

แนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะ ภายใต้สภาวะสังคมผู้สูงอายุของประเทศ Guidelines for Role Development of the Temple as a Public Space Under Aging Society

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งานวิจัยนี้มีวัตถุประสงค์ 3 ประการ ประกอบด้วย (1) เพื่อศึกษาแนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุในทัศนะของพระสงฆ์ (2) เพื่อศึกษาแนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุในทัศนะของผู้สูงอายุ และ (3) เพื่อศึกษาข้อสรุปแนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุ ผู้ให้ข้อมูลหลักรวม 48 รูป/คน (เจ้าอาวาสของวัดพัฒนาดีเด่น 16 รูป ผู้แทนจากชมรมผู้สูงอายุ 16 คน และ นายกองจัดการบริหารส่วนตำบลและนักวิชาการ 16 คน) เป็นงานวิจัยเชิงคุณภาพโดยใช้แบบสอบถามปลายเปิดและการประชุมกลุ่มผู้เชี่ยวชาญ ด้วยการวิเคราะห์เนื้อหา

ผลการวิจัยแบ่งเป็น 3 ส่วนหลัก 1) แนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุในทัศนะของพระสงฆ์ต้องเริ่มจากการน้อมนำหลักธรรมมาเป็นพื้นฐานให้สอดคล้องกับภารกิจ 6 ประการของคณะสงฆ์ โดยเฉพาะภารกิจด้านการสาธารณูปการ 2) แนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุในทัศนะของผู้สูงอายุ วัดต้องมีบทบาทเป็นวัดเชิงสังคมสงเคราะห์ที่มีสถานที่เอนกประสงค์ที่หลากหลายพัฒนาสิ่งแวดล้อมทั้งภายในวัดและบริเวณโดยรอบวัดผ่านการทำงาน of ชมรมผู้สูงอายุที่มีกิจกรรมอย่างต่อเนื่อง 3) ข้อสรุปแนวทางการพัฒนาบทบาทของวัดในฐานะที่เป็นพื้นที่สาธารณะภายใต้สภาวะสังคมผู้สูงอายุ พระสงฆ์ต้องเป็นแบบอย่างที่ดีและมีภาวะผู้นำสมัยใหม่ที่รู้จักสร้างเครือข่ายร่วมกับชุมชนที่มีตัวแทนคือผู้สูงอายุและส่วนราชการรวมทั้งส่วนภาคอื่นๆที่เกี่ยวข้องผ่านการใช้หลักการบริหารสมัยใหม่และเทคโนโลยีที่เหมาะสม

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Abstract

This research has three objectives which are 1) to study the monks' point of view in developing guidelines for role development of the temple as a public space in an aging society 2) to study the elderlies' point of view in developing temple as a public space in an aging society and 3) to study how to develop the role of the temple in an aging society as a public space. There are 48 key informants (16 abbot of excellent development temple, 16 representatives from the elderly club and 16 presidents of the Tambon administrative organization and academics). This is a qualitative research which use content analysis on open-ended questionnaire and expert group meeting.

The study indicates that: First, the monks' point of view in developing guidelines for role development of the temple as a public space in an aging society: dharma principle must be the basis and in accordance with the 6 missions of Sangha, especially in the mission of public facilities. Second, the elderlies' point of view in developing temple as a public space in an aging society: the temple must be a social welfare temple that has multi-purpose venues within the temple and the surrounding area. Last, develop the role of the temple in an aging society as a public space: monks must be good "role model" and have modern leadership by creating a network with representatives from the elderly communities and government agencies as well as other related sectors through the use of modern management principles and appropriate technology.

Keywords: *Temple, Public space, Elderly society*

Background and Importance of the Problem

Buddhism is a national religion. Temple is therefore an important place. Temple is a center of the minds of Buddhists and the center of communities, social and public. Therefore, the bonding of the temple and the community has long been in the form of mutual benefits. Moreover, temple is a center of social activities and a component that is indispensable for each community at each level, even the present. (Senachai. 2015: 93) With such status, temple plays an important role to Thai society from the past until the present.

