

Organization Development of Thai Sangha in the Age of Globalization

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Abstract

The research aims 1) to study the effectiveness of the performance of Thai Sangha Affairs Administration consist of governance, education, propagation, construction, education welfare and public welfare, 2) to study the satisfaction of its members towards the effectiveness of organization via objectives and goals, 3) to study the organization development of Thai Sangha according to the principle of Buddhism and 4) to study the effects of globalization on the organization development.

The population of the study consists of 500 monks and novices in the Eastern region of Thailand. They are the students of Buddhist University and live in the Eastern region of Thailand. Out of this, 150 monks and novices are being drawn by using convenient sampling technique constituted the sample of the study. For this study, a documentary research is used to collect and interpret the Buddhist concept related to the change. Questionnaire and interview are used to measure the effectiveness of Thai Sangha Affairs Administration.

It has been found that 1) The Sangha governors by appointment have conducted the organization with high level of knowledge and ability 2) Sangha organization has run the education with full effort, 3) Propagation is still most important under the Sangha administration, 4) Sangha governors have enhanced the construction appropriately, 5) Helping society is the mission for Sangha organization in terms of collaboration to remove poverty,

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6) common monks are satisfied with the way of development of Sangha organization, 7) the Sangha executives understood the organization's reason, purpose, weakness and strength, competency and limitation, current situation, collaboration with others clearly at satisfactory level, 8) regarding the effect of globalization, it has developed the executive visionary and modern way, 9) there is increasing poverty inside the Sangha community, 10) there is less participation to develop the organization, 11) it is partly material prosperity happening around rather than spiritual prosperity, 12) the equality is less concerned, 13) and lastly the modernization in the context of organization development is used more than conservatism.

Keywords: Organization Development, Sangha Affairs Administration, Effect of Globalization

การพัฒนาองค์กรของคณะสงฆ์ไทยในยุคโลกาภิวัตน์

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บทคัดย่อ

การศึกษาวิจัยมุ่งหวัง 1) ศึกษาประสิทธิผลของการปฏิบัติงานเกี่ยวกับการบริหารกิจการคณะสงฆ์ซึ่งประกอบด้วย การปกครอง การศึกษา การเผยแผ่ สาธารณูปการ การศึกษาสงเคราะห์ และสาธารณสงเคราะห์ 2) ศึกษาเกี่ยวกับความพึงพอใจของพระสงฆ์ที่เป็นสมาชิกขององค์กรที่มีต่อประสิทธิผลขององค์กรสงฆ์จากวัตถุประสงค์และเป้าหมายที่ดำเนินการ 3) ศึกษาเกี่ยวกับการพัฒนาองค์กรของพระสงฆ์ไทยตามหลักธรรมทางพระพุทธศาสนา และ 4) ศึกษาเกี่ยวกับผลกระทบของโลกาภิวัตน์ที่มีต่อการพัฒนาองค์กร

ประชากรในการศึกษา คือ พระภิกษุและสามเณรจำนวน 500 รูป ในภาคตะวันออกเฉียงเหนือของประเทศไทย โดยวิธีการนี้ กลุ่มประชากรจะเป็นนักศึกษาของมหาวิทยาลัยสงฆ์และอาศัยอยู่ในเขตภาคตะวันออกเฉียงเหนือของประเทศไทย มากกว่านั้น พระภิกษุและสามเณรจำนวน 150 รูป ถูกกำหนดขึ้นมาจากจำนวน 500 รูป โดยการใช้เทคนิคการเลือกตัวอย่างแบบง่ายเพื่อเป็นตัวอย่างของการศึกษานี้ ในการศึกษา การวิจัยทางเอกสารได้ถูกนำมาใช้เพื่อเก็บข้อมูลและตีความแนวคิดทางพระพุทธศาสนาที่เกี่ยวข้องกับการเปลี่ยนแปลง (อนิจจังลักษณะ) อนึ่ง แบบสอบถามและการสัมภาษณ์ถูกนำมาใช้ในการวัดประสิทธิผลของการบริหารกิจการคณะสงฆ์

