

Participatory Public Welfare Operation Model of the Sangha Region 8

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Abstract

The purposes of this research were 1) to study the public welfare operations of the Sangha Region 8; 2) to study the development of participatory public welfare operations of the Sangha Region 8; and 3) to propose a model of participatory public welfare operations of the Sangha Region 8. In this research, the researcher used qualitative research methods by studying research documents and interviewing 56 key informants, and presented the results in a descriptive method. The research results found that the role of monks in public welfare operations of the Sangha Region 8 is important in community development and promotion of morality. Monks not only support the development of infrastructure, such as building hospitals and bridges, but also helps to develop the minds of people, especially those with bad behaviors, such as drug addiction or gambling, to change their ways according to Buddhist morality. Monks also promote diligence in life and mindful spending through training in the Sufficiency Economy and providing scholarships. In addition, monks play a role in helping victims during crises, such as donating items and providing health assistance, as well as promoting education and morality in the community through Buddhist school and Buddhist Sunday schools. Building relationships between temples and communities is therefore an important factor in developing sustainable communities. The development of public welfare by the Sangha Region 8 uses temples as the center for promoting quality of life and sustainable society. Monks play an important role in supporting education, moral training, and community development through various activities such as establishing libraries, vocational training, and providing advice, as well as providing assistance during disasters. Monks also promote a sufficient economy, prevention of vices, and conservation of arts and culture. Working together with the public and the government helps strengthen communities in a sustainable way. Monks must adapt to the times to enhance stability and progress in society. The model of participatory public welfare operations of the Sangha Region 8 emphasizes community development using temples as the center through systematic and transparent management, having clear rules and regulations and developing capable leaders is important in achieving goals. Operations must be non-discriminatory and must take into account justice developing both religious and worldly skills of monks helps enhance the ability to manage and provide public welfare effectively. In addition, the use of technology and adapting to changes in society are important factors in strengthening various activities, working together with communities and the government also helps increase agility and effectiveness in solving problems. Management within the temple must be coordinated systematically in order for public welfare operations to be successful and respond to the needs of the sustainable community.

Keywords: Model, Process, Public Welfare Work, Sangha Region 8

Introduction

Buddhism is an organization that is the foundation of society. It is the foundation of history, tradition, and culture in Thai society. The temple is a social institution that people have accepted and been attached to in terms of training and teaching for a long time. And those who have the duty to train and teach people to gain knowledge in both worldly and religious matters in the form of education, propagation of Dhamma, public service, medical treatment, and assistance to the poor are all the duties of the Sangha. The monks are the community leaders in terms of mind, fostering morality and correct wisdom in the community. This role is a very important role, and is the foundation of true happiness and prosperity of society. Therefore, Buddhism can be considered to have a very prominent role in Thai society. Buddhists are also proud of the role of the temple and monks as being able to be

intellectual leaders for society and being the center of everything. However, in order to develop the temple into a center or center of the community to achieve the goal, the temple should proceed with the following in order: First, the temple must organize and develop temple activities to benefit the people around the temple as much as possible. Second, the temple must manage the monks and novices in the temple to be orderly and promote people around the temple or people in that community to ordain and study according to the Dhamma-Vinaya at that temple as much as possible. And lastly, The temple must manage the development of the temple's buildings, premises, and facilities to be clean, tidy, and shady, and most appropriate to the needs and necessities. The success of the temple in performing its duties and being widely accepted by the public depends on the group management or administration, as well as teaching and training monks, novices, and laypeople who come to the temple to behave in accordance with the Dhamma and discipline. The administrators are considered to be very important because they are the ones who have the legitimate authority to manage and administer the temples. The same goes for the Buddhist temples, according to the laws of the country, regulations, orders, and announcements of the Supreme Sangha Council, which is the highest organization of the Thai Sangha and is the one who performs the duties of managing the group. The head monk of the temple is the abbot. The monks who act as abbots in each temple must perform their roles in carrying out the missions as determined by the Sangha [1].

