

Theravada Buddhism Educational Management of Thai Temples in India - Nepal

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Abstract

This quality research aims 1. to analyze concept of Theravada Buddhism Educational Management of Thai Temples in India – Nepal; 2. to analyze role of Theravada Buddhism Educational Management of Thai Temples in India – Nepal; 3. to apply the analysis result from Theravada Buddhism Education Management of Thai Temples in India to other temples further. In this research, document research was applied together with field study consisting of observation and interview. Samples include fifteen abbots or monks who are representative of abbot in temple management and involved in religious educational management from five temples namely Bodh Gaya Thai Temple, Nalanda Thai Temple, Kusinara Chalermraj Thai Temple, Jetavan Thai Temple in India and Royal Thai Monastery Lumbini Temple in Nepal. Data were analyzed by using content analysis and result of analysis was concluded and presented by using Descriptive Analysis. Research found that the concept of Theravada Buddhism educational management of Thai temples in India – Nepal has adopted concept, policy and method prescribed in Sangha Act and educational policy of Head of India – Nepal Buddhist Missionaries. Analysis result of Theravada Buddhism Educational Management of Thai temples in India – Nepal was applied to other organizations or temples such as 1) providing educational management for creation of new generation of religious heirs; 2) organizing project of Buddhism seedlings and other projects to support surrounding schools; 3) providing education to monks and workers in the temple, etc. Analysis result of the role of Theravada Buddhism Educational Management of Thai temples in India – Nepal was applied as a guideline for other organizations or temples such as 1) the role in religious educational management; 2) the role of a coordination center for education providing among the temples in the same network; 3) the role in providing the source of learning like library; 4) the role of a center to provide Buddhism education to people who are interesting in and surrounding community.

Keywords: Educational Management, Theravada Buddhism, Thai Temples in India – Nepal

Introduction

Education is a process of giving knowledge and experience, attitude adjustment, consciousness creation, skill enhancement, understanding, value cultivation, transfer of religious, arts, and culture in the society, as well as idea development with the purpose to give people a thriving intellectual with knowledge and skills appropriate for the occupation, can live properly, have good values and live happily with others (Wilai Tangchitsomkid, 2003, Page 26). If the state has not yet takes responsibility about this, it is the duty of people with close affairs such as family, relatives, friends, to teach each other so that the one who is taught can live in such small society.

As society expands so much that today's world is technologically advanced, it can communicate with each other without borders, so it can be linked to each other very well. There are also many social changes such as the economy and politics are very different from the past. If we look into the business contacts both in the country and abroad, it results in contact, trade and export trade where the market is snatched or negotiation to each other at the country executive level. If we look into the business in the country, companies or entrepreneurs must focus on or seek business opportunities. As a result, people become a resource of administration, which must be used to complement the need to compete. Every citizen of the state struggles with his or her own life and the life of close ones who are family or those around him or her. As a preliminary to this, it will be difficult to avoid the problem of suffering, physical and mental discomfort. In terms of career promotion and employment, it is a direct duty of the state to handle this. Anyway, there is a need for a competent organization or agency or trained personnel to be responsible for healing and relief people from suffering to avoid the worse problem of committing suicide or to kill the others.

Of course, the state has the agency that deals with people's mental health but that is not enough. It is not widely popular among the people because some of them are shy to consult a psychiatrist or some does not have enough money. In term of the organization or agency, before it comes to act there must be an approval by the state. Here, the state may have to brainstorm to design the qualification of agency, as well as there is a great deal of scrutiny for counseling or teaching in the country.

For this reason, before one organization becomes a part of helping people effectively, the organization should be systematic and standardized, by beginning with internal personnel management. In other words, the organization must have a management system. In most cases, the recruitment of staff into the organization is already standardized. Once the recruit is completed, the organization needs to

provide the new employee or member both general education and morale. For Theravada Buddhism temples, the main teaching to be studied and practiced is called the Moderate Practice. The moderate practice is the practice that is not too tight and not too loose which is shortened as threefold, the study and practice in three ways: 1) Virtue is to keep actions and words in morality; 2) Concentration is to practice to be in concentration for doing good conduct, and 3) Wisdom is to know what should be known reasonably (Phra Brahmaganabhorn (P. A. Payutto), 2002, Page 107). This is to equip the personnel to have knowledge and ability to support the society. Everyone in the society must practice according to the right and duty. People with different status will play different role. Role and status can be changed always. The more complex the society is, the more different the role is (Suphattra Suparb, 1979, Page 52).

