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by Ida Bagus Putu Suamba

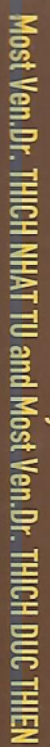
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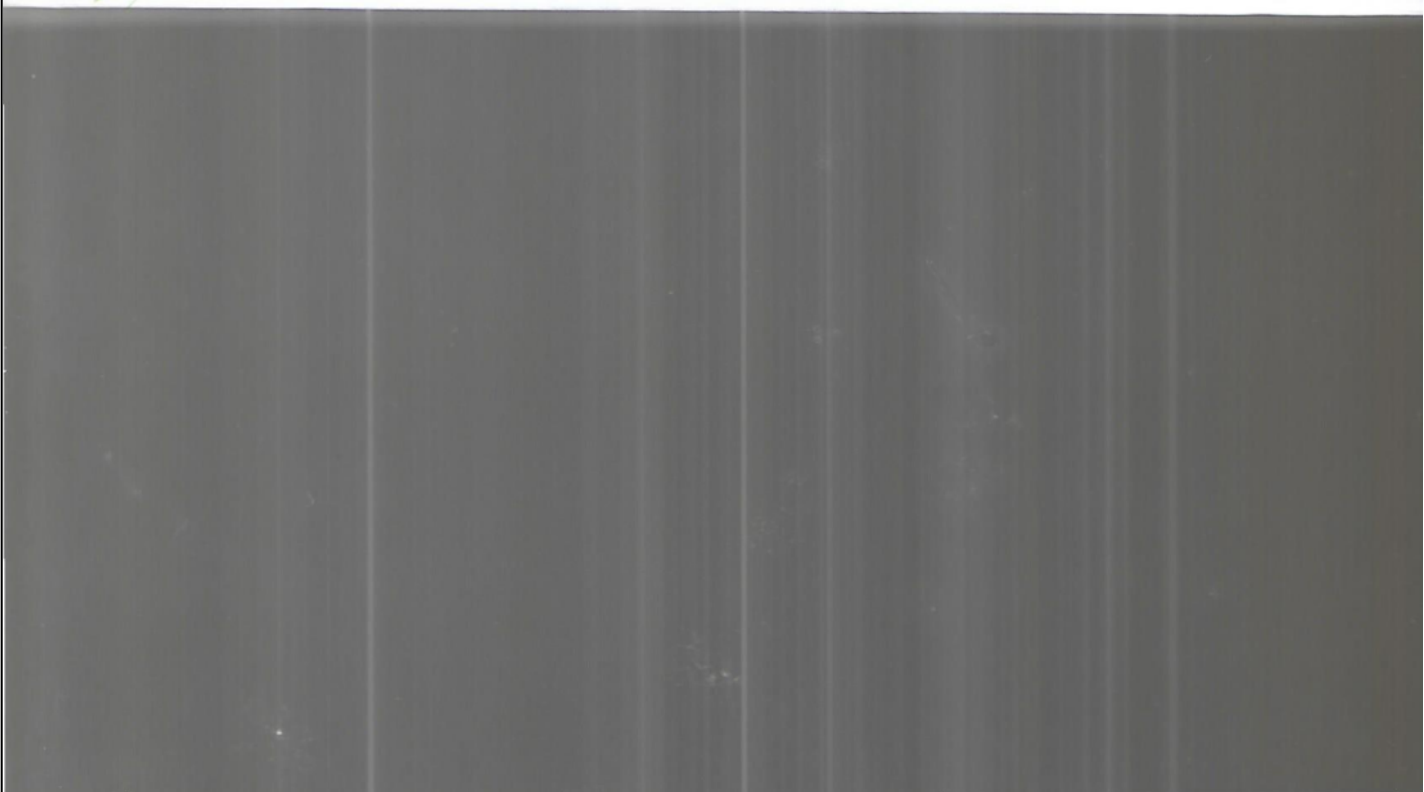
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Buddhist Approach to Responsible Consumption and Sustainable Development



VIETNAM BUDDHIST UNIVERSITY SERIES
Edited by Most Ven. Dr. Thich Nhat Tu

The World of Today is suffering from a crisis of consumerism. Buddhist perspective on overconsumption and its negative affects towards society and environment are the central focus of this book. Such human tendency for overconsumption impacts the entire force of nature and the environment.

