



A Case Study Transition Rāmañña Dhammācariya Association From A Traditional Hierarchy to A Modern Decentralized Organization

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Abstract

In this study, the researchers studied transition Rāmañña Dhammācariya Association from a traditional hierarchy to a decentralized organization in Mon State, Myanmar. This research took the qualitative approach, utilizing data collected from documents, including electronic sources, as well as interviews and observation during fieldwork. For the case study, the research focused on the association in particular and Rāmañña Mon Sangha organization in general, and it mainly focused only on the transformation of the association. The participants were interviewed on transitional studies and then asked to share their experiences of practicing in administration, decision-making of the association after being appointed from the general members. The results of the study showed that the approach of decentralization phase in the transition from hierarchy to decentralized organization was the deconcentration phase and the process towards to the stage of delegation. However, at the period of the commission, the association transforming was also stepping on devolution, its transform was weakening traditional hierarchical power and growing of democratic and decentralized power. These approaches slightly conformed that transforming of the association had transformed the attitude and practice of the executive members and the mission to reform the movement was active implementation. Besides these, the study will have contributed to the literature on transition, in Mon version, to the summit of Rāmañña Mon sangha, Rāmañña Dhammācariya association, and especially Rāmañña Rottha Buddhist University.

Keywords: Rāmañña, Dhammācariya, Modern Decentralized.

Introduction

The research will study the case of that transitions of the Rāmañña Dhammācariya Association from a traditional hierarchical organization to a decentralization one. Rāmañña Dhammācariya Association (RDA) is an ecclesiastical association established by the Rāmañña Nikāya Mon Sangha (RNMS) since 1972 (up to the present). The headquarter of the association is in the 2500-monastery, Mawlamyine, Mon State, Myanmar. There are the economic, political and social changes in recent Myanmar politic. Due to the impact of this transformation, the administrative structure of the organization has been changed from a traditional hierarchical to a decentralized one. It is the purpose of this research to analytically study the attitudes, perspectives, the process of modernization, decentralization of this association transform; it is also to inquire how the association overcomes its tension.

In case of modernizing the institution is the forceful process of decentralizing hierarchical power and democratizing traditional system. Ideologically, public institutions need to be democratized like institutional power needs to be decentralized. By democratizing of hierarchical structure power, association can make a process of decision making which is accessible for everyone. And by decentralizing the structure, association can transfer the authority from a central to the other local units. As for the consequences of hierarchical power structure system, and conservative traditionalism principles, it is really difficulty for the association to provide the democratic values and decentralized structure in order to move forward. Therefore, modernization in structure became the aim of the new generations who are educated monks since they have encountered the Western rationalism during their Mon sangha's monastic life time.

RDA has existed under Rāmañña Nikāya Mon Sangha furtherance. Rāmañña Nikāya Pariyatti (RNPar), Rāmañña Rattha Buddhist University (RRBU) and Rāmañña Nikāya Parahita (RNP) are under the central line of RDA. Even it has three branches; the central executive committee has a control over these branches. As with much conservative religious organization, the above-stated organizations were formed in the hierarchical structure. Even though some senior's monks are comfortable with the old, hierarchical structure junior's monks want changes. Some innovative functions acted by reformist monk were forbidden from cooperating and participating in an activity of the association. Therefore, in these association, there are two different main types of ideas, and it is raising the conflicts that undermine on truth building and teamwork.

Traditionally, in monastic life, juniors usually pay respect to seniors in terms of hierarchy and seniority. At the same time, for conservative monks, there are prevailing ideology that preserving the traditional hierarchical principles is the responsibility from the aspect of religious value. Subsequently, the different ideology of committee members was deeply dissenting among themselves. The side of conservative senior monks seriously traces to practice in hierarchical structure power, while the other reformist monks side traces to decentralize. If it lets the contentious ideology and structure continues for the future, the association will face social-political transformed into modernization. Lastly, the nature of these dissensions is often found in tradition of hierarchical power structure. Thus, the continuing challenges to the present and future is a way to handle this issues that Rāmañña Dhammācariya association need to be decentralized and modernized on reform movements.

