

DEVELOPMENT MODEL ON BUDDHIST BASED PUBLIC WELFARE MANAGEMENT OF THE THAI SANGHA

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Abstract: The purposes of this dissertation were 1) to study the components of development of Buddhist based public welfare management of the Thai Sangha, 2) to develop a model on Buddhist based public welfare management of the Thai Sangha, and 3) to propose the model on Buddhist based public welfare management of the Thai Sangha. Multiphase mixed methods research was designed by using quantitative methods to extend qualitative results. It was divided into 3 phases. Phase 1 qualitative research, the key informant was qualified person in public welfare management and were selected by purposive sampling of 10 key informants. Research tool was interview form and data was analyzed by using analytic induction. Phase 2 was a qualitative research, focus group discussion by experts who were academics in the field of public welfare management using purposive sampling of 9 experts, data were analyzed by content analysis. Phase 3 was quantitative research by using a questionnaire to validate a model on Buddhist based public welfare management of the Thai Sangha. The sample group was determined by using a sample size of 15 samples per 1 number of path showing the relationship between the variables in the model of all 29 paths. Therefore, the appropriate sample size should be 435 samples. Data were analyzed by using descriptive statistics, Pearson's Correlation Coefficient and analyzed to validate the model with the empirical data, and analyzed the direct and indirect effects with the LISREL program. Results were shown as follows: 1. The components of development of Buddhist based public welfare management of the Thai Sangha consisted of 3 components: 1) development of public welfare management, namely welfare, support, development, integration, 2) Buddhist principles (Sangahavatthu IV), namely Obom-Aree (Dana), Vachi Phairoh (Piyavaja), community welfare (Attacariya), self-sufficiency (Samanattata), and 3) Buddhist based public welfare management of the Thai Sangha, namely creating knowledge of love and unity, cultivate faith, connecting the mind of the monks with the community, and develop a network of volunteers. 2. A developed model on Buddhist based public welfare management of the Thai Sangha has shown important factors and causal relationships, and the results that will lead to Buddhist based public welfare management of the Thai Sangha consisted of 1) development on public welfare management, 2) Buddhist principles (Sangahavatthu IV), 3) Buddhist based public welfare management of the Thai Sangha. Results of assessment showed that there were possible, accurate and appropriate. 3. The model on Buddhist based public welfare management of the Thai Sangha was proposed as a causal relationship model that fit with the empirical data (Chi-square = 37.18, df = 25, p = .055, GFI = .986, AGFI = .956, RMR = .034). Accounting for the variations in development on Buddhist based public welfare management of the Thai Sangha was 95.20 percent, and it indicated that development on public welfare management can promote Buddhist based public welfare management of the Thai Sangha by having Buddhist principles (Sangahavatthu IV) as a mediator in the model on Buddhist based public welfare management of the Thai Sangha, and PBD Model was proposed as knowledge from research.

Keywords: Public Welfare Management, Thai Sangha, Sangahavatthu IV

1. INTRODUCTION

The Buddhist Institute is one of the most important institutions. Buddhism has been helping Thai society since the past to the present by helping to refine the mind and character of the Thai people



as well as providing necessary services according to the needs of the people. It also contributes to solving social problems for us for the most part. Monks and temples have to take on the responsibility of helping society. This institute is therefore very beneficial to the government and administration of Thailand especially among people who are characterized by small, dense communities, most communities often have temples in the center of the village. The temple was therefore a central place for associations or social life and center of culture. It was considered the most important institution in the village after the family. Monks in Buddhism have many roles, including religious, social, educational, cultural leaders, and the most important role is to protect and propagate Buddhism. Buddhism in Thailand has temples and monks as the center of society and the spiritual center of the people with monks as representatives of the temple who guide the way of conduct of the Buddha in a good way to induce faith that a monk who is intelligent and well-versed in various fields of study. Above the general public who can give advice to people who come to seek advice because most people in Thailand respect Buddhism and have always accepted the abilities of the monks. The temple is the center that unites the minds of the people in the community. As for the monks who are representatives of the temple, they have a role and duty in performing their duties in accordance with the Dhamma and Discipline which is the root of Buddhism and propagation of Buddhism recommend training be a good role model for the people providing public assistance and promoting daily life. These things became a center of people's minds, a center of respect, trust and cooperation for the monks and people in the community have been involved in helping each other since the past of Thailand, which can be seen that the role of monks in teaching people to have knowledge.

