

Dissertation Title : The Model of the Buddhist Sangha Affairs Good Administration
in Ayutthaya Province
Researcher : PhraKhruPaladApichart Suwannachoto
Degree : Doctor of Philosophy (Buddhist Management)
Dissertation Supervisory Committee.
: PhrarapanRapin Puttisalo. Dr. B.A (Pol.Sc.), M.A (Pol.Sc.), Ph.D.
(Pol.Sc.)
: Asst. Prof. Dr. Termsak Thongin, B.A, M.A, Ph.D. (Pol.Sc.)
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ABSTRACT

Objectives of this research were to; 1.study the present situation and problems of Sangha affairs administration of monasteries in Ayudhya Province, 2. Study good concepts and theories of Sangha affairs administration of monasteries in Ayudhaya Province and 3. Propose a model of Sangha affairs good administration of monasteries in Ayudhaya Province.

Methodology was the mixed method between the qualitative research which collected data from 30 key informants by in-depth-interview and by focus group discussion. Data were analyzed by descriptive interpretation and the quantitative research which collected data from 247 simple randomized samples with questionnaires and analyzed data with descriptive statistics; frequency, percentile, mean and standard deviation.

Findings were as follows:

1.Present situation and problems of Sangha affairs administration of monasteries in Ayudhya Province were that most monasteries in Ayudhaya Province administered according to former traditions and now adapted the form of administration to fit in with modern society in the following aspects; 1) administration: there was culture of flexible administration. Monastery committees in some monasteries had more power than abbots, 2) Buddhism studies: there was culture promoting Buddhism studies, Dhamma and Pali studies for monks and novices in monasteries. However, monk and novices who studied Dhamma and Pali were reduced continuously. Textbooks, computers and other document for further research were not sufficient, 3) Dissemination: there was Dhamma teaching in monasteries during Buddhist Lent, end of Buddhist Lent and other local traditional events, 4) construction and renovation: buildings, abodes, ceremony halls, churches were restored in the same form for the identities. There also be old style signs indicating monastery limits, important history of buildings, 5) educational support:

there was culture of building schools in monasteries so that schools would have activities together with monasteries including Dhamma teaching and Dhamma study on Sundays for young children of families to attend Sunday schools, 6) public welfares: Monasteries in Ayudhaya Province had culture of social welfares for people including Dhamma welfares advising people, monks and novices to take care of their health by abstaining from consuming intoxicant which was the path to ruin. People in Ayudhaya Province confronted with flood yearly and monasteries were opened for the flood victims to stay in monasteries for a short period of time.

As for the opinions of samples towards the Sangha affairs administration of monasteries in Ayudhaya Province by overall were at high level with the average of 3.85. The aspect that had highest score was educational support at the average of 4.08, secondly the administration at 4.02, the lowest score was public welfares with the average of 3.43.

2. Concepts and theories of Sangha affairs administration of monasteries in Ayudhaya Province were the concept and theory of model administration integrated with monastery activities to coincide with the 6 missions of Sangha Supreme Council, present social, economic and environmental contexts. They were: 1) administration, 2) Buddhism studies, 3) dissemination, 4) construction and renovation, 5) educational support and 6) public welfares.

3. The model of Sangha affaires good administration of monasteries in Ayudhaya Province were as; 1) model of good administration: abbots taught Dhamma and laws to new monks, laws and regulations of Sangha Supreme Council integrated with Buddhaddhamma, 2) model of good administration in Buddhism studies: Abbots were responsible for Buddhism education, adapting Sangha Order policies to fit with the educational plans for monks and people in the constituency, dividing workloads for monk teachers who were able to teach Dhamma, 3) model of good administration for dissemination: abbots administered monasteries to be the centers of Dhamma dissemination by constructing permanent buildings and teaching document for people, 4) model of good administration in construction and renovation: using the monastery grounds for public welfares, 5) model of good administration in educational support: abbots managed to support education in other areas besides Dhamma and Pali. The educational support was divided into 2 forms; informal and formal support, 6) model of good administration in public welfares: the administration of resources available in monasteries to support monks, novices and people, using abbots' authorization to support and reduce people's suffering and for the benefits of social welfares.