This present study argues that the inevitability of the transition from traditional values to modern organization is the process weakening traditional hierarchical power and a growth of democratic and decentralized power. When facing with the issues of social-political change, the conservative senior and junior monks are still living in traditional, conservative way rather than employing modern approaches. Despite this the reformist seniors and junior monks are convinced that need to reform and modernize the traditional hierarchical structure into a modern decentralized structure.

The committee monks of the association in this study consider their association principles apply to utilizing the modern monastic tradition by the Mon cultural practices and value. They are proud of themselves being faithful servants of the monastic community (Sangha) to serve to promote the development that improved the Sangha in all areas. However, even they have a generosity towards the modernizing of the administrative system through both modern and traditional. They consider themselves as applying a transforming role to seriously the chance of these association to carry out the benefit for the monastic community and Mon society. Self- perception of the non-official Nikāya stimulates them to interest in the function of the association to get access to sufficient organization. Their benefaction conducts their benevolent reformist view that uncountable merit can give physical and mental development. With their best regard, it is hopefully glowed to reform situation for the modernity for the invaluable transition.

Modernization, Democratization and Decentralization

A. Modernization

Nowadays, in Myanmar, the theory of modernization has been challenged and does not capture the entire experience of monastic society as scholars Kawanaaini, McMahan and Swearer have written about. Thus, modernization is a threat to traditional hierarchical culture. Nevertheless, as Kawanaaini described, people have nature and ability to oppose the repression and control. This nature is democratic (Kawanaaini, 2016). As “Modernization” has been defined in many ways, it is necessary to define how this term is used in this study. According to Kumar stated that modernization is a continuous and open-ended process (Kumar, 2016). The Cambridge dictionary has defined “modernization as “the process of starting to use the most recent methods, ideas, equipment, etc. so that something becomes or seems more modern.” Another widely quoted definition is Kawanaaini (2016) definition of modernization as “a transitional process and involves a process of secularization. It systematically challenges religious institutions, beliefs, and practices, by substituting them with reason and science.” Thus, the meaning of modernization in this section is modernization as the focus is on Kawanaaini.

In modern Southeast Asia Buddhism, the sangha organization has been increasingly formalized and centralized, along with the bureaucratic system of the government (Tavivat, 2013). As we were known, the state indirectly imposed organizational structure on the Sangha. For instance, Buddhism in Thailand is not only structured by the official state- imposed system of the Sangha administration, but also by a complex and fluid network of unofficial relations between the Buddhist laity and individual monks and monasteries Prince Mongkut introduced Western rationalism into Buddhism to make it more logical and secure (Tavivat Puntarigvivat & Standford, 2013). Another instance, under military government, known as the New Win government, introduced the centralized sangha order. With the context of purification, perpetuation, and propagation of the law, this is a kind of modernization in its local background (Lall, 2016). However, despite given these reasons, the real intention of the government is to control the Sangha in favor of the government system.

In conclusion, modernist scholars have stated that modernization is a process of individualization, differentiation, specialization, and abstraction. But, it was the process which lacks spiritual welfare, and more values on materialistic society as a result of modernized and developed societies. The religious and traditional scholar had the experience of the crisis of the modernity. Even though they do not explicitly state that if it is to be developed it has to

be modernized, we usually try to be a modern society, the institution with what today world did as a recent. Otherwise, your belief system and the practical value will be disappeared. The process of modernization has to base on the development of both psychically and spiritually value and has to step on the path of the middle way.

B. Democratization and Decentralization

Today, decentralization has been being discussed in the developing countries. Since 2010, Myanmar's governance structure has been transformed into the open policies and transparent political systems. With the effect of the globalized economy and personal politic, decentralization is a significant process in the transition of the country. This study argues that the process of decentralization is inevitable if we want to reform and modernize the traditional hierarchical structure into a democratic system. As scholars pointed out, many countries in Southeast Asia are influenced by religious belief and social performance. Theoretically, the assumption of politic and economic of these countries was dominated by religious values. Myanmar, especially, was embraced by Buddhism as well as Thailand. As Kawanaaini (2016) stated that, Theravada Buddhism contains many ideas that are highly incompatible with liberal democracy (Kawanaaini, 2016).

