

## **The Work Effectiveness of Phra Vinaya-Dhikara Monks in Chayaphum Province**

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### **Abstract**

The aims of this research were: 1) to study the work performance process of the PhraVinaya-Dhikara monks in Chiyaphum province; 2) to study the ways to develop the work performance of the PhraVinaya-Dhikara monks. This qualitative research was carried out through the study of the related documents and research together with the in-depth interview of 25 key informants and group dynamic of 8 participants. The data were analyzed by the descriptive content analysis.

The research results were as follows:

1) Based on the study of the work performance process of the PhraVinaya-Dhikara monks in Chiyaphum province, it was found that the monks understood their basic roles and duties but some of them were still doubtful in relation to the ways of practices. Their works were: examining, explaining, suggesting and monitoring the acts of monks and novices to comply with the Buddhist disciplines, laws, regulations, of the Sangha Supreme Council of Thailand, based on the virtues and fairness.

2) The ways to develop the work performance of the PhraVinaya-Dhikara monks in the studied area were: 1) planning the process of work performance, supporting their works by creating a plan to select and appoint the PhraVinaya-Dhikara monks, creating comprehension of their working process, summarizing their work outcome reports; 2) in regards to the collaboration between the PhraVinaya-Dhikara monks and the community, government and private sectors, the opportunity in finding the community problems and their causes should be given to all parties to make a decision in solving the problems; the chances for budget management and work planning should also be given; the importance of the PhraVinaya-Dhikara's duties should be explained, in relations to promotion and protection of Buddhism; 3) the training should be managed for the monks in the province in collaboration with the provincial ranked monks to invite the experts to educate the monks with the work performance methods and the practical processes in order to

develop the skills of personality improvement, communication, team-work and effective planning.

**Keywords :** Phra Vinaya-Dhikara monks, Effectiveness Development, Work Performance

## Introduction

In the present-day, there are changes in objects with invention of sciences and technologies which cause people more self-important than community. The value and dignity of human life and the Buddhist principles of living begin to deteriorate not even those who come to ordination in Buddhism, that is to say, some monks do not study and follow the disciplines, whereas, they take advantage of belief and veneration in Buddhism of laypeople for their own benefits. From the cause of caring for the Sangha as good practitioners to practice according to the disciplined orders that monks need to take measure to control the behavior of monks by virtue of Article 15. (5) according to the rules of Sangha Supreme Council of Thailand on the control and command of the abbots and monk deans as well as novices and monks in command. Then appoint a group of monks called “Phra Vinaya-Dhikara Monks” to ease the burden of monk deans (Phra Dhammasee Pee Suchato, 2006 : 18) Phra Vinaya-Dhikara Monk has the authority to monitor the order, advise monks to practice their disciplines and bring novices or monks who misbehave to the monk deans in considering the problematic situation.

It is commanded by the rulers of each monastic order. The ecclesiastical provincial governor normally has the power to keeping order in the provincial area. Thus, Phra Vinaya-Dhikara Monk is set up according to the proposal of ecclesiastical provincial governor with the approval of the Religious Affairs Department, relying on the provincial government of the monk dean of Bangkok according to the rules of the Sangha, regarding the monastic order, Chapter 3, Part 2, Article 15. Regarding the authority of Sangha at the provincial level, the ecclesiastical provincial governors have the authority to administer the monks in their respective provinces (Department of Religious Affairs Ministry of Education, 1995 : 120).

- 1) Perform ecclesiastical rule according to the disciplines
- 2) Control and promote good academic order, education, propagate Buddhism and continue to provide public housing.

3) Manage conflict to suppression (*Niggahakamma*) and diagnose an appeal against the decision or ecclesiastical district governor.

4) Resolve the conflicts of the district princes correctly.

5) Control superiors, monk deans and abbots, as well as the monks, novices who are in charge or in their own territory and clarify the duties of the persons who are in charge of orders.