However, Thai society currently has other institutions to take charge the role of temples. The role of temples and monks decreases. For example, there is a school that teaches the elder son instead of temple. There is a hospital to treat people instead of temples. There is a theater that provides entertainment that is not limited to the season instead of temples. So, temple has changed its role and adjust the role. In the beginning, the role was adapted to modern science and science with various

educational fields other than the principles and Pali to support the national education curriculum that emphasizes Thai nationality and cope with changes from the Western. However, adjusting the role makes temple become a monastic institution that is tied to the patronage of the state, resulting loss in monk's potential, and still standing, lacking continuous development. (Sithongdang. 2009)

Temple that has been changed from being a center of society has been adapted to be a part of the society under the rules that are tied to the public sector, thus making it difficult to develop. Therefore, adjusting the role of the temple is important. For adjusting the role of the temple, Wisalo (2003) said monks need to adapt their roles to the public, starting with the opening of the temple for the community to take more responsibility, such as education, construction, finance. As for the people, they have to learn towards the monks through joint administration and responsibility of the Sangha or being a sponsor of academic personnel in policy formulation, planning and operations. As mentioned above, the current measure of the temple must therefore adapted to be a public space of the community, not just a physical area, but an area that is related to everyone, accessible or shared with all members of the community. (Chaijan and Laiprakobsup. 2016) Therefore, in this research must study the role of the temple especially in the present time to be a "public space" in the context of the role of temples toward the elderly because Thai society is entering to aging society due to the trend of population structure changes. (Kantawong. 2010) When a person enters an old age or retires, they will have more free time, thus causing boredom and separated from society. Many elderly people are faced with physical, mental, emotional and social problems. Therefore, leisure activities for recreation or for learning new things or serving others is important for the elderly because it will bring satisfaction and feel that life has more meaning. The activities that are related to the elderly in Thai society are the most inevitable is Buddhist activities. The elderly at retired turns to the temple because they believed that they could create their own merit in the future (Vahiradhammo. 2011). For Buddhism, there are a social capital that can be developed and deployed to support aging society. In addition, it is found that lifelong learning will help the elderly to have a good quality of life and can rely on them. (Thammapitaka. 2000) Moreover, temple is an area where the elderly has shown their potential and knowledge, ability and social life together with people of the same age and another age.

In this regard, this research chooses to study temples in rural areas because the temple in this area still has a meaning to the way of life of Thai society. But if there is lack of awareness to improve the role of monks in these areas, these things will deteriorate because rural communities are changing. (Phanthadaporn. 2016) This

research is to study the role of the temple in order to achieve the characteristics of “Role Model” from the outstanding performance development temple to study the guidelines for role development of the temple as a public space of the community under aging society from those who directly related to temple: the monks and the people who own the land and to find a conclusion on the development the role of the temple under aging society as a public space of the community to its full potential.

Research Objectives

This research has 3 objectives which were (1) to study the guidelines for role development of the temple as a public space under aging society in the view of the monks. (2) to study the guidelines for role development of the temple as a public space under aging society in the view of the elderly. And (3) to study a conclusion on the development the role of the temple under aging society as a public space.

Literature Reviews

Current knowledge related to issues of “public space” is tied to the concept of the postmodern which has a different perspective on the “area”. Lefebvre (1991) explain that the current area is “the product of giving meaning to people in society” in which the meaning or identity that is created for a particular area that arises from the interaction of all three areas: Physical Space, Mental Space and Social Space. For “Public Space” in the past, it was described as physical as well as the concept that public space was not just a physical area, but an area that is related to every people that are open to access or share with all members of the community. By expanding the scope of the concept of public space today, more studies are needed to consider other factors that are not just the physical view of the public space, but It must study public space in a view that is related to other issues, including political, economic, social and cultural perspectives that are tied to that public space. For the study of public space in social culture area, Arendt (1998: 52) define a public space as “Public Space as the Common World” which arises from the fact that people live together in a participatory manner. This theory considers that “World” does not means “Earth” or “Nature” but world is “Human Artifact” means the relationship that makes humans live together in society. For example, in a world in which humans create relationships in “Mass Society” The public space is like a table with people sitting around in a circle that consists of people who are related to each other and people who are separated from one another, even if sitting on the same table. So what man created at the same time in this world is coexistence, relationship but at the same time there is a separation. In addition, for the word “public”, there is a characteristic of a political community in