Generally speaking, monks usually hold the leader position in Buddhist societies in Theravada Buddhism. According to Rondinelli, decentralization has four types: Political decentralization, administrative decentralization, fiscal decentralization, and economic or market decentralization. Among these, administrative decentralization aims to redistribute authority, responsibility and financial resource for providing public service. Indeed, these processes were transferring of responsibility for the planning, financing, management of specific public. In the fact that, international development organization prescribed decentralization as a part of the structural adjustments need to strengthen democracy and promote good governance. Therefore, the decentralized system can be conducive in promoting the improvement and efficiency of the administrative system.

In part, decentralization creates and strengthen democracy. Decentralization has four types; political decentralization, administrative decentralization, fiscal decentralization and economic or market decentralization. Theoretically, democracy can be happened by decentralizing within these four realms or four typologies. Practically, decentralization often fails because of low-level administration and management capacity. Decentralization would probably increase the potential for the elite to control and work in their favor. In the design of decentralization, human resource management should be seen as an essential component. Yes, in democratization, by empowering the ability of mass can keep and create democratic

value, and by innovating good governance with transparent, representative, accountable, and participatory system institutions and produces for public decision making, can establish and produce the process of democratization Religion origination are hierarchical in nature.

They can be contradicted to democratization and decentralization. As religion was the hierarchy, the politicians and state want to influence it for its benefit. Thus, the influence of the state on religion and the influence of religion on state can clash. In our analysis of transition of the hierarchical organization to decentralization, then ideological practices are vitally important: reformation, modernization, and decentralization.

A Brief History of Rāmañña Dhammācariya Association

Rāmañña Dhammācariya Association (RDA) is an ecclesiastical organization first established in 1972 to translate Pāli Tipitaka into Mon Language and to publish it in a book. To respond to the rapid changes and challenges to RMS, to work for the welfare of Sāsana and people brightly, they have built up a Dhamma hall which is called Laviman in 1997. After built the Laviman 1, RDA has grown significantly in size, scope, and breadth, including the handling of the Rāmañña Nikāya Pariyatti of the Mon's monastic education. Today, RDA continues to provide the academic educational services that initially motivated its establishment Rāmañña Rottha Buddhist University along with diploma in Pāli program, its establishment Rāmañña Nikāya Parahita program focusing on holistic community growth, Mon monastic education development, and revitalization of Rāmañña Sāsana in Mon Land. RDA particular team for the translation project is dedicated to translating Pāli commentary through the monastic education and publishing it and Mon Tipitaka book sealer. Programs and services are offered to create empowerment and ideal tools for Mon monastic educational development and to separate the Rāmañña Sāsana into the patriotic of Mon community.

The assembly developed a hierarchy to regulate Rāmañña Nikāya Sangha at the Mon national levels via committees and devised a central governing body of 15 members called the central committee of Rāmañña Dhammācariya association, which would be responsible for all Rāmañña Buddhist monks in the Mon people. The committee also developed regulations to force Rāmañña monks to participate and support. The committee which consists of 15 members, including a chairperson, two vice-chairpersons, one secretary, two vice secretaries, one financials, joint financials one, one accountancy and two vice accountancies, all of whom are appointed in the Rāmañña Dhammācariya assembly. Until 2014, appointment terms lasted a year. Since 2014, the association has cut term lengths, with a quarter of seats changed every three years.

In theory, the Committee oversees the violation of the constitution, the traditional regulatory framework of Rāmañña Dhammācariya association Buddhist monk. In practice, the Committee appointment terms were permanent and based on his desire whether to continue or to resign. This body has participated in non-religious affairs. This association has the following responsibilities:

- To enhance race and religion, and education.
- To compilation of Buddhist Treatises Pāli-commentary into Mon literature.
- To publish the Buddhist Treatises in Mon to the whole Mon land.

This committee is responsible for enhancing race, religion and education activity with Mon in Myanmar and abroad. It also undertakes the translation of Pitakas and compilation of Buddhist Treatises. The Rāmañña Nikāya Pariyatti and the Rāmañña Rottha Buddha Takkasi (Mawlamyine) and Rāmañña Nikāya Parahita fall under this committee. Founded in 1982, The Rāmañña Nikāya Pariyatti is a community-based education and examination team organization with over 300 members and over two programs (Kaesara, 2007, p. 64). Each year, it provides for the Pariyatti monks to recite Pāli course as oral examination and to answer the question as the paper examination that has two monastic educational programs, in formerly. But, late gradually, they left the oral exam and just provided for paper examination. At first, the committee had faced a lot of challenges: inner and outer.