Regulations, orders, resolutions declaring the decree, including the apostolic order of their commanders according to the rules of the Sangha, the Sangha need to follow the orders of the ecclesiastical provincial governor. Therefore, ecclesiastical official monks are Phra Vinaya-Dhikara Monks by position. Especially the ecclesiastical district governor, Phra Vinaya-Dhikara Monk is to manage conflict to suppression and diagnose an appeal against decision or ecclesiastical governors in districts, sub-districts as well as in temples by authorities. However, Phra Vinaya-Dhikara Monk section is considered to be a separate unit of the service structure of the Sangha. Overall, according to the Sangha Act B.E. 2505, Phra Vinaya-Dhikara Monks section is based on the ecclesiastical provincial governor. Nowadays, each province has a policy to have Phra Vinaya-Dhikara Monks in each province thoroughly to keep pride of the ecclesiastical provincial governor. Because Phra Vinaya-Dhikara Monks is responsible for caring about the offense of monks and novices, it is also known as "*police monk*". Phra Vinaya-Dhikara Monks' performance (Chot Thongprayoon, 1996 : 6) are:

1) Supervise and introduce of monks novices in the province;

2) Practice with disciplines of Sangha Supreme Council of Thailand;

3) Bring novices or monks who misbehave to the monk deans in considering the problematic situation;

4) Consider implementing local authorities or helping the abbots or monk dean in the particular area to investigate as appropriate for the case. Phra Vinaya-Dhikara Monk is to perform the duties of the places where people are crowded. It is public places where novices and monks will find their opportunities for misbehavior and when someone informs that some monks behave inappropriately. Phra Vinaya-Dhikara Monks along with the officials or laypeople will go out to inspect. In addition, Phra Vinaya-Dhikara Monks may have to investigate the wrongdoer who does not comply with the discipline.

Therefore, the researcher considers that Phra Vinaya-Dhikara Monks in the province covers 16 districts consisting: Muaeng, Kwao, Khonsawan,

Kasetsomboon, Buadeang, Chaturus, Bumnejnarong, Buarahew, Thepsathit, Phukiew, Than, Kangkho, Khonsan, Phakdechumpon, Nuensa-nga, and Subyaiwhich has a regional PhraVinaya-Dhikara Monks of Chaiyaphum total 66 monks. The researcher is interested to study the development of the performance of Phra Vinaya-Dhikara Monks in the area. This is for information on planning and developing PhraVinaya-Dhikara Monks' performance in the province for more effectively. This will affect the development of Buddhism as the anchor of Buddhists permanently.

### **Research Objectives**

1. To study an effective development of PhraVinaya-Dhikara Monks' performance in Chaiyaphum province.
2. To study the ways to develop an effective development of PhraVinaya-Dhikara Monks' performance in the province.

### **Limitation**

#### **1. Content Limitation**

This research aims to study an effective development of PhraVinaya-Dhikara Monks' performance in Chaiyaphum province that put an emphasis on issues related to PhraVinaya-Dhikara Monks' performance.

#### **2. Population Limitation**

In this study, the study population was set up as a group of PhraVinaya-Dhikara Monks in Chaiyaphum province and experts, total 33 persons.

#### **3. Area Limitation**

In this study, the study area was set up in Chaiyaphum Province.

#### **4. Time Limitation**

Duration of study begun from August 2016 to February 2017, total duration is 7 months.

### **The Benefits of Research**

1. Make aware of the process of performance of PhraVinaya-Dhikara Monks in Chaiyaphum province.
2. Know how to improve the performance of PhraVinaya-Dhikara Monks in the aforesaid area.
3. Present the ways to develop an effective development of PhraVinaya-Dhikara Monks' performance in the province to be useful for Buddhist monks and Buddhism.

4. It is the academic database for the monks and related organizations to apply to adaptive development to perform the right duties in present and future.

## Research Methodology

It is a qualitative research that collected information from relevant papers and researches, in-depth interview with 25 informants including an 8 person-group conversation for analyzing data that employing descriptive analysis. The researcher selected the experts' criteria to collect data and use inductive analysis.

The information is organized and classified systematically and then interpreted the relationship and make conclusions from the collected data.

## Outcomes

1. The process of performing the duties of the PhraVinaya-Dhikara Monks in the administration of Chaiyaphum province.

1.1 PhraVinaya-Dhikara Monks' performance in the province, some still do not fully understand the way to arrest monks who behave inappropriately, coordinate with relevant agencies including disciplinary punishment.

1.2 Qualifying as a qualified PhraVinaya-Dhikara candidates and be ready to sacrifice for Buddhism. Providing knowledge to deepen understanding in Buddhist Scriptures, rules of Sangha Supreme Council of Thailand. There are processes that are inconsistent and inappropriate for the performance of duties.