which people realize their existence together, resulting in a political community based on a variety of differences that are linked by talking on public issues that are common opinions and interests. A public space is a physical area that has mutual benefits, visible and accessible from all members of the community, demonstrating the relationship between the public area and private area which the concept of “Being Together” in the conditions of public interest sharing. Therefore the public area consists of (1) accessible area (2) everyone can be used and (3) it is a permanent area.

For guidelines that will lead to the success of public spaces Carmona et al (2013) proposed that there are 4 issues, including 1. Comfort and image considering from safety, charm, history, attractiveness, spirituality, suitability, walkability, greenness, and cleanliness 2. Access and linkage considering from readability, walkability, reliability, continuity, proximity, connectedness, convenience, accessibility 3. Uses and activity considering from uniqueness), affordability, fun, activity, usefulness, celebration, vitality, indigenusness and 4. Sociability considering from co-operation, pride, welcoming, diversity, storytelling, and interactivity.

In the case of “temples” that are not directly public areas, if considering by basic concepts, as Carr et al (1992) states that being public space consists of five rights over areas: (1) right to access and stay (2) right to freedom of action (3) right to claim and use resources (4) right to change and improve and (5) ownership rights. However, temple is regarded as the most important religious place of Buddhism. For the role of the temple, it is a unit that is spread all over the country, especially the temple that is adjacent to the community. Temple has played an important role in Thai society since the past until now, including ties with individuals, communities and societies, and has been associated since the birth through the last part of life.

Religious work group, Office of the National Education Commission (2000) summarizes the roles that are desirable for temples and monks and the development of Thai society at present is role according to the 6 missions of the monks according to the Faculty of Acts, BE 2505 (No. 2) BE 2535, consisting of administrative work, religious work, religious education, welfare work, theology public utilities and public works which every measure has performed according to the potential of each temple. For the relationship between the elderly and Buddhism, Buddhism can help the elderly understand themselves. Knowing their own values, accepting change as the normal of life (Kamonpornvichit, Thaoprayoon, and Wathitsunthorn. 2005) The Buddhist temples are the meeting place for the elderly by the elderly who come to the temple to practice meditation because of suffering caused by work and those around them or have faith in the monks and are bound to the temple and feel that the temple as a second home (Santawachart. 2008). In addition, temple is also an area of experience

exchange, knowledge and news interaction place, acting as a source of advice to the elderly and people who suffering both physically and mentally. (Butsawong. n.d.)

About the role of temple in the past, temple is the center of ethics training as an important institution in both education and other aspects of society and is a source of art in various fields, as for monks who act to receive Buddhism, they are regarded in society as being virtuous who should be respected. The temple is the center of society, which has brought the principles of the teachings of the Lord Buddha as important principles of life, such as gratitude, obedience to adults, forgiveness, kindness etc. At the same time, there are links to Buddhism with traditions and culture such as marriage, Songkran festival. As well as the culture of worship that Thai people have inherited until the Thai culture is unique to the nation which can be said that since the past Thai people are close to Buddhism that causing Thai society to live happily together. However, at present, Thai people are distant. Temples may be caused by environmental changes. Social change is a more urban society, people are not interested in each other. The temple is no longer necessary. (Khaitakhop, Pimklat, & Patitungkho, 2017) Therefore, this research aims to study the ways to increase the role of temples, especially as a public space for the elderly to find a new alternatives to develop the role of temples under the aging society conditions of country in the future.

Research Methodology

This research, sample selection with nonprobability sampling by purposive sampling. For conducting research to response the first research objectives from the key informants, including the abbot and the executive of the development temple which outstanding performance in 2016 according to the announcement of the National Buddhism Office, 8 temples, two samples were measured: the abbot or the representative and the monks who were directly involved in the temple administration.