The committee holding examination even does not have venues and to sit in the test, and the student's monks have to sit on the floor around the pagoda. Some years, because of the raining, even the exam paper was wet and destroyed by rain. So, they had the bad experienced like this (Jondaobāsa, 2007, p. 50). After they accessed to the place where the headquarter of Mahāsaṅgha Sāmaggī and built an examination hall the test was the relief to many monks (Koñtisāra, 1997, p. 35; Sīlacarra, 2009) Rāmañña Nikāya examination has been the symbol of Mon monastic education until now. In 2018, it reached on 34rd and had huge participants listed more than 2000 monks, including Nun. Historically, it examination itself full of the political background and it was an identity of Mon and Mon Buddhism (Jondaobāsa, 2007, p. 49). According to an educated young monk explored in his social media post, “the Mon monastic education of Rāmaññanikāya includes the concepts of Mon national identity.

1) The Mon Sangha of Rāmaññanikāya is the main stable wall in maintaining the Mon monastic education and the Mon literature.

2) The waves of Mon monastic education of Rāmaññanikāya influences on the Mon society.

- 3) The impacts of Mon monastic education strengthen the Mon national identity.
- 4) The Mon monastic education is conducive to nationalism.
- 5) The Mon monastic education of Rāmaññanikāya is worried about its future.

Therefore, though Mon monastic education is under threat of its future, the concept of Mon monastic education of Rāmaññanikāya includes an idea of maintaining the Mon Buddhist culture and tradition, the influences on the Mon society, national identity and nationalism.” On 14 January 2011, RRBU was formally established at a primarily based conference of the Buddhist monk in Mon, with the mission of promoting modern Pariyatti education on Mon. its Pāli name is Rāmañña Rattha Buddha Takksī, which means Buddhist University of Mon land. RRBU have formed in response to the Rāmañña Dhammācariya association, the whole Mon land. In 2015, RBBU educational committee launched the program of Diploma in Buddhism.

In Myanmar Sangha society, nine sects have been officially recognized by the government since 1980. Among of these sects, Mon sangha especially Rāmañña Nikaya including in Central Working Committee as Suddhamma Nikaya. Reformed by the government, Rāmañña Nikaya sangha is left to recognize as Rāmañña Nikaya sects. In 1972, Rāmañña Mon Sangha established Rāmañña Dhammācariya association. Rāmañña Dhammācariya association can be regarded as one of the most influential ecclesial organizations among on Mon ethnic group (Koñtīsāra, 1997, p. 17). This association represents in Mon ethnic affairs, and adviser similar to New Mon State party, Mon political parties, and others secular organizations.

The Problems of Hierarchy in Rāmañña Dhammācariya Association

Rāmañña Dhammācariya association in the traditional period which it before 2007, stabled and had full authority in its association. However, the association has problems and challenges when faced with social and political changed. Changing and transformation were mainly brought about by the young monastic members who have experience of 2007 saffron revolution. Indeed, this association has been engaged in the process of modernizing. Here, we would like to point out that under the traditional condition, the association had had activities such as performing rituals and religious ceremonies successfully. Ideally, it is possible. But, practically, whenever an association or an individual cannot retain and modernize by the changing of society and politics, it will have fewer chances for development.

In the context of Rāmañña Dhammācariya association, even though its administrative system was the hierarchical system (Koñṭīsāra, 1997, p. 18), the association is can earn respect and praise by other communities because of their successful activities. For example, they have many programs such as ritual ceremonies, monastic examination, translating text from Pāli to Mon. Similarly, under the military regime at the national level, the government organizational system is a hierarchical structure one. In the same way, in favor of the structure which is currently existed, the religious institution has also been centralized. For instance, Ney Win made the formation of Myanmar sangha to centralize structure for the purpose that there would be the political influence on religion. Second, in the contemporary period, the religious and social pattern in Myanmar and many organizations such as Rāmañña Dhammācariya had been changed in light of political reform that occurred since 2010. From a socio-political perspective, within the Rāmañña Dhammācariya association, there are four different causes of reform movements can be distinguished. They are the criticism and activities of young, educated monks, the co-operation of young Mon sangha, the participation of modernly educated monk and the planning for a modern educational institution.

