

INNOVATING NEW PUBLIC MANAGEMENT TO MONKHOOD AFFAIRS FOR COMMUNITIES AROUND THE WAT PA LE LAI VARAVIHĀRA AMPHOE MUANG, SUPHANBURI PROVINCE

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Abstract

This qualitative documentary research was aimed (1) to explore Verse No. 2 of the Sangha Act (No.4) BE. 2560 (AD 2017) amended BE 2506 and BE 2505 on controlling and promoting religious orderliness, religious studies, welfare for education, Buddhist mission, public utility, but particularly on public welfares in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province; and (2). to explore innovative New Public Management to monkhood affairs on public welfare for communities around. The researcher explored scriptures (tipitaka), atṭhakathā, authentic and credible books, textbooks, research reports and related researches to accomplish triangulation technique. The researcher found that Wat Pa Le Lai Varavihāra launched activities of 1) organizing Social-Service-Spirit Economy in Natural Way, 2) functioning Ascetic Saturday, 3) establishing Banana Varieties Conservation center in Suphanburi, 4) establishing the center for the agricultural learning to sell community products to raise income for households, and to promote the foundation for economy-flows within surrounded communities and 5) organizing water-trip, religious activities, entertainments, horticultures and value-added waste leaves. In Objective 2: Wat Pa Le Lai Varavihāra had achieved PBM-based (private business management) dependency, governance-based model, reducing red-tape, market-oriented paradigm, reward-oriented professionalism, PMA-focused improvement, result-

focused, organizational change and SWOT analysis, possible measures to change public sectors, efficient services like private, improving performance, political free market-based model, and efficiency and effectiveness-oriented. Also, Wat Pa Le Lai Varavihāra innovated INPM, by adding technology, opened government policies, tools to innovate approaches, a new office architecture, news skills, redesign, and modernize recruitment processes.

Keywords: innovative NPM; Monkhood Affairs; Performances of the Wat Pa Le Lai Varavihāra

Introduction

In the 5 monkhood missions according to the Sangha Act (No.4) BE. 2560 (AD 2017), amended form BE. 2506 and BE. 2505 i.e. (1) to govern the monks as in the Buddhist Cannon, Laws, the Sangha Council Rules, Obligations, Regulations, Order, Consensus, Announcement and the Commands of His Holy Patriarch, (2) to control and promote religious orderliness, religious studies, welfare for education, Buddhist missions, public utility, and public welfare, (3) to judge nigahakamma (religious punishment), (4) to solve dissents with rightfulness, (5) to control and command monks and novices in the precinct while explaining and recommending ways of practice of The 227 Patimokkha Rules to those under supervision for their orderliness, and to supervise and call for meeting of the Superior Monks in the precinct. Nevertheless, a monkhood mission No.2 as above has been to control and promote religious orderliness, religious studies, welfare for education, Buddhist mission, public utility, and public welfare. If the researcher were not mistaken, monks have had to attend public utility and public welfare [for laity communities around its precincts]. Precisely, the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province have had to attend public utility and public welfare for laity communities around their precincts.

Public Utility; the state enterprises that provided certain classes of services to the public, including common carrier transportation (buses, airlines, railroads, motor freight carriers, pipelines, etc.); telephone and telegraph; power, heat, and light; and community facilities for water, sanitation, and similar services. In most countries such enterprises were state-owned and state-operated

(Britannica, 2021) The Public Welfare Department (2023) was a government agency with its missions to involving people since birth till life to provide social welfare, amelioration, rehabilitation/restoration, safeguarding and development of the targeted group who were children and youth, the elders, the cripple and disable persons, the helpless persons and the homeless persons.

Could it be that the Sangha Council less emphasize the Sangha Act (No. 4) BE.2560 (AD 2017), Verse No.2 (to control and promote religious orderliness, religious studies, welfare for education, Buddhist mission, public utility, and public welfare) almost 9 decades that the Thais began to gradually keep more distance for the Buddhist temples. Social schisms and problems grew in urban and rural areas and the latter were the agricultural societies with low income. They relied just on their agricultural and natural products, in particular, natural rains which insecure their lives leading to their chronic poverty (Prawet Wasi, 1996). With innovating NPM (new public management) many abbots were successful to apply Buddhism for effective social services grown from poverty and course of life with piety. Many High Venerable Abbots began to address public poverty in various ways such as treating their needs and public welfares in both hierarchical command line and as social servicing leading to secular respects and faith in Buddhism and Abbots. This witnessed the authentic social remuneration. However, would verse No.2, in particular the public welfares of the Sangha Act (No.4) BE. 2560 (AD 2017) help and would innovative new public management help better the living of devout around Wat Pa Le Lai?

