement with Buddhism is underscored, influencing subsequent generations of social reformers and activists. The authors posit that his legacy as a Buddhist leader and thinker constitutes a crucial chapter in the broader history of Buddhism in India and worldwide.

Educational Spirit

The iconography of Dr. Bhimrao Ramji Ambedkar statues, featuring the distinctive portrayal with two pens in the front pocket of the suit and a book, served as a recognizable symbol for educated Dalits. The pen, affixed to the shirt's pocket, became emblematic of their distinctive attire, signifying their educational achievements and social status in the contemporary world. This icon served as an effective educational tool for conveying Ambedkar's message to their less-educated Dalit counterparts. The artistic representation of Ambedkar, consistently depicted in a three-piece suit rather than traditional Indian attire, portrayed him as a figure of international stature. His attire symbolized both his educational and political excellence. Rather than dismissing Ambedkar due to cultural alienation or false consciousness, understanding how Dalits appropriated and transformed him into a symbol of their assertion becomes crucial. By rejecting degrading customs such as Jhutha and adopting respectable attire, the younger generation challenged the caste-based inferiority imposed upon them (Nithiya, 2012). The iconic representation of Dr. Bhimrao Ramji Ambedkar, symbolizing Dalit pride, became a public expression of these assertions. Dr. Ambedkar tirelessly advocated for education, recognizing its indispensable role in empowering and uplifting marginalized communities in India. He understood that education was pivotal in breaking the cycle of poverty and discrimination, dedicating a significant part of his life to promoting education and literacy among Dalits and other oppressed groups.

Dr. Bhimrao Ramji Ambedkar himself was highly educated, holding multiple degrees from universities in India and abroad. He perceived education as a potent tool for social and economic mobility, advocating for its expanded accessibility to all segments of society. In his efforts to promote education, Dr. Ambedkar played a pivotal role in establishing educational institutions such as the People's Education Society in Bombay, the Siddharth College of Arts and Science in Bombay, and the Mahad Satyagraha School. These institutions provided educational opportunities for Dalits and other marginalized communities, dismantling barriers that had long hindered their access to education (Nagrale, et al, 2023). Dr. Bhimrao Ramji Ambedkar's commitment to education extended beyond formal schooling. He emphasized the significance of self-education and lifelong learning, encouraging individuals to take charge of their own education and seek knowledge wherever available. His work in promoting education constituted a vital component of broader initiatives toward social reform and the empowerment of marginalized communities in India (Mishra, 2020). His legacy serves as an enduring source of inspiration and motivation for people in India and beyond, emphasizing the continued relevance of his vision of education as a potent catalyst for social change. Dr. Bhimrao Ramji Ambedkar's work toward education was multi-faceted and encompassed several different areas, including formal education, adult education, and vocational training. Here are some of the key aspects of his work:

1. Formal education: Dr. Bhimrao Ramji Ambedkar believed that access to formal education was essential for the empowerment and upliftment of marginalized communities. He played a key role in establishing several educational institutions, including the People's Education Society, the Siddharth College of Arts and Science, and the Mahad Satyagraha School, which provided educational opportunities for Dalits and other marginalized groups (Banker & Bhal, 2020).

2. Adult education: In addition to formal education, Dr. Bhimrao Ramji Ambedkar recognized the importance of adult education, particularly for those who had been denied access to formal schooling. He established the Bahishkrit Hitakarini Sabha, an organization that provided literacy and vocational training to Dalits and other oppressed groups.

3. Vocational training: Dr. Bhimrao Ramji Ambedkar believed that vocational training was essential for economic empowerment and self-sufficiency. He established the Training Institute for the Handicapped in Bombay, which provided vocational training to people with disabilities, and he also supported the development of cottage industries and small businesses as a means of creating economic opportunities for marginalized communities.

4. Scholarly work: Dr. Bhimrao Ramji Ambedkar was also a prolific writer and scholar, and he made significant contributions to the fields of economics, law, and social reform. His writings on education, including his influential book "Annihilation of Caste," (Ambedkar, 1945: 1; Ambedkar, 2022) continue to inspire and inform debates about education and social justice in India today.