Monasteries and monks are recognized social institutions [2] and are trusted by all parties. Therefore, it is easier to coordinate community development, and the monks' participation in community development is the inheritance of the Master's intentions which aims for the monks to help the society as much as the monks can. Today's temples are not places that completely separate the conditions of the temple and the house. There is always a mutually supportive relationship. Similarly, monks today although not a noble monk who cuts passions, focusing on nirvana alone without acknowledging the problems of all the people that would not have been possible. Monks need to interact with laymen in order to provide assistance according to the duties worthy of the status stepping in to help the villagers monks therefore have roles as developers in various fields for the survival of Thai society. Therefore, the present monks are known as supporters of the people in both ways, socio-economic and mental and intellect is a true refuge in today's society.

Administration of Buddhism affairs, it is another business that will help drive the development of Thailand within the 20-year national strategic plan. At present, there are reforms in various affairs of Thailand. Reforming Buddhism affairs is considered a national agenda because it was specified in the 2014 interim constitution that required the National Reform Council (NRC) to study and analyze and make guidelines and recommendations for reforms in various fields Presented to the National Legislative Assembly (NLA), the Cabinet (Cabinet), the National Council for Peace and Order (NCPO), and related agencies. In this regard, the Sangha Council the Supreme Governing of the Thai Sangha has issued an order No. 2/2559 to appoint committees of various departments of the Sangha Council, dated 25 April 2016, then various committees. A meeting was held to prepare a strategic plan for reforming Buddhist affairs. According to the Sangha's mission, there are 6 aspects, consisting of 1) Administrative aspects, 2) Religious studies, 3) Education welfare, 4) Mission, 5) Public utilities, 6) Public welfare by the Department of Public Welfare, the Sangha Supreme Council Director of the Sangha Council chairman of the board along with 15 other committees/persons to drive Buddhist activities in public welfare and on January 30, 2017, the Sangha Council Meeting Considered and approved the strategic plan for reforming Buddhist affairs and to take immediate action [3].

The role of monks in Thai society, it is a task that monks can do directly, which is to support the mind. On the other hand, material assistance is achieved indirectly by suggesting, inducing others to do or sharing things or services received from others for the greater benefit with that relief must take into account the appropriateness of the season. The role of the monks in helping the community according to the concept of Phra Rajavaramuni. It consists of providing mental advice as a consultant



about various life problems. As for the role of monks in community development, they should practice themselves. Effective management plays an important role in public welfare operations to achieve their goals. Since the goal setting Organization management, personnel, command, coordination, reports and budget Wat Suthisaard, Khlong Sam Wa District, is a temple that has been with the community for a long time. There is a management of public welfare organizing activities for the public benefit of the monks or the temple should be involved or services in terms of helping people who suffer or suffer in various forms with educational institutions domestic agency and abroad by adhering to the teachings of the Lord Buddha as the working principle through a systematic management process human relations and mutual support which is consistent with the principles in Buddhism Sankhahavatthu IV [5], which is a Buddhist principle used as a guideline for practice to create happiness in living together by adhering to the principle of helping each other on the basis of goodwill toward each other. in order to bring people's minds together create a harmonious love affair harmony cooperation and create good relations in living together in 4 things, namely 1) Dana and giving, which means being generous, sacrificing, sharing, helping each other with things, as well as providing knowledge and teaching. 2) Pleasant words, loving words or words of appreciation is to say polite, sweet, harmonious words to create goodwill and love and respect as well as a statement showing benefits with reasons, as evidence that motivates people to appreciate and enjoy. 3) Attacariya, beneficial behavior is earnestly helping the business. Doing public service as well as helping to improve and promote in ethics, 4) Samanattata, consistency, i.e. conduct oneself consistently, conduct oneself consistently among all peoples and evenly in happiness and suffering by mutually acknowledging and correcting oneself as well as placing oneself appropriate to one's status as a person events and environment fairness in each case[6] from the background and importance of such problems. The researcher is therefore interested in studying to do a research on " the model on Buddhist based public welfare management of the Thai Sangha" for interested agencies used for the benefit of the public Enhance the quality of life of people in the community and help develop the Thai Sangha and the country for further progress.

