

MODEL OF PUBLIC WELFARE WORK MANAGEMENT OF SANGHA FOR LEARNING RESOURCES IN COMMUNITY

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ABSTRACT

The purpose of this study was to propose a model of public welfare work management of Sangha for learning resources in community. Data was collected by documentary study and synthesized data to develop a model. Results of the study indicated that a model of public welfare work management of Sangha for learning resources in community consisted of three components. The 1st component was Public welfare work management which consisted of assist, support, develop, and integrate. The 2nd component was Sangahavatthu IV Principles which consisted of Danā, Piyavāca, Atthacariyā, and Samānattatā. The 3rd component was Public welfare work management of Sangha consisted of build harmony, create faith, link between Sangha and community, and develop network of public mind.

Keywords

Public Welfare Work, Sangha, Learning Resources

I. INTRODUCTION

Monasteries and monks are recognized social institutions [1] and are trusted by all parties. Therefore, it is easier to coordinate community development and participating in the development of the community of monks is a succession of the intentions of the Master. Role of monks in Thai society. It is the work that the monks can do directly is mental assistance [2] whereas material assistance is done indirectly by guiding others to act or taking things or services received from others to share as an average. The benefits are far-reaching by that relief must take into account the appropriateness of the season. The role of the monks in helping the community according to the concept of Phraraj Woramuni. It consists of providing mental advice as a counselor about various life problems. As for the role of monks in community development, they should practice themselves.

The first is to be a leader of mind, faith and wisdom because of the material prosperity and speed of Buddhist information and information, lack of knowledge and understanding of the teachings of Buddhism. There is no doctrinal teachings of Buddhism as an anchor for the mind without the right faith and wisdom. The monks should therefore be the spiritual leaders of the people and the community. To raise people's minds with religious teachings to be able to live happily and have faith and the right wisdom the second is develop people's minds through the process of providing education, training and promoting people to have good mental health and strong mental performance. There is generosity towards individuals, families, society and the nation. Thirdly, this is the need to promote education of youth and people in various forms such as Phrapariyattidhamma schools, primary schools and secondary education in the temple center for pre-training children in the temple including

the arrangement of the temple as an educational park. It is a source of knowledge for youth and the public. Fourthly, religion, arts and culture must be promoted. Therefore, monks should instill awareness among the people in raising awareness of being the national religion of Buddhism, conscience of the Buddhists' duty and conscience in education and training to practice Dharma to become knowledgeable. The Fifth is to provide assistance to those who are suffering and suffering. The Sangha should provide assistance to those who are suffering as much as they can through the Dharma. advice and encouragement and the sixth thing is to help solve community problems. Monks should play a role in solving community problems according to their abilities step by step. It is planned according to the Four Noble Truths of the Lord Buddha, which is to know suffering, to know the condition of suffering first, to know samudaya, to know the cause of suffering, to know the cessation of suffering and know the way to end suffering and lastly, need to help develop communities and villagers developing communities according to the ideology of the Land Dharma Land of the Golden Land, which is mental development, social development and economic development of the people.

It can be seen that the role of monks in public welfare work with the community is many. In the Sangha Act of 1962, amended by the Sangha Act B.E. 2535 and amended by the Sangha Act B.E. 2561 is the governance religious Studies welfare education propagation public utilities public welfare which public welfare work. It is regarded as a work that is an important force in the reform of Buddhist affairs. It is an event that the Sangha. Sangha has assigned monks to help and develop society. It operates with 4 principles of practice, namely 1. Assist, 2. Support, 3. Development, 4. Integration. Monks play an important role in supporting social development for better living education social service or public assistance, career promotion by bringing the Buddha

Dharma of the Lord Buddha to use in public works. There is an activity model that focuses on improving the quality of life of people in the community. Therefore, the author is interested in studying to develop a model of public welfare management for the monks as a learning center in the community to interested agencies be used for the benefit of the general public improve the quality of life of people in the community and help develop the country to progress further.

II. PUBLIC WELFARE MANAGEMENT

Researcher "Concepts of Public Welfare Management" from various academic documents as follows:

Phra Theppariyatsuthi (Worawit Kongkapanyo) [3] said about the public welfare work that Monks play an important role. It is divided into four characteristics:

1) Operations for assistance, i.e. the operation of the temple or the Sangha, which one of the activities has the objective of public benefit, such as the affairs of the sub-district training unit, the library business for the people. Organize vocational training for local people, etc.