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ผลการศึกษา ได้ค้นพบว่า 1) พระสังฆาธิการโดยการแต่งตั้งได้ดูแลองค์กรสงฆ์ด้วยความรู้และความสามารถในระดับสูง 2) คณะสงฆ์ได้จัดการการศึกษาด้วยความพยายามอย่างเต็มที่ 3) การเผยแผ่ยังคงมีความสำคัญอย่างมากภายใต้การบริหารกิจการคณะสงฆ์ 4) พระสังฆาธิการให้การสนับสนุนการก่อสร้างได้อย่างเหมาะสม 5) การช่วยเหลือสังคมคือพันธกิจของคณะสงฆ์ในเชิงความร่วมมือเพื่อขจัดปัญหาความยากจน 6) พระลูกวัดมีความพึงพอใจกับแนวทางการพัฒนาขององค์กรสงฆ์ 7) ผู้บริหารระดับสูงของคณะสงฆ์มีความเข้าใจในเหตุผลด้านองค์กร เป้าประสงค์ จุดอ่อน จุดแข็ง ศักยภาพ ข้อจำกัด สถานการณ์ปัจจุบัน ความร่วมมือกับหน่วยงานอื่นอย่างชัดเจนในระดับที่น่าพอใจ 8) สำหรับผลกระทบด้านโลกาภิวัตน์ แนวคิดด้านการพัฒนาองค์กรสงฆ์ให้เกิดการพัฒนาวิสัยทัศน์ของผู้บริหารระดับสูงในคณะสงฆ์ที่ทันสมัยมากยิ่งขึ้น 9) อย่างไรก็ตาม ความยากจนภายในชุมชนสงฆ์ยังคงเพิ่มขึ้นทั้งในแง่รูปธรรมและนามธรรม 10) การมีส่วนร่วมของพระภิกษุสามเณรในการพัฒนาองค์กรยังคงมีน้อยมาก 11) การพัฒนาองค์กรสงฆ์เป็นการมุ่งความเจริญรุ่งเรืองทางด้านวัตถุที่เกิดขึ้นมากกว่าความเจริญรุ่งเรืองทางด้านจิตใจ 12) ความเท่าเทียมกันในคณะสงฆ์ได้รับความสนใจน้อยมาก 13) ถึงแม้ในคณะสงฆ์จะยังคงยอมรับในระบบอนุรักษนิยมแต่ในแง่ของการพัฒนาองค์กร แนวคิดเรื่องความทันสมัยได้รับกล่าวถึงเพิ่มขึ้นเรื่อย ๆ อย่างต่อเนื่อง

คำสำคัญ: การพัฒนาองค์กร การบริหารกิจการคณะสงฆ์ ผลกระทบของโลกาภิวัตน์

The rapid changes and growth in contemporary society influence many organizations to accept the concept of organization development. This situation plays a pivotal role in shaping organizations into the forms of complexity and diversity. Adaptation and adjustment can be seen in various levels in order to achieve the organization's objectives and goal. Necessarily, objectives and the other matters of organization must be changed related to the influence of globalization (Anderson Donald L, 2012: 331). Globalization takes important part towards organizations from both public and private sector in order to change into modern form to confront uncertain situations. To develop organization with new technique and tool has enhanced the competency regarding the organization's objective.

In the age of globalization, Thai Sangha organization, better known in Thai as Mahatherasamakom, must put a highlight on the organization development like others. Mahatherasamakom as the Sangha supreme council has been concerned about the competition to achieve strategies in terms of uncertainty and rapid change. Even the Sangha Supreme Council is understood as conservative organization, this need is still inevitable for organizational struggle closely with the challenges presented by a fast-paced, highly dynamic and increasingly global economy (Somboon Suksamran, 1976: 36). To compete and thrive, most of executives regard employee education, training and development as an important and effective part of their organizational strategy. Development of organization can be defined as a set of systematic and planned activities designed to provide its members with the satisfactions to evolve and stabilize the desirable performances (Randy L. Desimone, Jon M. Werner, and David M. Harris 2002: 567).

In the context of Buddhism, Organization development can be found in the Sangha Society through the Sangha affairs. Regardless of whether that monk is an executive or a subordinate on an assembly line, Sangha affairs should be measured to analyze the effectiveness of organization. Change and integration for the long term plans and strategies has been used for an organization to ensure the efficient and effective performance of Sangha. Thai Buddhist Sangha has focused on the following 1) Dhamma and Pali education and 2) Mental Development by concentration and meditation. The form of development has changed by modernization policies since the reign of the King Rama V (Chulalongkorn-1868-1910) following the economic development of government at that time (Donald K. Swearer,

2010: 120). Nevertheless, development has concentrated on modern concept rather than traditional concept. This leads to the question of how Sangha organization in Thailand confronts and responds to rapid change. Incidentally, Organization development is still an issue to be discussed within Sangha. Development of organization is needed as an agenda for Sangha to change inevitably.