2. RESEARCH OBJECTIVES

The purposes of this dissertation were 1) to study the components of development of Buddhist based public welfare management of the Thai Sangha, 2) to develop a model on Buddhist based public welfare management of the Thai Sangha, and 3) to propose the model on Buddhist based public welfare management of the Thai Sangha.

3. RESEARCH METHOD

Multiphase mixed methods research was designed by using quantitative methods to extend qualitative results. It was divided into 3 phases. Phase 1 qualitative research, the key informant was qualified person in public welfare management and were selected by purposive sampling of 10 key informants. Research tool was interview form and data was analyzed by using analytic induction. Phase 2 was a qualitative research, focus group discussion by experts who were academics in the field of public welfare management using purposive sampling of 9 experts, data were analyzed by content analysis. Phase 3 was quantitative research by using a questionnaire to validate a model on Buddhist based public welfare management of the Thai Sangha. The sample group was determined by using a sample size of 15 samples per 1 number of path showing the relationship between the variables in the model of all 29 paths. Therefore, the appropriate sample size should be 435 samples. Data were analyzed by using descriptive statistics, Pearson's Correlation Coefficient and analyzed to validate the model with the empirical data, and analyzed the direct and indirect effects with the LISREL program.

4. RESEARCH RESULTS

Results were shown as follows: 1. The components of development of Buddhist based public welfare management of the Thai Sangha consisted of 3 components: 1) development of public welfare management, namely welfare, support, development, integration, 2) Buddhist principles (Sangahavatthu IV), namely Obom-Aree (Dana), Vachi Phairoh (Piyavaja), community welfare

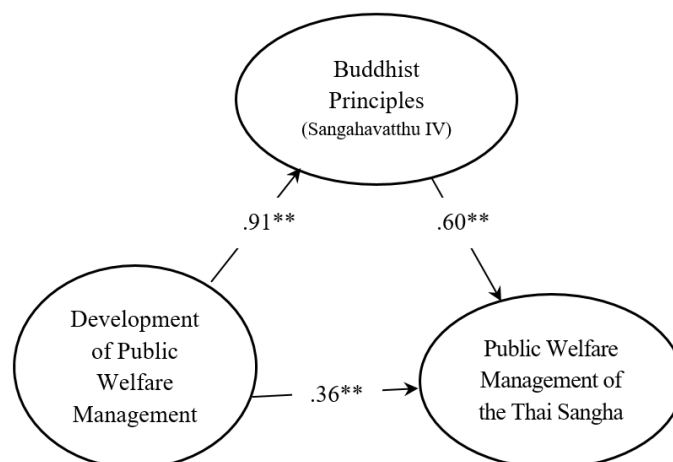
(Attacariya), self-sufficiency (Samanattata), and 3) Buddhist based public welfare management of the Thai Sangha, namely creating knowledge of love and unity, cultivate faith, connecting the mind of the monks with the community, and develop a network of volunteers. 2. A developed model on Buddhist based public welfare management of the Thai Sangha has shown important factors and causal relationships, and the results that will lead to Buddhist based public welfare management of the Thai Sangha consisted of 1) development on public welfare management, 2) Buddhist principles (Sangahavatthu IV), 3) Buddhist based public welfare management of the Thai Sangha. Results of assessment showed that there were possible, accurate and appropriate. 3. The model on Buddhist based public welfare management of the Thai Sangha was proposed as a causal relationship model that fit with the empirical data (Chi-square = 37.18, df = 25, p = .055, GFI = .986, AGFI = .956, RMR = .034). Accounting for the variations in development on Buddhist based public welfare management of the Thai Sangha was 95.20 percent, and it indicated that development on public welfare management can promote Buddhist based public welfare management of the Thai Sangha by having Buddhist principles (Sangahavatthu IV) as a mediator in the model on Buddhist based public welfare management of the Thai Sangha.

