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A Movement Model of Buddhist Affairs Reform for Peaceful Society Development

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Introduction

Nowadays, the economic, social and technological situation has changed dramatically from the said change also affecting monastic institutions. In the past, the administration of the Sangha have adhered to the principles and administrative practices of the Sangha council as set forth in the Sangha Act B.E. 2505 and amended by Sangha Act No. 2 B.E. 2535 and amendments to the Sangha Act, the Sangha Act (Issue 3) B.E. 2560 consisting of administrative work Propagation Religious studies Education Facilities And the public welfare in order to be the center of the mind development of Buddhists who practice Buddhism to adhere to morals, morals and ethics. In addition, under the current government policy has clearly defined policies and guidelines for promoting the use of academic principles and supporting the role of Buddhism organizations is important in instilling morality, ethics, as well as improving the quality of life creating peace and reconciliation in sustainable Thai society as well as promoting participation in social development.

However, the current situation and problems of the Sangha Council found that the mechanism of the Sangha administration is not directly responding to the changing context of society. Administration of clergy and religion therefore need to change the way of thinking and working methods from separate thinking to an integrated system under the state of external reform. The framework for reform in politics, economy, society with the objective of driving overall religious organizations are designated as part of an organization that should be reformed. For better efficiency or goals of the organization to ensure the stability of Buddhism, the proposal is from the

National Reform Council and a report on the results of the study on the reform of the guidelines and measures to protect the business of Buddhism of the National Reform Committee to the Cabinet under Section 31 of the Constitution of the Kingdom of Thailand (Temporary version) B.E. 2557 (2557) and on February 16, 2015. The National Reform Council (NHSO) has appointed a committee to reform guidelines and measures to protect the business of Buddhism and called the Committee on Buddhism Reform.

Under the Buddhist reform, it is the source of the seminar and brainstorming session by the Sangha Administrative Officers and all relevant parties in the reform of Buddhism affairs to be in accordance with the principles of good governance. B.E. 2015 has resolved to assign 3 members of the Sangha Synod as follows: (1) Brahmamuni (2) Brahmamoli and (3) Brahmabundit meeting with relevant agencies to determine methods and guidelines for implementation. The meeting resolution approved the reform of the Buddhist affairs in accordance with the mission of the Sangha in 6 areas which are (1) administrative work, (2) propagation, (3) religious education, (4) education welfare, (5) Public utilities, and (6) Public assistance. Develop Buddhism is to be the center of Buddhism by defining the guideline for 3 phases, including the 5-year implementation period from 2015-2020, which is currently in the 3rd phase between January 2017-December 2020, as a summary and evaluation period. The results of the second phase of work develop and improve the format and guidelines for the unfinished part of the plan and there is a Master Plan of Buddhist Reform Act B.E. 2560-2021.

At present, the clergy are continuously working on the reform of Buddhism affairs considered as according to the plan which the committee coordinating the strategic plan for Buddhist affairs reform has presented to the meeting of the Sangha Synod acknowledged the work of the Sangha and asked to help carry on the Buddhist reform to achieve the goal. At this time, the Buddhist reform strategic communications plan has been communicated to the dean at the regional and provincial levels, and the action plan has been prepared in all 77 provinces by reporting the progress of each region of the Sangha Council every quarter. There are urgent projects such as a project

for monks and novices in temples to carry out identification cards. More than 52 percent of them have been stored information about religious properties, temple accounts and the development of the happy temple with 5S activities in progress as for supporting the temple to be a public center in the community have completed the master plan preparation in preparation for the transfer to the clergy of all levels the reform work in all 6 areas has made great progress especially for religious studies and achieve the goal. When the cabinet passed the draft approval the study of Buddhist Scriptures and accelerate the implementation of a master plan for the study of the Buddhist Scriptures, the integration of Pali, the dharma, and ordinary Buddhist scriptures for efficiency which education is the main thing that makes Buddhism stable.¹

From the importance and situation of the reform of the Buddhist affairs mentioned above, the researcher is interested in innovation development in the process of driving the Buddhism reform to apply the results to promote and support the Thai clergy and religious organizations to implement the integrated Buddhist reform in all regions as well as promoting the stability of Buddhism for the development of a peaceful society that is sustainable and leads to achieving a long-term vision for a “stable, sustainable, prosperous” country in the future.

