

THE PARTICIPATORY ROLES OF MONKS IN DRIVING THE SUFFICIENCY ECONOMY IN THE NORTHEASTERN REGION.

PhrabaidikaSuphot Ketnakorn^{[a]*}

^[a] Mahachulalongkornrajavidyalaya University, Ubonrachathani Campus, Thailand

*Author Correspondence; e-mail: phrasuphotketnakorn@yahoo.co.th

Abstract

The research objective of this study includes the study of participation driven sufficiency economy and present the form of participation in driven sufficiency economy of the Buddhist monk in the Northeast. The researcher used mixed method which is a qualitative research and quantitative research. The samples are Buddhist monks and people which consisted of nine provinces, including 368 monks from UbonRatchathani, Amnat Charoen, NakhonPhanom, KhonKaen, NongKhai, NakhonRatchasima, Buri Ram, Surin and RoiEt. The researchers collected data by using questionnaires Interviews and informal interview.

The result of participation driven sufficiency economy of Buddhist monks in the Northeast found that the nature of Buddhist monks and the driven sufficiency economy conclude that: 1) the roles of principles Buddhism as cultivation, propagation and the leader of religious ceremony. 2) the role that social expectations such as many promotions such as youth education, tradition/culture, health, etc. 3) the role of interest or aptitude of Buddhist monks which is based on attitude, experience that make inspiration, such as environmental conservation, economics, agriculture, etc. The participation form of driven sufficiency economy of Buddhist monks in the Northeast found that most Buddhist monks who is the developer have concept in applying the principles with the theory and principles follow the concept of sufficiency economy which is already the policy of the state by focusing on the mental development in parallel with the development of objects along the way. The participation of the monk in driven sufficiency economy has 2 availability of monks forms following 1) participation blended which is the way of life of local residents, such as the environment and the availability of local culture. Then have the principles

of sufficiency economy to introduced and applied in accordance with the context of community 2) to engage specific groups that he local authorities will have both government and private so the monks who demand-driven sufficiency economy must be able to coordinate with local authorities such as Educational institution, local authorities, etc. to achieve the goal of development. That can make the public enough to eat and bring the nation to a prosperous and sustainable.

Key words; Roles of Monks, Sufficiency Economy

Introduction

The sufficiency economic is a way of life for each level Thai in the societies, life leading to the Buddhhadhamma way was emphasis on living in the middle way to encouraged a sustainable balance. A practical stress builds the abilities rely on own self. But it does not strictly to be independent at all even through a quarter is just enough. It does not mean a quarter of area. But it is a quarter of action. If it is considered the outlined essence in the National Economic and Social Development Plan No. 9 (2545-2549) and continuing to the National Economic and Social Development Plan No. 11 (2555-2559) to find important issues namely taking of sufficiency economy philosophy rule is the master guiding in the development of societies, for Thai societies will be “Green and Happiness Society».

Therefore, the sufficiency economic was be determiner the national important agenda in the policies level and region development strategies, be build a community stronger, all local agencies encouragement are involved in community development. The temple, especially, is the community center was supported the various activities in the community such as the ideological integration, production, processing, marketing investment, cultural conservation etc., that is the cultural revolution from a community unfamiliar to a sufficient culture is rising in the community. Temple and monk are important duel with religious activities of unit that is mostly closed up the communities. The local economy and social development are temples and monks to be a role, both directly and indirectly.

Therefore, the application and the participatory role drive the sufficiency economic of Northeast monks are mostly interesting. If the Northeast Monks increased the knowledge level and understanding the sufficiency economic and continuously be encouraged doing until it can be

linked a network village - temple - school in sufficiency economic to be the principle of operation in various areas, nationwide in the future. This is a part of the lift up majority good lifestyle people in Thailand. However, in the applied operation and the participatory role drive the sufficiency economic of Northeast monks will be made the temple development advantage that is the religious important place and the crucible make a good co-faith public. Especially if there are a monitoring and evaluation ongoing. To provide be appropriating and dependent with the context of each area or social landscape. This will make the most advantages to the community and the country continues

Research Objectives

1. To study the participatory roles drive the sufficiency economy of Northeastern region monks.
2. To offer a form of participatory roles drive the sufficiency economy of Northeastern region monks.

Methods

This research is mixed research between quantitative and qualitative research, to know, understand the local culture, the process of management of Sanghas, The application and participation to driving the sufficiency economy, to encouraged social relationships to be driving the economic efficiency. The steps to research consisted of.