Total are 16 main contributors. To meet the second objective, key informants are the representative from the elderly club near the community temple. There are 2 people in each community, including 16 key informants. To meet the third objective, key informants are the president of the sub-district administration organization or representative. There are sampling 1 unit, 8 people each, and academics that have knowledge related to the development of temple work in the community of 8 people, including 16 key informants. Total are 48 key informants.

The research tools were open-ended questionnaires and expert group meetings. Study guidelines for the development of the role of the temple as a public space under the conditions of aging society from the three groups of the main contributors mentioned above by studying the concept of Carmona et al (2013), which describes

ways to lead the successful use of public spaces from the 4 main variables, including 1) comfort and image (the space where an area can makes people feel comfortable, and has a good image suitable for being a Buddhist landmark) 2) access and linkage (the space where an area can support to use, convenient, sufficient and easily accessible) 3) comfort and image (the space where an area can utilizing in full potential and having activities for people to use a variety of locations) and 3) sociability (the space where an area can joint activities of people in the community and can create pride for the locality as well) by content analysis in various aspects of the development of the role of the temple as a public space under the conditions of aging society.

Results

Research results are divided into 3 main parts.

1) The guidelines for role development of the temple as a public space under aging society in the view of the monks in 4 aspects; consisting of comfort and image, access and linkage, uses and activity, and sociability

In comfort and image (1) the principle should be used as a basis for formulating strategic goals, including setting guidelines with two main principles: compliance with the principles and practices of virtue. And (2) maintain and develop the activities of the temple as if it had been.

In access and linkage (1) Integration of various units related to the mission of a particular temple that is the main component of a temple that is not only a monk. And (2) should increase the role in terms of social welfare

In uses and activity (1) there should be carried out in accordance with the 6 obligations of the Sangha: administration, Religious education, publication, educational support, public benefit and public assistance, especially the adoption of public benefit obligations. (2) Coordinate with various units within the temple and other agencies especially by adhering to the principles of cooperation between home temple and school with the principle “Boworn”.

In sociability (1) Monks must be aware of the previous duties according to the discipline and improve the old roles in new ways to suit the changing social conditions. (2) There should be a study of the alignment activities between the temple and the modern community by using the temple as the center.

2) The guidelines for develop the role of the temple as a public space under the conditions of aging society in the view of the elderly in 4 aspects; consisting of comfort and image, access and linkage, uses and activity, and sociability.

In comfort and image (1) they should to use the place of the temple to organize many activities. For the elderly, the temple should be used as an elderly school with the principle “Boworn”. (Home Temple School). (2) There should be develop the environment both within the temple and the surrounding area by sharing ideas with villagers. (Especially the elderly) And (3) the temple must not be an economical Buddhist temple, but a social welfare temple whereby the elderly must participate in other Buddhist activities.

In access and linkage (1) they should promote the bond between the temple and the elderly that have been in the past, especially activities related to cultural traditions. (2) There should be a place to be suitable for use especially for the elderly. (3) The elderly, including the leaders in the area should be the core and become a bridge to develop the role of the temple to keep the current changing situation. And (4) they must have a clear layout of the buildings in the temple to be easily understood and can contact any agency easily.

In uses and activity (1) there should have a multi-purpose facility, including a multi-purpose building that is ready to use. And (2) the establishment of an elderly bitter activity.

In sociability (1) there should be a revival of local cultural traditions that are different in each community and there should change something old to be a new item for meet the situation in nowadays. And (2) encourage communities to participate in the development of temples to be public spaces in all sectors to be thoroughly utilized.

3) A conclusion on the development the role of the temple under aging society as a public space in 4 aspects; consisting of comfort and image, access and linkage, uses and activity, and sociability

In comfort and image. The administrators of the Sangha should define and promote the development of the temple to be a Buddhist learning source.

In access and linkage. There should be a policy to use technology of all temples to support the changes of the modern world and integrate modern science and Buddhist administration.