Research Objectives

The purpose of this research was to propose a movement model of Buddhist reform for peaceful society development.

Research Methods

The methods used in the study were qualitative research and action research by collecting research data from those involved in the policy reform of Buddhism affairs and study the area of the Buddhist reform of each area. In each area, the researcher has designed the research in 3 main steps, which are Phase 1 is to study related documents to drive the reform of Buddhism affairs and strategic plan for reform of

¹ Phra Rajvaramethi (Prasit Phromrungsee), Chairman of the Strategic Coordination Committee on Buddhism Reform (CDC), (Online) Source: <https://www.dailynews.co.th/education/676879>. Retrieved 20 September 2019.

Buddhism and interview the experts. Phase 2 is a field study using in-depth interviews to study good case studies in the reform of Buddhism including 6 workshop, in-depth interviews, and participatory observation. Phase 3 is focus group discussion to reflect and evaluate the process of driving Buddhism reform and criticize the innovation model that drives the reform of Buddhism affairs. The researcher presents a diagram based on the operational research ideas of Stephen Kemmis (Kemmis and McTaggart, 1988)² and Lewin (1946)³ as follows:

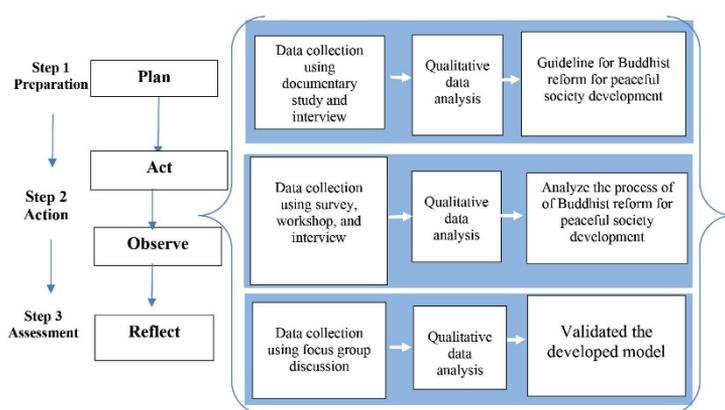


Fig. 1 Research Process.

Summary of the research design based on the qualitative research process and the operational research above. Results obtained and consistency with objectives the research is as follows: Phase 1 is the preparation for studying the policy towards the practice of driving Buddhism reform. From document information and interviews, the results from phase 1 research are the ways to drive the reform, the driving of the reform of the Buddhist affairs which responded to the 1st research objectives which was phase 2, operations in order to analyze the lesson learned from the case study of best practices in the reform of Buddhism in all 6 areas using workshops, interviews, participatory observation. The results of the research in Phase 2 are the analysis results and the evaluation results of the process of driving Buddhism reform

² S. Kemmis & R. McTaggart, *The Action Research Planner* (3rd ed.), Geelong, Australia: Deakin University Press, 1988.

³ K. Lewin, Action research and minority problems. *Journal of Social Issues*, 2, 4, 34–46, 1946. <https://doi.org/10.1111/j.1540-4560.1946.tb02295>.

which answers the 2nd research objectives and phase 3 is the research as an evaluation stage to reflect the process of driving Buddhism reform and assessing the innovation model of driving Buddhism reform. The result is that in response to 3rd research objectives. The result of evaluating the process of driving Buddhism reform and the evaluation of the innovation model driving Buddhism reform.

Research Results

A. Model for Buddhist reform for peaceful society from lessons learned from dialogue.

The result of participation in the seminar, taking lessons from participation in driving the strategic plan for the reform of Buddhism resulting in interesting findings from the opinion.