1. Target groups / Research Method.

To the research progresses smoothly and attained the objectives, so researcher has set the steps to research as follows.

Process research

A. The documentary Research is the first step to study the books and this concerning research various documents are applications and participations drive the sufficiency economic of Northeast monks and related documents to be analyzed guiding to the next performance.

B. Population: Monks, people in the Northeast area.

C. The data collected instrument was used in this study; its questionnaires and structured interview, it is not informal interview.

Including to the various tools of qualitative research's process, such as notebooks, cameras, recording equipment and prior preparation different issues for information classification including to data analysis, the interview recording for completely information moreover its absolutely questionnaire was created the data collection.

D. The sample groups, this study, researcher have determined the population and sample groups by Random Group 'Area or Cluster Sampling'. The sample spread on the northeastern areas: Ubon-Ratchathani, Buri Ram, Surin, NakhonRatchasima, Nongkhai, KhonKaen, NakhonPhanom, Amnat Charoen and RoiEt.

The first: interview sample groups.

1) 5 monks.

2) Buddhist laymen are

- Students: 5 people.

- Authority and general Public servants: 10 people.

Total: 20 monks/ person.

The second: questionnaire sample groups.

1) 50 monks.

2) Buddhists laymen are

- Students: 150 students.

- Authority and general Public servants: 150 public servants.

Total: 350 monk/ person.

The researcher has sent and collected by own self; the sample group spread on the northeastern areas were returned questionnaires 92.85 %.

Data analysis

The data analysis used in this study, the researcher has mixed analysis quantitative and qualitative information below.

1. Qualitative data were analyzed with descriptive statistics and presented in the content analysis, but quantitative data used the basic statistical analysis namely the percent and mean, analyze to offer a form of participation to driving the economic sufficiency of Sanghas in Northeast.

2. The analyzed study the models, application of knowledge and driving the economy sufficiency of Sanghas in the Northeast in dept-analysis and related people in research.

Conclusion and offer the result of study has got documentary study and performance patent, with the important issues analysis as follow the role of Sanghas and models to driving the economic sufficiency of Sanghas in Northeast around viewpoint, carry the result of study come to propagated the government, Sanghas, administrations, organization and studied constitution in regions.

Results

Out of The study is mixed research. The researcher has collected both qualitative and quantitative. The research will be presented by collection the information through interviews. The sample group questionnaire about the role of participation to driving the economic sufficiency of Sanghas in Northeast, the opinions can be summarized as follows.

1. The role of Sanghas in the dissemination of economic sufficiency. Contemporaly the role of Sanghas is like the past that has been reduced a lot. In the past the school was in the Temple. The teaching management had Sanghas were master, but now a day, the most schools have moved out of the temple. There are house holder is teacher, so Sangha's the role have been reduced. The temple just became recreation place or reliance on a spiritual only. Some group focus the chanting and depend on sacred items. In propagation, the principles of Dhamma has been reduced too more not likes in the past. However, the principle of Buddhism is consistent with the principles of the sufficiency economy as austerity, sacrifice, unity which these principles can be applied by Sanghas to trained individuals. As well as self-reliance, then help others, it is important concept of sufficiency economy. These principles depend on the way of life of the people already. This is the principle happily in the local community living.

2. Expecting on the Sangha's role to driving the sufficiency economy. The sample showed an expectation just on the role to driving the suf-

iciency economy the local educational institutions that are very important to common between educational institutions and temples. Sanghas have a role to contribute in cultivating the king's thought for students and youth out of the local educational institutions are a main institution to education, apart from propagation already the sufficiency economy, and co-applied with Buddhist Dhamma, including to be guiding for living. When children got knowledge and understanding in that, it will be Sustainable published. There is also the expectation that directly the relevant authorities to oversee seriously, Sanghas and local authorities. Co-carry the principle of sufficiency economy and principles of Buddhist doctrines to used seriously, this should be something that the noun, make a local person who has works in that come to be exemplified in the community. It will make the people in the village can be guiding to practice as well.