The temple currently operates activities as determined by the Sangha Council without neglecting its role as the center of the community, both in education and public welfare education, according to the temple's potential. The temple is still important to the community and has a role to strengthen the community along with social institutions in the community, such as schools, homes, and government agencies. Because the temple is a juristic person under the Civil and Commercial Code, its organization complies with relevant laws and regulations and has duties to comply with the Sangha Act of 1962 and its amendments of 1992. Therefore, any temple activity must be in line with the duties of the highest governing body of the Sangha, the Supreme Sangha Council, which has defined the temple's missions in 6 areas, which can be summarized as follows: 1. Administrative work refers to the duties that the abbot performs in overseeing and maintaining the orderliness and goodness of the monks and novices in the temple or in its administrative area. 2. Religious education refers to the temple's mission in organizing the study of Buddhist scriptures for the Sangha, including the Dhamma, Pali, and general education departments, etc. 3. Educational welfare refers to the temple's mission in conducting education. Focusing on instilling morality and ethics in children and youth, etc. 4. Religious Dharma propagation work means announcing Buddhism to the public in every way that does not violate the Dharma and Vinaya, focusing on allowing the public to gain knowledge and understanding of the principles of Dharma and apply them to daily life, such as preaching, sermons, etc. 5. Public welfare work means helping society in various forms that do not violate the Dharma and Vinaya, such as using the temple as a place to make merit regarding birth, illness, and death, helping and supporting people in distress, and performing various public services. 6. Public utility work means operations related to the development of temples in terms of buildings, locations, and environment, and the restoration and renovation of temples and various structures within the temple. Performing the work according to the 6 missions of the temple is an important mission that will lead the temple to the goal of developing the temple into a center or hub of the community. Every temple has performed these missions according to its potential, which may be weak or outstanding in some aspects. In developing Thai youth to be good people with morality and ethics that are desirable in society, it must consist of the desired role of society and community and government policies that are appropriate for the situation. Public welfare. It is an activity that temples or monks carry out for the public benefit in terms of social welfare, both in terms of personal and public welfare. It is divided into 4 types: 1) Carrying out activities for assistance and support, which includes temples or the Sangha carrying out any activity that is intended to be for public benefit, such as the activity of a training unit for local people, the activity of a public library, etc. 2) Assisting and supporting the activities of others for public benefit, which includes helping and supporting government or private activities or activities carried out by someone, and such activities are for public benefit. 3) Assisting and supporting public property, such as building roads, building hospitals, purchasing medical equipment, etc. This section focuses specifically on helping and supporting public property. 4) Assisting and supporting the general public, which includes helping the public in matters that should be assisted, such as setting up a volunteer disaster relief unit to help people affected by disasters such as fires and floods, along with providing consumer goods to the victims [2].

Public welfare is a demonstration of the role of monks in social welfare, both in personal welfare and public welfare, with monks as community leaders in donating to help disaster victims because monks are the center connecting the poor and the rich. The donated factors are used by monks for public welfare and to help the underprivileged and disadvantaged. As mentioned above, it can be seen that public welfare is an important task of the Sangha, one of the activities of the Sangha, just like other forms of welfare. The method of operation must be in accordance with the regulations of the Sangha Supreme Council and the power and duties of the monks. Therefore, it can be said that public welfare is truly the activity of the Sangha [3].

Public welfare during the time of the Buddha was the proclamation of the religion as the heart of the administration of the Buddhist organization, which is different from the present era, which places more importance on the administration of the organization in terms of governing the Sangha than the proclamation or propagation of Buddhism. As Phra Thammakosajarn (Prayoon Thammajito) defined management as getting things done through other people. According to this definition, management in Buddhism began to be tangible two months after the day the Buddha gave his first sermon to the Pancavaggiya, which led to the emergence of the Sangha Ratana. When a new Sangha Ratana was born in Buddhism, the Buddha had to manage the Sangha [4].