The process of Buddhist reform

Analysis results about the Buddhist reform process, human development system has developed a mechanical development and the transfer of the strategic plan for the reform of Buddhism affairs. There are issues arising from the lesson transcript as follows:

The process of reforming the Buddhist affairs consists of 1) human development, namely the development of religions, the heirs, the religious person, determining the qualifications to be born with the religious person Establishing an IDP personnel development plan. Empowering knowledge and understanding make the monks know by defining the vision, values, strategies, and strategies. 2) System Development: Focusing on what they want, determine the success factors of making a plan is communication. There is a process of education, training matriculation must have a system with the participation of all monks to complete the plan, practice must be repeated, and focusing on communication and understanding conveyed to all regions including policy oversight by creating a master plan. 3) In the development of mechanisms, such as focusing on driving the plan to success, OSM must use the process of Action Research (PAOR) to review the reflection plan and improve KM for monks in the temple. Get to know the plan must be dynamic, the monthly meeting,

review meeting, database preparation, and 4) the transfer of the strategic plan for Buddhist business reform, namely the implementation of the plan, taking into account 3 things, namely knowledge, teachers, news, which will focus on making the knowledge transfer plan. The transfer of knowledge is that the instructor must have knowledge, understanding, and expertise for the learner and will implement the plan with study from the manual the plan has been implemented, must be personalized to the context including training for each temple to follow the master plan first to become familiar and able to proceed.

From the opinions of experts on the reform of Buddhism affairs, human development, system development, mechanical development, and the transfer of the strategic plan for the reform of Buddhism affairs can synthesize various issues from the perspective of a professional can be seen in the developed model.

B. Factors contributing to driving towards the goal.

Factors contributing to driving towards the goals include 1) cooperative network, 2) monitoring and evaluation system (PDCA), and 3) innovation driving the reform of Buddhism. There are interesting issues from a professional perspective from a dialogue taking lessons from participation in driving the strategic plan for Buddhism reform as follows:

Factors contributing to driving towards the goal include 1) cooperation networks, namely capital networks, knowledge networks, community network, and media networks which if going to strengthen Buddhism, need to create a network associate initiate an MOU agreement with the Sangha University with the temple clergy and the district temples and the districts. Projects must be networked, such as the cooperation of the district, district, with a committee to coordinate the strategic plan for Buddhist reform (CDC) to coordinate. 2) Monitoring and evaluation system (PDCA), consisting of focusing on follow up the results and evaluate them. There are workgroups that monitor the success of the plan. There are success criteria of the plan, must be put in years like the education plan. Define success factors as indicators monitoring and evaluation must be a follow-up to recommend is a meeting to follow up on work and have an award recognition system for proposing the use of

quality assurance criteria for excellence by non-profit organizations evaluation of the temple by means of sufficiency economy, namely understanding, access, development, and 3) innovation driving the reform of Buddhism business, namely the process and innovation that drives the movement, namely 13 + 1, as a strategic creating innovation will come out as a collaborative development curriculum methodology, must build provincial temples, model, systematic guide planning choose community area. To develop as a model, must do vision to action, which is a development which is an extension of a project that provides continuity of operations to achieve results as specified in the map's indicators.

C. Results of the Buddhist reform process.

The opinions of experts about the results of the Buddhist reform process consist of adapting to the context, learn culture, have a week with knowledge and human development, mental well-being and mutual acceptance. There are interesting issues from a professional perspective from a dialogue taking lessons from participation in driving the strategic plan for Buddhism reform as the developed model.

The result of the Buddhist reform process consists of the places of worship, physical, cleanliness, tidiness, pleasantness, pleasant sight, charitable progress, listening, and prosperity, received impressive service, think of it as an impression. The abbot and assistant must have the knowledge, ability, attitude, attachment, and acceptance. Temples bring their own strengths to develop by analyzing each measurement according to the context, each temple understands the plan. Monk understands and encourages with a local body to help teamwork. There was a positive attitude of the Sangha Administrative Officers leading to the participation of the clergy administrators that will lead to excellence.