3. Something can be support the Sangha's role with driving the sufficiency economy to be success. Sanghas, peple, students of the Northeast, something can be supported the Sangha's role with driving the sufficiency economy to be success found that Sanghas should be good sample in simply and sufficiency life, including to make a cooperation is clearly intent to propagated the King's thought "Sufficiency economy", it can be made the same ideal Sanghas to co-working and made an enormous power to change the society clearly, can attain goal surely. In addition, the government should encourage religious institutions, The Sanghas came out to teach the people. Application the principles of doctrines and the principle of sufficiency economy for Schools or various educational institutions. To encourage a role of religious institutions than the past. Give a chance for Sangha to study and encouraged them to propagate continues such as encouraged them, who already are morality teaching monks to get training or go to see sufficient economic working in different area produced appropriate teaching materials. To those Sanghas offer knowledge gained from the training to students, youths in educational institutions all levels continues.

To study the role of participation in movement the sufficiency economy of Sanghas in Northeast, information was collected by interview already, but also the researchers collected data from respondents. Reccoments as below.

1. General data of the samples found that the Sanghas have a justified the qualification, The respondent Sanghas are mostly finished Nak Dhamma Ek percent of 6.46, followed with Nak Dhamma Tho percent of

4.62 and the last a Nak Dhamma Tri percent of 3.38. For Pali graduate, no degree Pali percent of 10.15, followed with Pali 1-2 to Pali 3 percent of 2.76, Pali 4-6 percent of 1.54, there's no one has finished the Pali of 9. For general qualification, there are the most of a little bachelor degree percent of 10.77, higher bachelor degree percent of 3.07 and the last of a Bachelor Degree courses was a percent of 0.62. For Lent year, the most of Sanghas were 1-10 lent years percent of 4.62, followed with a 11-20 lent years percent of 4.00, 21-30 lent years percent of 3.69 and the last of over 30 lent years are 2.15 percent. Now a day find that the most of Sanghas have lived in this area for 11-15 percent of percent of 4.62, followed with 6-10 years percent of 3.07 and the last 1-5 years percent of 2.77. For Sangha's position, found a sample, there's on Sangha's position mostly percent of 4.92, followed with abbots percent of 3.38, assistant abbots percent of 2.15. For laymen and students were found that the general information as follow Male percent of 47.08, female percent of 38.46, age between 15-19 years percent of 24.92, followed with 31-35 years percent of 21.23 and 20-24 years percent of 13.85, the students percent of 31.38, follows with the general career people such as farmers, merchants, employees percent of 25.54.

2. Comment on the role of monks to movement the sufficiency economy in the Northeast found that Sanghas can arrange activities about local cultural heritage such as traditions of Songkran, Loy Krathong, basketry, Thai doctors continues, and consistent with the sufficiency economy was a high level ($\bar{x} = 4.24$), for Sanghas went out to training the moralities focus on the mental aspects of meditation to the public and other agencies always ere a high level ($\bar{x} = 4.07$).

The temple had organized an activities to offer the doctrines and philosophy of sufficiency economy appropriately were a high level ($\bar{x} = 4.02$), arrangement the activity of morality camp for youths on a regular were a high level ($\bar{x} = 3.93$), Sanghas can be good example in the implementation of the conservation community forest. Growing organic vegetables, organic fertilizer made of concrete were a high level ($\bar{x} = 3.86$) and preaching the Dharma and the promotion of sufficiency economy for the community to know such as broadcast, local radios on regular were a high level ($\bar{x} = 3.84$), consultation, introduction the people used the philosophy of sufficiency economy in daily life on a regular basis were a high level ($\bar{x} = 3.81$), next step there is an average subsequent similar namely the development was recruited as a developer, Agency of practice or other rewards were a high level ($\bar{x} = 3.78$), always campaign to free booze, drugs,

gambling temple and community were a high level ($\bar{x} = 3.77$), and the final sequence co-exchange the knowledge with community consistently to transfer the local wisdom to used really were a high level ($\bar{x} = 3.58$)

Discussion

This research is a mixed research, the researcher made of collection both the quantitative data and qualitative data. The data is consistent in the same direction. The researcher will discuss follow the objectives of the research are as follows.

1. The role of participation the Sufficiency Economy Movement of Sanghas in Northeast.

The Sanghas are the ...Buddhism. Who bring the Dharma of the Buddha to instruct the people, that is a directly function of the Sanghas as a giver or Dhammatana, try to advice of human on the good qualities, to be free from suffering, free from the trouble, also there are a lots of functions as the Brahmaganabhorn said the practicing law that Sanghas should made the strength for the community and may be identified based on five important causes.

1. In Mind, they should make oneself to be independent on self, there is the spirit to creative oneself and nation the overall spiritual generosity compromise the public.