2) Assisting and contributing to the affairs of others for the public benefit, i.e. helping support and promoting the affairs of the state or the private sector, or any person undertakes and that is for public benefits such as village development, sub-district development, digging a large pond to be a source of consumption and a place to relax. conservation of culture and environment relief funding and others.

3) Supporting the public domain, places that are in the public domain, such as building roads, digging ditches, constructing hospitals, and purchasing medical equipment, build a waterworks build a generator plant trees and more.

4) Supporting the people or all animals, including helping the people in helping them, for example setting up a public disaster relief volunteer unit. Helping people in both fire and flooding. Ready to donate consumer products to the victims, or in normal times set up a fund to feed the orphans and disadvantaged children, or the relief process people who suffer from catastrophic disasters, accidents and public disasters, which are: poverty, sickness.

The Public Welfare Committee of the Sangha Council [4] has established a framework for managing social welfare of the Thai Sangha for sustainability in 4 areas as follows:

1) Public Welfare 1.0 (Welfare) means the provision of public assistance to alleviate suffering. by helping the temple and the people who suffer Various disasters, floods, storms, fires, etc., both physically by giving 4 factors, helping with things, rice, dry food, and mentally by giving Dharma as encouragement in times of disaster.

2) Public Welfare 2.0 (Support) means the Sangha's participation in Management of the area to have enough resources to live and live the life of people and communities such as forest management, reforestation, forest ordination, forest conservation), water management (upstream weirs, digging wells), community environment management, Redemption of cattle and buffaloes for agriculture.

3) Public Welfare 3.0 (Development) means the Sangha is the leader in development areas by applying Dharma principles to economic and social development, for example, setting up a temple area as a center to help the community

Buddhist way of agriculture the King's Science, The Truth Group, Savings, Promoting Community Rights.

4) Public welfare 4.0 (integration) means the Sangha promotes cooperation. Network partners for sustainable development is a joint development Solve problems in a systematic way, merge power through network partners, such as monks health statutes, schools, the elderly, Buddhist tourism preserving Buddhist way of culture fund establishment help victims and a network of volunteers in public welfare.

The implementation of the Buddhist way of public welfare [5] may also be classified into 4 principles as follows:

1) Aid means helping, subsidizing, or in a tangible way, it is the assistance that the monks give to the people with kindness. This may be both a help and assistance in normal times, which is to help people who have problems in their lives may be socially disadvantaged or suffer from the lack of care from any agency or lack of proper care from relatives such as the disabled, the elderly or bedridden patients. Disasters that affect people's way of life such as accidents, floods, storms or fires, which are immediate assistance for those who are affected able to survive difficult situations or a short-term improvement in well-being, such as handing out relief bags to victims of natural disasters; such relief activities are often not planned in advance. Because it is an operation that arises from immediate situations, urgent or troublesome needs to be treated in a specific case. However, such relief work still requires systematic planning and preparation, so that monks' aid can be carried out in a timely manner Including the scope of the monk's aid work should be set in accordance with the rules and regulations of the Sangha administration organization and not contrary to the Dharma Discipline.

2) Benevolence means support and generosity. This principle is the role that monks and monasteries, providing support to communities or public organizations, can take advantage of the resources of the temple or clergy to support those in need. The goal is to meet the needs or problems of people in the community or in the service area of the temple. or that the Sangha allows other organizations to carry out activities to enhance the lifestyle of the people in the community. It can be said that this supportive approach supports or facilitates other agencies that have previously operated or public welfare activities that use the temple's premises for activities such as setting up a foundation or charitable fund participation in the promotion of people's careers cooperating with the government to disseminate various information. It is beneficial to the people in the community and the locality, etc., which operates in this manner as a guideline to encourage other agencies to do activities to help people and communities. However, event support should include a long-term collaboration plan to upgrade the work to be an important activity of the Sangha at each administrative level to be able to coordinate or support other agencies to join the public welfare work in the same way, such as joining forces with government and private agencies in activities to conserve natural resources and environment agricultural extension activities Promoting activities Activities to promote the health of people and communities, etc.