2. The ways to develop an effective development of PhraVinaya-Dhikara Monks' performance in the province are;

2.1 It should have a plan for the performance of duty and promote the development of PhraVinaya-Dhikara Monks' performance in Chaiyaphum. Provide plans to select and appoint PhraVinaya-Dhikara Monks and experienced. Make a plan to build understanding about the inappropriateness of monks and novices. Make a surveillance plan by means of asking Provincial Buddhist Office coordinate with the provincial PhraVinaya-Dhikara Monks and local polices including district administrators, sub-district administrative organization and village headman to monitor monks and novices and make a report to send to the Provincial Buddhist Office on a regular basis. Promote public awareness of the importance of PhraVinaya-Dhikara Monks and basic information about the behavior of the novices and monk that is inappropriate by launching through media such as radio, brochures, social networking, etc.,

performance evaluation should be conducted by using a Buddhist group opinion questionnaire.

2.2 Opportunities should given to the public and private sectors to engage with the Sanghato strengthen the community and Buddhism and to find problems and causes of problems within the community and reasonably co-ordinate planning, decision-making activities. As well as to contribute budget for the work, it can cause the public and private sectors look beyond the importance of PhraVinaya-Dhikara Monks and help to maintain Buddhism as well.

2.3 Conduct a training program for the Phra Vinaya-Dhikara Monks in Chaiyaphum to increase knowledge of monks in terms of disciplines, rules of Supreme Sangha Council and law enforcement agencies by means of inviting experts who have expertise in law directly to educate includes procedures that must be a workshop process to achieve various skills- e.g., personality development skills, communication for teamwork skills and effective planning skills.

## **Outcomes and Discussion**

The outcomes of the study revealed that the effective development of PhraVinaya-Dhikara Monks' performance in the province, the development approaches are as follows: 1) plan the process of duty and promote the development of the duties of the PhraVinaya-Dhikara Monks in Chaiyaphum. 2) Conduct a training program for the PhraVinaya-Dhikara Monks in the mentioned area. 3) Participation between PhraVinaya-Dhikara Monks, the public and private sectors.

1) Plan the process of duty and promote the development of the duties of the PhraVinaya-Dhikara Monks in Chaiyaphum.

The results showed that the performance of the PhraVinaya-Dhikara Monks processes starting from the selection and appointment of the PhraVinaya-Dhikara Monks. Make a plan to understand the inadequacy of monks, planning, monitoring, and coordinating with the Provincial Buddhism Office and local police officers including the government releases to the public about the importance of PhraVinaya-Dhikara Monks and basic information about the behavior of monks that is not appropriate by means of launching through media and evaluate the performance by using the Buddhist opinion questionnaire. Coordinate with the religious authorities for receiving information along with suggestions; also provide a summary report of the operation to the Office of National Buddhism. In line with Somkiat Poonthong

(Poonthong, 1997) studies the factors affecting the performance of the PhraVinaya-Dhikara Monks to discipline in PhraNakhon district particularly. The purpose was to study the factors that impede the operation, that is, 1) personnel dimension 2) work dimension 3) dimensions of collaborative education from the documents and fieldwork using questionnaires with 35 PhraVinaya-Dhikara Monks. It is revealed that: 1) skills, expertise, knowledge, ability in the discipline of PhraVinaya-Dhikara Monks are in high level. However, the level of readiness in the workplace is moderate. 2) The dimension of safety in the operation is found in moderate level with the cooperation of the Sangha in Bangkok. The complexity of the data collection was complicated and do not understand the rules of both monks and the country is in low level. 3) Collaboration has seen a high level of cooperation with police officers in terms of training, advice of methods. The cooperation with the public is at high. They were notified when they saw an offender monk but cooperation with Sangha Supreme Council of Thailand is low, especially in terms of coordination and consistency.

2) Participation between PhraVinaya-Dhikara Monks, the public and private sectors.