2. In society, all community must help each other socially links to be network is a strong and freedom community.

3. In natural resources, and Environment to used and managed it wisely, and seek to add value by focus on the principles of sustainability.

4. In Technology, from environment has quickly changed a new technology arrived both good and bad, so have to classified only based on the local wisdom and choose the corresponding requirements and environmental conditions.

5. In the Economic, developers often focus on increasing not reducing expenditure in this time have to orient new aim is to reduce expenditure before, and then living enough to eat.

The above concept there is concerning with the interviewing data

the sample groups showed that. Sangha's role to promoting sufficiency economy can be linked to and supported the various projects related to sufficiency economy. That's Sanghas come to participate in social synthetic activities such as moral training camps for youth in educational institutions, it make up a familiarity between Sanghas and youth have a conversation about ethics and the sufficiency economy to be used in daily life. This makes to see the importance of Buddhism. Which are connecting people with Sanghas very best. Sanyawitwat said "the Buddhism is a important social institution, because of belief system that all people should have any forms, but Buddhism is specific social group or Buddhism group.

So that doesn't control or spread the influence to outside people to practice the same, which is constrained to do and may be bring it to conflicts, breaks, even though the above law showed the importance role of Buddhism against to the society, The sample reflects the idea that although at present Sangha can be not a social leader as ancient era, especially The role of management the education for youth that is consistent with Aphichai Puntasen's concept, who said the changed factors the role of Sanghas that "The monks were reduced the role from being a leader in many fields became just as a liaison to the relationship between the state and citizens

Temples and Sanghas were reduced the role very much for living and development of the community people. They are only the religious ceremonies and only depot. In addition, external factors will influence these changes, but there are three internal factors as follows

Firstly, the monks do not try to improve them with the social changing, not tried to apply those growths come to make a role up again.

The second, is the loss of intellectual leadership of Sanghas. Out of Sanghas do not interested in a modern knowledge and techniques science. Rejection this knowledge make Sanghas can't understand the problems and the structure of society has changed.

The third, Sanghas doesn't train and develop themselves till attain the reality of life follow threefold learning not all. So in the propagation, the public cannot understand and faith in the principles of Buddhism. The conditions needed to develop Sanghas. A part from the knowledge and principles of Buddhism, there is also the need to learn the proper technique and way to mank's status, to apply the propagation of principle doctrines and sufficiency economy PhraPannāmoni Said: "The development a role of

Sanghas should be the creative way, improving, resolution make nothing yet to available up. there is already something inappropriate into appropriate, something was mistake, unperfected, inappropriate for time and area, to be right by the current requirement, development the Sangha's potential is according to current needs. It is the existence of things and a way of life and society. So the monks too, do not just independent on the religious. Religion must also independent on you.

By developing oneself for worships the Buddhism both *Āmisa-pūcā* and *Patipatti-pūcā*. Moral development is accomplished with faith. They can make the ethical other people, Sanghas are felt that "oneself do something should they do as good friend for value person the same *Sāriputta* reminds the value of offer a food and give back the best doctrine".

Like the monks would have to develop oneself to apply the propagated sufficiency economy to development of the community. Changing the community better to satisfy the basic needs of the people and prevent including to solution the social problems. By increasing the capacity of the public, can be manage the own problems, holding democratic principles in engaging of the public. The self-reliance of the community. Providing education for the community, and the combination between the various advantaged groups in community. Apart from that Sanghas should learned to define the role and application of principles of Dhamma including to the sufficiency economy for development the community as a method namely considered that community development that lead to the goal of quality and integrity human development. It's focus the work method more than anything such as focus of participation in the process of community development, that is start from individual, and propagated around the world such as; *SawanWothaya* in Sri Lanka or *Sae Maeteo El Aun Dong* in South Korea etc .

2. Model to participation to movement of sufficiency economy of Sanghas in Northeast.

Buddhism and the way of community life, one of the major institutions of society and culture involving society namely acting the social integrated creative fuctions. It is a social institutions offer and instills the social culture and ethics. It makes a cultural unity and support a feel of nationhood. It found that Buddhism influenced the attitudes and values. As well as having an important role in determining the relation that actions

between social members serves as a mechanism to control the behavior of social members. Buddhism just not has the principle about the nature and moral problems, also involving in social, economic and political opportunities equal. Sanghas as the spiritual center, it is intelligent groups to make a unity in nations.