Objectives of the Study

The objectives of this research are as follows: 1) to study the effectiveness of the performance of the Sangha Affairs Administration consisting of governance, education, propagation, construction, education welfare and public welfare, 2) to study the satisfaction of its members towards the effectiveness of organization via objectives and goals, 3) to study the organization development of Thai Sangha according to the principle of Buddhism, 4) to study the effect of globalization on the organization development.

Definitions of Terms in this Study

For this study, Sangha and Sangha Supreme Council (Mahatherasamakom) are defined for proper understanding as follow;

1) The Sangha is a part—together with the Buddha and the Dharma (teaching)—of the Three fold Refuges, a basic creed of Buddhism. The Sangha originated in the group of disciples who renounced the worldly life to wander with the Buddha and listen to his teachings. After the Buddha's death his disciples continued to live together as a community, wandering from place to place, and living off the receipt of alms.

The term Sangha means an assembly or a community. Here again, two kinds of Sangha should be distinguished, namely, the Savaka-Sangha, or the community of (noble) disciples, and the Bhikkhu-Sangha, or the community of Bhikkhus or monks. The former is also called the Ariya-Sangha, or the Noble Sangha (community of Noble or Truly-Civilized Ones), while the latter is also named the Sammati-Sangha, or the conventional Sangha.

2) Mahatherasamakom is the supreme organization of Thai Theravada Buddhism to govern and control the achievement of Sangha.

Research Methodology

For this study, two methodologies were employed, Documentary research on the Buddhist scripture and the related books were used to get the factual situation and solution for Thai Sangha. Meanwhile questionnaire and interview are used to measure the effectiveness of Thai Sangha Affairs Administration.

Population and Samples of the Study

The population of the study consisted of 500 monks and novices in Eastern part of Thailand. They are the students of Buddhist university and living in this area. Out of this, 150 monks and novices are being drawn by using convenient sampling technique constituted the sample of the study. This technique is designed by collecting data from the monks and novices who are ready to become interviewee from both Sangha organization and Buddhist University.

Thai Sangha Affairs Administration

First of all, the function and role of Sangha are required to be understood. The main function of Sangha in Buddhism is to study the principle of Buddhism and comply with it; bringing Buddha's teaching among people in term of propagation. Nowadays, there are certain mentioned roles and functions of Sangha. According to the Sangha Affairs Administration, These roles and functions are as follows;

1) Governance: it is the duty of the monk with high knowledge and strong vision to manage monks and novices in monastery. He will become Sangha governor at various levels. Supreme Patriarch is at the highest position. The lower hierarchy is Sangha General Governors, Sangha Regional Supervisors, Sangha Provincial Governors, District Head Monks, Commune Head Monks, Abbots, Deputy Abbots and Secretary of Each Governor as the last position. Sangha Supreme Council (Mahathera Samakom) is the highest organization within two sects (Mahanikaya and Thammayut)

2) Education: providing education for monk, novice and general people also comes under the role and function of administration and a teacher in Buddhist education institutions i.e. Buddhist universities, Dhamma-Pali School and Non-Vocational education.

3) Propagation: there is to propagate and concentrate on Dhamma teaching, training, preaching, instructing, academic writing and practicing via various media such as Radio, TV, and Newspaper etc.

4) Monastic Compound Construction: it is to restore, rebuild, or to reconstruct the monastery under the roles and functions of the Sangha.

5) Education Welfare: it is to manage education in order to help, encourage, and inspire general people towards better life. The establishment of foundation is to raise up the quality of education for young generation.

6) Public Welfare: one of the roles and functions of the Sangha is to serve society in the forms of participation to bring about benefit in various ways such as running education for poor children, anti-drugs activities, contributing fund to various agencies and enhancing personal profession etc. (Sunthorn Na-rangsi, 2002: 73).

Secondly, in addition to above mentioned roles and functions of Sangha in Thai society also perform the followings;

1) Running educational center for people particularly in university, high school and primary school etc.