Dr. Bhimrao Ramji Ambedkar's work in the field of education was an integral part of his larger efforts toward social reform and the empowerment of India's marginalized communities. His legacy continues to inspire and motivate people throughout India and the world, and his vision of education as a potent instrument of social transformation is as relevant today as it was during his lifetime.

Body of knowledge

This comprehensive exploration centers on the impactful life and principles of Dr. Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar. Focused on his relentless pursuit of social justice and equality in India, the essay scrutinizes the enduring spirit of Dr. Ambedkar. His pivotal role in shaping the Indian Constitution, advocating for affirmative action, and promoting Buddhism as a means of social transformation are key components of this investigation. The study provides context to Dr. Ambedkar's life, emphasizing his commitment to social, economic, and political justice. It highlights his resilience in the face of adversity and introduces the three dimensions of study: Society Evaluating Spirit, Religion Engagement Spirit, and Educational Spirit as names "SRE" S-Society Evaluating Spirit: This section delves into Dr. Ambedkar's advocacy for separate electorates, his critique of Hinduism, and the alternative he proposed through Buddhist conversion. It examines his stance against the caste system, emphasizing the impact of his ideologies on nonviolent resistance movements.

1. **Advocacy for Separate Electorates:** Dr. Ambedkar's relentless advocacy for separate electorates is examined, shedding light on his pursuit of political representation for the Depressed Classes. This highlights his strategic vision for empowering marginalized communities through political mechanisms.

2. **Critique of Hinduism:** This section critically analyzes Dr. Ambedkar's profound critique of Hinduism, exploring the socio-religious complexities that fueled his dissent. It delves into his intellectual dismantling of the caste system within Hinduism, revealing the depth of his ideological challenges to the prevailing societal norms.

3. **Buddhist Conversion as an Alternative:** The essay meticulously unveils Dr. Ambedkar's alternative proposition – the transformative power of Buddhist conversion. It delves into the motivations behind this choice, emphasizing how Buddhism became a vehicle for Dr. Ambedkar to challenge the oppressive structures inherent in Hinduism.

4. **Stance Against the Caste System:** Dr. Ambedkar's unwavering stance against the caste system is highlighted, showcasing his commitment to dismantling deeply ingrained social hierarchies. The examination of his views on caste-based discrimination underscores the revolutionary impact of his ideologies.

5. **Impact on Nonviolent Resistance Movements:** This section explores the ripple effect of Dr. Ambedkar's ideologies on nonviolent resistance movements. It underlines how his intellectual contributions became a catalyst for societal transformation; inspiring movements aimed at achieving justice and equality.

R-Religion Engagement Spirit: The exploration of Dr. Ambedkar's religious journey, from his Hindu upbringing to his conversion to Buddhism, is a focal point. The essay navigates the complexities of his engagement with Buddhism, showcasing his rejection of caste-based Hinduism and his vision for an egalitarian and inclusive society.

1. **Religious Journey:** The essay meticulously traces Dr. Ambedkar's religious journey, from his Hindu upbringing to his transformative conversion to Buddhism. It narrates the pivotal moments and influences that shaped his evolving religious identity.

2. **Rejection of Caste-based Hinduism:** Dr. Ambedkar's rejection of caste-based Hinduism is a central theme, exploring the philosophical and social dimensions that led him to disassociate

from his Hindu roots. This rejection becomes a pivotal point in his pursuit of a more egalitarian society.

3. **Vision for an Egalitarian and Inclusive Society:** The section navigates the complexities of Dr. Ambedkar's engagement with Buddhism, emphasizing his visionary quest for an egalitarian and inclusive society. It underlines how Buddhism became a powerful tool in realizing his vision of social harmony and justice.

4. **Impact on Socio-Cultural Fabric:** The essay delves into the profound impact of Dr. Ambedkar's religious choices on the socio-cultural fabric of India. It examines how his conversion to Buddhism influenced the perception of identity and contributed to the broader discourse on religious inclusivity.

E-Educational Spirit: Dr. Ambedkar's emphasis on education as a catalyst for social change is illuminated in this section. From the iconic representation of his statues symbolizing Dalit pride to his multifaceted approach to education, including formal education, adult education, and vocational training, this part unpacks his educational philosophy.

1. **Emphasis on Education as a Catalyst:** Dr. Ambedkar's unyielding emphasis on education as a catalyst for social change is illuminated. This section explores how education became a cornerstone in his vision for the empowerment and upliftment of marginalized communities.