Talking about the study of monks in the Buddha Era, there were 2 important tasks for the monks 1) Gantadurato study the scripture which is the teaching of Buddha, and 2) Wipassanadura to study by mean of training the mind where Samatha is included, as a tool or ploy to practice the mind of people to be clean without passion and all the sadness (Phra Thammatheeratchamahamunee (Chodok Yannasithi), 2005, Page 2). The study of Buddhist monks in Buddhism consists of three major principles. (Maekongdhamma Sanamluang, 2005, Page 36-37) 1) Pariyatti (to study the scriptures). This is a theoretical study to learn what are the teachings of the Buddha and what would be the effect of introducing preaching to practice? It is an important element in the foundation of (Pañipatti) and (Pañivedha). 2) Pañipatti (the practice): To apply what has been study in the doctrine into practice for the purpose of training the action, speech, and mind. In other words, to apply the Dhamma that has been studied as a guideline to live the life that suits the status. 3) Pañivedha (attainment): To teach the doctrine that has been studied and practiced to people so that they can follow the practice. This is the stage that shows the results of the practice.

Therefore, educational management is for the development of human beings to be complete human beings because if people are well developed, the knowledge base will follow (Phra Thepsophon (Prayoon Dhammachitto), 2003, Page 18). Due to this reason, Theravada Buddhism Educational Management of Thai Temples in India-Nepal is a good starting point to make social assistance work better. This may be a case study for other countries as appropriate. The study is not limited to Theravada Buddhism only, there should be educational management of Mahayana Buddhism as well, so that the Buddhism can be a mental dependency of the people. When correct education about the Buddhism is provided, the society will be peaceful with happiness. This will be good for the state as well. If the people have good minds, it will make the development of the country more convenient. But if people are given

extreme or radical ideas in the doctrines that do not accept change or lack of reason for coexistence, it will cause problems until the turmoil in the country.

Research Objectives

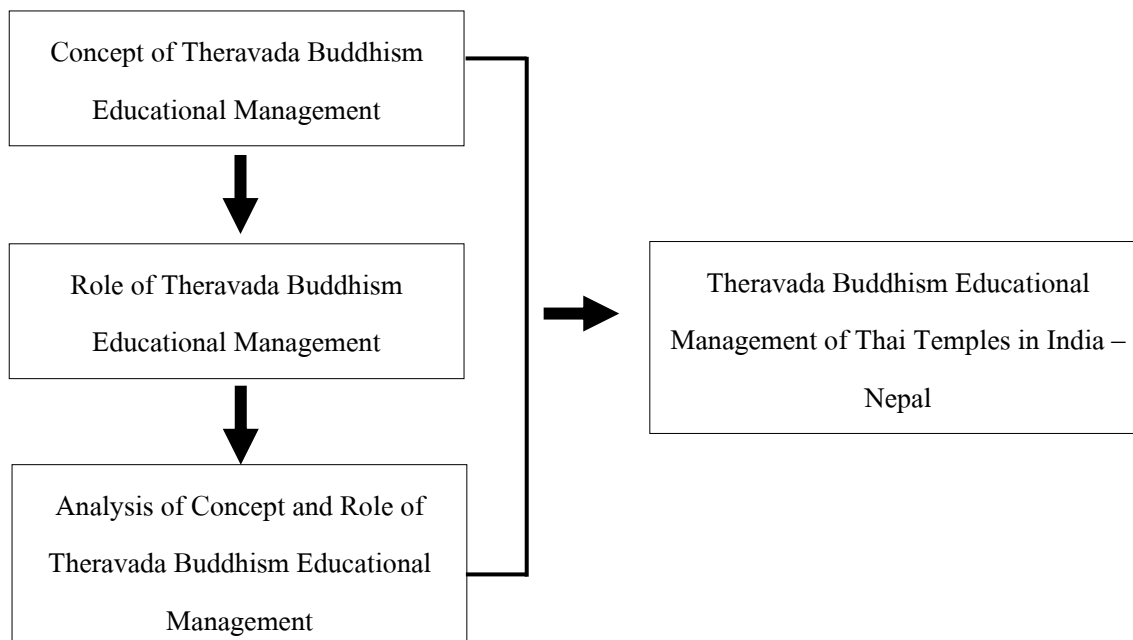
1. To analyze concept of Theravada Buddhism Educational Management of Thai Temples in India – Nepal
2. To analyze role of Theravada Buddhism Educational Management of Thai Temples in India – Nepal
3. To apply the analysis result from Theravada Buddhism Educational Management of Thai Temples in India to other temples further

Concepts, Theories, and Related Researches

Researchers have studied concepts, theories and related research included 1) the concepts of religious educational management consisting of meaning of education, meaning of educational management, importance of education and educational management, theoretical concepts of education and educational management, and 2) the educational management role of monks consisting of meaning of the role and the role of monks in educational management.