The model of public welfare activities of the Sangha according to the Buddhist integration approach, the Sangha who came to rely on the Bodhi tree of Buddhism has done a lot of good for society, meaning doing good for oneself and others, helping the public, which is an activity that the temple or monks carry out to be a public benefit in the form of social welfare. Both personal and public welfare synthesis are separated by characteristics into 4 types: 1) Operating activities to help and support 2) Helping and supporting the activities of others for public benefit 3) Helping and supporting public property 4) Helping and supporting the general public. Public welfare is therefore a demonstration of the role of Thai monks in social welfare and supporting individuals and public welfare, with monks as community leaders in carrying out the work with mutual support from both sides [5].

From what has been said above, the researcher is very aware of the various problems that have occurred because they have resulted in problems in Thai society that are increasing day by day. Therefore, the researcher is interested in studying and presenting a model of public welfare operations with participation by the Sangha Region 8, which is considered an important task that is the core of the stability of the Buddhist institution, especially the application of Buddhist principles in public welfare work to be correct, appropriate, and good within the framework of the Dhamma-Vinaya, with both efficiency and effectiveness. It can be put into practice in accordance with Thai society, both present and future, in 4 areas: 1) Carrying out activities to help and support, 2) Helping and supporting the activities of others for the public benefit, 3) Supporting public property and places that are public property, 4) Helping and supporting the general public, which is the main important goal of the Thai Sangha for the sustainable development of public welfare work for Thai society in the future.

Research Objectives

1. To study the public welfare operations of the Sangha Region 8
2. To study the development of participatory public welfare operations of the Sangha Region 8
3. To propose the model of participatory public welfare operations of the Sangha Region 8

Research Method

In this research, qualitative research was used to collect data by conducting documentary research to compile knowledge, create a framework for research and data collection, which has been determined as follows. The researcher studied both documentary data and field data as follows:

Step 1 Documentary Research, the researcher determined the scope of the research study by studying from Theravada Buddhist scriptures. Consisting of Tripitaka, Commentary, Scriptures, primary and secondary research documents, textbooks, books, articles, journals, newspapers, theses, and other related research works. Concepts and theories related to the model of creating a process of participation in public welfare work of the Sangha Region 8.

Step 2 Field Study, study the concepts, values, and creation of a process of participation in public welfare work of the Sangha Region 8 in the case study area. Analyze knowledge and results of data collection by conducting documentary research to compile knowledge, create a research conceptual framework, organize data and systematically classify them, and then interpret them, link relationships, and create conclusions from the collected data to answer the main questions according to the research objectives.

Key Informants

Key informants used in this research, in the field research, the target group was determined by in-depth interviews, divided into monks in the Sangha Region 8, community leaders, the general public, and public welfare scholars and 56 government officials, including: 35 monks in the Sangha Region 8, 7 community leaders, 8 general public, 3 public welfare academics, and 3 government officials.

Research Instruments

The researcher has the following steps to create and find the quality of the research instruments:

- 1) Study the public welfare operations of the Sangha Region 8 and the development of public welfare work with participation of the Sangha Region 8. Then, analyze and synthesize both data to obtain knowledge about the public welfare operation model with participation of the Sangha Region 8. Then, create an in-depth interview form.
- 2) Take the in-depth interview questions and the questionnaire on the public welfare operation model with participation of the Sangha Region 8 that were created to consult with the advisor for advice.
- 3) Improve the in-depth interview questions. Questionnaire on the Participatory Public Welfare Operation Model of the Sangha Region 8 According to the recommendations of the advisor, it was submitted to 9 experts for content, language, and research validity checks.

Data Collection

- 1) Take the letter from the Graduate Center, Mahachulalongkornrajavidyalaya University, Nong Khai Campus, and print the complete interview form and collect data with the key informants to request permission to collect research data by interviewing 56 key informants.
- 2) Build relationships with key informants, meet and talk to build familiarity, and inform them of the purpose of data collection.
- 3) Set a definite date and time for the interview so that the key informants can prepare and prepare other documents related to data collection.
- 4) Conduct data collection using the interview form with the key informants who are key informants and other individuals, using tape recording and recording conversations with the target group.