D. A Model of the Buddhist Reform Process for Peaceful Society

Model of the Buddhist reform process for peaceful society showed the relationship between the variables within the model of the Buddhist business reform process for a peaceful society. It is a model that offers a way to transition from reform to practice. The core of the model is the variable in the process of Buddhism reform which can explain the process through 4 important variables which are human

development, system development, mechanism development, and transfer of strategic plan for Buddhism reform which in human development focused on leadership to understand the context, knowledge, vision, and morality for system development. It has focused on the development of communication methods of governance, rules, and model communities including the development of mechanisms, such as the push for the establishment of the strategy management office that create performance indicators to apply information technology. Action research process and dynamic mechanism for implementing the plan and the necessity and the important thing is that the transfer of maps must have the important components which are knowledge used to transfer plans, the expertise of the plan taker. The recipient can adjust and use the plan and creating a guidebook for implementing the plan in line with the Buddhist reform strategy that is practical and has a common understanding of how to apply it in different areas throughout the country.

From the process of Buddhist reform towards the creation of a peaceful society need to have important variables that drive towards the goal are network cooperation innovation driving the reform of Buddhism affairs and the process of monitoring and evaluation in which the cooperation network consists of capital network, knowledge network, community network, and media relations network. As for the innovation driving the of Buddhism reform, innovation will be promoted through the implementation of the project in accordance with the administrative framework of the Sangha administration in all 6 areas, including governance, religion, education, welfare, public utility, and public access aid and the follow-up and evaluation process, consisting of plan, action, check, and improvement. The cooperative network variables innovative variables driving the reform of Buddhism affairs and these 3 monitoring and evaluation process variables will act as mediators which will lead to the creation of a peaceful society with important components which are ability to adapt to the context and cultural learning creating a place to have the environment and knowledge in the development of people in the community and society including promoting activities to develop mental well-being that leads to mutual acceptance.

Model of the Buddhist reform process for a peaceful society, it is a figure that conducted the lesson learned from the meeting of experts in the seminar, taking lessons from participation in driving the strategic plan for the reform of Buddhism with experts in the reform of the Buddhism affairs administration of the clergy, academics, educators, researchers, and Buddhists. Therefore, the model of the Buddhist reform process for a peaceful society Therefore, it is a model that is suitable and feasible in practice in order to drive the reform of the Buddhism.

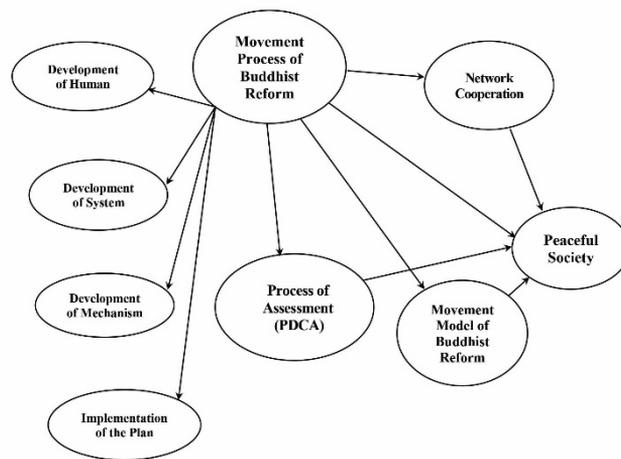


Fig.5 A movement model of Buddhist reform for peaceful society development

Discussions

From the evaluation of the reform of Buddhism business in accordance with the strategic plan for the reform of Buddhism in 2017-2013 under the vision Buddhism is stable, maintaining the Dhamma, leading the society to sustainable peace. There is still research that has studied driving the Buddhist business reform at the provincial level. That has been implemented in accordance with the Buddhist Reform Strategic Plan 2017-2012 “Implementing the Policy” such as Pannatorn Thianchaipruek and the group.⁴ “The form of management for the stability of Buddhism at the provincial level” The research found that the management of all six clergies, including governance, religion, education, propagation of Buddhism Public facilities Education

⁴ P. Thianchaipruek, “Management Style for Buddhism’s Security at the Provincial Level” Research Report, Mahachulalongkornrajavidyalaya University Ratchaburi Buddhist College, 2018.