Research Framework

The researcher has determined the research framework for “Theravada Buddhism Educational Management of Thai Temples in India – Nepal” to be in accordance with the objectives of the study and has studied the theoretical concepts and related researches as followings.

Figure 1: Research Framework**Research Methodology**

The study of Theravada Buddhism Educational Management of Thai Temples in India – Nepal is a quality research using document research together with field study consisting of observation and interview to study concepts and role of Theravada Buddhism Educational Management of Thai Temples in India – Nepal.

Population and sample

1) Population includes Thai temples in India – Nepal and Thai monks in the temples involved in the religious educational management

2) Sample

2.1 Five temples in India – Nepal that provide educational management of religious study including Bodh Gaya Thai Temple, Nalanda Thai Temple, Kusinara Chalermraj Thai Temple, Jetavan Thai Temple in India and Royal Thai Monastery Lumbini Temple in Nepal.

2.2 Fifteen abbots or monks who are representative of abbot in temple management and involved in religious educational management, who were specifically selected from Thai temples in India – Nepal.

Research Instrument

Research instrument used for data collection is a voice recorder. Data were collected from the seminar and interview. The samples are abbots or monks who are representative of abbot in the management of Thai temples in India – Nepal, involved in religious educational management, and attended a brainstorming session on the experiences of various Buddhist monks in India - Nepal on the following issues:

- 1) General conditions for educational management of Thai temples in India - Nepal
- 2) Concept of educational management of Thai temples in India - Nepal
- 3) Role of educational management of Thai temples in India - Nepal
- 4) Analysis of concept and role of educational management of Thai temples in India - Nepal

Data Collection Method

1) Collect data from participants who attended seminar and special lectures using a voice recorder as a tool by attending the seminar and lecture to collect field data between 22 April - 4 May, 2017.

2) Collect data by using in-depth interview from 10-15 abbots or monks who are representative of abbot in the management of Thai temples in India – Nepal, involved in religious educational management concerning to concept of educational management during the field data collection journey in India – Nepal during 22 April – 4 May 2017. Data were collected by making note on major issues in the interview for data synthesis.

3) Data obtained from conversation with abbots or monks who are representative of abbot in the management of Thai temples in India – Nepal during 22 April – 4 May 2017 in a form of comments and suggestions as qualitative data.

Data Analysis

After the data collection was completed, the researcher performed content analysis and Descriptive Analysis.

Research Result

Results of Theravada Buddhism Educational Management of Thai Temples in India – Nepal can be presented in 3 following issues.

1) General condition of Theravada Buddhism Educational Management of Thai Temples in India – Nepal is according to the concept, policy, and method given by the Head of India – Nepal Buddhist Missionaries.

There are two types of educational promotion:

1.1 The promotion of education to the local priests including to promote the local novice monks to be ordained in Buddhism and to provide the education during the ordination period to have the knowledge and ability to propagate Buddhism because local priests are important personnel in propagating Buddhism in the future.

1.2 The promotion of education to priests from Thailand and abroad who came to study in India by providing scholarship and train them how to propagate the teachings of Buddhism as Kusinara Chalermraj Thai Temple and Royal Thai Monastery Lumbini Temple, to help spread Buddhism to other countries and for the sustainability of Buddhism.

2) Concept of educational management in Thai temples in India - Nepal is as per below:

2.1 Formal education is to promote the monks to have high education by studying in monastic university or general university for Bachelor's Degree, Master Degree and Doctoral Degree. The temple is the one who provide scholarship depending on the capability of the monk. The temple acts as stair for the monk to step on while the monk has full right to choose if he wants to graduate soon or late and if he would like to have a degree or wisdom.

2.2 Informal education is to study within the temple by working in different department to apply the knowledge inside to be a practice such as fund department, secretarial department, foreign affairs department, public relation department, agricultural department, accounting department, nutrition

department, financial department, community radio department, speaker department, and offsite lecture department.

2.3 Non-systematic education (above the system) is the management of education aimed at producing missionaries, creating self-employment ideas such as production of books, CD-ROMs communicate, propagation media, according to the aptitude of each individual monk. The temple will provide fund for producing such media. This education system intends to build intellectual knowledge, which is called as armed intellectual. There is a meditation for the nirvana.