How Buddhist principles guide us to live responsibly and mindfully for sustainable development that leads to a better life, with least effect on environment and society, is the role model recommended in this book.

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BUDDHIST APPROACH TO RESPONSIBLE CONSUMPTION AND SUSTAINABLE DEVELOPMENT

Editors:

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FOREWORD

In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the people and the Royal Government of the Kingdom of Thailand, in general, and Mahachulalongkornrajavidyalaya University, in particular, were very honored to have successfully held for twelve years the United Nations Day of Vesak Celebrations in Thailand.

From 2004 to date, we have come a long way in the celebration and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak is coming to maturity, with twelve celebrations under our belt, much experience gained, and it is time now to share this with others. There will always be room for growth and development and we are elated to see it grow.

In 2006-2007, having joined the International Organization Committee for the UN Day of Vesak as Deputy Secretary General, Ven. Dr. Thich Nhat Tu has played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and the International Council for Day of Vesak in particular and the global Buddhist communities in general.

We have supported and congratulated Vietnam on organizing successful UNDV celebrations and conference in 2008 and 2014, respectively. We have full trust in Vietnam being the host of UNDV 2019 for the third time. We like to thank all those who have contributed to the success of previous celebrations and will all future celebrations be successful.

The teachings of the Buddha see no boundaries; the minds of all are alike; the sufferings of all are similar and truly; and the liberations

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BUDDHIST ETHICS IN THE ESTABLISHMENTS OF GREEN TOURISM

by Ida Bagus Putu Suamba

ABSTRACT

Green tourism comes into existence as a response to increasingly damage of nature caused by uncontrolled desires of human. Converting fertile land, forest, or beaches into tourism infra-structures or facilities under the name of development, this is far from being green tourism. The development has been accelerated with the involvement of science and technology. Now each country in the world are worried about its existence, nature, and culture under threat of extinction; in fact, economic benefits have been gained, and each looks back at its tradition or customs to find out its essential values or wisdoms to be utilized to cope with the ongoing problem. Buddhism even though since its beginning does not explicitly talk about green tourism, however, course of life of the Buddha was very closed to nature and no harm to it. This paper aims at discussing some principles of ethics as revealed in Buddhist canons which may be contributed to the establishment of green tourism, especially the concept of dependent origination (Pratitya-samutpada) and Brahmanicarius, like maitri, karuna, mudita, and upaksa. Data are gathered, categorised, analysed, and interpreted using qualitative approach from Buddhist ethical principles, especially of Yogacara of Mahayana tradition. It is found that components which compose nature either tangible or intangible are interdependent and connected to each other of which Conscious-only principle as the basis on which nature are understood and utilized. There is a spiritual connection between human and nature, and the disturbance of each, will trigger imbalance amongst elements of nature and

human beings. This consciousness especially universal consciousness (alaya) may be utilized in establishing green tourism both as an activity of traveling and as a business. To bring the conception down to earth, certification of green tourism in which Buddhist ethical values may be incorporated is a strategic effort that can be attempted.