Buddhist monks are revered in the country's residents. Sanghas are pour and back community spiritual and physical dependence, moreover, the temples are an important traditional ceremony center of the village. It is not only the spiritual central, but also recreational and entertainment center, Sanghas in the community respected of the villagers faithfully, and can be success easily and less costly. So Sangha should got training the knowledge and various technique sciences to propagate the sufficiency economy will be the way to upgrade leader of the local community in the development of the local area as a success as well. The steps are as follows:

Step 1: To support professional development activities to increase the income of the villagers.

Step 2: Once the villagers have income increased enough with the costs, it can be lead to improved quality of life in various fields.

Step 3: results from Stage 2, when the villagers are qualitative and then to engage and involve social activities further.

Step 4: engaging with social activities. Sanghas and the local community people will lead to harmony and stability in sub-district class, if all sub-district has stability, in the end it will leading to sustainability.

The key process in the development of people participated in the activities for themselves and their communities to develop a sense of citizenship and conscience of society. The researcher suggests that the sample should be raised concrete examples, such as Sangha's spiritual leader who succeeded in conveying the farmed villagers to be success is as known the nationwide and worldwide. Luangphor Nan Wisuttisilo of Samakkitham in Surin province used the principle of Dhamma to teach the villagers to harmonious working, to solution a life and community problems by the four noble truths to explained that

Dukkha is people in debt, poverty, cause of ruin by wasteful exploitation.

Dukkha-samudaya is the cause of suffering because they are not save the properties; handicap the agents, exploitation and disruption of daily life.

Nirodha is the cessation of suffering, there is management the life and community to be happier, higher mind, by used the principle of biases meditation that help a mind accepted and can be flight the problems.

Magga is the union activity, grain stores, community savings groups, the three events leading to Magga with other activities, also LuangPhor Nan teach the small groups and used the natural absorb of each people level, someone can gets fast, someone slow, so be patient, not impatient, focus the people know themselves, problems, vices reduced, know self-reliance till that leads to participation in activities of development PrichaPiemphongsarn said “ the crisis of ideas and the impasse of development according to the Western paten impress for backing many groups to Eastern philosophy, especially Buddhist philosophy in some countries have adopted some concepts of Buddhist philosophy applied in the development of society involved in several cultural dimensions namely.

1. The development depends upon general culture of oneself to take the Buddhist philosophy improved in the development of local communities.

2. The development by revolution of culture means rejection the capitalism's culture such as worship the materials, delusion of the general cultural industrial technology growth etc. these culture make the people degust and forgot the life meaning absolutely.

3. A variety of local wisdom and local culture are the important basis of development with an own unity.

4. Something we got from the major meaning of Buddhist development. «Ethics in Development»

The ethics that tell us “What is good or evil?”, and also ethics tell us “What should we do or not for good conditional society and human life?”; however, this Buddhist development absolutely can be resolved the social problem, but it's exit or the way to one of development, that is a cultural root development to adjust in time changing the social structure in nowadays, this Buddhist development is reflect the development problems

focus on the object without mental development, this Buddhist development will must develop both the body and a mind to be balance and inter-related.

As some monk has participated to material and mental development in various communities. This is consistent with the scholars have discussed the role of Sanghas Brian Pornsiri Kanjanakul “Out of Thai Sanghas are not far alone from the community, they have to know what is happening in the communities they lived and a role involves the community in a various fields since past to present, that is a non-limited role in preaching and practicing, but also including to helping the people both material and solution of development of life. The leadership, Sanghas have to develop the morality of people yet continuous till now. A lots Sanghas were accepted and respected from the general people that they were contributed and make the people know good thing and evil thing and be a good of society, which is a factor supporting and removing the barriers to driving the sufficiency economy of Sanghas in Northeast as well.

The participated forms of Sanghas in driving the economic sufficiency, it's a necessary of development monks or who are interested in local development need to make acceptance from the people used the media to persuasion the public participated in community development with a willingness not participated cause of the rude or oppressed, if Sanghas are succeeded in creating the basis acceptance, faith, they can make the people joined in develop working, material or spiritual, but how is the succeeds, it's depend on developmental understanding and the way to develop the community of each Sanghas, both the community people and outside officials, to gain the acceptance and trust, especially from the people, to the people joined in developing a strategy that will lead to success in community development. There are many the role of Sanghas in the development, one of the development activities of the country's Sanghas, it can helps Sanghas protect their status and role in the fast changed social, economic and political conditions out of these developed activities the communities, it also makes the development a feeling, thought involving the society of people, which is the basis to development and a feeling to joined the development of the country of people.