Data Analysis

The researcher analyzed the data obtained from the interviews and observations, and then conducted a study and analysis of the data according to the objectives and issues set, using interpretation and analysis of the data on the Participatory Public Welfare Operation Model of the Sangha Region 8 and related research as guidelines for data analysis. and present the obtained data, summarize and discuss the results through descriptive analysis to present the public welfare operation model with participation of the Sangha Region 8

Conceptual Framework

From the study of the theoretical concepts related to the model of participatory public welfare operations of the Sangha Region 8, the conceptual framework of the research can be summarized as follows:

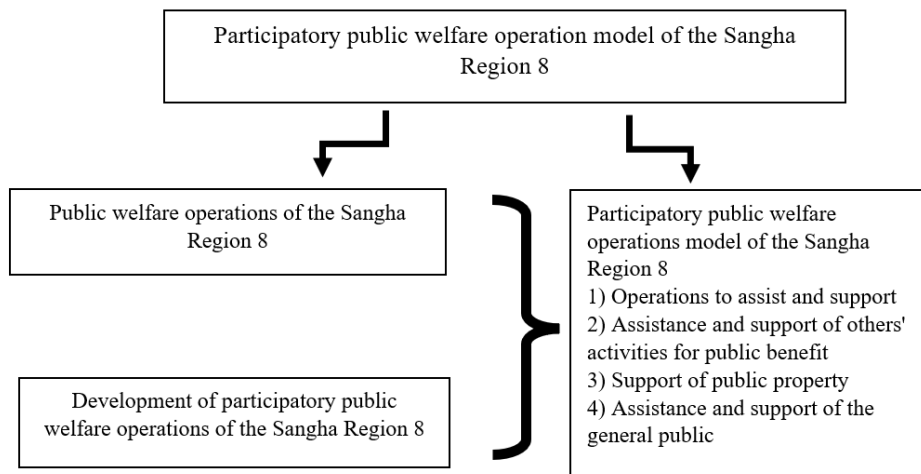


Figure 1 Conceptual Framework

Research Results

1. Public Welfare Operations of the Sangha Region 8 showed that the role of monks in public welfare of the Sangha Region 8 is important in both community development and promotion of morality in society. Monks not only support the development of infrastructure and public utilities, such as building hospitals, bridges, and district offices, but also play a role in developing the minds of the people by helping those who have inappropriate behaviors, such as drug addiction or gambling, to turn themselves back to practicing according to the moral principles of Buddhism. Monks also teach communities to live their lives with diligence, save money, and spend wisely, avoiding bad values. Monks carry out activities in cooperation with the people and government agencies, such as organizing training in the sufficiency economy, establishing foundations to help the poor, and promoting education for youth by providing scholarships and organizing training activities on living according to the principles of Dhamma. They also help the elderly who cannot help themselves by providing financial assistance and establishing foundations to support their daily lives. The Sangha also plays an important role in supporting development and rehabilitation during disasters by donating assets and necessities to disaster victims, as well as providing medical assistance and support during crises. Monks also participate in promoting education and morality development in the community by establishing Buddhist schools and Sunday Buddhist schools. In order to instill moral principles and virtues in the youth, building a relationship between the temple and the home is important in developing a peaceful community. The temple is the center for organizing activities that promote both education and moral development, while also being a refuge for the community in times of hardship. These activities are in line with the principles of Buddhism that emphasize social assistance and sustainable community development.

2. Development of public welfare activities with participation by the Sangha Region 8 showed that the development of public welfare activities with participation by the Sangha Region 8 focuses on community development using the temple as the center to promote quality of life and a sustainable society. Monks in this region play an important role in helping people, especially in education, moral training, and supporting community development through activities such as setting up libraries, vocational training, and providing mental health counseling, as well as providing assistance during disasters such as floods, fires, or epidemics. Monks also play a role in promoting moral development in the community, especially in promoting the sufficiency economy, preventing vices, and creating a clean and sustainable environment, which helps improve the lives of the community. In addition, monks play a role in supporting public welfare activities, such as setting up public welfare funds and foundations to help the poor and disaster victims. The development of the role of monks also extends to using the temple premises for the benefit of the public, such as organizing community development activities and establishing educational institutions in the temple. Monks strengthen society through cooperation with the public and government agencies. Therefore, cooperation between temples, schools and homes is important for