1. INTRODUCTION

Green tourism has been increasingly a popular concept as well as widely adopted practice of tourism in the world today. No matter in Buddhist nominating countries, like Thailand, Vietnam, Sri Lanka, etc. As said by Furgan, Mat Som, and Hussin that green tourism is defined as environmentally friendly tourism activities with various focuses and meanings. In a broad term, green tourism is about being an environmentally friendly tourist or providing environmentally friendly tourist services (2010). Its emergence is due to strong needs to develop sustainable tourism both as leisure and business activities without harming or destroying natural environment. Tourists want to enjoy eco-friendly hotel, healthy environment, products, food, and souvenirs. Some of them promote conservation of nature and avoiding use of product or action associated with chemicals or materials which can harm nature, like plastic products. Furgan, Mat Som, and Hussin further state that green tourism is important to encourage travel that would help support natural and cultural aspects, while encouraging respect for and conservation of urban resources and cultural diversity (2010). After almost fifty years of tourism practices, worries even threats of the continuity of nature or environment have happened increasingly due to the uncontrolled use of nature. What is obvious that behind the enjoyment of tourism there is a threat even extinction of human race from the earth. It is not an exaggeration to state that capacity of nature is getting less and less and imbalance exists from small to larger scale due to unwise use of it. Huge conversation of land for tourism facilities, excessive use of water even ground water, polluted water/sea due to tourism activities, decreasing farming land and forest have been increasing in the last fifty years.

Owing to these facts, there happened a growing awareness all

assumptions and activities are quickly exceeding it. Greed-based business wants to take more from nature without giving anything to it. As remarked by Kilipiris and Zardava (2012) that "in real practice, green tourism is used sometimes by the tourism industry as a label, providing information to the tourist such as how to conserve energy, avoid littering in the beach etc., and not actually touching the major impacts of tourism. While strong competition exists between tourist enterprises it seems logical their unwillingness to implement green strategies. There are for instance cases where the economic benefits of tourism very little remain locally and are repatriated to foreign countries." In other words, natural preservation is the corner stones of green tourism, which for the long run, can provide more jobs. Nevertheless, by the end of 20th century, there has been a severe shift of approaches or orientation of tourism from what the so-called traditional or local tourism to global tourism which involves the moving of huge number of tourists from one country to another leading the world economy. Tourism is really a huge business involving huge numbers of workers, tourists, technologies, and nature. Green tourism as a new type of tourism undergoing severe changes of tourism accordingly.

Unfortunately, in the mid of massive business of tourism, the contribution of Buddhist ideas or values to the development of green tourism worldwide is still meagre, in fact Buddhist canons contain some ideas of ecology in which tourism involved in it. Life of the Buddha was often associated with nature; his spiritual journey was in nature. He even achieved his Buddhahood in his interface with nature; under the Bodhi tree he had achieved the enlightenment (Buddhahood) after doing deep meditation. Hence, the conception of green business or green tourism is available in there even though not in a systematic form. The only thing required is attempt to formulate basic principles or ideas which may support green tourism. When tourism as a business is taken into account which widely spread in the post-World War II, it can be understood the conception of green tourism comes from industrial countries in which Buddhism may not become strong inner power in designing or creating a framework of green tourism. Being a global spirituality,

This paper aims at discussing Buddhist ethical values, especially *Brahmavihāras* and the conception of Consciousness-only doctrine in establishing green tourism as advocated in Yogacara of Mahayana Buddhism. These values may be utilized in the management of green tourism both as a leisure and business activities. The analysis is done from theoretical frame work from Buddhism perspective in viewing the green tourism as an externalization of inner consciousness of mind.

Increasing number of facts showing the damage of nature due to human behaviours especially in developing countries forcing tourism sector to protect/preserve nature; it is so tourism as a business is basically a nature-based business. Green or eco-tourism will mean nothing unless nature is preserved well not only today but for the future. As quoted by Buckley (1994) that environmental organizations have generally insisted that only tourism that is nature-based, sustainably-managed, conservation-supporting, and environ - mentally-educated should be described as ecotourism (Baez and Rovinski 1992, Boo 1990, Ceballos-Lascurain 1992, Eber 1992, EAIPR 1992, Figgiess 1993, Lee and Snepenger 1992, Richardson 1993a, 1993b; Swanson 1992; Young 1992; Young and Wearing 1993; Ziffer 1989), which should be persistently applied both in theory and practice.