Out of the monks current are each one worked, may be changed the opinion within a small group. So the developmental work direction and the way are not clear, it have to depend on main knowledge, ability, attitude,

Ideal of development the community of each monk, form the realities and condition the community development, especially current the community in the country, the role of monks should be according to the real environment of the community both the formal is bounding to bureaucratic and informal is not bounding to bureaucracy. The main factor of development is a monks, who are a community leader be able to bring the community to develop themselves. And how much the people will joined in the development process, the monk's role as a leader in the development currently there are a newest strategy and method within the monk's circle for do the activities.

Reduction, abstention and abolish all vices to replace the recreation activities what was lost there, do not give free time leaved, the monks are the leadership of a spiritual leadership programs because people will trust more than layman leadership. In the below path the monks selected someone want to reduce vices were trained to accurately follow the principles and the second drill, train to be leadership character and ideology to the public certainly, till become a leaders in the village development of various forms such as monk's the development community model. Both the formal is bounding to bureaucratic and informal is not bounding to bureaucracy namely the original plan of the temple, but they are going to develop the community according to the real community environment. It make the community development of monks concluded that a various forms, that can conclusion the monk's participation to driving the sufficiency economy as follow:

The first form, the development a «monks and people» to understand easier. The researcher will be presented on Figure 1.

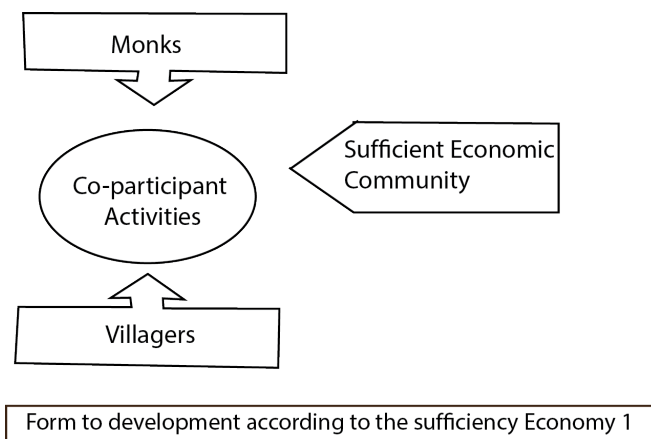


Figure 1: Development of the «monks and villagers»

This will be the only monks to join with the villagers of the local development without relying on the mechanism of the state, either a village headman or other government officials.

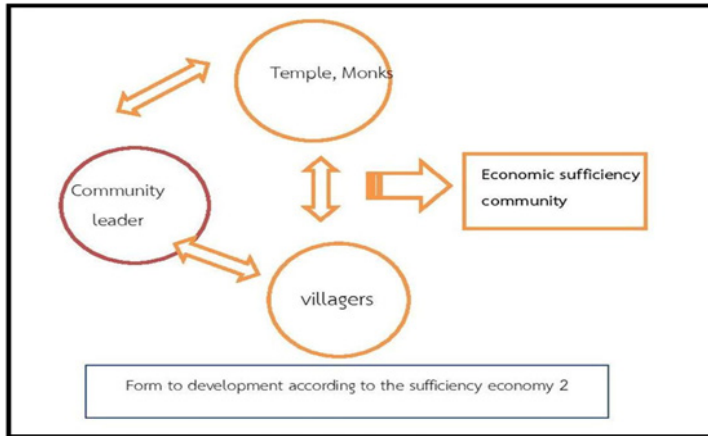
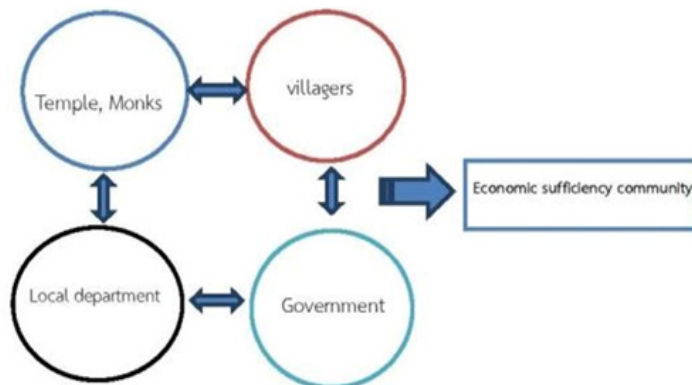


Figure 2: development a form «monks, villagers and community leaders at the village class.» The community development of model is occurred from two characteristics: First, happen from the environment that community leader's village class. That was the of head village have the opinion accordance with monks to the community development cooperated fully, it's a startup of development, but somewhere some head of village has anti with monk's community development, because of oneself is disadvantaged when understand that the cause in the community will be changed or know more the monks as community leaders, they will be volunteering to help monks to community development sincerely.