The 3 systems of educational management aim to enable the monks to serve the work inside and outside the temple by trying to create a working team that suitable for the work type. In each working department must be at least 4 people, which is owner of the project and co-workers consisting of the one who can work instead of the project owner, the one who works as assistant, and the one who works as servant. Members in a working team can be both layman and monk.

3) Role of educational management of Thai temples in India – Nepal are:

3.1 To be an agency that gathering information about people, culture and tradition, arts, national architecture, and Buddhism in Thailand for foreigners who are interesting and going to travel to Thailand. This is the work for Thai Buddhist monks and the Thai government.

3.2 To encourage and support to have text, document, and books on religion, philosophy, history, archeology and linguistics, culture and tradition of Bharat-Thai for study, research, thesis, and other work of academicians.

3.3 To organize seminars on Buddhism, philosophy, religion, and life together with the university, educational institutes, temples, offices of Thai, Indian and international.

3.4 To organize the Buddhist Library with moral course, Pali, Buddhist scriptures in 7 languages, commentaries, reference books, texts and works by religious scholars, and organize the Hall for meditation, forest park, place for Dharma talk for the community and the general public.

3.5 To organize a museum presenting major images of Buddha in Thailand, in each country that respect Buddhism, and effigy of Thai monks who benefit the Buddhism, etc.

3.6 To organize a training session for the new monks. The new monks have to be trained and passes the training session specified by the temple such as 7 days session, 10 days session, 15 days

session, 30 days session, 45 days session, or longer. The one who has been ordained must have following training courses:

3.6.1 Scripture Course for new monks

3.6.2 Wipassana Meditation Course

3.6.3 The practice of pilgrimage to the four holy places of Buddhism in four districts: the place of birth, place of enlightenment, place of introduction, and place of extinction, along with the activities of the four important locations such as Kusinara Chaleramraj Thai Temple, the place of Buddha's extinction, organizes the activity for new monk to sleep in the long-handled umbrella in the bamboo forest and eat from the monk's alms-bowl as the practice of the past saint.

3.6.4 Pañivedha (assessment of practice result): at the end of the monkhood, some of the monk wishes to return to Thailand to give a sermon to his parents before the tradition to leave the monkhood about what he has learned, practiced, experienced in India and in the 4 holy places of Buddhism and bless their relatives.

4) Analysis of concept and role of Buddhism educational management of Thai temples in India – Nepal by using SWOT found that:

4.1 Strengths of Theravada Buddhism educational management of Thai temples in India - Nepal

Strengths of Theravada Buddhism educational management of Thai temples in India – Nepal can be summarized in 4 below dimensions.

1) Curriculum: the courses are designed according to the curriculum provided by the Thai monks in Thailand and some of the courses that are suitable for local people were added. There are 3 curriculums: Scripture Curriculum for new monks consisting of Essay for Solving Dharma Questions Course, Dharma Course, Buddhist History, Disciplines Course, Five Precepts – Dharma Course, and Religious Ceremony Course, Bodhgaya Study Curriculum consisting of Basic English Course, English Conversation Course, Basic Hindi Course, Astrology Course, Wipassana Meditation Course, and Buddhist Missionaries Curriculum (Appendix)

2) Instructor: There are potential teachers with specialized knowledge and volunteerism, especially native teachers who can communicate and create confidence to native students.

3) Instruction Process: The instruction plan is prepared according to the Strategic plan. There are many experiences to share and many techniques to teach people to be convinced, cleared, and qualified. Thus, there are more number of people attained the courses.

4) Instructional Material: There are personnel who can produce variety of media according to each level of the curriculum. The media is used to enhance the learning potential such as Instructional Material and curriculum is in 3 languages: Thai, Hindi, and English.

4.2 Weaknesses of Theravada Buddhism educational management of Thai temples in India - Nepal

The weaknesses of Theravada Buddhism educational management of Thai temples in India – Nepal can be summarized in 4 below dimensions.

1) Curriculum: Even though the curriculum is prepared according to the plan and policy that have been set with every courses, but it is not completed yet because of the different context of society, culture and area in India – Nepal. It is difficult to arrange the curriculum that suits and understandable for every local people because lack of translators and budget.

2) Instructor: There are not enough teachers with specialized knowledge and volunteerism, especially native teachers who can communicate and create confidence to native students.

