

Dissertation Title : The Community Development of Monks for Solving
The People's Poverty in the upper Northeastern Region

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Degree : Doctor of Philosophy (Public Administration)

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Date of Graduation : 23 March 2016

ABSTRACT

The objectives of this research were: 1. To analytically study the monks' general problems in community development to eradicate people's poverty in upper Northeastern region, 2. To study development theory and Budhadhamma integration for community development of monks to eradicate people's poverty in upper Northeastern region and 3. To propose the community development of monks for people's poverty eradication in upper Northeastern region.

Methodology was the qualitative research collected data with the structured in-depth-interview from 25 key informants and from 10 participants in focus group discussion. Data from both methods were analyzed by descriptive interpretation.

Findings were as follows:

1. Monks' general problems of community Development to eradicate people's poverty in the upper Northeastern region were that monks in the area only conducted preaching, not the practical activities that could be used as the guideline of development. Monks did not have enough budget to go to the communities and the communication to remote areas was not convenient. There were not group activities to solve poverty problems together.

2. Development theory and Buddhadhamma integration to solve people's problems were the theory of sufficiency economy consisting of components as moderation, reason and immunity. Buddhadhamma was *Diṭṭhadhammikattha 4* (virtues conducive to benefits in the present). Present benefits. Other related Dhamma were *Majjhim pañipadā* (the Middle Path), *Sati* (mindfulness), *Sampajanñā*, (mindfulness and awareness), *Santuṭṭi* (contentment), and non-violence.

3. Community development model of monks to solve the people's poverty according to the philosophy of sufficiency economy integrated with Buddhadhamma in 4 aspects as 1) model for economic development; it indicated that for the moderation, monks advised people to use *Diṭṭhadhammikattha 4*, the present benefit. People were advised to use *Mattaññutā*, (sense of proportion) knowing moderation, for daily living, use middle path for reasoning and use *Nāthakaraṇa-dhamma* (virtues which make for protection virtue for protection, for immunity), 2) model for social development; it indicated that monks advised people to use the principle of contentment and having good friends for moderation, necessity and the right livelihood for the aspect of reasoning, avoiding *Apāyamukha* (cause of ruin), the edge of ruin and affluence along the social fashion for immunity, 3) model for mental development; it indicated that monks advised people to use insight meditation and self development in daily life for the principle of moderation, mindfulness and awareness for reasoning. As for immunity, people must practice five Silas and basic meditation and concentration, 4) model cultural development; It indicated that the youth must be taught to know the principles of moderation, contentment and economics to solve the poverty problems without discouraging one's destiny with diligence. As for immunity; one must know how to encourage oneself with immunity such as five precepts, un-opposition for oneself, nature and environment.