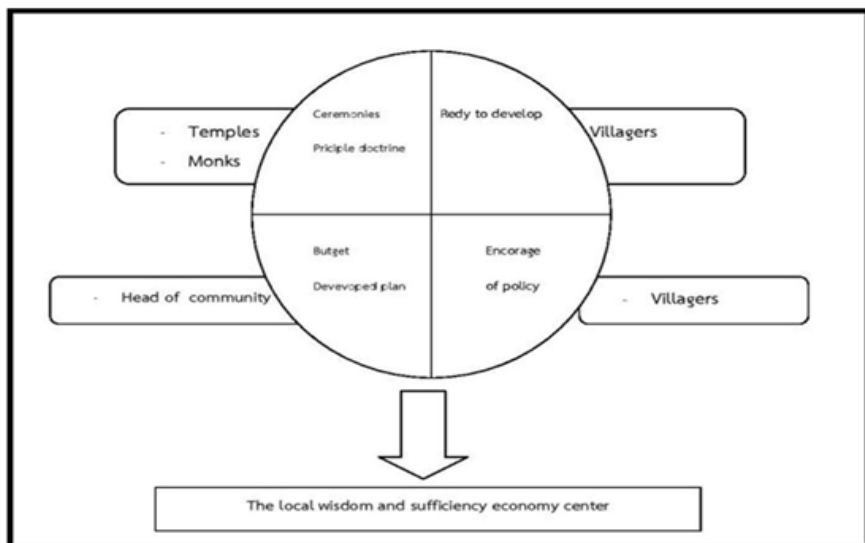


The third form: that is the development of «monks, villagers, local community leaders and government»

This development had occurred at first the monks had joined with the villagers to the community development, by the leader of communication looking for far, because of they are not sure that the development can be success or not, till the monks and the villagers able to work efficiently already, the leader of village, sub-district, the community school and official department to joined with monks.

So, the economic sufficiency driving pattern of monks in the Northeast can be achieved. Conclusion that it should be depend on the real environmental community is official that is bound the bureaucracy and is not official, that is not bound the bureaucracy, since the officials from the various departments is a secondary factor of the monks leading community development. The main factor of development is the monks who are a community leader and have the ability to seek funding no matter much or less to support community development projects. ThinnaphanNakhata said that the monk is the representative of religion institutes and though accompany Thai society is the influence to stimulate or advice to provide the activities in the society and to provide the various change

The monks, therefore, are the mostly important until the past to present. It is found that the monks had a close up relationship with the locals and have the mostly significant role in guiding the lifestyle of Thailand both the morality and worldly activities. It can be said that the monks was an institution indispensable in the daily life of Buddhists in the locals' areas. Moreover, it will be dependent on the psychological and institutions that are the religious services and also other serve that is the mechanisms of state cannot a cover provide for the community integration. The monk is a respected institution that relied on the mind and body of the rural poor and remote development of the government. Due to the rural monk is a respectful villager what is thing if the monk is the leader in the mental and physical development that matter is often about the cooperation and assistance of the locals are faithfully and can succeed and safely. The unity promotion in the village was lead the way of the sufficiency economy is the key crucial principle to community development as well as sustainable. The information from research studies, which take the form of a blend. The researchers were able to synthesize and create the sufficiency economic model-driven of the Northeast monks. The link to the «glorious» is presented as Figure 4 as below:



From Figure 4, the researcher had presents to the attention applied to the context of each region to achieve the objective. So let's explain the steps below.

1. Supporting the establishment «Traditional Knowledge and Sufficiency Economy Learning Center» in all temples nationwide let the students and people in the area come to study and learn; especially in dimension the correct understanding about the philosophy of sufficiency economy. The place was on appropriation, whether the temple, schools, local authorities where the people are convenient to learning exchange. This content will be covered below; The Middle Way, Strengthening the spiritual foundation, sense of morality, Integrity, appropriately knowing, Life with patience, perseverance, wisdom and intellection, vigilance, knowing to shared. Self-reliance, courtesy and kindness, help the each other, etc.