sustainable community development. Monks' welfare also covers helping victims during crises, such as collecting donations and providing health assistance, such as setting up a temple medicine cabinet or distributing emergency medicine. Monks also promote the conservation of arts and culture and the creation of buildings in temples that reflect Thai heritage. With the participation of the community and support from monks, community development is sustainable and strong. Finally, monks play an important role in creating a virtuous society and help strengthen the stability of the community to survive in all situations. Therefore, the results of the study found that public welfare is an activity for public benefit or a place that is public property of the general public. However, if the villagers are not ready to help themselves, if monks are local leaders, they should play a role by suggesting initiatives that the community has something that can benefit the public. Materially, it can be done indirectly by advising and persuading others to do something or sharing things or services received from others for wider benefit. The welfare must take into account appropriateness and timeliness by performing duties appropriately. When society changes with the times, materialism has become a part of society. If monks play their roles in line with the current social phenomena, they will be able to solve the problems. This will result in social conditions and the country progressing.

3. Participatory public welfare operation model of the Sangha Region 8, the participatory public welfare operation model of the Sangha Region 8 requires careful consideration and assessment of both internal and external environments to reach a conclusion on improving management. Management must focus on increasing work efficiency and developing leaders so that operations can achieve their goals. The operation model in this region can be considered in several aspects as follows:

Using regulations in operations having clear and strictly enforced rules plays an important role in the public welfare operation of the Sangha in Nakhon Ratchasima Province. These rules help the operation structure to be orderly and efficient. Leaders in the organization must be able to apply various existing principles appropriately to the management of each activity in order to achieve success according to the plan.

Fair and transparent operation: the participatory public welfare operation model must not discriminate or benefit any group. If there are no clear rules and fair management, the operation will not achieve its goals. Discrimination must be avoided. Personnel who perform the work must perform their duties correctly and fairly.

Developing knowledge and skills of monks: the fact that monks in Sangha Region 8 receive education both in Dhamma and secular levels plays an important role in the success of public welfare operations. Religious education provides monks with a foundation to propagate Buddhism and help society. Secular education in Buddhist colleges also helps increase management skills and capabilities in the areas of educational welfare, public welfare, and community development.

Leadership development: although high-level leaders have good knowledge and skills, they still have shortcomings in being good leaders, such as choosing associates or lacking decisiveness in decision-making, which affects the supervision of operations. Developing good leadership and fairness is important in solving problems and improving work efficiency.

Using technology and responding to change: Social changes and information technology that play a role in daily life affect the operations of the Sangha. Therefore, adapting to changes in the current era is something that the Sangha must consider and thoroughly understand in order to conduct various activities efficiently and be able to solve problems in a timely manner.

Working with communities and government agencies: creating cooperation between temples, communities, and government agencies is another important factor in making public welfare activities efficient. Working together will help the operations of various activities in the community to be smooth, build trust and faith among outsiders, and be able to solve problems that arise according to the situation.

Temple management: temple management requires an understanding of the environment both inside and outside the temple. This includes the management of things and personnel, such as monks, novices, nuns, temple disciples, and outsiders who participate in various activities within the temple. In this regard, public welfare work within the temple requires appropriate coordination and planning to ensure effective operations.

Role of the abbot: the abbot plays an important role in overseeing the operations of various activities in the temple, including administration, educational welfare, the propagation of Buddhism, and public welfare. A clear and flexible management plan must be in place to accommodate changes in society and various situations in order to ensure effective operations and achieve set goals.

Therefore, the public welfare operations of the Sangha Region 8 must have clear regulations, transparent administration, and the development of leaders who have the ability to make appropriate decisions. Working together with the community and the government is important in promoting community development and strengthening society as a whole.