And public welfare by applying it together with management factors, such as budgets, raw materials, materials, equipment, and personnel, in order to ensure stability and exist with safety from all dangers. To be stable in Buddhism, it relies on four companies, including monks, nuns, laymen, and laymen, helping to maintain and maintain stability and permanent importantly the role of Buddhist monks. Administrators of Buddhist schools play an important role in helping Buddhism to be stable. The reason is that it is the authority in management and the closest to Buddhism also found that the management style for the stability of Buddhism at the provincial level

1) the topic of Buddhist stability: (1) Apply the moral system to the management of the Sangha, (2) Build faith and confidence from the people, 2) Maintain Morals include (1) the development of knowledge of the Sangha Administrative Officers in all aspects, (2) the development of forms of protection and examination of the Sangha to be modernized, 3) topics leading to a peaceful and peaceful society consisting of (1) the reform of the Buddhist reform according to the mission of the Sangha, (2) the development of Buddhism as the center of Buddhism in the world. The research results were in the same direction as the research of Phrakhu Suthathipitak (Nampung Suthammo) called "The development of the clergy administration in Prachuap Khiri Khan province". The results of the research found that guidelines for the development of the clergy administration in Prachuap Khiri Khan Province Proceed as follows: 1) Planning: Administrators should have continual government planning. There is a meeting to discuss the management in order to plan in the specified direction. 2) Organization: Organize the administrative structure of the Sangha to be constantly changing and developing, provide opportunities for personnel with the knowledge and ability to manage. There are changes of suitable personnel to perform duties. 3) Order: Sangha Administrative Officer is a government official. There is a duty to supervise monks and novices to be in good order. 4) Coordination: Buddhist monks should have coordination and contact with the assistant abbot, abbot of the subdistrict, district deities, and provincial deities, etc. Cooperate together to take care of the good order in that area. 5) Control: the Sangha Administrator has the duty to control all administrative resources of the Sangha shall be in accordance with the hierarchy of

government, financial audits within each temple. Guardians should be presented as an annual report to the provincial primate.⁵

In addition, past research issues reflect the situation of the Sangha's administration and the ways of managing the Sangha's affairs for the stability of Buddhism, such as Phrarajamethi (Vicha Aphipanyo) and Somsak Bunbun. grandfather⁶ did research on "Guidelines for the development of the Sangha for the stability of Buddhism" found that the guidelines for the development of the Sangha for the stability of Buddhism must cooperate between the 4 Buddhists by promoting the theory education, laboratory, and a comprehensive understanding of the consequences of conduct in accordance with the principles of discipline and threefold principles with guidelines for the development of the Sangha for the stability of Buddhism, consisting of the integration of the administration of the Sangha to be in order administration support clergy and the development of the potential of the Sangha in line with the research of Phrakhru Santi Thammaphirat (Boonchai Santhirot) studied research on "The development of the form of governing the Sangha clergy in the area of Sangha Region 15". The research found that form of governing clergy Section 15, there are planning processes that promote the quality of the Sangha administrative monk. All levels clear organization uses the same rules, regulations, and rules, send personnel to study various fields in order to enhance the vision, experience, quality and operational efficiency, bring the law regulations of the Sangha and the government to create rules for joint mission and have a supervising committee to closely oversee each department.