As remarked by Hudson and Miller that like in many other parts of the developed world, a fierce battle is taking place between conservationists and the tourism industry. Conservationists are arguing for more environmental protection and a restriction on tourism growth, and tourism operators are seeking to upgrade and develop tourism facilities, arguing that it is wrong to restrict access and deny their businesses profits and locals and tourists the opportunity to enjoy some of the most beautiful and accessible outdoor recreation terrain in the world (Theobald, 2005, p. 248). However, when business ethics are taken into account a balance approach will suffice to run green tourism. According to Dadds and Joppe (2001) as quoted by Furgan, Mat Som, and Hussin (2010) that the green tourism concept can be broken down into four components.

- i. Environmental responsibility—protecting, conserving, and enhancing nature and the physical environment to ensure the long-term health of the life-sustaining eco-system.
- ii. Local economic vitality—supporting local economies, businesses and communities to ensure economic vitality and sustainability.
- iii. Cultural diversity—respecting and appreciating cultures and cultural diversity so as to ensure the continued well-being of local or host cultures.
- iv. Experiential richness—providing enriching and satisfying experiences through active, personal and meaningful participation in, and involvement with, nature, people, places and cultures.

Economic activity is expected for the wellness of the entire universe no matter in tourism since it involves huge number of people. As stated by Jayasaro that by including the “right live hood” in the Eightfold Path, the Buddha recognizes the role of economic activity both in promoting individual wellbeing and in developing a society in harmony with the principles of *Dhamma*. He taught that Buddhists should take moral and spiritual criteria into account when

The conception of non-violence (*ahimsa*) both toward living and non-living entity is corner stone for other moral values. He further states that he (the Buddha) emphasized the importance of making one's living honestly and with a healthy motivation. Honesty leads to self-respect and helps to create an atmosphere of mutual trust in the workplace. When desire is focused on the rewards of work rather than the pleasure of job well done, short term thinking and corruption are always likely to appear. When people's minds are focused on the quality of work itself rather than the material rewards it provides, they become more content, experience less stress, and do better work (Jayasaro, 2013, p. 138). Concentration, dedication, and respect to works itself can create happiness since mind as the site of consciousness develops to its maximum capacities. He further states that in Buddhism terms, the measures of an economy are not to be found in the number of millionaires it can produce, but in the degrees to which it can ensure access to the four requisites for all" (Jayasaro, 2013, p.139). Welfare in the right sense should cover prosperity of all and it should be possible through the implementation of economic system of a country.

Positive Buddhist views on nature can be seen from the life story of the Buddha who is often associated with tree: his birth at Lumbini as his mother grasped the branch of a sal tree, his early experience of states of meditation absorption beneath the tree apple tree, his Enlightenment beneath the Bodhi tree, and his *Parinirvana* (death) between twin dal trees". (Singh, 2011, p.1). Taking the Buddha was wandering around nature, meeting and teaching values to many people during his course of life, Buddhism supports the operation of green-tourism for wellbeing or well fare for the whole society without harming nature. The wandering of the Buddha exploring nature and community all around India was basically a form of eco-tourism in real sense despite the fact tourism at that period was not yet a form of business rather wandering or travelling from one place to another was for seeking Buddhahood. In other words, whatever kinds of tourism developed, it should not neglect happiness of all and wellbeing. Of this view, it requires values rooted in ethics. Reading from the canons, Buddhism is rich in ethical values

its values for balancing of those various elements may involve in practice. Since interconnectedness between man and nature is very much emphasized by the Buddhist values as rooted in principle of *Pratitya Samutpada*, *Brahmaniharas* like *maitri* (lovingkindness), *karma* (compassion), *mudita* (joy), and *upeksa* (equanimity) they can be used to control imbalance of profit oriented tourism with balance of nature. The ethical teaching may be considered in designing, implementing, and evaluating any green-oriented tourism without losing financial benefit. With the involvement of ethical values, tourism is not only directed to its goodness as a agent which serve goodness to customers/tourists but also respect nature in the real sense. Sometimes jargon of Buddhist ethical values is pronounced by business agencies but it is for attracting public interest only without genuine application of the principles in the field.