Discussions

1. The concept and theory of the role of monks in public welfare towards society found that the role of public welfare is to operate activities for public benefit or places that are public property of the general public. However, if the villagers are not ready to help themselves, if monks are local leaders, they should play a role by suggesting initiatives that the community has something that will benefit the public. Materially, it can be done indirectly by advising and persuading others to do something or sharing things or services received from others for wider benefit. The charity must take into account appropriateness and timeliness by performing duties appropriately to the role. When society changes with time, materialism plays a role in society. If monks play a role in line with the current social phenomenon, they will be able to solve problems. This will result in social conditions and the country progressing. From what has been said, it can be concluded that monks are people who are close to the community. Temples and monks are social institutions that are accepted by all parties and trusted by everyone. Therefore, it is easy to coordinate community development. The participation of monks in community development is the continuation of the Buddha's intention, which intended for monks to help and support society as much as they can. The temple today is not a place that completely separates the state of the temple and the home. There is always a mutually beneficial relationship. Similarly, the monks today, although they are not noble monks who have cut off defilements and focus solely on nirvana, cannot remain unaware of the problems of all the people. Monks need to interact with the laity to provide assistance according to their duties appropriate to their status. In stepping in to provide assistance to the people, monks play a role as developers in various aspects for the survival of Thai society. Therefore, the monks today are known as benefactors of the people in terms of economy, society, and mind and intellect. They are the true refuge in today's society in the best way, in line with Phramaha Meechai Kitchasaro (Saengkhampha) [6] Research on "The Integrated Form of Welfare of Monks in the Northeast of Thailand" found that the Lord Buddha used the four Sanghavatthu: Dana, providing material things such as food, clothing, shelter, and medicine; Piyavaja, providing with sweet words that are beneficial and worth listening to; Atthachariya, providing with benefits including both kinship and worldliness; and Samantatta, providing with consistent behavior. Examples of providing include providing with the Lord Buddha, disciples, male and female lay devotees who maintain the Sotapanna, the five precepts, the five virtues, the king, the king and people in the six directions, and those receiving assistance, including monks and the general public. The principles supporting the providing include Saraniya Dhamma, such as Mettakayadhamma, etc., and Karuna, and Charity as the foundation.

2. The process of public welfare of the Sangha It was found that the public welfare managers are mostly temples and abbots, which have the following provisions regarding the duties of the abbots: 1) Manage the temple's affairs to be in order, 2) Be responsible for arranging education and training for monks and laity, and 3) Provide appropriate convenience to Buddhists in making merit. In fact, these duties are in line with public welfare, which is the Sangha or religion. Therefore, the abbot has the duty to manage public welfare, which is the temple's affairs, provide education and training, and provide appropriate convenience in making merit. Establish a training unit for the people in each sub-district. The abbot who established the unit for the people is the chairman by position. As for the method of managing public welfare that is a training unit for the people in each sub-district, the method is clearly specified in the regulations of the Sangha Supreme Council. In order for the activities of the training unit for the people in each sub-district to proceed efficiently, there must be a committee, meetings, and operations for training the people in each sub-district. Operations should be organized in one of the following ways: 1) General training, including academic introduction meetings with academic lecturers, 2) Specific training, this includes

organizing training for people specifically related to the incident by explaining, advising, and practicing understanding, 3) Individual training includes meeting with certain people to exchange opinions or explain, advise, and practice understanding on specific matters related to that person. The Sangha Supreme Council has clearly defined principles and methods of practice and control and promotion according to the three objectives: propagation of Buddhism, educational welfare, and public welfare. The regulations specify the unit to be set up at one temple per sub-district, one unit to be managed in the form of a committee, with the abbot who sets up the public training unit in the sub-district as the chairman by position. Other abbots in that sub-district, deputy monks, and headmen of that sub-district as deputy laymen, and village headmen and doctors in the sub-district as members by position. In addition, for public welfare, the abbot of the Sangha will organize welfare as appropriate to the occasion, such as: 1) Village development, sub-district development, helping to find welfare funds, preventing narcotics such as methamphetamine, and preventing AIDS, 2) Assistance to public property, such as building roads, dredging canals, building crematoriums, building waterworks, and building generators, 3) Assistance to the people. On occasions when help is needed, such as during floods or helping the elderly or disabled, it is consistent with Phrakhru Siribormthat Phithak, [7] The research study on “Enhancing the Practice of Social Welfare of Temples in Chiang Mai Province” found that the principles and concepts on the development of public welfare management of the Sangha can be divided into 4 important characteristics of public welfare missions: 1) Operations for assistance and support, which means that the temple or the Sangha conducts its own activities, in which any activity has the purpose of being of public benefit, 2) Assistance and support of others’ activities for public benefit, which means helping and supporting government or private activities or activities carried out by any person, and such activities are for public benefit, 3) Supporting public property and public places, which means helping and supporting places and objects for public benefit, and 4) Supporting people or animals, which means helping people in both normal and disaster situations for public benefit.