2) Being a teacher in numerous educational institutions

3) Helping society in term of financial distributions for various agencies

4) Hospitalizing the poor people by providing treatment

5) Being a leader in order to develop community

6) Being a leader in order to present solution for the narcotic problem

7) Helping in terms of constructing the government buildings

8) Propagating the Buddhist principle via mass media such as Radio, Television as the preacher, instructor, practitioner etc. (Phra Lertpipat Chanthapanyo, 2010: 6).

To conclude, according to Buddhist principle, there are six ways which Buddhist monks are responsible to follow, propagate, and spread the following morals and virtues;

1) Refraining people from evil

2) Encouraging people to do good

3) Being benevolently compassionate towards people

4) Teaching people what they have not heard

5) Clarifying people what they have heard

6) Pointing out people the way to heaven (A.T. Ariyaratne, 1980: 288)

As mentioned above, it is obvious that every member must comply with it in terms of effectiveness and well-being of organization and members. At domestic level, the performance is rather acceptable. But at international level, the situation is still controversial. Modern organization needs to bring in the necessary changes.

Organization Development of Sangha in the Age of Globalization

Organization development as one of human resource development (HRD) is defined the process of enhancing the effectiveness of an organization and the well-being of its members through planned interventions. Organization development emphasizes both macro and micro organizational changes: macro changes are intended to improve the effectiveness of organization ultimately, whereas micro changes are directed at individuals, small groups and teams. Further, Sangha at macro level concentrates on success of organizational objectives in order to reach the following i.e. time, quality and output. Meanwhile at micro level, the factor of training and development of individual, small group (such as meditation center, Dhamma teaching school etc.), and monastic program for society (teaching Dhamma in school, Buddhist missionary etc.) are required.

So, it is the process that is used to enhance both the effectiveness of an organization and the well-being of its members through planned interventions. This definition provides three points. First, it enhances the effectiveness of the organization: the concept of how effective an organization is in achieving the outcomes the organization intends to achieve. The idea of organizational effectiveness is especially important for non-profit organizations as most people who donate money to nonprofit organizations and charities are interested in knowing whether the organization is effective in accomplishing its goals. (Etzioni Amitia, 1964: 20). Effectiveness therefore in this context is defined as achieving organizational goals and objectives. Second, it enhances the well-being of organization members. Organizational Well-Being focuses on organizational well-being in its widest sense, and it is concerned with reviewing the factors which are associated with ill health, as well as those which promote positive health and well-being (Susan Cartwright and Cary L. Cooper, 2008: 32). In today's changing business environment, the financial health of an organization is increasingly dependent on the extent to which it and its members are able to transform and adapt to these

changing internal and external circumstances more effectively than their competitors. Health has been identified as a key driver of socio-economic progress internationally, emphasizing the link between the health of individual workers and the overall performance of an organization (Susan Cartwright and Cary L. Cooper, 2008). Incidentally the term “well-being” refers to complete satisfaction of each organization of member (Randy L. DeSimone, Jon M. Werner, and David M. Harris, 2002: 566-67). Generally, challenging and meaningful work leads to work satisfaction and if rewarded, it results in higher satisfaction as well.

Thus it is intended to enhance both personal and professional satisfaction. Third, it is used to enhance the effectiveness of organizations and individual well-being through planned interventions. Planned interventions refer to the sets of structured activities in which selected organizational units (target groups or individuals) engage with a task or sequence of tasks where the task goals are related directly or indirectly to organizational strategies are the primary means through which organization improvement and changes take place.

Organization development is considered as enhancing goals and objectives at the organizational level. Moreover it should indicate how to strengthen organization. As for the organization members, it should be well-being including work satisfaction, reward, and so on. In addition, it also includes a task or sequence of task that are related to strategies of organization in terms of improvement and changes.

Problematic Issue of Buddhism in the Age of Globalization

Obviously, the role of Sangha has changed a lot due to the stream of globalization. It has made the world smaller than before and has mobilized several religions meet closer like it has never been before. Emphasis on domestic role of Sangha to propagate Buddhism must be changed as fast as possible. In the stream of globalization, rapid changes in society, economics and politics leads to misunderstanding regarding Buddhist monks in Thailand. They are not able to understand global change and cannot adjust themselves properly. Consequently, they accept a change poorly and eventually an element of religion has been distorted.