Amongst ethical values, *maitri* (lovingkindness) presuppose the sustenance not only the relationship of nature to nature but also relationship of men to men, and man to nature in multiple way. Love should be the basis on which any efforts attempted to create business including tourism. With regards to greedy economic entrepreneurship, is there any conception of love incorporated in designing and implementing green-tourism? What is obvious for a long run of business, its goal should not spoil the loving attitude to nature; seeking earnings should not spoil sense of love to other. In a reverse direction, lovingkindness should overshadow not only in designing, implementing, and controlling but also the product offered. One will be difficult to respect and love nature without practice loving himself, others and nature. Education trains on loving others since childhood in family and school plays an important role since modern education tends to put emphasis more on cognitive rather than on affective domain. Millennium generations who use to spend much time in his/her gadgets will have a little chance to understand, interact, and appreciate nature even for a small scale. When lovingkindness develops in oneself, feeling of sympathy and concern (*karma*) to environment will appear. Taking man connected in some ways with nature, ultimate human being is part and parcel of nature, feeling of sympathy

or tour operators will do the same vision to protect nature. When, for instance, visitors throw away plastic bag to a wrong place, tour guide/driver can tell the right place since his/her action can harm nature. Thus, feeling of sympathy and concern should not only happen in top management but also all people involve in the business. Having a feeling of sympathy, concern, or pity to other and nature will give us inner joy (*mudita*), which is required in life. The key here is feeling being a part of the other; it touches the feeling and satisfies the mind for loving others. Developing joy will be futile without considering the fate of others and nature. Egoistic joy may be reached for some degrees, but it is usually for a short period of time, in fact Buddhism teaches us to reach unlimited happiness through expanding flow of consciousness. When this joy is experienced, one will feel in different with others, *upeksa* (equanimity) can be experienced. Peaceful mind comes out from success in implementing values of *maitri*, *karuna*, and *upeksa* to nature. As stated by Joyadip that in one of the Buddhist sources, the relationship of a tree to human is explained as follows: "the tree indeed is the bearer of the flower and the fruit... the tree gives the shade to all people who come near... the tree does not give shade differently (*Milindapañhā*, VI, 409 – "*rukko nāma puraphaladharo... rukko upagatānamanupavijñānam janānam chāyam deti...; rukko chāyavemattam na karoti*")" (2013). When nature gives everything to human beings, we should sustain it and take as minimal need as required for the sustainability of nature. We often treat nature unfair and try to give superficial reason behind action taken to nature.

When positive relation between human being and nature is understood, there should be moral responsibilities for all to protect nature from selfish, uncontrolled desire to harm nature. The task for human is to find the best mode of relationship with nature. From this view, as stated by Jayasaro that education in the domain of conduct, emotion, and intellect may work well provided that there arises positive attitude to nature and having scope both individual and society. Education conduct requires us to put the well-being of the planet above **short-term** needs. It means cultivating the will

cannot be made by an educated elite, to be successful they need to be adopted by all. For this reason, they need to be backed by laws, customs, and cultural norms (2013, pp. 148-149). Thing common is awareness does not happen in decision maker level since they always think of profit reward. Jayasaro further said that the education in emotion requires us to instill within our cultures, and within each individual heart, a love and respect for the natural world which makes the destruction of the environment repugnant to us (2013, p. 149). Sense of affection to love our mother earth is getting less since human does not enough time to understand and respect the earth. He further states that the education in intellect requires us to investigate the causes and conditions that underline a sustainable future for the human race. It involves understanding the consequences of our smallest acts of consumption on planet as a whole. It means seeing the drawbacks of our current path (2013, p. 149). Moral responsibilities one have will find the possible mode to keep the relationship run in harmonious way.