Conclusion

The research entitled on participatory public welfare operation model of the Sangha Region 8 can be summarized the results of the study that the role of monks in public welfare operations of the Sangha Region 8 is important in community development and promotion of morality. Monks not only support the development of infrastructure, but also helps to develop the minds of people, especially those with bad behaviors, such as drug addiction or gambling, to change their ways according to Buddhist morality. Monks also promote diligence in life and mindful spending through training in the Sufficiency Economy and providing scholarships. Monks play a role in helping victims during crises, such as donating items and providing health assistance, as well as promoting education and morality in the community through Buddhist school and Buddhist Sunday Schools, building relationships between temples and communities is therefore an important factor in developing sustainable communities. The development of public welfare by the Sangha Region 8 uses temples as the center for promoting quality of life and sustainable society. Monks have played an important role in supporting education, moral training, and community development through various activities such as establishing libraries, vocational training, and providing advice as well as providing assistance during disasters. Monks also promote a sufficient economy, prevention of vices, and conservation of arts and culture. Working together with the public and the government helps strengthen communities in a sustainable way. Monks must adapt to the times to enhance stability and progress in society. The model of participatory public welfare operations of the Sangha Region 8 emphasizes community development using temples as the center through systematic and transparent management, having clear rules and regulations and developing capable leaders is important in achieving goals. The use of technology and adapting to changes in society are important factors in strengthening various activities, working together with communities and the government also helps increase agility and effectiveness in solving problems. Management within the temple must be coordinated systematically in order for public welfare operations to be successful and respond to the needs of the sustainable community.

Recommendations

The research results on “Participatory Public Welfare Operation Model of the Sangha Region 8” provide recommendations on key issues for public welfare administrators and operating units to be guidelines for public welfare operations that benefit the Sangha and Buddhist institutions as follows:

1. Recommendations for Policy

1) Sangha organizations and the government sector that want to strengthen their organizations and want to develop knowledge and expertise of their units and intend to work on public welfare for the greater benefit of the public should support research and development activities to create new knowledge.

2) Executive monks or Sangha leaders at various levels, as a key force, especially as Buddhist leaders and representatives of the Lord Buddha in proclaiming the religion, must have clear roles and goals. Monks must be mediators in encouraging people to participate in the development of their communities willingly and must coordinate with government and private organizations to use temple premises as training and career development for people in the community or as a venue for organizing various projects that lead to strengthening communities.

3) Monks should develop their roles towards the community. From being just a supporter, working with various community development organizations to be a spiritual leader in strengthening communities by advising or preaching to persuade people to realize the importance of strengthening communities.

2. Recommendations for Practice

1) We should promote participation in the development process of new generation leaders to prepare them for becoming leaders and promote financial support and welfare to produce leaders who are capable of seriously developing communities.

2) Monks, as community leaders and spiritual leaders, should develop leadership among monks or develop laypeople who are dedicated to the community.

3) The results of this research should be used as information for developing welfare in other places by adjusting it to be appropriate for that place. This will further develop welfare development work to be more effective and efficient.

3. Recommendations for Future Research

Future research, the researcher would like to suggest the following research issues:

1. A study should be conducted on the development of model temples to become sustainable temples in the globalization era.

2. A study should be conducted on the leadership in community development of the Sangha for stability, prosperity, and sustainability in the modern society.

3. A qualitative study should be conducted on the role and duty of the Sangha in helping people in terms of reducing conflict and creating peace in society to create unity and reconciliation.

4. A study should be conducted on the strategy of sustainable help of monks in community development to serve as a basis for living according to the Buddhist way of life in the countryside.

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