2. **Iconic Representation in Statues:** The essay highlights the iconic representation of Dr. Ambedkar in statues, symbolizing Dalit pride. It delves into the symbolism behind his distinctive attire, emphasizing the role of these statues as powerful tools for asserting Dalit identity.

3. **Multifaceted Approach to Education:** Dr. Ambedkar's multifaceted approach to education is unpacked, encompassing formal education, adult education, and vocational training. This section explores how he sought to break down barriers and provide diverse educational opportunities for marginalized communities.

4. **Role in Establishing Educational Institutions:** Dr. Ambedkar's instrumental role in establishing educational institutions is emphasized. The essay examines his contributions to institutions like the People's Education Society and the Siddharth College, showcasing his commitment to expanding access to education.

5. **Philosophy of Lifelong Learning:** Dr. Ambedkar's philosophy of lifelong learning is explored, emphasizing his belief in self-education and the continuous pursuit of knowledge. This aspect underscores his broader vision of education as a transformative force in society.

Perception of Indians toward Dr. Bhimrao Ramji Ambedkar in Society: The essay sheds light on the diverse perceptions of Dr. Ambedkar across different societal segments. While he is revered among Dalits, skepticism exists among other communities. It discusses the opposition he faced from upper castes, his pivotal role in drafting the Indian Constitution, and his enduring impact on Indian history. His principles of social justice, rejection of the caste system, and emphasis on education stand as beacons in the ongoing struggle against discrimination and inequality. Dr. Ambedkar's life serves as a source of inspiration, underscoring the significance of empathy, compassion, and education in the pursuit of a more just and equal society.

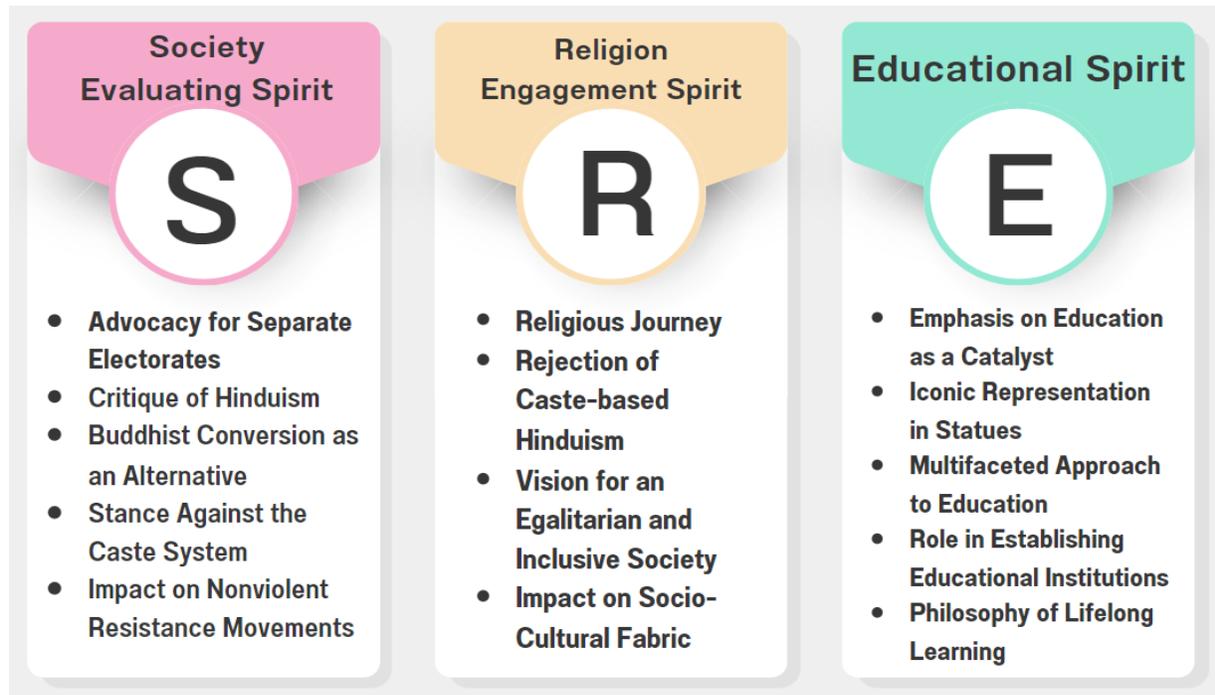


Figure 3 The three dimensions of study names “SRE” as body of knowledge of Ambedkar's Legacy: Charting the Course for Social Justice, Neo-Buddhism, and Transformative Sociopolitical Dynamics in India