Under the four categories, the section will use what we have observed to categorize and point out the causes of the transformation of Rāmañña Dhammācariya association and its consequence and reaction to the various social and political condition in the process of transition. The ideological and structural transition of RDA has changed from traditionalism to modernism in the context of evolving social-political reformation. The historical context in traditional period, the association had an utterly conservative conventional system and hierarchical structure incident. The reformist's movements on the transitional period of RDA have transformed in the context of changing societal attitude. As contemporary context, the association that has reformed its traditional value and practice after facing the modern distinction that participating in modernization and decentralization on administrative structure.

A. The Criticism and Activities of Young Educated Monks

Throughout Myanmar politic history, most of its reform movements, such as 8/8/88 boycott by university students, 2007 saffron revolution of young Buddhist monk are all started and based on the activities of the youth. In the life timeline of human, such being reformist for social, political belief and practice in the growing period, as also being conservative for social status and title. Consequently, since ancient times the humankind faces the conflict that issue typically from the different ideas produced by the young and the old (Rāmañña Center, 2007, pp. 46–48). By replacing the what the present situation need that argued by

young reformist, the development and enlightenment process takes place in the society. So, the argument and the needs of the new generation are instrumental in the tools to develop and modernized. (Rāmañña Center, 2007, p. 50)

B. The cooperation of Young Mon sangha

The first encounter between the elder conservative monks and the younger reformist monks in Mon society occurred along with the social and political change in Myanmar. This encountering is to improve the associational functions and its structure. To counter the top- down system, the reformistic monks introduced modern practice into the association to develop the organization. The association believed that the cooperation from the young monk could help modernize the organization (Kaesara, 2007, pp. 64–66). It is, therefore, necessary to introduce the reformistic and anti-traditional aspects of young monks into the conservative, hierarchical practice.

C. The participation of modern educated monk

The young, educated monks who had university educational backgrounds from aboard, such as India and Sri Lanka, have been participated in the association more and more. After 1996, many Mon young monks want to aboard to study in University. aforementioned was possible because they passed the higher level of the ecclesiastical Pāli examination, known as the pariyatti examination in Myanmar. Many of Mon laities realize that to improve the education and the development of Mon people, they need to support the young to study aboard. Especially, urban middle-class Mon society has established the foundation that help the monk and give scholarship for them to inquire aboard. Moreover, Mon sangha who stay in overseas countries also invite the elder monks who are in high position and conservative to visit their country. The trip is aimed at to fill the gap between the seniors and the juniors. This trip will help reduced the conservative of the elder as well as change the way of their thinking. At the same time, they also will know the necessity of study English, and the learn the modern organizational system that can be employed in social affairs such as administrative system, project planning, etc. As a result, the young, educated monks were accepted.

D. Planning for A Modern Educational Institution

There are critical moments in the history of modern Mon society. These moments led to the establishment of the program for building Mon monastic University. The effort to create University initially started in 2007 and was not successful. Later, when it was launched by the young, educated monks is successful, and the academy is called Rāmañña Rottha Buddhist Academy. Today the academy provides basic courses on Buddhism such as Diploma

in Buddhism. The constructions of the University are initiated in 2011 and up to present. Started from August 2015, the system of modern education has carried in Mon sangha.

The Discussion on Traditional and Hierarchy in Rāmañña Dhammācariya Association

A transition is compared and discussed by three periods: traditional, transitional and contemporary period. It is a comparative discussion on organization between the conservative and the reformist. With different age group, attitude, different perspective an of the organization will be discussed. A conservative hold in traditional view, a reformist a more modern view. The conventional hierarchical structure in the RDA has undergone transition and decentralization. RDA also, conservative and reformist cannot be categorized by age. However, elder monks tend to be conservative; young monks be reformist. In Mon monastic tradition, the organizational structure was formed in the hierarchy, which follows the Buddhist monk tradition.