3) Instruction Process: The instruction plan is prepared according to the Strategic plan, but it still lack of sufficient number of teacher with many experiences to share and many techniques to teach people to be convinced, cleared, and qualified. Therefore, the teachers have to rotate to different temples and thus, the teaching and learning is not continuous, discontinued, and insufficient which is not as planned.

4) Instructional Material: Available Instructional Material and curriculum is in 3 languages: Thai, Hindi, and English do not meet the number of students and demand. Some of student cannot use those 3 languages in a good level; instead they use other local language.

4.3 Opportunities in Theravada Buddhism educational management of Thai temples in India - Nepal

Opportunities in Theravada Buddhism educational management of Thai temples in India – Nepal can be summarized in 4 below dimensions.

1) Curriculum: The curriculum can be applied to every level of education depending on teachers who must be continuously trained for each curriculum every year. Education should be developed to meet the changing curriculum and cover a wide variety of subjects to suit the needs of each student.

2) Instructor: Teachers have the opportunity to develop diverse knowledge and can study both in the country and abroad to gain experience in many areas, which will be useful for communication and access to learners and communities.

3) Instruction Process: There should be teachers plan to create new generation of teachers with a modern education system. There should also be the incentive system that gives the instructor the opportunity to create an experience, because teaching cannot be stopped as providing the lecture alone, however, a variety of techniques that can be taught in a motivational way must be added.

4) Instructional Material: Instructors must produce instructional materials and learn how to produce modern textbooks. Today's personnel need to focus on teaching by using a variety of media research methods, teaching methods through various communication systems.

4.4 Threats in Theravada Buddhism educational management of Thai temples in India - Nepal

Threats in Theravada Buddhism educational management of Thai temples in India – Nepal can be summarized in 4 below dimensions.

1) Curriculum: The content is subject to change according to area suitability. It is difficult to complete the course for indigenous people in each area due to the need for personnel and the duration for curriculum development.

2) Instructor: Each teacher has more than one responsibility, so there is not enough time for teaching and teaching development. In some areas, there is a shortage of qualified instructors and teaching experience, so some teachers have to teach in more than one place, resulting in lack of continuity in teaching and learning.

3) Instruction Process: The learners have different backgrounds in each area, in term of social, customs and cultural. Therefore, the instructor must have specific techniques and methods for teaching and learning in each area.

4) Instructional Material: In some areas, there is a lack of modern equipment that suitable for use in teaching and learning.

Results Discussion

There are a number of important issues from Theravada Buddhism Educational Management of Thai Temples in India – Nepal that should be discussed as follows.

1) The analysis of concept of Theravada Buddhism Educational Management of Thai Temples in India – Nepal shows that Thai temples in India - Nepal have adopted the concept, policy and method of the Sangha Act BE 2505 (No. 2), amended by the Sangha Act BE 2535 and the concept, policy and method of the Sangha Administration Organization such as Sangha Supreme Council of Thailand , etc., as well as following the educational policy of Phra Dharma Photiwong (Weerayut Weerayuttho), Head of India – Nepal Buddhist Missionaries to increase the efficiency of the work of Thai Buddhist Missionaries by providing both worldly knowledge and Dharma knowledge. This is similar in most cases. There is only some concepts that suitable for different context and working procedure. **1) Bodh Gaya Thai Temple** has a concept of educational management to bring religion back to the motherland. There are projects and activities to promote this project, such as Nawaka Bodhi Project, Nawakabhumi Teaching and Learning Project, etc. **2) Nalanda Thai Temple** has the concept of educational management to create new religious heirs and reduce the number of children beggars using techniques to induce people in nearby communities to enter the temple by ordaining novices in summer every year and create new heirs by providing scholarship funds for children under the novice ordination program in the summer. **3) Kusinara Chalermraj Thai Temple** has the concept of educational management on the basis that children and youth are valuable human resource. People should pay attention and provide them good cares with kindness. So there is a project of Buddhism Seedling and a project to provide support and promote the educational management in 10 nearby schools, which is an active propaganda. **4) Jetavan Thai Temple** has a concept of educational management to educate the Buddhist monks and workers who work within temples with emphasis on teaching Buddhism that is linked to ancient sites and monuments nearby. **5) Royal Thai Monastery Lumbini Temple** has a concept of educational management to create a native religious heir because the Thai missionaries do not stay there for a long period and also have language barriers. In addition, they cannot have deep approach to the community as native monks in the area. If the monks in the area who have the ability to become religious heirs, the religion will be spread faster. Therefore, many projects are initiated to promote this concept.