Research Objectives

1. To explore Verse No. 2 of the Sangha Act (No.4) BE. 2560 (AD 2017) on controlling and promoting religious orderliness, religious studies, welfare for education, Buddhist mission, public utility, but particularly on public welfares in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province.
2. To explore innovative New Public Management to monkhood affairs on public welfare for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province.

Literature Reviews

Verse No. 2 on Public Welfare of the Sangha Act (No.4) BE. 2560 (AD 2017)

According to Regulations of The Sangha Supreme Council of Thailand, Volume 4 (BE 2506) amended in BE 2560 dealing with administrative procedures [5 Missions], here the researcher focused on Mission No.2, which was to control and see that order, virtue, religious study, educational welfare, propagation of Buddhist teachings, public services and public welfare fare smoothly. In particular, the issue of Public Welfares:

They were in general the state enterprises that provides certain classes of services to the public, including common carrier transportation (buses, airlines, railroads, motor freight carriers, pipelines, etc.); telephone and telegraph; power, heat, and light; and community facilities for water, sanitation, and similar services. In most countries such enterprises are state-owned and state-operated (Britannica, 2021) The Thai Public Welfare Department (2023) is a government agency with its missions involving people since birth till life to provide social welfare, amelioration, rehabilitation, safeguarding and development of the targeted group who are children and youth, the elders, the cripple and disable persons, the helpless persons and the homeless persons (Department of Social Development and Welfare, 2023).

The public welfare works of Phrakru Suwimonbhavanakun, the provost of Wat Khao Ta-ngoh Udomsomporn, Banhuanong, Nongbuarawe District, Chaiyaphum Province. To bring benefits for villagers, His Venerable built a large dam for preventing floods in rainy season and solving problems of water shortage in dry season. Besides dams, His Venerable also had fulfilled four missions for public welfare including: mission on children by proving good education to become a power for the nation; mission on teachers to leverage their quality of life, adhering to the Buddha Dhamma principles, English literacy as the role model for their students; mission on temples to worldly and spiritually educate both monks and novices; and the last one, mission on the people was to inculcate villagers to acquire *Atṭhaṅgika-magga* particularly *Sammmādiṭṭhi* (a right view) and ability to protect themselves from self-indulgence starting from observing the Five Precepts to spring from allurement that led to ruin but to realize and understand the truth according to the natural

law and to promote villagers to be economical in all festivals for their best benefits. (Phrakru Athon Kitjapirak, et al. (2019/2020).

The temples and monks were the cores to drive the affairs to coordinate collaboration in community development to progress for helping others in their public utility with attentiveness and fairness. Monks needed knowledge and prudence in helping for wider public utility. Monks had to coordinate with all social sectors and processed problems and barriers in order to synthesize the existing problems to crystallize ideas to frame the development guidelines and with continuity, having good systems for good planning with balance based on objectives or goals within the course, ideas and practices had to be consistent to the same direction. It was to design development plan to directly align with factual issues (Phrasamuha Vasin Visuddho (Phongsak), 2020).

Public welfare was operated according to the Chain of Command, such as (1) bringing rice, dry food, objects and money to help people in trouble, the poor, the elders, the disable, the socially disadvantaged and the tribal children in the mountain; (2) donating survival bags and money to help victims of flood, fires and accidents, and (3) visiting to encourage and to give things and money to help the bedridden patients, the home ridden and the patients in extremis. As of the Volunteer Operations, they were (1) bringing rice, dry food, objects and money to help people in trouble, the poor, the elders, the disable, the socially disadvantaged and the tribal children in the mountain; (2) the project of offering solar cell to the temples and the remote communities that lacked electricity; (3) Building or repairing accommodation for the poor; (4) distributing seeds, fertilizers and pesticides to the poor farmers; (5) free teaching typing and computers for people and youth; (6) organizing activities to promote skills for living with others for the autistic children and their families (7) visiting to encourage and to give things and money to help the bedridden patients, the home ridden and the patients in extremis (Pinit, Larbthanamong, 2019,pp.71-72)

Office of Public Relation: Suphanburi (2020) posted Wat Pa Le Lai Varavihāra Selected to Organize Social-Service-Spirit Economy in Natural Way, and Ascetic Saturday at the Banana Plantation Conservation in Suphanburi. Suphanburi Authorities incorporated with the Buddhist Provincial Sangha inaugurated the Project of the Social-Service-Spirit Economy in Natural Way, and Ascetic Saturday at the Banana Plantation Conservation in Suphanburi in the Wat Pa Le Lai Varavihāra, Amphoe Muang Suphanburi to express the

loyalty the major institute of Nation, Religion and Monarch. Also, it was to restore economy and social ill-affected by COVID 19 pandemic. This inauguration was presided by Mr. Nimitr Vanchaithanavong, the Suphanburi Governor and offered banana varieties to the government sectors and people from 16 communities. At the same time, the Governor planted banana tree as memorial.