Even though these efforts are hardly successful, creating awareness of the importance of education for those elements amongst people involves in tourism should be attempted profiting various medias or channels. What is pertinent that environment is the center of tourism activity; and clean and friendly environment is a guarantee and a key factor of tourism attraction.

A INTER-RELATEDNESS

Buddhist cosmology views that every existence is related to the other; nothing is free from its connectedness; and each works forming a holistic system of nature. "Bringing this insight down to earth it becomes clear that by harming nature we are in fact harming ourselves" (Singh, 2011, p. 2), however not all can perceive this fact. Joyadip states that the ecosystem in Buddhism implies a deeper understanding of the conditioned co-production, seeing things not as beings but as patterns of relatedness. In other words, the modern theory of the relatedness of man with its surrounding ecosystem totally concurs with the fundamental Buddhist teaching of dependent co-arising (*pratitya samuppada*) (2013). The existence

whatever he likes towards nature; it should be some controls to use nature. Taking this view into consideration, nature and man are connected and they are parts and parcel of nature. Joyadip further states everything on earth had served one way or other for living and survival. We humans are related to or made entirely of non-human elements like natural greeneries, earth, water, clouds, sunshine etc. which make us a part of the nature. For the long lasting survival of mankind, the ecosystem needs to be respected highly and preserved. Protecting human life is not possible without also protecting the lives of animals, plants, and minerals. All living sentient beings in one way or another are totally interdependent towards each other for their own survival (2013). With this view, no reason to treat environment just for the sake of fulfilling desires.

Each elements of nature have its own meaning, role, and function to perform even though they are flow of consciousness. This universe can function as it is due to each of its components performs its own function having mutual relationship with other either being or not being, or nature or non-nature. It is complex and multi layers components of universe ranging from small unit to the highest one. Of this view, each serves the other in mutual way for the existence. A plant can grow, develop and give us leaves, flower, wood, etc. due to other entities like soil, water, sun rights, wind, etc. which all give conducive environment to grow. When human lives in nature, they take natural resources like water from nature for living. Joyadip states that natural environment, like forests and plant life, serves men and wildlife with numerous benefits, social, economic, and environmental. (2013). In other words, human has too much debts from nature. Unfortunately, sometimes no sufficient return is given to it. The result of this action causes overuse or exploitation of nature since it generates profit; in fact, it has limited capacities. This action will be dangerous not only for nature itself but for man and the whole system of universe. Owing this fact, nature has a pivotal role in keeping it still natural. It also plays a critical role in the management of global climate. Global warming, is a clear example of harmful action produced by human which causes the damage of atmosphere. Now everyone worries about this global warming

other relationships, imbalance will occur which further may affect the human life.

Bringing this view down to earth, each and every component that involves in green tourism is related in a mutual manner. People, nature, and culture in a broad sense are always related which require a good system to handle them. Rich culture may be grown up or developed due to the existence of human being who lives in nature. Their relationship should be balanced and mutually profitable without harming any of them. Tourism will mutually depend on nature since visitors like to enjoy something external including nature; it will give them a new or different nuance. Consciousness of universe can be developed through travelling to cultivate inner potential of self. Culture as a product of human arts is dependent on man and nature in keeping sustainable and developed. Components like men powers, accommodation, food and drinks, transportation business ethics, attraction, etc. they are dependent on either directly or indirectly. Human resources work in this sector is not in small number, rather they work in different job, like hotelier, waiter, waitress, tour guide/operator, translator, driver, local people they meet, government, etc.

4. MIND, CONSCIOUS-ONLY DOCTRINE AND ENVIRONMENT

Whatever kind of tourism is to be developed is basically about the role of mind. How mind views itself and the external world. Mind has a strong and strategic role in this regards provided that one has some basic knowledge and positive attitude in it. However to control mind is really difficult, and here it the problems require deeper effort. Joyadip states that according to Buddhism, mind play the most important role in everything we decide. Thus, one should think of a mental solution before finding a physical solution for problems. From the Buddhist moral point of view, all these things happen due to fundamental insecurity and fear generated by the delusory notion of 'Ego-ness' or so called 'self'. Man deluded with the egoistic misconception of 'self' tend to think all impermanent objects as permanent (2013).