3) Development means a change to something better and more prosperous. The role of monks in development is in the way that monks are involved with people in community development activities by emphasizing the temple as the center of community activities, as a way to encourage participation or encourage monks and people to work together to find problems and causes of problems together to discuss plans to solve problems jointly seek management resources Participate in the implementation or management of the project for the benefit of development as well as jointly follow up on the results. The public welfare activities of the monks in this way are to help people to develop the community by focusing on the public benefit including the participation of the temple and the Sangha in the role of leadership in community development, such as cutting roads in villages, dredging canals, building community waterworks, rainwater collection tanks, etc., which are operations for common use everyone by emphasizing cooperation in accordance with the "bowon" approach (cooperation between houses/communities, temples, schools, or between houses/communities, temples, government officials) where monks, developers will play a role to encourage people to work together to solve their own problems in every situation. To improve the quality of life and promote the application of Buddhist principles for sustainable social development both material and mental development, but at present, most of the monks' development activities are individual work at the local level, lacking in organization or networking for continuous collaboration, for example. The Truth Group Sangha health learning center, etc.

4) Integration means merging or merging into network partners. This approach usually arises from the fact that monks and temples perform public welfare activities until they are accepted by agencies or organizations. from various sectors and can be expanded to be cooperation both in policy and practice By creating a network of partners as a medium where all parties come together to take responsibility and drive the work systematically. For promoting or supporting activities, personnel, and technology or budget, including for the purpose of applying the Buddhist approach to social welfare continually support and develop society under the cooperation of the Sangha civil society people government agency or public benefit organizations Examples of integrated operations such as a network of monks, developers Driving the constitution for monks' health implementation of the village project to keep the 5 precepts, training units for the people of the sub-district (A.P.A.), etc. The creation of a public welfare work network also hopes for another benefit. The temple can encourage volunteers for both monks and laymen to jointly propagate or monitor and protect Buddhism. which is to create a unity of volunteers and volunteers. The monks participate in coordinating or managing activities or projects in a regular or temporary manner with the members of the Sangha Network people, government agencies local government organization and private organizations. The main goal is to continuously and sustainably promote public welfare work for the Buddhist way of life.

In conclusion, public welfare in the Buddhist way is an operation for the public benefit of an agency, person, or group of people or assistance by applying Dharma principles according to Buddhist concepts.

III. SANGHAVATTHU IV PRINCIPLES FOR PUBLIC WELFARE WORK

Sanghavatthu IV is regarded as the Buddhist principle in Buddhism relating to public welfare work. which is the virtue of helping others and is the principle of coexistence in unity Generous to help each other It's the virtue of service. have meaning and the composition of Sanghavatthu IV principles as follows:

Meaning of Sanghavatthu IV

Phra Weerawat Rotsukho [6] has given the meaning that Sanghavatthu IV are Buddhist principles that are used to help others as a means to bind people together. The word "sangha", which means welfare, and the word "object", which means matter. Collectively, Sanghavatthu means benevolence or dharma, which is the principle of welfare which has four main principles, as the Lord Buddha taught the monks Once upon a time, which was called Sanghavatthu IV.

1. Dhan means giving alms to each other. which is important because every That person would need help from each other in various fields in terms of objects, assets, money consumer goods in terms of fitness helping each other's activities physically, verbally, speaking, helping each other in what should be said in intelligence helps provide knowledge and advice on what should be recommended giving an average, generous, everyone, both the old and the young, should have alms, that is, helping each other adults helping the little ones. The little ones help the elders with the intention of helping to achieve desired benefits or in order to get out of all obstacles.

2. Piyavaca means negotiating words that are dear to each other, which are polite words because of the spoken words. If it is a word that is not polite, unpleasant, pleasant. It is a speech that may pierce the kindness of others make others regret Controlling our speech beautifully is mindfulness itself. Therefore, every speech or expression must be mindful.

3. Atthachariya means behavior that is beneficial to each other, that is, doing things that are beneficial to institutions such as hospitals, universities, the society in which they live, as well as the nation what is the penalty should not act Beneficial behavior can be practiced by body, speech and mind at all times and in every opportunity.