The Project of the Social-Service-Spirit Economy in Natural Way and Ascetic Saturday had been organized by the consensus of the Sangha Supreme Council of Thailand as the pilot wats for each province, nationwide. It was to permit the wat as the center to promote and support in organizing the activities as the learning center of agricultural course, a place to sell community products, to raise income for households, and to promote the foundation economy flowing within communities.

Within the Center, there were activities of taking boat to admire nature, offering food alms at the river bank, visiting Learning Center of Natural Way in the Sufficiency Communities, Learning Center of Agricultural Way and Conservation Center of Suphanburi Banana Varieties adhering to the principles of Sufficiency Economy Philosophy, selling community goods, Thai country songs contests, local song shows, raising fishes, poisonous-substance-free horticulture, organic fertilizer production, producing plates for natural materials such as leaf sheaf of bamboo, leaf sheaf of banana tree and so on.

Innovating New Public Management to monkhood affairs for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province on public welfares

Innovating New Public Management to monkhood affairs for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province on public welfares; New Public Management (Guardian Online 2021) was coined by Hood and Jackson in 1991, i.e., (1) to reduce dependency on bureaucracy and to embrace private business management. (2). NPM was an indispensable governance model to provide new techniques for public executions. (3). NPM initiated traditional global changes to reduce red-tapes. (4). NPM was a market-oriented paradigm to improve public delivering services. (5). NPM was a public affairs system with rewarding professionalism. (6). NPM philosophy focused on improving public managerial practices. (7).

NPM proposed public accountability weighing results than processes. (8) NPM referred to improving public management to ensure organizational changes, privatization, market-based management, and SWOT analysis to measure competition, decentralization to reduce procedure, regulation and political control. (9). NPM was a series of norms, ideals and beliefs initiated to change in the public sectors. (10). The NPM believed that the private sectors were intrinsically more efficient and superior in the service delivery but the belief was still highly contested within the academic literature. (11). NPM was an ideology to apply business techniques in order to improve performance, systems, and introduce benchmarking to public sector. (12). Public management doctrine was a holistically market-based model and freed from any political influences particularly in infrastructures. Finally, (13) NPM strongly emphasized efficiency and effectiveness of public provisions, services and competitive advantages.

Nevertheless, to innovate New Public Management, it needed adding 1). Technology since it could offer innovation opportunities for the public, religious and private sectors in their simplified and efficient interactions while redesigning to ease more collaboration. 2). Opened government policies could be refined and cleared strategies create with accountability, transparency and fairness. 3). Tools such as foresight and contemplative, engaging and service design could innovate approaches to public, religious and private bodies while collaborating with all involved. 4). A new office architecture with less hierarchy and innovative way of collaboration could attract neo-creative NPM solutions. 5). New skills for public management could not only improve its operation and better promptness for future, but also well address new challenges and 6). NPM should help redesign, and modernize recruitment processes to attract the talents (European Commission 2023).

Research Methodology

This qualitative reflection was to fulfill its objectives, documentary exploration with the scriptures (tipitaka), *atthakathā*, authentic and credible books, textbooks, research reports and related researches to accomplish triangulation technique (Denzin, N. K., 1978/2012). The researcher weighed much on content analyses. Benefits of Triangulation, it provided researchers with several important opportunities. First, it allowed researchers to be more confident of their results. This could play many other constructive roles as well; stimulate the creation of inventive methods, new ways of capturing a problem to

balance with conventional data-collection methods; help to uncover the deviant dimension of a phenomenon, and also serve as the critical test, by virtue of its comprehensiveness, for competing theories. Second, 'Triangulation' minimized the inadequacies of single-source research; and two sources complement and verify one another, which reduces the impact of bias. Third, it provided richer and more comprehensive information because humans share more candidly with an independent third party than they do with someone they know or think they know. Fourth, using several methods together also helped to rule out rival explanations (Sabina Yeasmin; Khan Ferdousour Rahman, 2012).