A. Traditional Period

A hierarchical system is described as a system or organization in which people or groups are ranked one above the other according to status or authority. In contrast, modernization is a continuous and open-ended process. It refers to the transitional process of moving from traditional or primitive communities to modern societies. For instance, while the conservative understanding on modernization as the threat to hierarchical traditional culture, the reformist believed on it as the process that involved not only structural changes but also shift in outlook, including new attitudes toward an openness, liberation, plurality, and individuality.

Nowadays, Sangha societies have been facing with the challenges of modern social- politic system. In fact, with the consequence of the state transition in Myanmar since 2011, the religious institutions and its value and practice system had been shifted to meet the challenges of modernization. Ven. Kae Sara stated as follow: “According to the saying from Pāli ‘Kala Desa Dhana Agha’ the time of yesterday and today are not similar. Time is always changing for it is also the impermanent nature. Therefore, those who are not able to catch up with the times will be left behind while others who can keep with the pace become modernized. The same is true to any organization as well. A modern organization will be prosperous and developed while the out dated organization will be left out dated. The undeveloped and old-fashioned organization will always be left behind.” (Kaesara, 2016, pp.

33–34) (McMahan, 2008). Indeed, Buddhism is the institution which had deeply relied on its lay societies supporting, and the Buddhist institutions had been informed accordance with its societal attitude changing. For change in outlook and perception, modern Sangha institutions tend to be governed by constitution, regulation. With the notion that modernizations are socially constructed and changed in society, the challenges of modern value have forced the religious societies to shift its participants' outlook and practice.

To cope with the problems that organizational disunity, the association need to reform its existing hierarchical structure. It is important to note that in these association there are two different main types of ideas and it is raising conflicts that undermine on team building of all these effect causes be these consequences. of course, the religious association, in particular, RDA dependency on strong leaders. Ven. Teaja, explained his view on the hierarchy as follow: “We have to change; currently, the whole of association practices is conservative. We just are organizing people in some traditional way and not using in some modern style. You see, now we are doing traditional and ancient style. Give speech, talk and then not sharing the tasks and responsibilities. The chairman, can do whatever he wants or not; sometime, some person had overwhelming on the other work-space. Thus, it was increasing the conflicts.”

According to Ven. Teaja have mentioned, this kind of practice is the primary task that to increase the dissenting, conflict and, inversely, to decrease the consolidation of the association. Conservative traditionalism in the organization has hierarchical structure power that effects on their administrative and structural transition to be decentralization, democratization, and modernization. Currently, as a result, observation shows that the transitional movement in RDA has been hindered by religious, traditional practices and systems even though the Southeast scholar had stated that teachings, practices, and monastic institutions of Buddhism in Myanmar had been transformed with the dramatic changes in Myanmar Buddhist word. So, more details concerning the transition that reformation in patterns of ideologies, modernization in structure and decentralization in administration will be explained in the following section.

B. Transitional Period

The transitional process of moving from traditional communities to modern societies refers to the process of modernization. In the understanding of development and acceptance of new technologies, the self-realization and the self-consciousness are the heart of modernity. According to McMahan, the modernity is a condition that refers to a condition of social existence that is radically different to all past forms of human experience (McMahan, 2008). In contrast, according to the oxforddictionaries.com given definition on conservative is holding

to traditional attitudes and values and cautious about change or innovation, typically about politics or religion. After had presented the modernization that refers the process and the modernity that refers to the condition, the transitional phase is the period that takes place and exits between the traditional period and the contemporary periods.

The attitude of the elder committee arrangements for the transform of the structure of the association was stepped back. As Swearer (2010) had pointed, the traditional Buddhism was the heart of the Buddhist society of Myanmar. But the roles of monks have been seriously challenged in contemporary condition. This is clarified by Ven. Kaetu Mālā who said: “Even though we want to apply the modern system in this association, most of the central committee members are still roots in the traditional hierarchical system. RDA activities are just like the festival, unlike a national level movement.