4. Samanattata means being consistent, or consistent, which means to maintain any discipline that everyone should perform, both adults and minors in accordance with their duties provided for. It is the regulation of the place of the agency, such as the rules of educational institutions, rules of government offices, etc., as well as the civil law. In Buddhism, it is the Vinaya, the commandment for all monks.

In summary, Sanghavatthu IV is a dharma principle in Buddhism that is a tool to induce the kindness of others, benevolence, benevolence, and be used as the principle of helping others or helping each other have 4 elements as follows: charity is generosity; piyawaca is saying polite words suggest something useful Knowing how to speak for a better understanding. Atthachariya means helping, solving problems and helping to improve and promoting unity, equality and equality.

IV. COMMUNITY LEARNING RESOURCES

There have been many scholars who have given meaning, importance and types of community learning resources or learning resources as follows:

Meaning of community learning resources

Pariyaporn Tangkunan [7] gave the meaning of learning sources that learning sources are things, both living and non-living things both natural and man-made places Arts and culture activities, information and news that a person can use to study, research or practice either on their own or through transmission from others to improve their learning process.

Anongsiri Wichalai [8] has given the meaning of learning resources, meaning sources of information, news, knowledge and experiences and is a place of learning. for learning may occur spontaneously, such as forest parks, waterfalls, mountains, water sources, rocks, soil, sand, creeks, swamps, marshes, seas, or intended learning sources such as historical sites, temples, museums, libraries Various establishments or knowledge in each individual from thinking, practice and creating knowledge by oneself as a person of learning The learning resource is therefore a center for information. Information and experiences that support encourage learners to be interested in learning. Seek knowledge and experience for yourself.

Suwit Moonkham and Orathai Moonkham [9] have given the meaning of learning resources in the community that means.

1. An institution of a community that already exists in a way of life and livelihood in the community such as temples, churches, markets, grocery stores, rice threshing slopes, forests, creeks, swamps, swamps, etc.

2. Places or institutions established by the state and the people, such as educational parks in temples and communities historical park marine national park cultural center Arts and Crafts Center, Youth Center, Community Handicraft Center, Library, Public Library Folk museum museum about animals, plants, soil, rocks, minerals, etc.

3. Technology media in schools and communities such as videos, slideshows, instant programs Puppet films or models, real ones, etc.

4. Personnel who have knowledge in various fields in the community such as religious leaders, farmers, artists, folk healers, community leaders, village philosophers, etc.

The Office of the National Education Commission [10] describes learning resources as "sources" or "combined". or a center that consists of information, news, knowledge and activities that have a learning process or a teaching and learning process that has a different form than the process Teaching with a teacher as an instructor There are flexible study periods in accordance with the needs and readiness of the learners. There are unique assessments and assessments created to suit the learning process continuously. It doesn't have to be the same format as that classroom or classroom assessment. There are many learning resources in both the public and private sectors with the objective of establishing a The specifics vary, whether it is a museum, a botanical garden or even the National Library and historical park the importance of learning resources.

Anongsiri Wichalai [11] mentioned the importance of learning resources as follows:

1. To be a source of knowledge and learning experiences in various fields ready to give Learners have researched Learn according to your individual needs and interests.

2. To be a source of lifelong learning that provides equal opportunities for everyone

3. It is a source that allows learners to learn from real conditions such as natural learning resources ancient museum or establishment

4. It is a source that enables learners to learn from direct experience, to study and practice on their own. able to create knowledge on their own

5. Help learners to learn meaningfully, fun and responsive interest and desire to learn

6. To be a linkage source for educational institutions and communities to have close relationships, enabling the community to participate in educational management.

7. Help learners to be instilled in knowledge, love and pride in the locality and country.

Types of learning resources

Learning resources can be divided into several types. The details are as follows.

Anongsiri Wichalai [12] has classified the learning resources according to the criteria. Characteristics of learning resources and locations of learning resources with details as follows:

1. Classification according to the nature of learning resources can be divided into 3 types as follows:

- 1.1 Individual learning resources. It is a learning resource to pass on knowledge. Occupational abilities include farmers, gardeners, farmers, fishermen, cultural continuation, as well as thinkers, artist inventor poets and creative people in various fields.

- 1.2 Learning resources in the category of natural resources are spontaneous learning sources, or exist in nature such as rivers, seas, mountains, forests, streams, gravel, rocks, soil, sand, minerals, waterfalls, plants of various kinds.