2. The analysis of role of Theravada Buddhism Educational Management of Thai Temples in India – Nepal shows that **1) Bodh Gaya Thai Temple** plays five roles in Religious Educational

Management: (1) to develop Scripture Studies curriculum and Bodh Gaya Studies Curriculum; (2) to be a center for educational coordination among temples in the same network which is all Thai temples in India – Nepal; (3) to provide resources such as libraries and learning resources; (4) to provide instructional material, equipment, and tool for educational management; (5) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set which are Nawaka Bodhi Project and Nawaka Teaching and Learning Project. **2) Nalanda Thai Temple** plays five roles in Religious Educational Management: (1) to develop Scripture Studies Curriculum and Nalanda Studies Curriculum; (2) to be an educational center for 14 surrounding communities; (3) to provide resources such as libraries and learning resources; (4) to provide instructional material, equipment, and tool for educational management; (5) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set which are Novice Ordination Program in Summer Project and Project to provide scholarship funds for children under the novice ordination program in the summer. **3) KusinaraChalermraj Thai Temple** plays five roles in Religious Educational Management: (1) to develop Scripture Studies Curriculum and Kusinara Studies Curriculum; (2) to be an educational center and provide support to 10 schools; (3) to provide resources such as libraries and learning resources; (4) to provide instructional material, equipment, and tool for educational management; (5) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set which are Buddhism Seedlings Project, and a project to provide support to 10 surrounding schools. **4) Jetavan Thai Temple** plays three roles in Religious Educational Management: (1) to develop Scripture Studies Curriculum and Jetavan Studies Curriculum; (2) to be a Buddhism Education Center for surrounding communities; (3) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set which is a project to provide scholarship to students in the school under its support. **5) Royal Thai Monastery Lumbini Temple** plays five roles in Religious Educational Management: (1) to develop Scripture Studies Curriculum and Lumbini Studies Curriculum; (2) to be a Buddhism Education Center for people with interest and surrounding communities (3) to provide resources such as libraries and learning resources; (4) to provide instructional material, equipment, and tool for educational management; (5) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set which are International Religious Studies Project, Special Knowledge Project ,and Saturday Buddhism Project.

3. The application of the analysis result of Theravada Buddhism Educational Management of Thai Temples in India – Nepal as a guideline for other organizations or temples shows that 1) to apply the analysis result of the concept of Theravada Buddhism Educational Management of Thai Temples in India – Nepal as a guideline for other temples consists of (1) educational management to bring religion back to the motherland; (2) educational management to create new religious heirs by organizing Novice Ordination Program in summer and providing scholarship to children; (3) to organize Buddhism Seedlings Project and a project to provide supports to surrounding school; (4) educational management to educate the Buddhist monks and workers who work within temples with emphasis on teaching Buddhism that is linked to ancient sites and monuments nearby. 2) to apply the analysis result of the role of Theravada Buddhism Educational Management of Thai Temples in India – Nepal as a guideline for other organizations or temples consists of (1) to develop Scripture Studies curriculum and Bodh Gaya Studies Curriculum; (2) to be a center for educational coordination among temples in the same network which is all Thai temples in India – Nepal; (3) to provide resources such as libraries and learning resources; (4) to provide instructional material, equipment, and tool for education; (5) to organize activities to maximize the benefit of the learners and to achieve the goal set by the concept, policy and strategy that have been set; (6) to be a Buddhism Education Center for people with interest and surrounding communities.

Suggestions

The research has some suggestions which are policy suggestions, operation suggestions, and suggestions for further studies.

1. Policy Suggestions

1) Thai Government and Thai Sangha should pay attention and provide assistant in the operation of educationalmanagement of India – Nepal Buddhism Missionaries such as prepare curriculum in the official language of each state so that it will be easier to educate the learners with different social context.

2) The management of other Thai temples in India – Nepal should adopt the concept, policy and strategy of success temples to be suitable for their temple.

2. Operation Suggestions

1) Thai Government and Thai Sangha should provide supports and assistance in preparing the curriculum in the official language of each state so that it will be easier to educate the learners with different social context and evaluate the result from the success.

2) Thai temples in India – Nepal should be linked to the surrounding community to reduce resistance and increase the cooperation in the proactive propagation of Buddhism.

3. Suggestions for Further Studies

Further research should study concepts and theories to be developed as strategy to manage the mission of Thai temples in India - Nepal or other Thai temples to obtain knowledge for temple management policy making with more efficiency.

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