In reality, we have to show up for the new generation more and more developed and helpful such as monthly Dharma journal, yearly supporting scholar monks who can study modern education aboard. Otherwise, RDA was holding for them monastic examination only. It is not able to follow with the new development.” As a result, to ensure the development of Mon people, the monastic community which could be progressive by planning and promoting the modern education. The elaborate this initiative action in which these monks undergo seem far removed from the Pariyatti tradition.

C. Contemporary Period

The socially constructed and changed in the traditional and modern society were the result of the notions behind the modernization. A new form of Buddhism is the result of a process of modernization that has been taking place not only in the West but also in Asia countries for over a century. As Ven. Kae Sara had stated that those who are not able to catch up with the times would be left behind while others who can keep with the pace become modernized; and, the undeveloped and old-fashioned organization will always be left behind. In addition to, according to the definition of Kawanaaini, modernization as “a transitional process and involves a process of secularization. It systematically challenges religious institutions, beliefs, and practices, by substituting them with reason and science.” Thus, McMahan (2008) mentioned that modernization involved not only structural changes but also shift in outlook, including new attitudes toward such as openness, liberation.

For change in outlook, modern institutions tend to be governed by constitution, regulations, and reform to be democratized by the decentralized system. Kumar (2016) had stated that modernization carries the institution and values of society along with it.

For instances of Thai and Myanmar such as King Minguk, U Nu and Ne Win, the Sangha organization had been increasingly formalized and centralized, along with the bureaucratic system of the government (Kawanami, 2016; Tavivat Puntarigvivat & Standford, 2013; Walton, 2016). With the impact of Myanmar's governance structure has been transformed Since 2010, the monastic institutions, and particular the RDA has been discussing on the process of modernization which include reforming and decentralizing that were the challenges it. Therefore, this section presented that the process of modernization and decentralization are inevitable if we want to reform and modernize the traditional hierarchical structure into a democratic system.

Conclusion

The committee monks of the association in this study consider their association principles apply to utilizing the modern monastic tradition by the Mon cultural practices and value. They are proud of themselves being faithful servants of the monastic community (Sangha) to serve to promote the development that improved the Sangha in all areas. However, even they have a generosity towards the modernizing of the administrative system through both modern and traditional. They consider themselves as applying a transforming role to seriously the chance of these association to carry out the benefit for the monastic community and Mon society. Self- perception of the non-official Nikāya stimulates them to interest in the function of the association to get access to sufficient organization. Their benefaction conducts their benevolent reformist view that uncountable merit can give physical and mental development. With their best regard, it is hopefully glowed to reform situation for the modernity for the invaluable transition. Their vision arises to be following the ideologies of the modern monks that modernization is more flexible to be stable in the social-politically condition in democratic society of Mon. In reality, young-reformist-led monastic association irregularly accomplishes in modest lifestyle. As a result, the unlimited-age-reformist-led organization was integrated into the gradualist-led administrative system in few years after the amended constitution of the association in 2014. The first amended constitution enabled the young monks to access and introduce the organization to the decentralized structure that provides the democratic practice and value.

The Rāmañña Dhammācariya committee monks and the administrative structure of the association took an actual meaning state in religious and national aspects of ancient and modern Mon's society. The association and its committee members played basic ethical-social and nation educational value in the culture of Mon activist masses who in turn became the

revelatory person to lift the monastic community and the Mon people. In the contemporary period, even though the monastic community practice re-constructed its authentic value and developed structure, the perception of society has changed. In this day and age, monk and lay, young and elder learn at the modern subject using both by religious and by secular in their performance.

Traditionalist and reformist of the Rāmañña Dhammācariya association have to face challenges related to the secular social and political situations. In socially, the committee team was tolerant that the modern reformists misunderstood on an arrangement of its transitional process. Unstable military government's ruling effects caused the tension; in the relationship management sector, the association communication effort was the trend to the underground system, narrow space, lack openness, ambiguousness and obscurity especially for general and board membership. With the attempt to resolve these problems, the religious association such as monastic community also have to deal with challenges like providing proper management, using apply to systematic administrating and facing some restrictive indication by the state Sangha to ensure control over any ethnic monk activities of the religious sect.