2. Monks and novice in the community will have a role to preach on various occasions; to provide residents have a sufficient lifestyle, and bring the philosophy of sufficiency economy applied to the profession and life of each, just as in the based economic model focus the self-sufficiency of individuals and families.

3. Link the House - temples - School; Government in the community; village. Just as the sufficiency economy as a group level; the is participation of idea, cooperation, public helping, saving a benefit within the community, studying and exchange, co-management and co-resolution

community people's the problems; focus on unity and strengthening in the communities.

4. Link the House - temples - School; Government in the community; community, village and community level; each villages; sub-district; district; province; during province to expanded results movement the sufficient economic philosophy to wider. Just as advance the sufficiency economy; making network level, focus cooperation between community groups, organizations, etc., by coordinating to get advantage all together.

Moreover, the nature of temple should be a peace place; park; garden where giving a refresh mind; to organized the appropriate area and given fortunately for use the benefit, but the temple activities have to be accordance with monk's opinion and ideal; the various monk's action will be right accordance to disciplines out of the mind as the Buddha set; and the temple's activities according with the villagers and the community for good sample till able to aid, accommodate them with a beautiful spirit, especially the propagation of Dharma relief Consistent with the principle discipline and doctrine, and monks should learning and Social Researching by acquiring world knowledge; make understanding the dynamics of society and community, Raise awareness and teach morality to the people at all levels both the temple and out of temple, give a consultant on lifestyle issues problems for the people, education in various academic to requirement of the community people, conserving the natural resource and environment, aid them with opportunity in the community, encouraged and develop the village's wisdom that is a important to move the sustainable sufficient economic works forever in Thailand.

Acknowledgements

First of all, In this research project is supported by Buddhist Research Institute of MCU for all financial supports which makes the project achieved. Furthermore, I would like to express my since gratitude to Dr. Phrasutheerattanabundit, a Director of Buddhist Research Institute of MCU, for this patient support, and encouragements.

In addition, I would also like to express my deep gratitude to the committees for their valuable, feedbacks and suggestions.

References

- Kasem Watthanachai.(B.E. 2551). Rail and sufficient learning. Bangkok: Matichon press.
- Supplementary of committee on moving the sufficiency economy.
B.E.2550.What is the sufficiency economy. Bangkok: Office of the National Economics and Social Development Board.
- Prawetsa Wasi.(B.E. 2551).Community of strategy sub-district for virtues sufficiency economy and health.Bangkok: Matichon press.
- Preecha piampongsan and team.(B.E.2548).The way of educated sociology of Thai society: neo-way of development. Bangkok: Adison press product press.
- Thatsanee Lakkhanaphichanachatch,(B.E. 2554). Social work for commutiny. 2rd ed. Bangkok: Thammasat University press.
- Thinnaphan Nakhata, (B.E. 2550). Buddhism and Thai society. Bangkok: Sahadhammicka.
- Niran Jongwutthiwet, (B.E.2549). Strategy-ways-how to encouragement the participation of people into developed the community working. Bangkok: Sakda Sopha.
- Phradhamyanamunee.(B.E.2551). The development as how to creative and adjustment. Bangkok: journal welfare funds of private education.
- Phabhommakunaporn (P.A. Payutto). (B.E. 2539). Sustainable development.Bangkok: Foundation of Buddhadhamma.
- Suthep Chaowalit.(B.E.2554). The principle of developing a community. Bangkok: Odien store press.
- Sanya Sanyawiwat.(B.E.2550). The theory of material sociology and way to basic applying. 4th ed. Bangkok: Caoprayakarnpim press.
- Samphan techa-athika and team.(B.E.2549). Potential and connection the local leader. Bangkok: Caroenwitkarnphim press.
- Somboon Suksamran.(B.E.2557). Buddhism-Sanghas and the way of life of Thais society. Bangkok: Prachachon press.

Pataraphorn Sirikanchana. (B.E. 2540). Functions of Buddhist monks by regulation of Buddha, concept and role of writing terms. Suwannop for community development: Bangkok. Thammasat.

Phrasuphot Tabaselo. (B.E. 2552). Neo – Buddhist Movements in Thailand. Buddhist research Institute, Mahachulalongkornrajadyalaya.

Sane Chamarik. The sufficiency economy and sustainable development. Online. <http://www.sufficiencyeconomy.org>. searched 1 march, 2558.