Table 1 Statistical values of the correlation analysis between latent variables and the influence analysis of the model on Buddhist based public welfare management of the Thai Sangha.

| Variables | DHAM | | | WELFARE | | |
|--|--|----------|------------------|------------------|------------------|------------------|
| | TE | IE | DE | TE | IE | DE |
| MANAGE | .912** (.041) | - | .912** (.041) | .908** (.104) | .552** (.072) | .356** (.071) |
| DHAM | - | - | - | .605** (.076) | - | .605** (.076) |
| Statistics | Chi-Square = 37.18, df=25, p = .055, GFI=.986, AGFI=.956, RMR=.012 | | | | | |
| Variable | DHAM1 | DHAM2 | DHAM3 | DHAM4 | WELFARE1 | WELFARE2 |
| Reliability | .864 | .816 | .897 | .690 | .808 | .726 |
| Variable | WELFARE3 | WELFARE4 | MANAGE1 | MANAGE2 | MANAGE3 | MANAGE4 |
| Reliability | .824 | .826 | .795 | .749 | .864 | .769 |
| Squared Multiple Correlations for Structural Equations | | | | | | |
| R SQUARE | WELFARE | | DHAM | | | |
| | .885 | | .832 | | | |
| Correlation matrix between latent variables | | | | | | |
| Latent variable | WELFARE | DHAM | | MANAGE | | |
| WELFARE | 1.000 | | | | | |
| DHAM | .930 | 1.000 | | | | |
| MANAGE | .908 | .912 | 1.000 | | | |

Remark: The number in the parentheses is the standard error, **p < .01

TE = Total Effect, IE = Indirect Effect, DE = Direct Effect



Chi-square = 37.18, df = 25, P-value = .055, RMSEA = .034

Figure 1 The model on Buddhist based public welfare management of the Thai Sangha



5. DISCUSSIONS

1. Components of the components of development of Buddhist based public welfare management of the Thai Sangha, it is a guideline for management development public welfare for the society of the Thai Sangha for sustainability in 4 areas: 1) going to help temples and people who suffer. There are floods, hurricanes, fires, etc., both physically by donating four factors, helping with things, rice, dry food, and mentally by giving Dharma as encouragement in times of disaster; 2) Helping the monks participate in managing the area, there are sufficient resources for living and living of community people such as forest management, reforestation, forest ordination, forest conservation), water management (upstream dams, digging wells), community environmental management, redemption of cattle and buffaloes; 3) Development, the Sangha is the leader in developing the area by applying Dhamma principles to economic and social development, such as organizing the temple area as a community assistance center, Buddhist agriculture, the King's Philosophy, the Truth Group, Savings, Community Rights Promotion; 4) Integration, the Sangha promotes cooperation, network partners for sustainable development is a joint development solving problems systematically, integrating power through network partners, such as the health statute for monks, schools, the elderly, Buddhist tourism Conservation of Buddhist cultural ways setting up funds help victims and the public welfare volunteer network. This is in line with the concept of Pinit Lapthananon, who said that public welfare operations in the Buddhist way. It may also be classified into 4 principles, consisting of 1) Help means helping, subsidizing, or in concrete terms, it is the assistance that the monks give to the people with kindness which may be both assistance in normal times, that is, helping people who have problems in their lives including the scope of welfare work of the monks should be determined in accordance with the regulations of the Sangha Administrative Organization and not contrary to the monastic discipline; 2) Support or generosity, this principle is the role that monks and monasteries provide support to communities or public organizations that can take advantage of the resources of monasteries or monasteries to support those in need; 3) Development, change for the better. The development role of the monks is in the way that the monks engage with people in community development activities. Emphasis is placed on the temple as the center of the activities of the community; and 4) Integration, integration or integration into a network of activities recognized by agencies or organizations from different sectors [7].