In content analyses, Northey and McKibbin, (2012/2022, p.13) contended that analysts had to identify conceptual strength, distortion (error/weakness), any balances or any bias, any alternatives needed, short-term and long-term implication, implementation (with or without barriers if any state the way to overcome it), and any needs for change, re-examination and exploration. However, Beany (2003) postulated that conceptual analysis consists primarily in breaking down or analyzing concepts into their constituent parts in order to gain knowledge or a better understanding of a particular philosophical issue in which the concept was involved. The method of conceptual analysis tends to approach such a problem by breaking down the key concepts pertaining to the problem and seeing how they interact. Thus, in the long-standing debate on whether free will would be compatible with the doctrine of determinism, several philosophers have proposed analyses of the relevant concepts to argue for either compatibilism or incompatibilism.

Results

Objective 1: Verse No. 2 on Public Welfare in the Sangha Act (No.4) BE. 2560 (AD 2017) amended from BE 2505 and 2506

1.1. The guided approaches to organize public welfare, i.e.1) assistance to the poor, victims of disasters, disputes, conflicts and other necessary public welfares (assisting the disadvantaged on calamities with public welfares), 2) facilitating centers to organize activities, charity foundations/funds, career promotion and disseminating data and information. (Philanthropic facilitations of careers sand news), 3). Networking to collect volunteers for social-service spirit for Buddhism evangelization and to

safeguarding (Buddhism evangelization and safeguarding) and 4) being the center for any legal community activities).

1.2. In practices, monks 1) constructed dams for all year round water supplies and necessary welfares, 2) fulfill mission for children, for teachers, for temple and for people. 3) Monks were cores drivers of public welfare and all problem shooters, 4) Public Welfares by chain of command and by volunteering, 5) the group of the Sangha public welfare and the welfare group of Temple with SWOT analyses.

1.3. Wat Pa Le Lai Varavihāra launched activities of They were 1) organizing Social-Service-Spirit Economy in Natural Way, 2) functioning Ascetic Saturday, 3) establishing Banana Varieties Conservation center in Suphanburi, 4) establishing the center for the agricultural learning to sell community products to raise income for households, and to promote the foundation for economy-flows within surrounded communities and 5) organizing water-trip, religious activities, entertainments, horticultures and value-added waste leaves.

Objective 2: Innovative New Public Management (NPM) to monkhood affairs on public welfare for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province

2.1. Hood and Jackson in (1991), introduced PBM-based dependency, governance-based model, reducing red-tape, market-oriented paradigm, reward-oriented professionalism, PMP-focused improvement, result-focused, organizational change and SWOT analysis, possible measures to change public sectors, efficient services like private, improving performance, political free market-based model, and efficiency and effectiveness-oriented.

2.2. In innovating NPM, it needed adding technology, opened government policies, tools to innovate approaches, a new office architecture, news skills, redesign, and modernize recruitment processes.

Discussions

Objective 1: In the Verse No. 2 on Public Welfare in the Sangha Act (No.4) BE. 2560 (AD 2017) amended from BE 2505 and 2506; the general public welfares achieved by monks around Thailand, the researcher would

decline to discuss them but focused on The Verse 2 Application of the Wat Pa Le Lai Varavihāra. They were 1) organizing Social-Service-Spirit Economy in Natural Way, 2) functioning Ascetic Saturday, 3) establishing Banana Varieties Conservation center in Suphanburi, 4) establishing the center for the agricultural learning to sell community products to raise income for households, and to promote the foundation for economy-flows within surrounded communities and 5) organizing water-trip, religious activities, entertainments, horticulures and value-added waste leaves.

The strength of the above application on the Verse No. 2 on Public Welfare in the Sangha Act (No.4) BE. 2560 (AD 2017) amended from BE 2505 and 2506 in Wat Pa Le Lat Varavihāra in 5 activities served the Buddhists around the temple precinct with both worldly and spiritually. However, the distortion was that the responsible persons of Wat Pa Le Lat Varavihāra weighed much on worldly desires, which might breed imbalance between worldliness and spirituality and would lead monks who involved inclining to worldliness. This implementation looked outstanding but deeply, it seemed determine to secure raise income to selective persons and the poor would have been forgotten and disregarded. Alternatives should employ the poor, the needy, the disable, and the deprived to work as labor to raise simple income for their families and to secure that human dignity. The researcher still, in short-term and long-term, emphasized the balance to nurture and foster between the poor, the needy, the disable, and the deprived and the moderate and the high income groups, which was the practices of the philanthropic ideology. There were many problems in the implementations such as shorts of fund, visitors, and cash-flows, etc., but the Abbot of Wat Pa Le Lat Varavihāra, the government agents, kind-heart devout and persons involved funded the project while the responsible persons launched much aggressive marketing and promotion. This implement should be adapted according to the worldly and spiritual trends. For example, in worldly, aggressive e-marketing should be imposed and the project should be renovated. At the same time, Buddhist students, working groups and elder groups as well as the foreigner groups should be scheduled to spend a week in the project to attend both worldly and spiritual practices in the project compound.