The results show that the participation of the public and private sectors to strengthen the community and Buddhism with participating as follows: 1) Participation in finding problems and causes of problems within the community. 2) Participation in planning, co-operative activities, deciding reasonably. 3) Involvement in investment and performance, see the importance of PhraVinaya-Dhikara Monks and help to maintain and protect Buddhism in accordance with the study "Public Participation and ecclesiastical official monks in supporting the learning of the monk students in Phrae" (Chaweewan Suwannapha et al, 2010 : 9). The research revealed that 1) the public participation in promoting the learning of the students in Phrae is at a moderate level. 2) The participation of ecclesiastical official monks in promoting the learning of the students in Phrae is at a moderate level. Apart from the pride that the students in the ruling class can efficiently inherit Buddhism and be happy that the students are encouraged to learn. And monitor the learning outcomes of the students in temples at a high level. 3) Perception of public participation and the monks in promoting the learning of the students in Phrae province, overall level is moderate and is encouraged to learn and provide information about the informal learning to students are at the

level of perception, the participation of the people and ecclesiastical official monks in promoting the learning of the monks is at a high level.

3) Organize training programs PhraVinaya-Dhikara Monks in Chaiyaphum province

The results showed that the training program was organized. PhraVinaya-Dhikara Monks in Chaiyaphum must consult for a plan with the ecclesiastical provincial monks in training to enhance the knowledge of the monks in the particular area by means of inviting expert speakers to come for passing the knowledge. That must be a training process to acquire skills in various areas such as personality development skills, communication skills, teamwork skills, and effective planning skills. Provide regular training at both the provincial and district level to find solutions for common problems and the law of the country curriculum is directly related to PhraVinaya-Dhikara Monks. This corresponds to Acting Sub Lt. SuttayaAob-aom conducts research about development of human resources potential of local government organizations according to Buddhism. The results showed that the personnel development of local administrative organizations: 1) project training: to train personnel in developing their skills and skills according to individual differences. Pre-bodied training is an adaptation of behavioral expression: body and speech. Concentration is to develop the mind to be patient. Intelligence is a guide to behavior that should or should not do things. 2) Education is to encourage achieving a higher education for personnel in developing their knowledge. 3) The development of the precept is to cultivate good habits, practice the mind in the right direction and support the improvement of further education. Potential development is a group of knowledge, skills and attributes that related to each other which affect to the main job of some particular jobs. The knowledge, skills and attributes associated with the work of that position and can be measured against acceptable standards and it can be enhanced by training and development. The approach must start with the process or method of human resource development in 3 aspects: T (training) , E (education) and D (development). The development integrates with Buddhism, that is, threefold training namely, morality, concentration and wisdom, this will cause the potential of personnel in three aspects knowledge, skills, and desirable habits. Thus, this approach can be used to apply the principles of Buddhism in the development of human resources will have a synthetic approach. (Synthesis Model) is  $TED + SSP = KSA$  (Acting Sub Lt. SuttayaAob-aom, 2014 : 19 - 21).



## **Suggestion**

The results of the research have been presented to the main themes of Phra Vinaya-Dhikara Monks and ecclesiastical rulers as a guideline for the development of PhraVinaya-Dhikara Monks' performance in Chaiyaphum province as follows;

### **1. Policy Suggestions**

1) Sangha should recommend policies, plans, guidelines for development of duties of PhraVinaya-Dhikara Monks strictly and effectively evaluate the performance.

2) Monk deans should prioritize and support the work of PhraVinaya-Dhikara Monks to develop a better quality.

3) The rulers of the monks should have a presentation of PhraVinaya-Dhikara Monks has power to judge initial penalty.

4) Government agencies and Sangha need to coordinate in order to prevent abuse or misconduct to the law of the country as well as the distortion of the Buddhism.

### **2. Practical suggestions**

1) The Sangha should give importance to the development of the Phra Vinaya-Dhikara Monks in tangible progress.

2) Should publicize the basic information about the behavior of monks and novices that is inappropriate by launching through media such as radio, brochures, social networking, etc., in order to help the Phra Vinaya-Dhikara Monks and the people to take care of Buddhism.

3) PhraVinaya-Dhikara Monks should behave as a role model with a beautiful feature of faith.

### **3. Suggestions for the Next Research**

The next step is to research the following issues:

1) Researcher should make a research on the role of the PhraVinaya-Dhikara Monks on the public opinion.

2) Research should be conducted on the participation of PhraVinaya-Dhikara Monks in Buddhist activities.

3) Researcher should research the training process of PhraVinaya-Dhikara Monks what processes are for quality training.

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