2. The model on Buddhist based public welfare management of the Thai Sangha was developed, discussion of the results of the development of the development model of public aid management in the Buddhist way of Thai Sangha found that it consists of 3 major components as follows: Component 1: The development of public aid management has 4 main principles: (1) aid, (2) support, (3) Development, and (4) Integration. Component 2 Buddhist way of life (Sangahavatthu IV). There are 4 important principles, consisting of (1) compassionate (dana), (2) beautiful speech (Piyawacha), (3) helping the community (atthacariya). (4) self-sufficiency (samanattata). The third component, the development of public welfare work in the Buddhist way of the Thai Sangha. The research results related to the findings of some points in the research work of Phrakhrui Chinvaranuwat (Sing Chinwaro), which found that 3 divisions (house-wat-state), with the temple as the center of propulsion based on the principle of unity, namely compassion, right view and fairness along with allowing all parties to have access to real information emphasizing the appropriateness to the context of each area. 2) Helping other people's affairs for the public benefit is to promote the role of the monk as the leader of the community volunteer group, i.e. the development of personality traits of the monk. Development of Motivation Technical Characteristics and the development of skills, experiences and knowledge related to public welfare work. 3) Supporting public property, public property is the establishment of a fund to maintain the public domain with the monks as leaders in accepting donations from Buddhists in the area. The establishment of the fund is in the form of a charitable capital with oversight in the form of a committee consisting of representatives from the clergy civil affairs and people in that community by using the money in the fund to focus on repairs, or maintain the public domain of the community in good condition and organizing training activities for young people to have a sense of love and cherish the public property of the community is important using the area of the temple as the location of the center. There is a management structure



in the form of a joint committee between all stakeholders. There is an action plan to support in the event of a sudden disaster. The main form of operation is psychological rehabilitation activities by having the monks work together with personnel from the Department of Public Welfare and to be able to practice outside the area to rehabilitate the poor and those suffering from disasters who are unable to travel to receive services, and in accordance with the research of Phrakhru Viriyasasanakij (Somjate Samakho), Phrahaha Krisada Kittisophon, Chamnong Adiwatthanasi. The results of the research found that 1) the operation of the business to support. It is planned to use the same norm in operation assign workloads to community personnel appropriately in line with the work plan. Give the public an opportunity to participate in expressing their opinions and follow up and evaluate the performance. 2) Helping other people's affairs for the public benefit the Sangha organizes meetings at the abbot level to impart policies on the provision of service areas to the community. There is a coordination for the villagers to help take care of the buildings and buildings suitable for use. There is an inspection and development of a place for the benefit of the community. 3) Supporting the public domain places in the public domain, an internal audit committee has been appointed with the approval of the community around the temple to check the transparency of public service, conduct a field survey of public domain in the community take notes and register the public domain in the community. Then, restore or construct a public property according to the original form to preserve folk art. 4) Helping people or animals. There is a planning meeting to help the people in line with government policies. Advising people on problems in the way of life of the people according to the Buddhist way appropriately.