The Objective 2: Innovative New Public Management to monkhood affairs on public welfare for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province could be divided in to 2 issues for discussion. The NPM model added with technology, opened government policies, tools to innovate approaches, a new office architecture, news kills, redesign, and modernize recruitment processes, had to achieve PBM-based dependency, governance-based model, reducing red-tape, market-oriented paradigm, reward-oriented professionalism, PMP-focused improvement, result-focused, organizational change and SWOT analysis, possible measures to change public sectors, efficient services like private, improving performance, political free market-based model, and efficiency and effectiveness-oriented.

The strength of the above innovative NPM applied in the Wat Pa Le Lai Varavihāra acquired international NPM governance apply to its worldly projects such as establishing Banana Varieties Conservation center, the center for the agricultural learning to sell community products to raise income for households, and to promote the foundation for economy-flows within surrounded communities; spiritual projects such as the ascetic Saturday; and worldliness cum spirituality such as Social-Service-Spirit Economy in Natural Way, and water-trip, religious activities, entertainments, horticulures and value-added waste leaves. However, alternatives demanded Wat Pa Le Lai Varavihāra to prepare technocrat young people and aggressive e-marketing for its Project 2020 while every factor of NPM had to be used to train young people in the communities around the Wat precinct. In short-term and long-term implications, Wat Pa Le Lai Varavihāra should envision the local and the international trends so as it could prepare personnel to meet such tendencies. In the implementing the concept, Wat Pa Le Lai Varavihāra might meet the problems of fundraising, unskilled personnel, immigrated workers, devout Buddhists etc., it applied training to youth and workers to be savvy in both worldly and spiritual affairs according to the trends of the local, national and international dispositions. Still, these practical concepts would be adjusted, leaving flexible, initiative, innovative, interactive social and across-culture, productive, accountable and responsible.

Conclusions

In Objective 1: Verse No. 2 on Public Welfare in the Sangha Act (No.4) BE. 2560 (AD 2017) amended from BE 2505 and 2506; the guided approaches

to organize public welfare, i.e. 1) assistance to the poor, victims of disasters, disputes, conflicts and other necessary public welfares (assisting the disadvantageous on calamities with public welfares), 2) facilitating centers to organize activities, charity foundations/funds, career promotion and disseminating data and information, [Philanthropic facilitations of careers and news), 3) Networking to collect volunteers for social-service spirit for Buddhism evangelization and to safeguarding (Buddhism evangelization and safeguarding) and 4) being the center for any legal community activities). In practices, monks 1) constructed dams for all year around water supplies and necessary welfares, 2) fulfill mission for children, for teachers, for temple and for people. 3) Monks were cores drivers of public welfare and all problem shooters, 4) Public Welfares by chain of command and by volunteering, 5) the group of the Sangha public welfare and the welfare group of Temple with SWOT analyses. Also Wat Pa Le Lai Varavihāra launched activities of They were 1) organizing Social-Service-Spirit Economy in Natural Way, 2) functioning Ascetic Saturday, 3) establishing Banana Varieties Conservation center in Suphanburi, 4) establishing the center for the agricultural learning to sell community products to raise income for households, and to promote the foundation for economy-flows within surrounded communities and 5) organizing water-trip, religious activities, entertainments, horticultures and value-added waste leaves.

Objective 2: Innovative New Public Management (NPM) to monkhood affairs on public welfare for communities around the Wat Pa Le Lai Varavihāra, Amphoe Muang, Suphanburi Province, had achieved PBM-based dependency, governance-based model, reducing red-tape, market-oriented paradigm, reward-oriented professionalism, PMP-focused improvement, result-focused, organizational change and SWOT analysis, possible measures to change public sectors, efficient services like private, improving performance, political free market-based model, and efficiency and effectiveness-oriented. Also, Wat Pa Le Lai Varavihāra innovated NPM, by adding technology, opened government policies, tools to innovate approaches, a new office architecture, news skills, redesign, and modernize recruitment processes.

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