Moreover, after the decline of religion, instead of improvement, they keep thinking about being victim of globalization and respond with great

anger. More violence has been used against other religions or groups. This reaction has made religion a problem in the field of International relations. In the 20th century, Buddhism in Thailand used to have confidence and stronghold in the society. But nowadays, they are losing confidence from people after the incidents of monastic scandals arising continuously. Most of the Buddhists suspect other religions and come out to blame that other religions are the cause of problem. It can be said that there are two issues that are happening around. Firstly, the reaction toward social changes which is the outcome of the globalization is leading to the disability of adjustment of Buddhism itself. Secondly, another religion plays an increasing role toward Thai society in both internal and external factors (Phra Paisal Visalo, 2003: 5). The mentioned misunderstanding and also adherence for the past are led to misinterpretation of decline.

As for Sangha organization, in late century, Sangha has played important role in order to modernize country by bringing modern education nationwide. New academic lesson and school system has been brought to the students and meanwhile learning Thai language and Publishing Buddhist Tipitaka and other texts surpassed other Buddhist countries in this region. However, today, Sangha has been following secular systems, not particularly in technology, but also in modern knowledge and material lifestyle. Violation of discipline and conflict, including discrimination of Sangha has been neglected widely. At the same time the number of people who are coming to monastery is decreasing, Sangha still isolate itself from society by confining only to ritualism. Social relation or involvement with several people has been halted by social currents and leads to no influence eventually. Nevertheless change maybe the solution for developing organization.

Findings of the Study

Sangha organization is the case study for OD because it is involved with the concept of Impermanence (Aniccā). The focal problem is the state of development. It is understood that development is to change the original teachings. In fact, the OD is to develop Sangha as the highest organization instead. Interpretation is most important to develop in the correct way. According to the concept of organization development (OD), this study therefore, has collected the opinion of monks and novices¹ in eastern part into four aspects as follows; 1) the effectiveness of Sangha Affairs Administration, 2) Satisfaction of members towards Sangha Organization,

3) Development of Sangha Organization in accordance with Buddhist Principle and 4) The effect of globalization towards Sangha Organization.

1) The effectiveness of Sangha affairs administration: It has been found that 1) The Sangha governors, by appointment, have conducted the organization with knowledge and ability at the high level, 2) Sangha organization has run the education with full effort, 3) Propagation is still most important under the Sangha administration, 4) Sangha governors have enhanced the construction appropriately, 5) Helping society is the mission for Sangha organization in terms of collaboration to remove poverty.

2) Member of ordinary monks are satisfied with the way of development of Sangha organization.

3) The executive understood the organization's reason, purpose, weakness and strength, competency and limitation, current situation, collaboration with others clearly in satisfactory level.

4) It can be understood that 1) it has developed the executive visionary and modern way, 2) there is poverty increasing inside the Sangha community, 3) There is less participation to develop organization, 4) It is partly material prosperity happening around rather than spiritual prosperity, 5) The equality is less concerned, 6) Modernization in the context of organization development is used more than conservatism.

Suggestions of the Study

Suggestions for the development of Sangha organization are as follows:

1) There should be purposive management, mutual help, no discrimination, righteous administration, workshop, focus on unity, good governance,

2) There should be educational enhancement, modernizing the education system, public participation for learning, focusing on secular and sacred knowledge,

3) There should be propagation, reduction of conflict for propagating, developing body of knowledge, using technology to adapt Dhamma for lay person,

4) There should be monastic compound construction, chance for collaboration, increasing collaboration and restore with the necessity of

construction, concentration on constructing with no complexity.

5) There should be modern management, collaboration between government body and religious agencies.

6) There should be helping for poor students regarding the goal of organization, establishment of foundation, providing the enhancement of welfare.

In the end, it seems to be new for Sangha Organization to change into modern development due to the conflict between the conservative organization of Thai Sangha and OD concept according to Change: Aniccā in Buddhism (Sayagyi U Ba Khin, 1994: 2). However, Organization Development is still a mission to change the Sangha organization into modern way. By this modern way, the Buddha's teachings are always new and flexible. Change is not related to the original teaching of Buddha. But it is related to the development of Sangha organization. Development therefore is very necessary to change Sangha inevitably.

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Endnotes

- ¹ Information about Number of monks and novices is being collected from Buddhasothorn Buddhist College, and Extended Classroom in Rayong, Chonburi as the part of Mahachulalongkornrajavidyalaya University: Data from Registrar, (Accessed 24 September 2012)