3. The results of the presentation of the development model of public welfare management in the Buddhist way of Thai Sangha. When considering the direct and indirect influences between the variables in the model, it was found that the relationship between the variables Public Welfare Management Development (MANAGE) and Thai Sangha's Public Welfare Management Plan (WELFARE) (relationship size = .908), separated into direct effect .356 and indirect effect .552 into total effect .908 All 3 types of effects were statistically significant. It is worth noting that the magnitude of the indirect effect of the development of public welfare management (MANAGE) on the Buddhist public welfare management of the Thai Sangha (WELFARE) was higher than the direct effect through the principle variables of the Buddhist way of life (Sangahavatthu IV) (DHAM) showed that the main variables of the Buddhist way of life (Sangahavatthu IV) (DHAM) were the mediator variables in the development model of public welfare management in the Buddhist way of the Thai Sangha. This is related to some findings in the research of Phrakhru Wiriyasasanakij (Somjate Samakho), Phra Mahakrisada Kittisopano Chamnong Adiwattanasit [10] Phrakhru Chinwaranuwat (Singh Shinwaro) [11] that the research results showed that the development of public welfare management of the Sangha in Suphanburi Province, including 1) Operations to help support. There is a plan to use as the same norm in the operation; 2) Helping other people's affairs for the public interest; 3) Helping public property that is a public place; and 4) Helping people or animals. There is a planning meeting to help the people related to government policies advising people on problems in the way of life of the people according to the Buddhist way of life appropriately and provides relief and assistance to victims of natural disasters. In addition, it also related to some research by Suriyon Noisanguan that the research results found that the performance of public welfare activities of the Sangha should be in the form of social welfare development in the part expected by society in both ways, namely material assistance and mental relief at the same time with the aim of leading to sustainable development and integration of society need to develop the quality of mind improve quality of life develop the quality of human resources and developing natural resources and the environment under the model of public welfare work of the Sangha, bringing the greatest happiness to Thai society [12].

6. KNOWLEDGE FROM RESEARCH

Knowledge from research on the model on Buddhist based public welfare management of the Thai Sangha consisted of 3 aspects as PBD Model which D stands for Development of Public Welfare Management, B stands for Buddhist Principles, and P stands for Public Welfare Management of the Thai Sangha in Buddhist, and was shown as below figure.



Figure 2 Knowledge from Research “PBD Model”

Source: Phrakhu Thamrongwongwisut (Thirasak Thirasakko) (2022)

7. RECOMMENDATIONS

A. Recommendation for Policy

Government sector and the National Office of Buddhism, the results of research on the development of public welfare management models in the Buddhist way of the Thai way of the Sangha should be used. This will be used to develop, apply and develop the monks to become knowledgeable and capable in managing public welfare work.

B. Recommendations for Practices

1. Government and National Office of Buddhism, the results of research on the development of public welfare management models in the Buddhist way of the Thai way of the Sangha should be used to be adapted to benefit the development of public welfare management of the Thai Sangha.
2. Government and the National Office of Buddhism emphasis should be placed on the development of a model for public welfare management in the Buddhist way of the Thai Sangha to develop into a training manual for monks.

C. Recommendations for Further Research

1. Should study the development of the development of the management development of Public Welfare model of the Buddhist way of the Thai Sangha by using other principles to develop.
2. The development of public welfare management development models should be used Buddhist way of Thai Sangha to be developed as a training manual for monks in the future.

8. CONCLUSION

This research study about the model on Buddhist based public welfare management of the Thai Sangha. Results showed that the components of development of Buddhist based public welfare management of the Thai Sangha consisted of 3 components: 1) development of public welfare management, namely welfare, support, development, integration, 2) Buddhist principles (Sangahavatthu IV), namely Obom-Aree (Dana), Vachi Phairoh (Piyavaja), community welfare (Attacariya), self-sufficiency (Samanattata), and 3) Buddhist based public welfare management of the Thai Sangha, namely creating knowledge of love and unity, cultivate faith, connecting the mind of the monks with the community, and develop a network of volunteers. A developed model on Buddhist based public welfare management of the Thai Sangha has shown important factors and causal relationships, and the results that will lead to Buddhist based public welfare management of

the Thai Sangha consisted of 1) development on public welfare management, 2) Buddhist principles (Sangahavattu IV), 3) Buddhist based public welfare management of the Thai Sangha. Results of assessment showed that there were possible, accurate and appropriate. 3. The model on Buddhist based public welfare management of the Thai Sangha was proposed as a causal relationship model that fit with the empirical data Accounting for the variations in development on Buddhist based public welfare management of the Thai Sangha was 95.20 percent, and it indicated that development on public welfare management can promote Buddhist based public welfare management of the Thai Sangha by having Buddhist principles (Sangahavattu IV) as a mediator in the model on Buddhist based public welfare management of the Thai Sangha, and PBD Model was proposed as knowledge from research.

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