However, leadership in the Sangha administration is an important factor in driving Buddhism success, such as the research of Thanee Suwannapathip, Maha Santi

⁵ Phrakhru Suthatham Phitak (Nampung Suthamamo), "The development of the governing monks in Prachuap Khiri Khan", Ph.D., (Buddhist Management Program), Graduate School: Mahachulalongkornrajavidyalaya University, 2014.

⁶ Phra Rajamathi (Aphichapanyo) and Somsak Bunpoo, "Guidelines for the Development of Buddhist Monks for the Security of Buddhism", Ph.D. Thesis Buddhist Management Program, Graduate School: Mahachulalongkornrajavidyalaya University, 2016.

Thiraphattho and Phramaha Somboonwutthikaro.⁷ Study the leadership in the Sangha administration in ASEAN. The research found that the Buddhist doctrines for promoting the Sangha leadership in Buddhism consist of prejudice 4, Papanik Dhamma 3, Iddhipada 4, Bala 5, Bhavana 4, Kalyanamitta 7, Phra Dhammakaya 5, Buddhist teaching methods 4, Samphaya 7, Phromviharn Dhamma 4, Sangahavatthu used in the administration of the six clergy, consisting of governing, religious education, welfare education, propagation, facilities and public welfare.

Important factors will lead to the strategy of Buddhist security building to be successful. Under the organization's values is dedicated to Buddhism towards sustainable social development in the age of globalization, there is a work of Maha Krisikitthisop Sophono and his team⁸ to research about Strategies for managing strong monk organizations in the era of globalization, it is found that 1) the general conditions in the administration of monastic organizations at present have found that the monks have a large number of human resources with knowledge, competency, and operational skills, but found the weakness is such clergy still lack good support from the patriarchs resulting in the knowledgeable monks to gather in only the temple or large school which is more ready resulting in small measurements, lack of personnel for continuous development while the opportunity of the clergy is having their own clergy act and having government agencies set up specifically for the responsibility of the Sangha having modern technology will support the administration of the clergy more efficiently. As for obstacles, it was found that the clergy were confronted with cultural diversity. Economic progress makes people do not have time to measure intervention from government policy, and the abuse of media of Buddhists in addition, this research proposes a strategy for the management of a strong monk organization in the era of globalization. There are 8 strategies which are 1) strategies for procuring

⁷ T. Suwanprateep, Phramaha Santi Thiraphattho and Phramaha Sombunwutthikaro, "Leadership in Sangha Governance in ASEAN" Research Report, Mahachulalongkornrajavidyalaya University: Baalee Sueksa Phutthakos Nakhon Pathom Campus, 2017.

⁸ Phramaha Krisda Kitisophopo, et al., "Strategies for managing strong monastic organizations in the era of globalization", Research Report, Faculty of Social Sciences Mahachulalongkornrajavidyalaya University, 2017.

sources for budget support, 2) strategies for strengthening love harmony for Buddhists, 3) strategies for restoring good traditions to maintain, 4) strategies for bringing Dharma to practice, 5) strategies for creating strong heirs, 6) strategies for creating a good image for the organization, 7) strategy for the development of modern technology systems, 8) strategies for public participation. In all these 8 strategies, if the Sangha proceeds continuously, it will make the Buddhism security strategy successful under corporate values meaning devotion to Buddhism towards sustainable social development, every strategy is built for the mission of the organization to be successful and the research of Phramaha Suthep, has studied research about the ways to drive the Buddhist reform strategy of the Bangkok clergy have found that the ways to drive the Buddhist business reform strategy of the Bangkok clergy consist of 2 main ways: 1) The development guidelines of the Bangkok clergy are divided into 12 sub-ways, and 2) the guidelines for enhancing the efficiency of the points that should be developed are divided into 9 sub-ways and there are policy proposals to the Bangkok clergy, namely 1) promoting the teamwork of the clergy, 2) mobilizing, allocating and managing resources efficiently Participation, 3) the development of the clerical organization management process in order to create the attachment and acceptance of the administrators of the clergy and the secondary administrative monks, and 4) the development of database and information systems for planning Management of the clergy Including social communication to create awareness and understanding for the public and 5) the development of collaborative networks with government and private agencies in the area mission integration to strengthen working between organizations.