For a better comprehension of the relationship of man at

only of Mahayana Buddhism is worth to look at and to find out its contribution for Buddhahood in operating green tourism both as a leisure and business activities. When mind is taken to play an important role in activities of green tourism, it implies the role of its essential nature of Conscious-only doctrine for which the connection between mind and consciousness is indispensable. In this regards, to see in a comprehensive manner the relationship of humanity, society, and natural environment, it is worth to consider views proposed by Yamamoto (1998a) as quoted by Singh (2011); it is expected to be used to solve problems arises from unfair treatment of environment by human beings, as follows. These are (1) *Principle of Symbiosis*. Concept of nature and environment which are seen in the doctrine of dependent origination in Buddhism are similar to concepts of ecology. Everything is somehow connected... (2) *Principle of Circulation*. The concept of cycle or cycling that birth and death is repeating in the universe is important for considering the system of cycling in society..., (3) *Perspective of Recognition of the World*. In Buddhism all phenomenon are understood basically in terms of dependent origination, the idea of the interdependence and interaction among all existences covering three areas: the area of mind vs body, the area of the self vs others, the area of human race vs natural ecosystem; (4) *Relationship of Subject and the Environment*. The environmental view of Buddhism is a life-centric one, and is life-independent or anthropo-independent too. Both subject and its environment have a mutually interdependent and an interconnected relationship; (5) *Intrinsic value of nature*: The doctrine of dependent origination shows that everything in the ecosystem is equal in value. Because all living things and non-living things have the Buddha nature, they are regarded as having an equal dignity and an intrinsic value; and (6) *The Right of Nature*: Though environmental ethics will be expanding the concept of rights from human rights into the rights of nature, the doctrine of dependent origination in Buddhism argues that human right are based upon the rights of nature (Singh, 2011, pp. 20-21).

When we try to understand the case, deep consciousness is much required for comprehending subtle thought than superficial

a vast realm that can produce deeper thought which is required for understanding complex interdependent of entity or things in this world. It shows that surface consciousness always affects the deep consciousness on the basis of dependent origination doctrine. The surface consciousness and the subsurface consciousness are always changing fluidly. The same way happened between the subject and its environments have a close relation as well as relation which appears as phenomenon at the surface. Owing to this fact, surface consciousness is only tip of iceberg floating on water. It means that there is a vast world that extends under the depths of the consciousness and the phenomenon (Singh, 2011, p. 21). Complex components and interactions of tourism have its centrality in consciousness as the faculty of mind. They are dependent internally as well as externally forming the world of flux.

What is the view of Consciousness-only doctrine to environmental problems? Buddhism view environments as a symbiosis of various component---living and non-living each interacting in a mutually dependent relation that the world is governed by the principles of dependent origination (*pratitya samutpada*) and creating a feedback loop of merciful, good common *karma*. Human being has fashioned environment on the basis of his single minded directed toward the fulfillment of human desires (Singh, 2011, p. 25). Problem become serious when the fulfillments is uncontrolled under the name of economic developments. Many environmental problems caused by unwell design of tourism can be taken as the manifestations of uncontrolled human desires enhanced by technology. Since tourism is a promising sector that can earn profit, every country, region or even village wants to develop eco-friendly tourism without deep consideration on the human and natural resources involve in it. It is often people concern only on capital return rather than nature conservation or protection leaving aside negative impact of it. "The Conscious-only doctrine holds that whatever is manifested in the environment and what kind of environment is created reflect the common *karma*" (Singh, 2011, p.26). There is externalization of inner urges and desires which are unlimited. Human being responds through senses and mind to the external object of enjoyments; an

fact mind **may perform** double functions: as entity enjoys as well as controls itself.