Conclusion

Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb Ambedkar, was a prominent Indian jurist, economist, social reformer, and politician who worked tirelessly for the upliftment of Dalits, also known as "untouchables," and other marginalized communities in India. He is widely considered as the father of the Indian Constitution, which he played a significant role in drafting. In Indian society, Dr. Bhimrao Ramji Ambedkar is revered as a social reformer and an icon of Dalit empowerment. He is widely respected and admired for his tireless efforts in advocating for the rights and dignity of Dalits, and his contributions towards the Indian Constitution and the establishment of a democratic and secular India. Despite this widespread admiration, there are also some sections of Indian society that hold negative perceptions of Dr. Bhimrao Ramji Ambedkar. Some individuals and groups, particularly those who belong to the upper castes, view him as a divisive figure who promoted casteism and separatism. They argue that his advocacy for Dalit rights and reservations in education and employment goes against the principles of meritocracy and equal opportunity. However, these negative perceptions are not shared by the majority of Indians, who continue to revere and honor Dr. Ambedkar for his significant contributions toward creating a more just and equitable society in India. His legacy continues to inspire millions of people, particularly Dalits and other marginalized communities, to fight against social injustice and discrimination. In addition to his work on the Constitution, Dr. Ambedkar was a prolific writer and scholar who made significant contributions to the fields of

economics, law, and social science. He believed that education and knowledge were essential tools for empowering marginalized communities and breaking down social barriers.

Suggestions

For the Public

1. Citizens should be educated about constitutional values such as equality, liberty, fraternity, and justice—principles strongly emphasized by Ambedkar. Public institutions and civil society organizations can organize awareness programs to improve understanding of constitutional rights and duties.

2. Public discourse on caste, reservations, and social justice should be evidence-based rather than emotionally driven. Constructive dialogue between communities can reduce misunderstandings about affirmative action policies.

3. Governments and educational institutions should continue investing in inclusive education policies to ensure marginalized communities' benefit from equal learning opportunities.

Suggestions for Future Research

1. Future research can compare Ambedkar's ideas on social justice with thinkers such as John Rawls or Karl Marx, examining similarities and differences in theories of equality and structural injustice.

2. More detailed empirical research can be conducted on Ambedkar's contributions to monetary economics, labor rights, and industrial policy, which are often overshadowed by his constitutional work.

3. Future studies may analyze how caste discrimination manifests in digital spaces and whether Ambedkar's framework can be adapted to address algorithmic bias and online marginalization.

Declaration of Interests

I, Dr. Ven. Phramaha Chakrapol Acharashubho Thepa, hereby declare my interests in the research titled "Ambedkar's Legacy: Charting the Course for Social Justice, Neo-Buddhism, and Transformative Sociopolitical Dynamics in India." My academic background in Mahayana Buddhist Studies, coupled with my role as a Lecturer at the Department of Buddhism and Philosophy, the Faculty of Religion and Philosophy, Mahamakut Buddhist University, Thailand, provides me with a unique perspective to contribute to this discourse. I have no financial or personal conflicts of interest that could influence the impartiality of this study.

Ethical Considerations

In conducting this research, I affirm my commitment to the highest ethical standards. All information gathered and presented in the essay is based on rigorous academic principles, and proper citations have been provided to credit the original sources. Respecting the intellectual property rights of others, I have adhered to the ethical guidelines set forth by Mahamakut Buddhist University. Additionally, any opinions expressed are solely mine and do not represent the views of the university or any other affiliations.

Acknowledgments

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Definition of Conflicts of Interest

For the purpose of transparency, conflicts of interest are hereby defined for Dr. Ven. Phramaha Chakrapol Acharashubho Thepa in the context of the research on "Ambedkar's Legacy." No financial interests or personal relationships that could influence the objectivity of this study exist. The mentioned affiliations with Mahamakut Buddhist University do not involve any financial gains related to this research.

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