- 1.3 Man-made learning resources It is a source of learning that is intended to be created by human beings. To inherit arts and culture and facilities as well as collecting things The scattered places are used for further study, such as museums, libraries, historical sites, antiques, educational institutions, parks, markets, houses, residences, establishments, art galleries, botanical gardens, zoos, temples, mosques, parks, etc.

2. Classification according to the location of learning resources can be divided into 2 types as follows:

- 2.1 Learning resources in educational institutions or educational institutions teaching management in the past is the role of knowledge transfer or known as Teaching books consisted mainly of teachers, classrooms, and libraries. But later the philosophy of educational management changed. The school did not the duty is only to transfer knowledge from textbooks or teaching books only. But, it is the development of learners in all aspects, intellectually, emotionally, socially and physically. Therefore, it is said that "Teaching people is not teaching." Therefore, educational institutions must promote development in various fields. of learners to be complete and arrange classrooms various laboratories. To enhance the experience for students, including science laboratories language laboratory Computer laboratories, libraries, audio-visual study rooms, ethics rooms, etc. In

addition, buildings, areas, and environments in educational institutions are organized as learning resources such as book corners, math corners, toy corners, botanical gardens and herbal gardens. Flower gardens, talking plants, gardens, artificial waterfalls, school zoos. Fish ponds or water sources in educational institutions, etc.

2.2 Learning resources in the community, the learning resources in the community are quite wide and It covers both natural learning resources, man-made learning resources, and individual learning resources that are considered outside the school or within a local community. It is classified as a learning resource in the community, such as markets, archaeological sites, antiques, zoos, botanical gardens, libraries, museums, government offices, business establishments, parks, fields, vegetable gardens, orchards, shops, weaving sites, and community products distribution sites folk music folk games local scholars, local wisdom in various fields, etc.

Ministry of Education [13] said that there are two types of learning resources:

1. Learning resources in schools such as the school library Library mobile library book corner in the classroom Museum room, multimedia room Computer room, Internet room, Academic center, Resource center Audiovisual Center, Teaching Media Center for developing teaching and learning activities (subjects), Resource Center, Botanical Garden, Literature Garden, Herb Garden, Health Garden, Book Garden, Dharma Garden, etc.

2. Local learning resources such as the public library science museum art gallery zoo park Botanical Garden, Science Park, Sports Center Local wisdom, temples, families, communities, establishments public and private organizations, etc.

In summary, a community learning resource is a gathering place that may be a place, an institution, a center, or a person who has value for learning that already exist in the local way of life such as temples, markets, parks, libraries.

BODY OF KNOWLEDGE

A model of public welfare work management of Sangha for learning resources in community, the authors summarize the findings from the study as a model as follows:

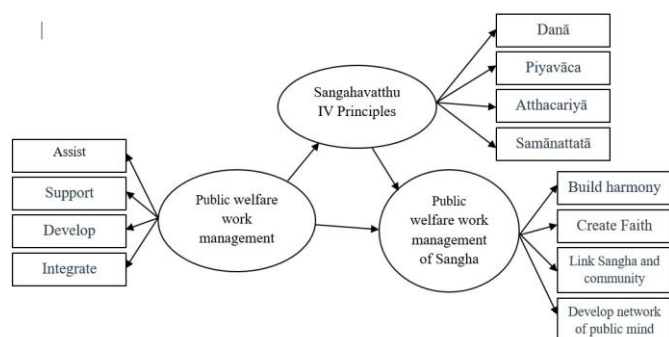


Fig. 1 A model of public welfare work management of Sangha for learning resources in community

CONCLUSION

A model of public welfare work management of Sangha for learning resources in community was developed by using documentary study and synthesized data to develop a model. Results indicated that a model of public welfare work management of Sangha for learning resources in community consisted of three components. The 1st component was Public welfare work management which consisted of assist, support, develop, and integrate. The 2nd component was Sangahavatthu IV Principles which consisted of *Danā*, *Piyavāca*, *Atthacariyā*, and *Samānattatā*. The 3rd composition was Public welfare work management of Sangha consisted of build harmony, create faith, link between Sangha and community, and develop network of public mind.

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