Observing a close look at the issue, the Consciousness-only doctrine thus sheds light on how humans have formed the environment and how the environment has effected humans. Particular here is the environment depends of common *karma* of the people who make up the particular society. Hence between human and environment are indispensable parts as flow of consciousness.

When people with full understanding that nature is enlarged projection of themselves, they must work hard to protect healthy and balanced environment (Singh, 2011, p. 26) --- be it living or non-living entity. In this regards the role of *alaya* as universal consciousness is very strategic as the home all latent ideas. It can be viewed as the potential mind, which through culture and control can stop the illusion of external objects and attachment to them" (Bhattacharyya, 1990, p. 14). "*Alaya vinana* is the store house of consciousness acting as repository of all mental ideas. It is pure in nature. Due to unconscious tendency of individual consciousness it appears to be divided into innumerable separate consciousness. The apparent distinction of subject and object are due to ignorance. Vasubandhu views *alaya vinana* evolves in a continuous stream-like water of river". (Acarya, 2004, pp. 524-525). It continuously changing as a flow of flux. Likewise, green tourism as externalization of internal consciousness stored as *alaya* consciousness, undergoes changing at every time due to efforts put by human being in developing it. This conception may be applied in establishment of green tourism commenced from ideas came to happen to create green tourism till its evaluation and development, the Consciousness-only doctrine can be used as the inner spirit for everyone especially decision maker in establishing green tourism.

As theoretical analysis does have any power to force both business sector and government to take action, a certification may be helpful to preserve nature from bad treatment of business provided that both parties are in agreement to do so. In this regards, every country may have some criteria or standards to be implemented

(i) to control tourism's negative environmental impacts on the natural resources base of destination areas by encouraging tourism enterprises to achieve high environmental standards, (ii) to educate tourists regarding the impacts of their actions and decisions, and (iii) to develop standards for environmentally friendly tourism products and services, as quoted by Furgan, Mat Som, and Hussin (2010). This certification is possible only after there has been natural awareness amongst the people, otherwise it is difficult where business only concerns for profitable action only.

The utilization of green tourism certification in developing countries would slot in with policies relating to natural resource management, environmental conservation and protection, and pollution control while conforming to the concept of environmentally friendly tourism development (Hashimoto, 1999; Erdogan and Tosun, 2009) as quoted by Furgan, Mat Som, and Hussin (2010). Taking Buddhist values as part of attempt to preserve nature and business, its values may be included in the standards or criteria in certification especially in dominating Buddhist countries. This is real contribution of Buddhist ethics provided that the stockholders' business enterprises, and governments are in agreement to regulate and minimizes negative impacts of tourism to environment.

5. TO SUM-UP

Green tourism cannot develop without the involvement of human and nature. Environment is the backbone of green tourism the preservation of it is the task of all especially people or agencies involve including government. Buddhist moral values as expounded in the concepts of *Brahmaniharas*, like lovingkindness, are relevant to be utilized in the establishment of green tourism. As human part and parcel of nature, nothing exists in isolation as per the doctrine of dependent origination. Buddhist ethics offer some ethical insight to look at the establishment of green tourism in which everything involves in tourism is connected either internally or externally mutual or complex relation. The doctrine of Consciousness-only may be used to understand the core in a more comprehensive manner that green tourism is not only emphasizing profit but also

only principle is utilized to handle the case, one should have some knowledge of Buddhist ethics that the doctrine origination supports green tourism on the basis of mutual relation. The damage of nature is basically the threat even extinction of human race. Since external object or creation is the externalization of inner urges, ideas, then, no reason people escape from the conservation of nature. Green tourism should ideally consider both aspects: leisure and business activities. When this is on agreement amongst business sector, investors, and government to do so, certification is a possible way to control bad impacts of tourism on nature in which Buddhist ethics may be utilized especially in Buddhist dominating countries.

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