Related to the context of religious official nine sects, the activities of the association such the Rāmañña Dhammācariya association, which it had the political tension with the military government of Ne Win since 1962, has in addition to such challenges. Specifically, the other struggle has the concern with their ethnic and religious identity. Such kind of problems includes less modern technical approach, the biased religious tradition of their existence and their performance concerning their volunteer position in the monk lifestyle.

To cope with the challenges caused by social and political modernization, the committee membership team in the association need to step more on the decentralization and democratization theory. With the changing from military to civil governance system, the threat of unstable government can be overcome. Consequently, the association has to provide the path, the channel to established effective commutations system and to build transparency relationship with other religious networking such as domestic and international. In response to the modern intimidation regarding their work, the reformist committees of the association apply the non-confrontational method in decision-making cases and non-acquiescence method in some. The senior's opinion is to prioritize the decision-making and then give junior's performance access to planning. The reformist takes a harmonious view of the central administrative body. By doing that, the association function enables winning the cooperation of the association and the smooth transition of their reform process. Even though the transform has the risk, the association can be organized to the modern manipulation.

However, the traditionalists also take a non-acquiescence approach to modernization by using their spiritual integrity and their benevolence stimulate for their volunteer aid.

The discrimination that based on the relationship between teacher and pupil is a traditional stereotype of the monastic community. By allowing and accessing young reformist to the core field of the association, the central committee can be provided the credibility of the team. They reckoned on the reformist educated ability, trust building, team working, religious practices, perseverance and tolerant. The reformist also belief and respect to the central committee that has representation on Mon monastic community and can extend the dedication to them. The traditionalist, especially in central committee effort, is also the inspiration on the whole Mon religious community and Mon civil society. In addition, even in Mon ethnic army force, the association charismatic has been influenced along with its revolutionary historical evident. To contribute to the task what they responded is to retain the former primary objectives of the association. On the other hand, how to promote and achieve that results of the functions are the main thing in this transforming process? In the way of the membership who had recognized themselves as the volunteer, not like the permanent staff, it was a hub difficulty in the management operation. With the form of the volunteer, in the level of helping on association and in the concept that gives service on the monastic community (Sangha) get the return back merits in according with the practice of ascetic perfection, it is making hinder to form into the modern administration and democratic system.

Specifically, Budgets lacks allowance on the title of community development is the central issues of overall challenging. To raise hierarchical organizational structure up to the decentralized system, the association have to expand the financial constraints on the line such as contextual awareness, peripheral vision, design thinking and a multi-disciplinary approach for taking care of the vulnerable project, instead of the controlling the association must to empowering. With the changing elder perception on the role of young as the pupil, they must be recognized as members. Even not necessarily need to changes in the overall relationship stereotypical attitudes, the association has accepted the criticism from outside. The general impression of the changing of the association was from the educated young of social-political realms.

Similarly, in the religious realm, young participation seems to be equal and not necessarily to be ageism. The young involvement in the decision-making space that has to relate to the association. The senior does not necessarily consider of young thoroughly enough maturity and have to think on their knowledge. Young position in an independent relationship with creativity and ideology what dominated by modern education, it not based

on traditional and cultural norm such kindship, teacher and pupil, conductor and follower. The value of monastic tradition and culture have shaped and influenced by the traditionalist who extremely on religious function. Also, due to the sangha state ideology of Sangha Mahā Nayaka hierarchical system, the association need to carry out their federations ideology what had been shaped by ethnic politic inherent. Mons organization which formed by ethnicity automatically rooted in the decentralized structure because of they have experienced from the social sense. Nowadays, in the modern organizational system, the equal position such as the networking form, decentralized structure led to purpose from profit.

To sum up, the hierarchical management mode is no longer suited for the challenges of the modern society. Every pillar of a traditional organization is now in flux. Even though conventional monk's utilities the monastic hierarchical system to enhance the exceptional reputation of the authority, it has been the path to transform the traditional attitudes to modern practice in global lifestyle. By shifting from profit to purpose, hierarchies to networks, controlling to empowering, planning to experimentation, privacy to transparency, the association can be seen that traditionalist tend to participate in the modern administrative realm. In senior levels, by comparing with the contemporary developed association, the religious position can be enhanced in equal to current status. Eventually, the traditionalist mindset shifts for organization transformation is the value for monastic members in the future.

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