Recomendations

A. Recommendations for Practices

1) Making a Manual Plan for Implementation of the MAP-Manual Action Plan and the plan leader to apply according to the level of leaders used at both regional levels, provinces, districts, sub-districts and monks have different context and details. Therefore, MAP must be done separately by administrative level to lead the strategic communication plan based on Buddhism as the base for communication. BMS-Buddhist

Message Strategy Plan for Buddhist communication strategic communication in collaboration with the network of monastic universities and related agencies using a mentoring system was set.

2) The criteria for the success of the master plan project are not clear and there are no benchmarks or KPI to capture those achievements. How can it be extended to make sure what is the true measure of the success of the project? The creation of indicators in terms of productivity as according to the indicators, created in the context of governance and the criteria for measuring success in terms of dimensions of delivering to society. This criterion is based on the knowledge of Buddhism. BKPI-Buddhist Key Performance Index such as in creating a peaceful society the result of learning in Buddhism has indicators which are called 4 prayers which are physical development, morality development, mental development and intellectual development.

3) Information management and efficient use and having an efficient database that is about IT- Information technology, systematic information management technology. System and network administration creating the Sangha database so far, we have created a Buddhist 4.0 website which is still lacking, publicizing and publicizing to reach a wide target group. Therefore, knowledge management database making by collaborating with networks such as Sangha University to help monitor systematic data storage.

B. Recommendations for Further Research

1) The development of research in parallel with the driving of the reform of Buddhism, see that the peaceful society which the reason is strategic reform plan which leads to a peaceful society, offering innovation, looking at the following variables: a peaceful society that, therefore, in driving the Buddhist reform should conduct parallel research during the driving of the plan by proposing research on causal models which will make progress and get to know the relevant factors for driving the map more efficiently and in accordance with the context.

2) Research and development, community building model for driving Buddhism reform is a model for the Sangha Administrator at the regional, provincial, district and sub-district levels to guide the implementation of the plan in accordance with the 6 missions, KM knowledge management in one's own area is a guideline to propose a model in order to be a role model and expand to other areas.

3) Based on the research that has created a model for the reform of Buddhism for a peaceful society that can be linked to the design of the next research using the analysis of the Structural Equation Model by collecting data from a group of monks who participate in the reform of Buddhism. This is to obtain a model that is consistent with the actual operating conditions.

Conclusion

A Movement model of Buddhist reform for peaceful society is a model that offers a way to transition from reform into practice. The core of the model is the variable in the process of Buddhist reform which can explain the process through 4 important variables consisted of human development, system development, mechanism development, and transfer of strategic plan for Buddhism reform. Human development focused on leadership to understand the context, knowledge, vision, and morality. System development has focused on the development of communication methods governance, rules, and model communities. Development of mechanisms such as the push for the establishment of the strategy management office, create performance indicators, applied information technology, use action research process and dynamic mechanism for implementing the plan. The necessity and the important thing are that the transfer of plan should have the important components which are knowledge used to transfer plans, and the expertise of the plan taker. The recipient can adjust and use the plan, and creating a manual for implementing the plan in line with the Buddhist reform strategy that can be put into practice. In addition, the process of Buddhist reform towards the creation of a peaceful society need to have important variables that drive towards the goal are network cooperation, movement innovation of Buddhist reform and process

of assessment. In which the cooperation network consists of capital network, knowledge network, community network, and media relations network. As for the movement innovation of Buddhism reform, innovation will be promoted through the implementation of the project in accordance with the administrative framework of the Sangha administration in all 6 areas including governance, religion, education, welfare, public utility, and public access. The assessment process consisted of plan, do, check, and act. The cooperative network variables, movement innovation of Buddhist reform and process of assessment will act as mediators which will lead to initiate a peaceful society.

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