In uses and activity. There should focus on participation in important Buddhist activities and must apply modern management principles to work.

In sociability. There should be budget support in the implementation of related projects from all sectors. However, monks should still be the core of various activities.

Summary and Discussion

First, the guidelines for develop the role of the temple as a public space under the conditions of aging society in the view of the monks. It must start from bringing the drama principles for setting strategic goals, including setting guidelines that maintain and develop the activities of the temple as it used to be in accordance with the 6 missions of monastic, especially in the mission of public utilities, including the alignment of activities between the temple and the community through work, coordination with various units within the temple and other agencies in order to keep the current situation in which the society has changed. In accordance with the research of Siriwan (2013) which has 3 main purposes which were (1) to study monks' roles in locality development. The research was a case study of Theppuranaram Temple Thaphra District Muang District Khon Kaen Province. (2) The research was also aimed to study affecting factors towards the monks' roles in locality development and (3) to study problems and obstacles of the monks and ways to promote the monks' roles in locality development. The findings which related this research is that In general, the following monastic roles have been applied by Thai monks in local development. Those 6 roles include, (1) the roles in administration-an abbot, usually a senior monk is responsible for an overall administration of the monastery, (2) roles in monastic education-academic studies as well as monastic archives are provided in the monastery, (3) the roles in the dissemination of Buddhist teachings that go in line with The Sangha Supreme Council of both central and local administration, (4) the roles in the construction of monasteries and maintaining sufficient numbers of the buildings and facilities to meet the demands of both the monks and the lay people, (5) the roles in promoting and cultivating morals and ethics for the young in academic institutions, and (6) the roles in developing necessary public welfares in the community. If the monks are not developers themselves, they still develop their local areas as their responsibilities. Some are supporters and some are executors. If the monks are real developers themselves, they always initiate a project promoting their community in term of incomes, moral, and education. The monks in Theppuranaram Temple have their own job responsibilities as they are assigned by the monk hierarchy. The outstanding role is the moral education by using several propagation strategies. The interesting strategy is to use local literature in teaching moral. This is why it is the new stimulating way affecting the Buddhists' attitudes.

Second, the guidelines for develop the role of the temple as a public space under the conditions of aging society in the view of the elderly people. Temple must not be a business Buddhist temple, but a social welfare temple with a wide range of multi-purpose locations, with environmental development both within the temple

and the surrounding area. The temple must have a duty to revive the local cultural traditions that are different and old to become a new and different item in the present through the work of the elderly bitter people who have continued activities with the principle “Boworn”. (Home Temple School) In accordance with the research of Pornsripong, Sasiwongsaroj, & Burasit (2014) which has the objectives to explore how prepared Buddhist temples are for an aging society, which aspects of their preparation are significant, and what factors make some temples different from others. The findings which related this research is that the means to developing the preparedness of temples were: sharing knowledge on best practices of temples, training programs for abbots on active administration, educating monks on aspects of aging, supporting temples in establishing networks, and creating an aged-friendly environment.

Third, a conclusion on the development the role of the temple under aging society as a public space is monks must be a “role model” and have a modern leadership who know how to create a network with communities that are represented by the elderly and government agencies as well as other related sectors through the use of modern management principles and appropriate technology. In accordance with the research of Phraroem Khaitakh (2017) which has the objectives to study the current situation of participation between temples and communities in organizing activities on Buddhist Days and to evaluate the organization by temples and communities. The findings which related this research is that guidelines for participation between temples and communities in organizing important Buddhist activities, consisting of 5 steps: Step 1 Preparation; the monk must be a good model. Monks must create a community network using communication channels by public relations by choosing to use social networks online. Step 2: Initiative, temples and communities must set up teams from volunteers with faith and recruitment. Step 3 Planning, an official planning meeting and public relations plan. Step 4: The operation, relevant agencies operate as planned and must establish the coordination center to collect the details of the operation in order to prepare the performance evaluation. Step 5 Evaluation is to develop the strengths and to fix the defects next time.

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